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BIBLIOTHECA CLASSICA:

OR,

A CLASSICAL DICTIONARY.

BIBLIOTHECA



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BIBLIOTHECA CLASSICA:

OR,

A CLASSICAL DICTIONARY,

ON A PLAN ENTIRELY NEW,

CONTAINING AN AUTHENTIC AND MINUTE ACCOUNT OF THE PROPER NAMES

WHICH OCCUR IN ~~GREEK~~ AND LATIN AUTHORS,

RELATING TO

HISTORY, BIOGRAPHY, MYTHOLOGY, GEOGRAPHY, AND ANTIQUITIES.

BY

JOHN DYMCK, LL.D.,

AND

THOMAS DYMCK, M.A.



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P R E F A C E.

OF the plan which has been adopted, or of the time which has been spent, in composing the following sheets, it is not necessary to give any particular account. The chief object which the Authors had in view, was to supply what has long been considered a desideratum, by furnishing to the classical student, the information wanted with respect to proper names, in a form not easily mistaken. Throughout the whole historical articles, the dates are inserted, whenever they could be accurately fixed, an advantage which, though in general disregarded, every School Book ought to possess. When certainty was unattainable, recourse was never had to conjecture. In proper names, the quantity of every syllable, which the most laborious research could ascertain, is distinctly marked, not only at the commencement of each separate subject, but wherever they occur. Besides accurately pointing out both the genders and inflexions, the adjectives and other derivatives are likewise given. Passages of the classics, in which there is an allusion to the article under discussion, are frequently quoted, or explained. In this way, their full meaning is perceived at a single glance, without the reader's wasting time in useless inquiry, or having recourse to Commentators.

On a slight perusal, the learned reader will discover, that the statements in many of the articles differ considerably from those of similar publications. But as no fact is advanced, which will not be found in some of the pages of antiquity, the Authors confidently expect, that the classical scholar will not disapprove, before he has looked into the authority on which the narrative is framed. Every facility is given for ready consultation, by references to the particular passages in the originals. It would have been easy to multiply the authorities, by adding, in some instances, the names of twenty or thirty ancient authors. This parade of research has been studiously avoided, for *it would not* have increased the value of the book, and *would have swelled the volume*, which is larger than was anticipated.

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In a work of so great extent, it is scarcely possible to avoid errors; but, from the frequent revisals of the manuscript, and the care with which the press has been corrected, the Authors willingly allow themselves to think, that the inaccuracies are as few as could be reasonably expected; where accents, references, and dates are so numerous. Although their best exertions may have failed to exclude every error, yet they are conscious, that the defect cannot be attributed either to the want of unremitting carefulness, or of ardent desire to promote the improvement of the juvenile student. They will hold themselves under great obligations to all, who may do them the favour to point out mistakes, of whatever kind, and shall take care that these do not again appear, should public favour require a second edition. Every hint, by which the work can be improved, and rendered more useful to young scholars, shall be gratefully received and readily adopted.

Many articles in the BIBLIOTHECA CLASSICA are discussed in very few words, whilst others are extended to considerable length—the natural consequence of subjects varying in importance, as well as of the materials, in some instances, being scanty, and, in others, superabundant. It may, however, be stated, that the Authors had seldom to complain of deficiency; on the contrary, it required considerable self-denial to suppress numerous facts, and much valuable information, the necessary result of many years spent in the perusal of the writings of the Greeks and Romans. But the design of the work did not admit of further enlargement.

Of the writings which came under review, the Authors have expressed their own unbiassed opinion, formed on a careful examination of the different works. They are well aware, that they possess no superior powers of discernment, and that they fall greatly short of many who have written on these subjects; but it was more pleasant to state the ideas which had arisen in their own minds, from a familiarity with the works of the ancients, than either to consult or copy the sentiments of others. Besides, it has been their object to avoid filling their pages with what is already before the public, or incurring the charge of unjust appropriation. Regard for the purity of the young mind, made them censure with severity whatever is gross or indelicate, and, for the same reason, they have studiously avoided giving a detailed account either of the worship or character of the Heathen deities.

Geographical knowledge respecting the places mentioned in the volumes of antiquity, has, of late years, been considerably extended by various scientific travellers. From their publications, the Authors have received much interesting knowledge, and many important particulars, of which they have availed themselves, for the benefit of their readers. Subjoining the modern to the ancient name, whenever that could be accomplished, will be found of considerable advantage, as it connects ancient with modern Geography, *besides exciting a greater degree of interest in the mind of the learner. Modern names are distinguished throughout the whole work, by Italic characters. It may be proper to guard the young reader against the*

false opinions, in reference both to general and particular Geography, which occur in classic poets and historians, particularly in Herodotus. The limits prescribed to this work did not permit, in every instance, of noticing these errors, or the writers by whom they have been committed.

A particular list of the Roman consuls has been rendered unnecessary, by subjoining to their names, the years during which they were in office. The minuteness of the articles on Antiquities and Geography, will supersede the use of separate treatises on these subjects.

The Authors have now only the pleasant duty of returning their most grateful acknowledgments to the very Rev. the PRINCIPAL, and other Members of the SENATUS ACADEMICUS, in the University of Glasgow, for facility of access to many valuable editions of the Greek and Latin writers, which were of great use in determining the true readings of disputed passages. The obligation was greatly heightened, by the very kind and friendly manner in which it was conferred.

For uniting the letters of the diphthongs *ei* and *eu* (as in "Petr^{us}" and "Pers^{us}"), the Authors are indebted to the ingenuity and politeness of ALEXANDER WILSON, Esq., whose superiority as a typefounder is acknowledged, wherever elegant printing is known. By this improvement, the reader is unavoidably led to pronounce the two vowels together. When printed in the ordinary way, he is apt to separate them into different syllables, and consequently to misname the word in which they occur.

Glasgow, 1st March, 1833.

Geographical names are arranged in the volume of alphabetical index in the order in which they are found in the text. It was the intention of the Authors to have given much interesting information and many important facts of which they have availed themselves for the benefit of their country, and to the modern to the ancient name, which they could be so conveniently will be found in alphabetical arrangement in the volume of alphabetical index. Besides exhibiting a general history of interest in the mind of the learner, Modern names are distinguished throughout the whole work by Italic characters. It may be proper to guard the young reader against the

ABBREVIATIONS.

<i>Adj.</i>	.	.	adjective.	<i>ib.</i>	.	.	in the same place.
<i>Adv.</i>	.	.	adverb.	<i>id.</i>	.	.	the same.
<i>al.</i>	.	.	elsewhere.	<i>ind.</i>	.	.	indeclinable.
<i>A. M.</i>	.	.	year of the world.	<i>q. v.</i>	.	.	which see.
<i>B. C.</i>	.	.	before the Christian era.	<i>rar.</i>	.	.	seldom.
<i>c. g.</i>	.	.	common gender.	<i>rect.</i>	.	.	better.
<i>con. cal.</i>	.	.	consular calendar.	<i>sep.</i>	.	.	oftener.
<i>dim.</i>	.	.	diminutive.	<i>sc.</i>	.	.	to wit.
<i>e. g.</i>	.	.	for instance.	<i>seq.</i>	.	.	and the following.

PRÆNOMINA, OR FIRST NAMES.

<i>A.</i>	.	.	AULUS.	<i>M.</i>	.	.	MANIUS.
<i>Ap.</i>	.	.	APPIUS.	<i>P.</i>	.	.	PUBLIUS.
<i>C.</i>	.	.	CAIUS.	<i>Q.</i>	.	.	QUINTUS.
<i>Cn.</i>	.	.	CNEIUS.	<i>Ser.</i>	.	.	SERGIIUS OR SERVIUS.
<i>D.</i>	.	.	DECIVS OR DECIMVS.	<i>Sp.</i>	.	.	SPVRIUS.
<i>L.</i>	.	.	LVCIVS.	<i>T.</i>	.	.	TITVS.
<i>M.</i>	.	.	MARCVS.	<i>Tib.</i>	.	.	TIBERIVS.

As it was usual among the Romans, for each man to have two or more names, it has been thought proper to arrange them under the *second*; thus, C. Julius Caesar will be found under *Julius*; M. Porcius Cato, under *Porcius*; M. Tullius Cicero, under *Tullius*; P. Cornelius Scipio Africanus, under *Cornelius*, &c.

AUTHORS.

Albrie.	.	ALBRICIUS.	Lucil.	.	LOCIVS.
Amn. Mar.	.	AMMIANVS MARCELLINVS.	Lucret.	.	LOCRETIVS.
Ap.	.	APPIANVS.	Macrob.	.	MACROBIVS.
Apol.	.	APOLLODORVS.	Manil.	.	MANILIUS.
Apol. Rhod.	.	APOLLONIUS RHODIVS.	Mart.	.	MARTIALIS.
Arrian.	.	ARRIANVS.	Orph.	.	ORPHEVS.
Athen.	.	ATHENÆVS.	Ov.	.	OVIDIVS.
Aur. Vic.	.	AURELIUS VICTOR.	Paus.	.	PAUSANIAS.
Auson.	.	AUSONIUS.	Pers.	.	PERSIVS.
Boch.	.	BOCHARTVS.	Phaed.	.	PHÆDRVS.
Cæs.	.	CÆSAR.	Pin.	.	PINDARVS.
Cat.	.	CATVLLVS.	Plaut.	.	PLAVTUS.
Cic.	.	CICERO.	Plin.	.	PLINIUS.
Claud.	.	CLAUDIANS.	Plut.	.	PLVTARCHVS.
Cluv.	.	CLAVERIVS.	Poet. Lat. Min.	.	POETE LATINI MINORES.
Colum.	.	COLVMBELLA.	Polyb.	.	POLYBIUS.
Cor. Nep.	.	CORNELIVS NEPOS.	Pom. Mel.	.	POMPONIUS MELA.
Curt.	.	CVRTIUS.	Prop.	.	PROPERTIVS.
D'Anv.	.	D'ANVILLE.	Quint.	.	QVINTILIANVS.
Dio Cas.	.	DIO CASSIVS.	Sal.	.	SALLVSTIVS.
Diod. Sic.	.	DIODORVS SICVLVS.	Sen.	.	SENECA.
Diog. Laert.	.	DIODENES LAERTIVS.	Sil. Ital.	.	SILIUS ITALICVS.
Dion. Hal.	.	DIONYSIVS OF HALICARNASSVS.	Sollin.	.	SOLINVS.
Eurip.	.	EURIPIDES.	Stat.	.	STATIVS.
Eust.	.	EVTACE.	Steph.	.	STEPHANVS.
Eutrop.	.	EVTROPIVS.	Strab.	.	STRABO.
Fest.	.	FESTVS.	Suet.	.	SVETONIUS.
Flor.	.	FLORVS.	Tac.	.	TACITVS.
Fulgen.	.	FVLGENTIVS.	Ter.	.	TERENTIUS.
Gel.	.	GELLIUS.	Theoc.	.	THEOCRITVS.
Herod.	.	HERODOTVS.	Thuc.	.	THVCYDIDES.
Hes.	.	HERIODVS.	Tib.	.	TIBVLLVS.
Hirt.	.	HIRTIVS.	Val. Flac.	.	VALERIUS FLACCVS.
Hom.	.	HOMERVS.	Val. Max.	.	VALERIUS MAXIMVS.
Hor.	.	HORATIUS.	Var.	.	VARRO.
Hyg.	.	HYGINVS.	Veget.	.	VEGETIVS.
Just.	.	JUSTINVS.	Vel. Pat.	.	VELLEIVS PATERCVLVS.
Juv.	.	JVVENALIS.	Virg.	.	VIRGILIUS.
Lact.	.	LACTANTIUS.	Vitruv.	.	VITRVIVS.
Liv.	.	LIVIVS.	Xen.	.	XENOPHON.
Luc.	.	LVCANVS.			

The figures in the quotations always denote the common divisions of the different authors, unless in three instances. In Appianus, the reference is to the page of the edition by Stephanus; in Plinius, to the volume and page of the quarto edition in five volumes; and in Strabo, to the page of the folio edition in two volumes, printed at Oxford in 1807.

BIBLIOTHECA CLASSICA.

A

ABA

Abā, arum, v. Abē, ex, f. Exarcho, a city of Phœcis, from which some derive the name *Abantis*; but others, with more probability, from *Abas*, the grandfather of *Elphēnor*.

Abāla, ae, f. a port to which *Augustus* fled with only his armour-bearers at the time he contended with *Sextus Pompeius* (Ap. Bel. Civ. 736).—2. A town of Africa (Plin. i. 738).

Abānni, orum, m. a people of Africa, adjoining to the *Caprarienses* (Amm. Mar. xxix. 5).

Abāntis, idis, v. Abāntias, iadis, f. an ancient name of *Eubœa*, derived from the *Abāntes*, who possessed the greater part of it. *Hômērus* always mentions the people of this island by the name of *Abāntes*, never by that of *Eubœans*. *Stēphānus* refers the name to *Abas*, an Argive, or to *Abas*, a son of *Nēptūnus* and *Arētūsa*, and quotes *Hēsiodus*, who writes, that *Jupiter* called the island *Eubœa* from the Greek word signifying a cow or ox. *Hômērus* mentions the *Abāntes* having long hair behind (Il. ii. 542). **Abāntiāde, arum, m.** *Eubœans* (Stat. Th. vii. 370). **Adj. Abāntius, a, um.**—2. Part of *Thēssalōtia*, a district of *Epirus*, so called from being peopled by *Abantes* from *Eubœa* (Paus. v. 22).

Abārthra, æ, f. a Naiad, who, by *Bucollon*, son of *Lāomœdon*, became the mother of *Æscēpus* and *Pēdāsus*, twins (Hom. Il. vi. 22).

Abāris, is, m. one of the *Rūtūli* (*Rūtūlus*), of mean extraction, killed by *Eurŷalus* (Virg. Æn. ix. 344).—2. The armour-bearer of *Hannibal*, a man of great bravery, who distinguished himself in the battle of *Cannæ* (Sul. Ital. x. 134).—3. A native of *Cyzicus*, *Chizico*, left half-dead by *Jason* in the Argonautic expedition (Val. Placc. iii. 152).—4. A man born near *Caucasus*, who was killed by *Pērsēus* (Ov. Met. v. 86).

Abāria, æ, f. a town of *Mēsōpōtāmia*, at which there were warm baths of a salubrious nature (Amm. Mar. xviii. 9).

Abāriāda, æ, f. a town or district of the *Troad* (Orph. 481).

Abas, antis, m. a son of *Eurŷamas* and brother of *Pōlyidas*, killed by *Diōmēdes*

ABB

(Hom. Il. v. 148).—2. A Trojan in the fleet of *Æneas*, whose ship was almost wrecked in the storm which *Æolus*, at the request of *Jūno*, raised to destroy the Trojan fleet (Virg. Æn. i. 121).—3. A Grecian, whose brazen shield *Æneas* had taken in the Trojan war, and afterwards fixed up on the coast of *Actium* (Virg. Æn. iii. 286).—4. A general of the *Etrusci*, whom *Virgilius* calls *stern*. He was a native of *Pōpūlōniā*, had six hundred youth experienced in war, and three hundred more from the island *Ilva*, *Elba* (Virg. Æn. x. 170).—5. The father of *Cānthus*, one of the *Argonauts* (Val. Placc. i. 453).—6. A man in the Theban war killed by *Phēres* (Stat. Th. viii. 446).—7. Son of *Lyncēus*, others say of *Bēlus*, was king of *Argos*. He was the father of *Prætus* and *Acrisius*. **Abāntiādes, æ, m.** *Acrisius*, a son of *Abas* (Ov. Met. iv. 606); also used for *Pērsēus* his great grandson (Ov. Met. iv. 672 seq.). **Adj. Abāntēus, a, um.**—8. A man who, at the nuptial feast of *Pērsēus*, mortally wounded *Pēlātes* in the side, whilst he was hanging by the door-post to which *Cōrŷthus* had fixed his right hand with a spear (Ov. Met. v. 126).

Abātus, i, f. an island in the *Nile*, on which priests only were allowed to walk, and at which the annual swell of the *Nile* was first observed. The Greeks called the island by this name; but the appellation which it bore among the Egyptians is unknown (Luc. Phar. x. 323).

Abba, æ, f. a city of *Africa* near to *Carthage*, at which ambassadors from that town met *Syphax*, after he had fled to his own country on the defeat of the Carthaginians under *Hannibal* by *P. Cōrnēlius Scīpio* (Liv. xxx. 7. Polyb. xiv. 6).

Abbāni, orum, v. Abbāne, arum, m. a people of *Africa* adjoining to the *Caprarienses* (Amm. Mar. xxix. 5).

Abbāssus, i, f. a city of *Phrygiā* on the confines of the *Tolistōboii* (5 syl.), at which the Roman consul *Cn. Mānlius Vulso* remained for some days (191 B. C.), when he marched against the *Gallōgræci* (Liv. xxxviii. 15).

Abdagēses, is, *m.* a Parthian of great influence, who brought the treasures of Artābānus to Tiridātes. To this measure he had been induced by the advice of his son Sinnāces. He seems, by his authority, to have had a considerable sway in the country, and to have been disliked by the nobles (Tac. Ann. vi. 36—44).

Abdēra, æ, *f.* v. Abdēra, orum, *n.* *Polystilo*, or, *Astrizza*, a town of Thrācia, *Romania*, on Nestus, the *Mesto*, a free state at the time Plinius wrote (i. 439). Dēmōcrītus, the philosopher, was a native of Abdēra, which Stēphānus derives from Abdērīta, a son of Erīmus, a favourite of Hercūles; but Sōlinus states that it was built by Abdēra, a sister of Diōmēdes, who called it by her own name. *Inh.* Abdērītē, arum (*Sing.* Abdērītēs, æ), *m.* Cassander assigned them lands in the most distant part of Mācēdōnia when they quitted their country on account of a great number of frogs and mice (Just. xv. 2). They sent ambassadors to the senate (172 B. C.), to complain of the cruelty of L. Hortēnsius, prætor, which appearing to the senate well founded, it was decreed that commissioners should be sent to restore their liberty to the Abdērītē, and to inform Hortēnsius and the consul, that the senate considered the war against them unjust (Liv. xlii. 4). *Adj.* Abdērītānus, et, Abdērītēus, a, um. *Abdērītāna plebs* (Mart. x. 25). *Abdērītēica mens*, a proverbial expression, from the Abdērītē being reckoned uncommonly stupid.—2. *Adra*, or, *Almeria*, a town of Spain near Sēlambīna, *Salobrena* (Plin. i. 290). This town is sometimes written in the neuter gender Abdērūm, and in the plural Abdēra, orum (Steph.).

Abdolōnīmus, v. Abdolōnīmus, et Abdolōnīmus, i, *m.* a man appointed king of Sidon, v. Sidōnia, in 331 B. C. His previous employment had been cleaning ditches and watering gardens (Just. xi. 10).

Abdus, i, *m.* a Parthian eunuch of high rank who joined Sinnāces in sending a secret embassy to Rome, requesting Phrāates, son of the Parthian monarch who bore the same name, then at Rome, to be restored to the throne of Pārthia. Artābānus, the second, having obtained information of the plot, gave Abdus, whom he had invited to an entertainment under the pretence of friendship, poison which operated slowly, but accomplished the murderous design for which it had been administered (Tac. Ann. vi. 31, 32).

Abēlla, æ, *f.* *Avella*, a town of Cāmpānia near the sources of Litērnus, or, Clānius, the *L'Agno*, on a soil which produced good fruit, but bad grain. (Sil. Ital. viii. 543). *Inh.* Abēllāni, orum, *m.* originally from Chalcis (Just. xx. 1).

Abēlux, ūcis (*rect.* Abilyx, icis), *m.* a Spanish nobleman, first a steady friend of the Carthaginians, whom he deserted, and delivered up to the Romans, the hostages whom he had received from Bostar to conduct back to their relations in 219 B. C. (Liv. xxii. 22).

Abgārus, i, *m.* See *Acūrus*.

Abii, orum, *m.* a Scythian nation who lived on the borders of the *Black Sea*. Others think the word an epithet of the Scythians (Hom. Il. xiii. 6).

Abisāres, æ, *m.* an Indian king, who was making war on Omphis at the time Alex-

ander the Great reached the territories of the latter. The territory of Abisāres was on the other side of the Hydaspes, as also was that of Pōrus, by whom he was joined against Omphis. Both surrendered to Alexander the Great in 327 B. C. and Abisāres died ten years after (Curt. viii. 12 seq.).

Abistamēnes, is, *m.* a man whom Alexander the Great appointed Governor of Capadōcia at the time he marched against the Persian king. Applānus calls him Sabictas (Curt. iii. 4).

Ablērus, i, *m.* a man in the Trojan army, killed by Antilōchus (Hom. Il. vi. 32).

Abnōba, æ, *m.* the *Black Mountain*, stands in the South West extremity of *Germany*, in which the *Danube* has its source (Tac. Ger. 1).

Abōras. See *Chabōras*.

Abōrigīnes, um, *m.* the first inhabitants of Lātium, whom Livius calls first Abōrigīnes, and afterwards adds that *Ænēas* called the Abōrigīnes and Trōjāni united, Lātīni, probably from respect to their king (i. 1, 2). They had the name Abōrigīnes, according to Festus, because they were wanderers when they took possession of that part of the country which afterwards fell under the dominion of the Romans. In this opinion Festus is supported by the author of the Origin of the Romans, who, after mentioning the same circumstances, adds, that they were first called Abērrīgīnes, which, by the change of one letter and the suppression of another, was afterwards written Abōrigīnes, and derives this name, *ante res æque* (Aurel. Vic. Or. 4). Diōnysius of Hālicārnāssus states, that they lived at first on the mountains, without towns, drove out the Sicilians, whom he calls an Indigenous nation, and occupied the whole territory between Liris, the *Garigliano*, and Tiber, the *Tevere*, and retained that name until the reign of Lātīnus, who lived during the Trojan war, and under whom they began to be called Lātīni. The same historian admits that some considered them the first inhabitants of *Italy*, although he seems to withhold his assent from that conjecture, considering them as wanderers, and the same with Lēlēges or Nōmādes, having accidentally met and lived in fortified places by robbery and pasturage. Lēlēges appears to have been a common appellation of banditti of this kind, consisting of various nations from various places. He ridicules the idea of their being Ligurians, and seems to adopt the opinion of M. Pōrcius Cāto, C. Sēmpronius, and many others, who maintained that the Abōrigīnes were originally Greeks, according to some, from Achāia, and, according to others, from Arcādia. With considerable probability, their origin may be referred to a colony of the latter district, who migrated to *Italy*, under *Ænōtrus*, a son of Lŷcāon, and settled in the south-east coast of that country many years before the Trojan war. It must be allowed that the statement of these writers is too deficient in minuteness to warrant its certainty. Still there seems ground for believing them to be descendants of the *Ænōtri*; and that in migrating westward they might remain, for a considerable time, in the *Apennines*, and there acquire the predatory habits peculiar to mountaineers, whose fastnesses afford them protection, and to these practices their ancestors in Pēlōpōnnēsus, the *Morea*, were perhaps no

strangers. Here it may be easily conjectured by whom they would be joined, and hence their character, when they made their descent on the district above mentioned. Had the Romans believed them the first possessors of Italy, or natives of the soil, according to ancient fiction, they would have called them Indigènes not Aborigines; as Tacitus has done with respect to the Britons. "Britanniam qui mortales initio coluerint, indigènes an advēti, ut inter barbaros, parum compertum" (Tac. Agric. 11). But to this appellation, neither their history, nor a single feature of their character, seems to afford the slightest pretence. Ammianus Marcellinus, on the authority of Timagènes, says they were first seen in France (xv. 9).

Abraham, a son of Terah, was born in Ur of Chaldaea; but Justinus makes him a king of Damascus, and succeeded by Israhel (xxxvi. 2).

Abrupolis, is, *m.* an ally and friend of the Roman people, whom Persēs, king of Mæcedonia, banished from his kingdom, and maintained he had done it because Abrupolis had desolated his frontiers as far as the city Amphipolis (Liv. xlii. 41).

Abasrus, *v.* Apsōrus, *i. m.* a river of Colchis, on which stood a cognominal town, now *Makria* (Ap. Bel. Mith. 240).

Abasinthi, *orum*, *m.* a people of Thræcia (Herod. vi. 34).

Absyrtus, *v.* Apsyrtus, *i. m.* a son of Æetes, king of Colchis and Idyia, or of Æetes and Astérodea, a Caucasian nymph before his marriage with Idyia (Apol. Rhod. iii. 241). When his sister Mædea fled with Jason from Colchis, to elude her father's pursuit, she tore him in pieces, and strewed his mangled body in different parts of the country. And, whilst Æetes gathered the scattered members of his son, the lovers escaped. Different authors give different accounts of the murder of Absyrtus, and some maintain that he arrived safely in the Gulf of Venice, by sea, with armed associates. Hyginus states that Æetes sent his son Absyrtus with armed attendants and a ship to pursue Jason and Mædea, that he overtook them in Mære Hædratiæum, the Gulf of Venice, that king Alcinoüs interposed to prevent bloodshed, and the parties appointed him umpire betwixt them. He followed the direction of his wife Arête, and adjudged Mædea to Jason since she had become his wife. Jason afterwards killed Absyrtus whom Mædea buried, and the Colchians, dreading the displeasure of Æetes, settled there and built the town in Histria, which they called Absyrtus, afterwards Absōris, *v.* Apsōrus (23).

Absyrtus, *i. m.* a river which flows into Mære Hædratiæum, the Gulf of Venice, which probably had this name from Absyrtus, son of Æetes, king of Colchis, being thrown into it after Jason had deprived him of life, or from the town on its banks called by his name (Luc. Phar. iii. 190).—2. A river of Colchis according to the Scholiast; but it does not occur in ancient authors. The Scholiast likewise mentions two towns of this name, of which nothing certain is known, in his Commentary on Luc. Phar. iii. 190. Absyrtides, *um*, *f.* islands in Mære Hædratiæum, the Gulf of Venice, so called by the Greeks from Absyrtus, brother of

Mædea, being killed there (Plin. i. 387). Absyrticum, *i. n.* an island in Sinus Flæaticus, the Gulf of Quarnero. The name of this island has probably the same derivation, with the Absyrtides (Plin. i. 380).

Abūdius Rūso, Abūdi Rūsōis, *m.* was banished from Rome because he wished to bring Cn. Cornélius Lentulus Gætulicus into danger, merely on account of a proposed marriage between his daughter and a son of Scjānus. He had held the office of ædile, and had commanded a legion under Cornēlius. From being mentioned along with informers, it is probable he had degraded himself by engaging in that detestable employment (Tac. Ann. vi. 30).

Abūlites, *is*, *m.* the præfect of Sūsāna under Darius in 331 B. C. Thinking perhaps the plunder of that district would detain Alexander the Great, and give his Sovereign a better chance of escape or success, he sent his son Oxathres to the Macedonian king, offering to surrender to him that country (Curt. v. 2).

C. Aburius, C. Aburii, *m.* one of the three Roman ambassadors sent to Māsiniæ and the Carthaginians in 173 B. C. (Liv. xlii. 35).

M. Aburius, M. Aburii, *m.* held the office of a plebeian tribune at Rome, in 189 B. C. By his interference, the triumph of M. Fulvius, proconsul, for his military achievements in Ætolia and Cephallēnia, was delayed. He was afterwards elected foreign prætor (Liv. xxxix. 4 seq.).

Abūdum, *i. n. v.* Abūdus, *i. f.* Madfune, a town of Thēbais in Egypt, in which was a palace of Memnon, now in ruins (Amm. Mar. xix. 12).

Abūdus, *i. m.* a town on the eastern shore of Hellēspōntus, the Dardanelles, not far from Nagara, nearly opposite to Sestos, Zeminie, on the European coast. It is now in ruins. Both in ancient and modern times, the neighbourhood of Abūdus has abounded with oysters (Virg. G. i. 207). Inh. Abūdēni, *orum* (Sing. Abūdēnus, *i*), *m.* displayed astonishing bravery in defence of their town which Philippus, king of Mæcedonia, besieged in 202 B. C. When a part of the wall had been broken down, and the enemy had driven mines to an inner wall hastily raised on the occasion, the people of Abūdus offered to capitulate on certain conditions, but Philippus refused to treat unless they would surrender at discretion. Exasperated almost to madness, they shut up their matrons in the temple of Dīana, their free-born children with their nurses in the place of exercise, and put their gold and silver on board two ships which were then in the harbour. As soon as the defenders of the breach were cut in pieces, the persons set over the matrons and children had orders to slay them, the sailors were to throw the gold and silver into the sea, and others were stationed to set the town on fire in various places. An awful curse repeated by the priests bound all capable of carrying arms, either to die in battle or to return victorious. The Macedonian king overpowered them by numbers, but not one came into his hands alive, unless prevented by chains or some other restraint from self-destruction (Liv. xxxi. 17 seq.). Adj. Abūdēnus, *a*, *um*. Abūdēnus tōrus (Ov. Ep. Her. xix. 100).

Acadēmia, *æ, f.* a place about three quarters of a mile from Athēne, *Athens*, anciently the property of a private man, Acādēmus, from whom the name is derived. When Pausānias wrote, it had become a Gymnāstium adorned with groves and beautiful walks contained within walls. Cimon ornamented it with fountains, and in other respects added to the beauty and convenience of the place. Pīnīus mentions that some of the trees had grown to a remarkable size. Sūlla not only robbed the place of this ornament but used the wood in besieging the city, or rather the harbour Piræus. The road from *Athens* to Acadēmia had on each side the tombs of those who had fallen in the battle at Mārathon (Paus. i. 29). In it Plāto taught, and on this account his scholars or followers were called Academics. The term Acadēmia afterwards denoted learning, or a seat of learning, hence Claudīanus, *In Lātium sprētis Acadēmia migrat Athēnis* (xvii. 94). *Adj.* Acadēmīcus, *a, um.* *Acadēmīcus philōsophus* (Aurel. Vic. de II. Vir.).

Acādēra, *æ, f.* a town of India, the site of which is unknown (Curt. viii. 10).

Acāmas, *antis, m.* a Thracian, son of Eusōrus, who commanded part of his countrymen in the Trojan war. He was a man of great bravery, and Mars assumed his appearance when he roused the Trojans to battle. Acāmas was killed by Telamonian Ajax (Hom. II. v. 462).—2. A son of Antēnor, killed by Mēriōnes (Hom. II. xi. 60: xvi. 342).—3. A son of Aslas, an eminent commander among the Trojans (Hom. II. xii. 140).—4. A son of Thēsēus, was one of the Greeks who were conveyed into Troy by the stratagem of the wooden horse (Virg. *Æn.* ii. 262).—5. A native of *Ætōlia*, killed by the tigers which Bāchus broke for his chariot. Long harmless and tame, they roamed about Thēbæ, *Thēba*, but the Fury rekindled their natural ferocity which sent them against the Argive army. Acontēus transixed them both after they had torn in pieces the charioteers of Amphīlārus, Idas and Acāmas (Stat. Th. vii. 589).—6. One of the Cyclops whom Vālērīus Flāccus describes as inhabiting Hiēra (i. 583).

Acānthīs, *Idis, f.* the name of a pimp, a character which cannot be too much despised and detested (Prop. iv. v. 561).

Acānthūs, *i, f.* *Æriaso*, a maritime town of Macēdōnia, taken by storm, and plundered by the combined fleet of the Romans, Issēi, and Attālūs, king of Asia, 202 B. C. (Liv. xxxi. 45). *Inh.* Acānthīi, *orum, m.* The sea adjoining is called by their name (Herod. vii. 22). There were various other cities of this name.

Acarnānia, *æ, f.* *Karltli*, or *Karnia*, a country which some make part of Græcia, *Greece*, others not, bounded on the E. by *Ætōlia*, on the N. by Sinus Ambrāciūs, the *Gulf of Arta*, part of Epirus, *Lower Albania*, and Thēssālīa, *Thessaly*, and on the other side, by that part of the *Mediterranean* called Māre Ionīum, the *Ionian Sea*. This country is said to have received its name from Acārnas, the son of Alemæon and Cālīrhōē. It abounded with soothsayers (Herod. i. 162). *Inh.* Acārnānēs, *um* (*Sing.* Acārnās, *antis*), *m.* the Acarnanians. It is most probable this appellation was derived from Acarnas; but Strābo supposes it originated from their

not cutting their hair. Long hair being found very inconvenient, particularly in war, many of them cut it from their forehead, and were, on that account, known by the name of Cūrētæ, oftener Cūrētēs, and from them the country was called Cūrētis, *f.* The common Greeks still shave the forepart of their head, the neglect of which they consider as irreligious, and Hōmērus, according to Plūtārchus, has attributed the origin of this fashion to the Abantes, by whom it was introduced, to prevent their enemies seizing them by the forelocks. Strābo says the Cūrētī had the same custom, and Hōmērus calls the Abantes *ῥοπαλοειδῆς*, long haired behind, which is still characteristic of the modern Greeks. This too is the practice with the Arnauts. Justīnus states that they were the only Grecian people who did not send auxiliaries against the Trojans (xxviii. 1). *Adj.* Acarnan, *an, an, ānis; et.* Acārnānīcus, *v.* Acārnānus, *a, um.* The last occurs only in some editions of Cornelius Nepos, and seems unauthorized. The reading doubtful, now generally Hālicārnāssēus, *a, um* (Themis. 1). *Acarnan annis*, Achēlōns, the *Aspro-potamo* (Sil. Ital. iii. 42).

Acāstus, *i, m.* one of the hunters of the Calydonian boar, distinguished for his dexterity in throwing the javelin (Ov. Met. viii. 306).—2. A king of Iōleōs, son of Pēllās and Anāxībia, or, Philōmāchē, one of the Argonauts, who purified Pēlēus from the murder of his brother. After the death of his father, he expelled Jāson and Mōdēa from Iōleōs. He married Astydamia, by whom he had one daughter, Stērōpē (Apol. i. 9 seq.). *Hamōnius Acastus* (Ov. Met. xi. 409).

Acbārus, *i, m.* a king of Arābia, who joined Mēhērdātes, and afterwards deserted him. Levy, treachery, and inconstancy form the principle features in his character (Tac. Ann. xii. 12—14). Acbārus seems to have been a common name of the kings of Arābia, as *Ptolēmaus* was of the Egyptian monarchs. Appiānus mentions one (called a phylarchus of the Arabians), who came to M. Licīnius Crassus at the beginning of the Parthian war with the view of deceiving him, not however with success (Bel. Par. 140). The word is differently written.

Acca, *æ, f.* the companion, confidant, and faithful friend of Cāmilla, whom that heroine entrusted with her last advice to Turinus, after she had been mortally wounded by Arruns (Virg. *Æn.* xi. 820).—2. A woman mentioned by Propertius, i. 21. 6. The readings here are various.—3. The wife of Satriūs, and mother of Sōlīmus and Mancīnus, *q. v.* (Sil. Ital. ix. 117).

Acca Laurēntia, *v.* Lārēntia, *Accæ Laurēntiæ, f.* wife of Faustūlus, and nurse of Rōmūlus and Rēmus (Ov. Fast. iv. 854). According to Sābinus Massurius she had twelve sons, and, losing one by death, adopted Rōmūlus, who called himself and the other eleven *fratres arvales*. She appears to have led a very vicious life (Gel. vi. 7).

Accius, *i, m.* the name of a comedian or actor of pantomimes (Juv. Sat. vi. 70).

Accius Navius. See *Attus Navius*.

Accius Lābēo, *Accii Lābēonis, m.* a silly poet, at whom Persius sneers. He translated the *Iliad* and *Odyssey* of Hōmērus into wretched Latin verse. Some have inju-

ditionally supposed him the same with L. Accius, which the language of Persius confirms; *Venerius liber Brisei Accii*, the vein (old, shrivelled) book of frantick Accius (Sat. i. 76). See *Briseus*. *Iliad Accii* *seria verūtri*, the Iliad of Accius drunk with hellebore (*id.* 30).

L. Accius (v. Attilius), L. Accii, m. a Roman tragic poet of great eminence. His verses were keen and harsh, recommended by the excellence of the sentiment rather than by the elegance of their diction. Velicius Paterculus says that he was thought equal to the best writers of Greek tragedy. In force, dignity and discrimination of character, he excelled; but of the graces of a polished style he knew nothing, a refinement reserved for a later age. Of his works, which appear to have been numerous, not one has been transmitted to modern times. From the quotations which Cicero has made from his works, we may safely infer that the Orator considered him no mean poet, and Decimus Junius Brutus, who was his intimate friend, adorned the approaches to the temples of the gods with his verses. Neither his age nor the year in which he was born or died has been transmitted, and the period in which he lived can only be ascertained by that of his friend Decimus Junius Brutus who was consul (138 B. C.) with P. Cornélius Scipio Africanus the younger. (Tac. Or. xx. 21. Cic. Arch. 10). *Accius animūsi oris*, who wrote in a grand or sublime style (Ov. Amor. i. 15. 19).

M. Accius Plautus, M. Accii Plauti, m. a comic poet, was a native of Sarsina, *Sarsina*, a town of Umbria on the left bank of Sapis, the *Savio*. According to A. Gellius, he flourished in the time of Cato, in whose censorship he died, 186 B. C. and was in such great poverty that he wrote his plays in his bake-house, in the interval of labour. His language, though ancient, is pure and correct; yet his wit is often coarse, and his ideas are frequently indelicate. In comic humour he surpasses all the Roman writers, and few of the moderns approach the merit of this celebrated author. He deserves to be carefully read, not only in order to know the true genius of comedy, but the colloquial mode of expression peculiar to the Romans. Twenty of his comedies remain, some of which are imperfect. Gellius has recorded his Epitaph which does little credit either to the judgment or taste of the poet, although written by himself (i. 24). *Adj. Accianus*, et. Plautinus, a, um. *Plautini nūmēri et sales*, the numbers and wit of Plautus, which Horatius says their ancestors admired too tamely, not to say foolishly (Art. Poet. 279).

Acco, ōnis, m. a general of the Gauls, who was at the head of the confederacy formed against the Romans by the Sennones and Carnutes. Caesar, by the rapidity of his marches, prevented the execution of his plans, and ordered a general assembly of Gallia, *France*, to enquire into the conduct of these nations, in which he pronounced sentence of death on Acco, who was instantly executed. (Ces. B. G. vi. 4 seq.)

Accia, v. f. perhaps *Foggia*, a town of Apulia taken by storm (216 B. C.) by L. Fabius, prætor (Liv. xxiv. 20). *Inh. Acciæci*, orum, m.

Acē, es, f. the original name of Ptolemais q. v. (Cor. Nep. Dat. 5).

Acēphāli, orum, m. a people of Libya, who had their eyes in their breasts (Herod. iv. 191).

Acerbas, v. m. the maternal uncle and husband of Elissa, more commonly called Dido. Virgilius calls him Sycheus, q. v. (Just. xviii. 4).

Acērra, arum, f. *Gera*, a town of the Insubres Gālī at the junction of Sērius, or Umatius, the *Serio*, and Addūa, the *Adda*. *Misera Acērra* (Sil. Ital. xii. 422). *Inh. Acērrāni*, orum (*Sing.* Acērrānus, i), m. received the privileges of the Roman state without the power of voting, 332 B. C. Hannibal could not prevail on them to make a voluntary surrender, but being unable to defend their town they quitted it during the night, and went to the town in Campania which had not revolted. The Carthaginians first plundered and then burned Acērra (218 B. C. Liv. xxiii. 17). Appianus states that the senate having surrendered to Hannibal, on promise of protection, were cast into wells and buried (Bel. Pun. 33). At an after period the senate allowed the Acērrānians to rebuild their town (Liv. viii. 17 seq.).—2. *Acērra*, a town of Campania.

Acērrōnia, v, f. daughter of Cn. Acērrōnius Prōcūlus, a companion of Jūlia Agrippina, whom she attended on her visit to Nēro when he pretended reconciliation. They both escaped unhurt from the stratagem by which that monster intended to destroy them. But the sailors employed in that murder, killed Acērrōnia with their oars, in consequence of her having called out that she was Agrippina, with the view of obtaining assistance and protection. Agrippina q. v. preserved her life by swimming (Tac. Ann. xiv. 5). Dion calls her Acērrōnia Polla.

Cn. Acērrōnius Prōcūlus, Cn. Acērrōnī Prōcūli, m. was the consular colleague of C. Pōntius Nigrinus in the year 37. Acērrōnius was the father of Acērrōnia whom Nēro's ruffians killed at the time that monster had formed a stratagem for drowning his mother (Tac. Ann. vi. 45).

Acērsēcōmes, is, m. a vicious youth (Juv. Sat. viii. 128). The word properly denotes *unshaven*; hence, in Greek poetry, a common epithet of Apōllo and Bāchus.

Aces, is, m. a river of Persia, which has its rise in the hills which were possessed by the Hyrcanians, &c. (Herod. iii. 117).

Acēsines, is, m. the *Chunab*, is joined by Hydāspes, the *Behat*, before it pours its waters into Indus, the *Sind*. Curtius confounds it with the Hydāspes (ix. 4). *Hiacensāne*, arum, m. a people who lived on the banks of this river (Just. xii. 9).

Acēsīnus, i, m. a river of Taurica Chersonesus, the *Crimea*, near Panticapæum, *Kerchē*. *Adj. Acēsīnus*, a, um. *Acēsīna oymīna* (Val. Flacc. vi. 69).

Acēsāmēnus, i, m. the father of the beautiful Pērībōa wife of Axius, the *Vardari* (Hom. Il. xxi. 142).

Acēsta, v, f. a city of Sicily, built, according to Virgilius, by Acēas, and given to Acestes who was of Trojan descent (*Trōjana Acēsta*, Sil. Ital. xiv. 220). It had hot springs which are still in some repute. Strābo says that Acēsta was built by those who came into the territory of the Crōtōniātæ with

Philōctētes who sent them with Ægēstus, a Trojan, into Sicily, 393. The name is variously written, Egesta, Sēgēsta, &c. Agāthōcles, tyrant of Sýracūsē is said to have destroyed it. *Inh.* Acēstēi, orum, *m.*

Acēstē, *es, f.* the companion and guardian of the two daughters of Adrastus, king of Argos, by whom they were trained to virtue, delicacy, and propriety (Stat. Th. i. 529).

Acēstes, *is, m.* a king of Sicily, who treated Ænēas and his companions with great kindness, when they landed on that island, as they sailed from Troy to Lātium. His mother was a Trojan, and bore him to Crimēsus, the *Calabellotta*, or, *Piumica*. According to Diōnysius of Hālicārnāssus, Ægēstus and Elymus had fled from Troy before the destruction of the city, sailed to Sicily, and received lands near the river Crimēsus from the Sicāni, in consequence of Ægēstus having been born and brought up in that island. His grandfather incurred the displeasure of Lāōnēdon, king of Troy, and was killed by that monarch who, considering it disgraceful to kill his daughters, gave them to merchants to be conveyed to most distant countries, and one of them having married a nobleman on board the ship afterwards lived in Sicily where she bore Ægēstus. After the death of his parents, he was allowed by Priāmus to come to Troy during that memorable war (Virg. Æn. i. 199 *seq.*).

Acētes, *is, m.* a soldier in the Theban war (Stat. Th. viii. 444).

Achēmēnes, *is, m.* son of Ægēus, the first king of Pērsia and grandfather of Cýrus. From him descended all the kings of that country till Dārius (Herod. i. 125). Achēmēnides, *is, m.* a descendant of Achēmēnes. Achēmēnia, *is, f.* a district of Pērsia, so called from Achēmēnes. *Adj.* Achēmēniūs, *a, um,* of Achēmēnes; of Pērsia, Persian. *Achēmēnium costūm*, Persian spikenard (Hor. od. iii. l. 44). *Achēmēnius rex*, the Persian king (Claud. xxxvi. 264). *Achēmēnia gens* (Stat. Th. i. 718). According to that poet they called the sun Titan (*ib.*).

Achætus, *i, m.* a river of Sicily, which Ptōlēmeus calls Acithius (Sil. Ital. xiv. 268). Here the readings vary.

Achāia, *is, f.* a district of Pēlōpōnnēsus, the *Morea*, bounded on the N. by Sīnus Cōrinthiācus, the *Gulf of Lepanto*, on the W. by that part of the *Mediterranean sea* which was anciently called *Mære Iōnium*, on the S. by Elis and Arcādia, and on the E. by Sicýōnia. From its ancient inhabitants, Iōni, orum, it was called Iōnia, and on their being dispossessed by the Achæi, or, Achivi, it received this appellation from the conquerors. It was also known by the name of Hellas, a term, like Achāia, frequently employed to denote Greece in general. At a very early period some of the Achæi went to war at Troy, and afterwards being driven into Pontus Euxinus, by contrary winds, were obliged, by the cruelty of the natives, to fix their residence on the mountains, where they lived by plunder (Amm. Mar. xlii. 8). Appianus states that from their countrymen refusing to give them ships to return to Greece, they sacrificed first all the Greeks who fell into their hands, afterwards the most beautiful (Bel. Mith. 241). Achāias, āidos, *et, Achāis, idos, f.* Grecian, of Greece, with relation to a female or to a noun feminine. *Adj.* Achæus,

Achāius, *et, Achāicus, a, um,* of Achāia, of Greece, Grecian. *Achæa oppida* (Stat. Th. ii. 164). *Achāia dextēra* (Ov. Met. xii. 70). *Achāicum bellum* (Flor. ii. 16). *Achāicus tractus*, the district of Achāia (Amm. Mar. xv. 8).—2. A district of Thessālia, to which the name *Phthiōtis* is frequently added (Liv. xli. 22 *seq.*). *Inh.* Phthiōtæ Achæi (Liv. xxxvi. 15. Polyb. Exc. 10).

Achaichala, orum, *n.* a fort on an island in the Euphrātes (Amm. Mar. xxiv. 2).

Achārna, arum (seldom Achārna, *a, v.* Achārne, *es*), *f.* Forty Saints, a town of Attica, about seven miles and a half from Athens. Its ruins, which are still visible, present nothing remarkable. *Inh.* Acharnenses, ium, *m.* *Adj.* Achārneus, Acharnānus, *et, Acharnicus, a, um.*

Achārne, *es, f.* a town of Thessālia, on Othrys, *Kata V' Othry* (Plin. i. 431).

Achārre, arum, *f.* a city of Thessālia, on the Phoenix, which unites its stream with the Apidānus at a considerable distance to the south of Pēnēus, the *Salampria* (Liv. xxxii. 13).

Achātes, *is, m.* a Trojan of great bravery, the faithful companion and confidant of Ænēas (Virg. Æn. i. 120 *seq.*).

Achātes, *is, m.* the Drillo, a river of Sicily, between Hippāris, the *Camerina*, and Gela, the *Terra Nova*. The gem of this name was first found on the banks of this river (Sil. Ital. xiv. 228: Solin. v. 25).

Achēlōus, *i, m.* the *Aspro-potāmo*, a river of Græcia, Greece, which formed the boundary between Ætōlia and Acārnānia. It is said that Achēlōus was the first river which brake out of the earth, on which account the ancients often used Achēlōus simply to denote water, particularly on solemn occasions in oaths, prayers, and sacrifices. According to Thūcýdides, it takes its rise in Pindus, *Mezzozoro*, runs through the territories of Dōlōpia, Agrāia (3 syl.), Amphilōchia, the plain of Acārnānia, passes near the city Stratos and that of the Cenlāde, then entering the sea through a space which is between these two cities, overflows its bed and surrounds the latter with marshes. Aristōteles mentions, that it frequently changes its course, which it continues to do still. Strābo says it was once called Thōas, and Plūtarchus asserts its first name was Axēnus which went into disuse, and it then received that of Thēstius, because the son of Mars and Psidice drowned himself in it, and, for the same reason, it afterwards took that of Achēlōus, son of Ocēānus and a Nereid. *Ætōlus Achēlōus* (Prop. ii. 34. 33). Achēlōis, *idis, f.* of Achēlōus, with respect to a female, or noun feminine. Achēlōiādes, *et, Achēlōides, um, f.* a patronymic of the Sirens, the daughters of Achēlōus and Stērōpē (Claud. xxxvi. 254). *Adj.* Achēlōius, *a, um.* *Achēlōia pōcūla*, Acheloian cups, *i. e.* cups of water from that river, which Tellus, according to Virgilius, first mixed with the juice of the newly discovered grapes (G. i. 9).—2. The *Stiria*, a stream near Lamēa, *Zetoun*.—3. A river of Phrygia, near mount Sipylus (Hom. Il. xxiv. 616).

Achēmēnides, *is, m.* son of Adāmāstus, a native of Ithica, who accompanied Ulysses to the Trojan war, and whom that hero left in the cave of Polyphēmus, one of the Cyclopi. He was found on the eastern coast of Sicily,

Sicily, by Ænëas, to whom he gave an excellent description, both of the cave and of its monstrous inhabitant (Virg. *Æn.* iii. 613—654).

—*Achëron*, *ŏntis*, *acc. ta, m.* a river of Egypt.

—2. A river in the Infernal Regions. According to some of the poets, Achëron was the son of Cëres without a father. For fear of the Titans, he concealed himself in these regions, and was changed into the bitter stream which bears his name. Others say that Achëron was the son of Titan and Terra, whom Jüpiter changed into a river in the Infernal Regions, because he had given water to his enemies, the Titans, when thirsty. Apollōnius Rhōdius places Achëron, Achërusius, and the entrance to Orcus, in the territory of the Märiādýni, near the southwest extremity of Pontus Euxinus, the *Black Sea* (ii. 355); Ammiānus Marcellinus, near the eastern extremity (xxii. 8).

There was a river of this name in Epirus, a maritime district on the west of Greece, now the *River of Suli*; another in Elis, in Pélōponnëus, the *Morea*; another, called also Achëros, the *Copaniano*, in the territory of the Brüttii, near the south west extremity of Italia, *Italy* (see Alexander, king of Epirus); another in the Rhipëan mountains, &c. Achërois, *idis*, *f.* the poplar-tree, so called from growing on the banks of Achëron (Paus. v. 14). *Adj.* Achërontæus, Achëronticus, Achërintius, Achërinticus, *et*, Achërusius, *a, um.* Achërontai fontes, the sources of Achëron (Claud. xxxv. 351). Achërois (Æas) (Plin. i. 406), which Valerius Flaccus calls Achërosis, *idis*, *f.* (v. 73).

Achërontia, *a, f.* Acirezza, a town of Italy, in Apulia, near the top of a hill, hence Höratius, *nidus Achërontia*, from its resemblance both in situation and in appearance to a nest (Od. iii. 4. 14).

Achërras, *m, m.* son of Iarbas, and brother of Asphëd, was one of the commanders of the Carthaginian forces under Hannibal, and was killed by the consul Paullus, at the battle of Cannæ (Sil. Ital. iii. 299: x. 76).

Achillas, *a, v.* Achillëus, *ei* (Vel. Pat. ii. 55), *m.* a general of Ptolëmæus, king of Egyptus, Egypt, who, with the assistance of Sëptimius, a Tribune, murdered Pompey by order of his sovereign, hence Lucanus says *Achillas delectus scëleri*, *i. e.* cœdi Pompeii (Phar. viii. 538). He was afterwards commander of all the Egyptian forces; but a difference having arisen between him and Arsinoë, Ptolemy's youngest daughter, each endeavouring to engross the supreme authority, she, by means of her governor, Gânymëdes, supplanted him, and soon after put him to death.—2. A slave, who, having fled from his master, attached himself to Misiäus. Martial describes him as distinguished both for his beauty and wickedness (iia. 91). The same poet says that Gábiniä made him Castor from being Pollux, *i. e.* from being a boxer made him a good horseman, by which the poet means she raised him to the rank of a knight (vii. 56).

Achillëos drōmos. See Achilles.

Achilles, *is, et*, Achillëus, *ëos, m.* the son of Pëleüs, king of Thëssaïa, Thessaly, and of Thëtis the goddess of the sea. He received his education under Chiron, and had Patrōclus for his schoolfellow (Val. Flacc. i. 267 *seq.*). Hence originated that friendship which

Hömërus has rendered so interesting. Endowed with the gift of prophecy, Thëtis knew that her son would lose his life at Trōja, Troy, and therefore to prevent his going to the war, sent him privately to her brother, Lÿcōmëdes, king of Scÿros, with whom he continued disguised in a female dress, until he was discovered by Ulysses.

As Trōy could not be taken without him, and as he was naturally fond of arms, and ambitious of military glory, he immediately joined his countrymen, and sailed for the Trojan coast. He was the bravest and most beautiful of all the Greeks who fought in that tedious, bloody, and destructive contest.

After giving many proofs of astonishing bravery and military prowess, he quarrelled with Agamënon, Commander-in-chief of the Grecian army, and, in disgust, withdrew his men from the war to his ships. In this sullen retirement, he remained a considerable time, obstinately rejecting the earnest solicitations of his countrymen to support the cause of Greece. During the absence of Achilles, the Trojans were victorious. But his friend Patrōclus, clad in his armour, having rashly encountered Hëctor, fell by the hand of that hero. Achilles, to revenge his death, resolved instantly to take the field. For this purpose, Vulcānus, at the request of Thëtis, made her son a complete suit of armour, of which Hömërus (Il. xviii. 469 *seq.*) has given a minute and masterly description. With these celestial arms, many of the Trojans were put to death. At last, he engaged in single combat with Hector, whom he killed, and having first, in barbarous triumph, dragged the lifeless body at his chariot-wheels thrice round the walls of Troy, and the tomb of Patrōclus, he then sold it to the venerable Priāmus for a large ransom. Achilles, falling afterwards in love with Pölÿxëna, a daughter of the Trojan King, whilst soliciting her hand in the temple of Minërva, was wounded by her brother Pãris in the heel, which caused his death, to which Virgilius refers (*Æn.* vi. 57). The achievements of this hero that poet exhibits to Ænëas in a painting at Carthage (*Æn.* i. 468 *seq.*).

In the opinion of Pausānias, none of the Greeks at Trōy equalled Achilles, Miltiades at Märañon, and Lëonidas at Thërmōpyle (iii. 4). Achillides, *a, m.* Pÿrrhus, the son of Achilles. *Adj.* Achillëus, *et* Achillëus, *a, um.* Achillëus cōthurnus, the buskin of Achilles, *i. e.* the style of writing which Hömërus employed in celebrating the merits of that hero (Prop. ii. 34. 41). Achillëi pëdes, the swiftness of Achilles (Mart. ii. 14). Hömërus celebrates him for this quality.

Achillëa cōme, beautiful hair, such as that of Achilles (Mart. xii. 84).—Achillëos drōmos, (Ἀχιλλεύς δρόμος; Lat. Achillis cursus) a peninsula in the form of a sword, or rather, long narrow beaches uniting and terminating in a point between the mouth of Bōrÿsthënes and Sinus Carcinites; thus forming creeks on which Achilles was said to have celebrated games (Amm. Mar. xxii. 8). Achillëus cursus (Herod. iv. 55 *seq.*).

Achillëum, *i, n.* Fidonisi, a town near the promontory of Sigæum (Herod. v. 94).

Achillëus, *i, m.* a Roman prefect in Egypt, who rebelled and assumed the government of the country (Aurel. Vic. Ces. 39). That author states that he was easily conquered;

but Eutrōpius relates, that Diōclētianus besieged him in Alēxāndria, and that he held out for eight months. On falling into the hands of Diōclētianus he atoned for his rebellion by his death (Eutrop. ix. 22, 23).

Achivi, orum, *m.* the inhabitants of Achāia but frequently employed to denote the Greeks in general. See *Achāia*. Adj. Achivus, *a, um.* *Achiva turma* (Stat. Th. x. 229). *Achiva cornus*, an Argive spear, made of the cornel tree (Stat. Th. vii. 647).

Achōlla, *æ, e.* Acilla, *æ, f.* a free town on the sea coast of Byzācium, *Tunis*, a district of *Africa*, to the east of *Africa Propria*.—2. A town in Zeūgitāna (Hirt. Bel. Af. 33). *Inh.* Achollitāni, orum, *m.* Adj. Achollitānus, *a, um.* *Achollitānum* (oppidum) (Plin. i. 539).

Achōrēus, ēos, *m.* a priest of advanced age, born at Mēmphīs, *Moushe a Dashoo*, whom C. Jūlius Cēsār consulted respecting the sources of the Nile, the springs of which he wished to explore. His answer contains the principal opinions which the ancients entertained on that subject, than which it would be difficult to advance any thing more at variance with reason and truth. To the different hypotheses which he enumerates, he adds his own, which discovers no greater ingenuity nor geographical knowledge of *Africa* than the exploded conjectures which he had previously described. The whole goes to prove the impracticability of the conqueror's accomplishing his wish, and the necessity of acquiescing in the appointment of Fate, which had decreed the springs of that noble river to remain for ever unknown! (Luc. Phār. viii. 475 seq.).

Achradina, *æ, f.* one of the divisions of Sīracūse, *Saragossa*, which surrendered to M. Claudius Mārcellus in 214 B. C. (Liv. xiv. 21 seq.).

Achyrōna, *æ, f.* a public villa near Nicōmēdia, at which the Emperor Cōnstāntinus died (Aurel. Vic. Cēs. 41).

Acidālus, *i, m.* a fountain near Orchōmēnos, *Screpū*, a town of Bēōtia, in which the Graces, who were sacred to Vēnus, bathed themselves, and hence she was called Acidālīa, *æ.* Adj. Acidālīus, *a, um.* Virg. *Æn.* i. 720. *Acidālīa arundo*, the pencil of Vēnus (Mart. ix. 14).

Acidas, āntis, *m.* a river of Arcādīa, into which the waters of a fetid spring descending from Lāpitha enter, destroying every kind of animal life. Its ancient name was Iār-dānus (Paus. v. 5).

Acilius, *a, um.* *Acilia gens*, the Acilian clan, who were of plebeian extraction, of which there were two families, Bālbi and Glābrīōnis.

Acilius Avīōla, Acilii Avīōle, *m.* a lieutenant-general in the Roman army, who kept in check the Andēcāvi, *q. v.* From the scanty information afforded by the pages of Tacitus (Ann. iii. 41), little of his history is known. Valērius Māximus mentions that his relations having supposed him dead placed him on the funeral pile, where he revived; but the violence of the flames prevented their approaching him and consequently he was burned alive (i. 8).

Acilius Glābrīo, Acilii Glābrīōnis, *m.* a senator of distinguished sagacity, supposed to have been the father of Acilius Glābrīo, a youth of great eminence, celebrated for his

virtues, who held the office of consul under Dōmītiānus, and, imitating the example of Brūtus, to escape the cruelty of that tyrant, pretended idiocy, and fought with wild beasts. That monster dreaded both the powers of his body and mind, drove him into banishment, and in the fifth year after his consulship put him to death (Suet. Dom. 10). Pī-nius mentions him with great respect (Epis. l. 15. 6). Other Acilii lived about that period.

Acilius Strābo, Acilii Strābōnis, *m.* accused by the Cūrēnenses that he had usurped the authority of a prætor, when only sent by the Emperor Claudius to enquire into the lands which had formerly belonged to king Apis, and left by him to the Roman people. On an appeal to the Emperor he confirmed the decision of Acilius Strābo (Tac. Ann. xiv. 18).

C. Acilius, C. Acilii, *m.* a Roman historian who wrote in Greek. He lived during the second Punic war, and Q. Claudius Quadrigārius not only translated his work into Latin, but brought it down to his own times. Adj. Aciliānus, *a, um.* *Aciliāni Annāles* (Liv. xxv. 39).—2. A lieutenant-general of Cēsār, to whom he gave three cohorts, to protect the town of Oricum and the ships which he brought from *Italy* to that port. In a sea engagement at *Marseilles* he seized a ship of the enemy with his right hand, which was immediately cut off, and he instantly leaped into the ship bearing down all who opposed him by his shield (Suet. Jul. Cēs. 68). Valērius Māximus calls him Atilius (iii. 2).

L. Acilius, L. Acilii, *m.* commanded the left wing of the allies and six thousand provincial auxiliaries against the Celtiberians in 183 B. C. when their camp was taken, to which his merit contributed (Liv. xl. 31).

Mānius Acilius Avīōla, Mānii Acilii Avīōle, *m.* a Roman consul in the year 54, who had for his colleague M. Asinius Marcellus (Tac. Ann. xii. 64).

Mānius Acilius Glābrīo, Mānii Acilii Glābrīōnis, *m.* held the office of tribune of the Commons at Rome in 203 B. C. and joined Q. Minūcius Thermus in opposing the consul Cn. Cornēlius Lentulus, who attempted to obtain *Africa* for his province, and thus supersede L. Cornēlius Scīpio Africānus in the command of the army against the Carthaginians. The matter was referred to the Senate, who decreed that the consul to whose lot a fleet of fifty ships fell, should sail to *Sicily* and might, if the war continued, cross over to *Africa* and retain the command at sea, and Scīpio on land. After he had been appointed a decemvir sacrorum in room of M. Aurēlius Cotta and had been a plebeian edile with C. Lælius he was elected prætor peregrinus, and at the head of the city legions marched into Etruria, *Tuscany*, quelled an insurrection of the slaves, killing a great number and taking many prisoners. The ringleaders he scourged and crucified, some he restored to their masters. He and P. Cornēlius Scīpio Nāsica failed in their canvass for the consulship (194 B. C.), but both gained their election next year. Greece fell to his lot, and on arriving in *Thessaly*, he took Linnæa and Pēllinæum, and gained a complete victory over Antiochus, king of Sýria, supported by the Rētoī, at Thermō-

pyla. The cities in that part of Greece immediately surrendered except Hēraklēs Trāchīnā, which, after a siege of twenty-four days, he carried, partly by force and partly by stratagem, and the citadel soon after surrendered. This loss dispirited the Aetoli, who sued for peace, which he offered to grant, but on such severe terms, that the Apocleti, or select council, seem to have refused their acquiescence. After disposing of the spoil, partly by giving it to the soldiers and partly by sale, he marched against the Aetoli, sacrificed to Hercules at Pýra on mount Eta, *Banisa*, and laid siege to Lámia, which he soon took, and then advanced against Amphissa, but before it surrendered he was superseded in command by L. Cornélius Scipio, with his brother Africānus, on which he quitted the province and returned to Rome. The senate with great unanimity granted him a triumph, which the number of standards, and the quantity of precious metals taken from the enemy, added to many noble captives, rendered very brilliant. P. Sēmprōnīus Grāchus, and C. Sēmprōnīus Rūtilus raised a prosecution against him when candidate for the censorship, alleging that he had neither exhibited in the triumph nor lodged in the treasury part of the booty and money taken in the camp of Antiōchus. Cato, whose integrity stood so high in the public opinion, appeared as a witness against him, but his being a rival candidate weakened his evidence; still sentence passed against Acilius, ordaining him to pay a fine of a hundred thousand asses, which was never levied, because he ceased, from disrespect to Cato, to be a candidate, and because the people disapproved of the sentence (Liv. xxx. 40 seq.). To him Justinus alludes (xxxii. 6).—2. Son of the former, who dedicated a temple to Pīetas, which his father had vowed on his defeating Antiōchus, king of Syria, at Thermōpyla. To his father, Acilius erected a gilded statue, the first which was set up in Rome (Liv. xl. 34).

M. Acilius, M. Acili, *m.* a Roman ambassador to Ptolemæus, king of Egypt, in 212 B. C. Two years after the senate adopted his opinion respecting Tārentum (Liv. xxvii. 4, 25).

Q. Acilius, Q. Acili, *m.* a decemvir for planting colonies on the Po in 220 B. C. There is a doubt about the names of the Commissioners appointed for that purpose (Liv. xxi. 25).

Acimēum, *v.* Acumīcum, *i.* *n.* *Slanke-mex*, or *Peterwarden*, a town of Lower Pannōnia (Amm. Mar. xix. 11).

Acināces, *is.* *m.* a kind of sword or scimitar used by the Medes, hence Hōrātius, *Mēdus acināces* (Od. i. 27. 5).

Acineum, *i.* *n.* *Buda*, a town of Pannōnia near Ofen (Amm. Mar. xxx. 5).—2. Acin-cum Contra, *Pest*, a town in the vicinity of the former.

Acis, *is.* *acc.* Acin, *m.* son of Faunus and the nymph Sýmēthis, who fell in love with Galāda, and had for his rival Pōlyphēmus, who crushed him with a stone, on which the nymph changed him into a river (Ov. Met. xiii. 750—895), under the same name, now the *Jaci* or *Chiaci* (Cluv.). *Fluvius Acis* (Claud. xxxvi. 332). From his mother he is called *Sýmēthis hēros* (Ov. Met. xiii. 579).

Acithūs, *i.* *m.* a river of Sicily, which Sil- lius Itālicus calls *Achætus g. v.*

Aclys, *idis.* *f.* a kind of dart, resembling what the Latins called *verūm* (Sil. Ital. iii. 363).

Acme, *es.* *f.* a girl beloved by Sēptimīus (Catul. xiv. 1).

Acmon, *ōnis.* *m.* a native of Lyrnēssus (Lyrnēssius), son of Clýtius and brother of Mēnēstheus. He appears to have been a man of great strength, and was in the army of Aenās (Virg. Aen. x. 128).—2. A native of Pleuron (Pleurōnius), a Greek, the companion of Diōmēdes, who was changed into a bird (Ov. Met. xiv. 497).

Acmonides, *is.* *m.* one of the Cyclops, who had this name from *acmon*, an anvil (Ov. Fast. iv. 288). Virgilius calls him Pýracmon.

Acenōnōētus, *i.* *m.* a fictitious name of a boy's guardian, or conductor to school (Juv. Sat. vii. 218). The reading and meaning of the word is disputed, the necessary result of the various derivations of the term.

Acetes, *æ.* *m.* a native of Mæōnla, a province of Asia Minor, *Natolia*, and a chief man among the crew of Tuscan pirates, who, without his consent, carried away Bāchus, whom they had found asleep on the coast of Dia, promising to land him on the same island. But love of plunder made them steer in a different direction, for which act of perfidy they were all, except Acetes, changed into Dolphins. When Bāchus allowed himself to be seized by the servants of Pēnthēus and carried before that prince, he assumed the appearance and name of Acetes (Ov. Met. iii. 582 seq.).—2. Sometimes written Acētes, Acētas, *et.* Acēstes, a man who, in early life, had been armour-bearer to Evander, and when of an advanced age had accompanied Pallas, the son of that monarch, who joined Aenās in the war against Turnus, king of the Rūtūli. Virgilius describes him as overwhelmed with grief at the death of Pallas, who fell by the hand of Turnus (Aen. xi. 30 seq.). Statius commends him for his fidelity (Syl. ii. 1. 93).

Acōna, *æ.* *v.* Acōnē, *es.* *f.* a port in Mārīāndyna (Amm. Mar. xxii. 8).

Acōnitum, *i.* *n.* wolfsbane, *or.* monkshood, Ovidius derives the name from its growing on *hard rocks* (*axini*). According to Plinius this was the most active of all poisons, and first dropped from the foaming mouth of Cerbērus, when Hercules dragged him from the Infernal Regions by Achērūsia in Hēraklēs Pōntica, the *Crimea*, one of the imaginary entrances to the subterranean abodes of departed spirits. That naturalist adds, when wolfsbane is applied in a particular manner to the bodies of animals death immediately ensues (iv. 503). Monkshood, *or.* wolfsbane, is a plant of which there are ten species. Except one, they are all natives of Alps, the *Alps*, and rise to the height of from three to six feet.

Acōntēus, *ēos.* *v.* Acōntēus, *i.* *m.* a Latin, who drove his horse against that of Tyr-rhēnus with such force as burst the breasts of both animals. He was thus precipitated to the ground with great violence, and lost his life by the fall (Virg. Aen. xi. 612).—2. A soldier of Persēus, who, from accidentally looking at the head of the Gorgon, Mēdūsa, was changed into stone (Ov. Met. v. 201).—

3. An Arcadian, who excelled in hunting and killed the two tame tigers which Bacchus had broke for his chariot, and then strayed about the town of Thēse, *Thēse*, quite harmless. Impelled by a Fury, they resumed their ferocious nature and tore in pieces some of the Argives, on which account Acontēus transfixed them with his javelins. In revenge, Phēgeus attacked him, and, by a well-aimed thrust with his sword, deprived him of life after he had exhausted all his weapons (Stat. Th. vii. 590—609). Thus commenced hostilities between the Argive and Theban armies.—4. A Spaniard, who excelled in hunting. He was one of the competitors for the prize given by P. Cornēlius Scipio Africānus, at the conclusion of the Spanish war, for excelling in throwing the javelin (Sil. Ital. xvi. 563).

Acōntius, i, m. a young man, a native of Cēa, *Lango*, an island in Mārē Ēgēum, the *Archipelago*, who went to the sacred rites of Dīana, performed by virgins in Dēlos, and, having fallen passionately in love with Cēdippē, threw an apple at her feet, on which, in her name, he had written a promise of marriage, which she incautiously having taken up and read, became bound, from having spoken these words in the temple, to marry him. Her father, knowing nothing of this, afterwards betrothed her to another, on which she was seized with fever, and Acōntius wrote to her, that Dīana had punished her with that disorder, for not fulfilling the promise which she had made in the presence of the goddess. This letter induced her to oppose the wishes of her father and comply with those of Acōntius, to whom she wrote in return, and her epistle follows that of her lover (Ov. Ep. Her. 20).

Acræ, arum, f. a town of Sicily, built by the Syracūsāni, seventy years after their own city, near Pāchynus, *Cape Passaro*, on an elevated situation, whence the name. No vestige of it now remains (Sil. Ital. xiv. 206). *Inh.* Acræi, orum, v. Acreses, ium, m. (Plin. i. 346).

Acræa Jūno, v. Promontōrium Jūnōnis Acrææ, a promontory of the Isthmus of Corinth, jutting into Sinus Cōrinthiācus the Gulf of Lepanto (Paus. ii. 24).

Acræus Jūpiter, had a temple at no very great distance from Argīthēa (Liv. xxxviii. 2).

Acræphīa, æ, f. *Proscina*, a town of Bœōtia, at which a number of the Roman soldiers were privately murdered 198 B. C. (Liv. xxxiii. 29).

Acrāgas, v. Agrāgas, ūtis, m. *Girgenti*, a mountain in Sicily, on which the town Agrigēntum was built, hence the town is frequently known by this name. The Latins called it Agrigēntum. It was founded by a colony of the Rhōdi, and contained two hundred thousand inhabitants according to Diōdorus Siculus, and eight hundred thousand according to Diōgēnes Lāertiū. It had two rivers, one on each side, Acrāgas and Hýsas, besides an artificial lake of seven stadia in circumference, which abounded with every kind of fish to gratify its luxurious inhabitants. Here too was the famous brazen bull of Phālāris, invented by Périllus. From its lofty situation it was seen at a considerable distance, and was the largest city in Sicily, except Syracūse. Himilco, commander of a

Carthaginian fleet, took it (216 B. C.), when Syracūse was in possession of Hippocrātes and Epicydes. *Adj.* Acragāntinus, a, um. *Acragāntinus Empēdōcles* (Lucret. i. 717).

Acrātus, i, m. a freedman of the Emperor Nēro, whom that prince sent into Greece and Asia with Carinas, to take from the temples the statues of the gods, and to receive as presents whatever appeared valuable. Their rapacity and violence corresponded with the wishes of the Emperor, whilst the outrages which they committed, disgraced the Roman character (Tac. Ann. xv. 45).

Acrææ, arum, f. *Sapiki*, a town of Lāconiā (Liv. xxxv. 27). *Inh.* Acræitæ, arum, m. (Paus. iii. 22).

Acrilla, æ, v. Acrillæ, arum, f. a town of Sicily, which appears to have stood between Acræ and Hybla, but its exact position is unknown from no vestige remaining. Near this city M. Claudius Mārcellus cut off the Carthaginian infantry under Hippocrātes, on which the cavalry fled to Acræ 216 B. C. (Liv. xxiv. 36). According to some Acrilla not Arbēla should be the reading in Sil. Ital. xiv. 271.

Acrisius, i, m. a son of Abas, king of Argos, and Océla. He was the twin brother of Prætus, with whom, on his reaching manhood, he disputed the right of succession, in many a violent struggle. At last, after coming to a pitched battle, which terminated in equal success, they entered into a treaty which secured to Acrisius the crown of Argos, and to Prætus the sovereignty of Tirynthus. According to Ovidius, Prætus expelled Acrisius, and was in possession of the citadel of Argos at the time Persæus, with Andrōmēda, his wife, entered his native city. Being informed by an oracle that he would be put to death by his daughter's son, he confined Dānæ in a tower to prevent her having children, to which Hōrātius alludes (Od. iii. 16. 5); but without effect. See Dānæ and Persæus. The fame of his grandson, after his remarkable adventures, having reached the ears of Acrisius, he went to Lārisa on purpose to see him, at the time Teūtāmis was celebrating funeral games in honour of his father. To this city Persæus had repaired with the view of distinguishing himself among the combatants. Here he accidentally killed, with a cast, an old man, who was found to be his grandfather Acrisius, and thus fulfilled the oracular prediction. Acrisīōnē, es, f. a patronymic applied to females, and appears to denote Dānæ (Virg. Cat. xi. 33). Acrisīōnēis, idis, f. Dānæ (Virg. Æn. vii. 410). Acrisīōniādes, æ, m. Persæus, Acrisius' grandson. *Adj.* Acrisīōnēus, a, um. *Acrisīōnēi mūrī*, Ardæa; from being founded by Dānæ, daughter of Acrisius (Sil. Ital. i. 661). *Acrisīōnēæ arces* (Ov. Met. v. 239). Acrōcēraunia. See Cēraunia. Acrōcōrinthus, i, f. the citadel of Cōrīnthus, *Corinth*. Strābo estimates its perpendicular height at three stadia and a half, and its ascent from the base, at thirty stadia, which, if the circuitous inflexions be included, is not far from the truth. Stātus, alluding to its great height, says, that it alternately covers both seas with its shade (Th. vii. 106). The ancient Greeks resembled Pelōpōnnēsus, the *Morea*, to an ox, and looked upon Acrōcōrinthus as one of its horns, and Ithōmē, Bolkano, as the other.

When these were secured, they reckoned the peninsula safe. Before the invention of artillery, this fort was deemed impregnable, and there is only one place from which it can be battered with cannon.

Acton, *ōnis*, *r. ōntis*, *m.* a Grecian from the territory of Cortous, killed by Mēnētus (Virg. *Æn.* x. 719–731).—2. A king of the Cæcinenses, slain by Rōmulus, by which he obtained the *Spōlia Opima*. Prōpētus calls him *Hercūlēs*, either from his great strength, or from his reckoning himself a descendant of that hero (iv. 10. 9).—3. A Theban who, with Alimēnides, shut one of the gates of Thebe, *Thera*, which confined some of the enemy within the walls, but excluded part of their townsmen (Stat. *Th.* x. 463). His name does not occur again in that poem.—4. The father of Psamis (Pin. *Cl.* v. 18).

Actœus, *ēos*, *m.* a competitor at the games exhibited by Alcīnōus before Ulysses (Hom. *Od.* viii. 111).

Actōpōlis, *is*, *f.* the citadel or fort of Actœus (Herod. viii. 52).

Actōta, *m.* son of Tiberinus, and brother of Rēmulus, whom he succeeded on the throne of Alba (Ov. *Met.* xiv. 619). Prose authors call him Agrippa *q. v.*

Actōthōon, *i.*, *m.* a town on the top of Atlas, *Monte Senecio*. This name is variously written (Herod. vii. 22).

Actœ, *es*, *f.* one of the Nereids (Hom. *Il.* viii. 41).

Actœon, *ōnis*, *acc. na*, *m.* a Boeotian, the son of Aristæus and Autōnōē, a daughter of Cōmus, hence *Nepos Cadmi* (Ov. *Met.* iii. 174). He was a famous huntsman, and kept a number of dogs for the chase. Of these Ovidius has given the names of thirty-five, which are all expressive of their nature, colour, or country (Met. iii. 206–233). For having accidentally seen Dīana, and her nymphs bathing, he was, by the goddess, changed into a stag, and afterwards torn in pieces by his own dogs. To him the Boeotians offered an annual sacrifice (Paus. ix. 36).

Actō, *es*, *f.* a freed woman of the Emperor Nēro, to whom he formed an attachment of that kind, which does not require to be described. She was a native of Asia, and Nēro pretended that she was a descendant of king Attalus (Tac. *Ann.* xiii. 12 &c.).

Actō. See *Attica*.

Actium, *i.*, *m.* a town of Acarnānia, at the entrance into Sinus Ambrācius, the *Gulf of Acta*, of which no vestige now remains. Livius calls it a port of Acarnānia (xlv. 1). The site of it is disputed and uncertain, although the spot fixed on by D'Anville seems supported by the modern appellation, *Actio*, but some late travellers say the natives know no such name. Augustus established a colony there (*colōnia Nicōpōlitāna*), with certain immunities, and built a town, which Strābo calls Nicōpōlis. *Pretenza*, to commemorate his victory over M. Antonius, off Actium *præmantiūrium*, *Capo di Egitolo*, in 33 B. C. In that engagement Augustus had four hundred ships, and Antonius only two hundred, those of the latter had from six to nine banks of oars each, and those of the former only from three to six banks of oars (Flor. iv. 11). *Adj. Actius, et Actiæus*, *a. um.* *Actius Phæbus*, so called from Augustus build-

ing and dedicating a temple to Apollo at Actium (Prop. iv. 6. 67). *Actia litōra* (Claud. xxvi. 183. Virg. *Æn.* iii. 280). *Actiæum mārē*, that part of the *Mediterranean*, adjoining to Actium (Prop. ii. 15. 44). *Actiæa cārīna*, her Actæan keel, *i. e.* her galley at Actium (Juv. Sat. ii. 109). *Actiæi lūdī*, games appointed by Augustus to be celebrated at Actium every fifth year. To them Stātiūs alludes (Syl. ii. 2. 6 *seq.*).

Actius, *i. m.* a centurion, who committed to writing every particular respecting Drusus, and who appears to have assisted at his murder (Tac. *Ann.* vi. 24).

Actor, *ōris*, *m.* the father of Mēnētus, and grandfather of Patrōclus (Hom. *Il.* xi. 784). Actōrides, *a. m.* Mēnētus (Val. Flacc. i. 407).—2. The father of Cteātus, prince of the Elēi (Hom. *Il.* ii. 621). He appears to have been likewise called Mōlios, so that, contrary to the Greek practice, he had two names. His sons are called Mōliōnes, which some conjecture to be instead of the patronymic Mōliōnides. This supposition is preferable to deriving the patronymic from Mōliōne, supposed to have been their mother's name, since Hōmērus never forms patronymics from mothers. Others consider Mōlios as an epithet derived from *Molos*, a battle.—3. The father of Echēclus. Actōrides, *a. m.* Echēclus (Hom. *Il.* xvi. 189).—4. Son of Hippasus, and a native of Pēlōponnēsus, the *Morea*, one of the Argonauts.—5. A Trojan, who, at the suggestion of Ithōcus and Iulus, carried, with the help of Idæus, the mother of Eurýalus into her own house, as the troops were becoming dispirited by her wailing in consequence of her son's death (Virg. *Æn.* ix. 500).—6. One of the Aurunci (Auruncus), from whom Tūrnus had taken his spear (Virg. *Æn.* xii. 94).—7. A man who fought in the Theban war, distinguished by his powers of persuasion and his martial bravery. He saw the earth swallow up Amphiarāus, and reported it to Adrastus (Stat. *Th.* viii. 152: x. 244 *seq.*).—8. One of the Lāpithæ (Val. Flacc. i. 146).

Actōris, *idis*, *f.* the chamber maid of Pēnelōpē, who slept in the bed of her master during his absence, and alone knew the secret of that bed. Hōmērus makes her the mean of convincing Pēnelōpē, that the person who called himself Ulysses, after returning from Troy, was really her husband (Od. xxiii. 227 *seq.*).

M. Actōrius Nāso, M. Actōrii Nāsonis, *m.* a tribune of the prætorians, whom Galba cashiered from his being suspected of disaffection (Tac. *Hist.* i. 20). This historian calls him Antōnius Nāso, but Suetōnius gives him the name above written (Suet. *Jul. Cas.* 9). On his authority and that of Cūrio, Suetōnius states that C. Jūlius Cæsar entered into a conspiracy with Cn. (Calpurnius) Piso *q. v.*

Actuārius, *i. m.* the clerk of a legion (Eutrop. ix. 9). The Actuārii appear to have had their name from the rapidity with which they wrote. They received, from the farmers of the public revenue, provisions for the army, for which they granted a receipt, and afterwards served them out to the soldiers. In a court of law the Actuārii took down in short notes the pleadings of counsel, hence called Notārii *q. v.*

Actūla, *a. f.* wife of P. Vitellius who

was accused of treason by Lælius Bálbus and condemned in the year 37 (Tac. Ann. vi. 47).

M. Acútiús, M. Acúti, *m.* elected a tribune of the people in 400 B. C. by the influence of the patricians, in order to weaken the influence of the Trebonian law (Liv. v. 10).

Adámás, ántis, *m.* son of Aslús (Aslades), wounded and would have killed Antílochus, had not Neptúnus prevented. Mériónes killed Adámás (Hom. Il. xiii. 560 &c.).

Adámästus, i, *m.* a native of Itháca, father of Achéménides (Virg. Æn. iii. 614).

Adärchias, æ, *m.* the commander of a thousand men in the army of Alexander, whose bravery at Hálícárnássus, *Budran*, that monarch rewarded with the highest distinction (Curt. v. 2).

Adáspli, orum, *m.* a people who lived at the foot of Mount Caucásus, and were conquered by Alexander the Great in 328 B. C. (Just. xii. 5).

Adbücillus, i, *m.* a nobleman of great influence among the Allöbröges, the father of Röscillus and Ægus (Cæs. B. G. iii. 59).

Adcántiánnus, i, *m.* the chief man, for many years, among the Sötiates (Cæs. B. G. iii. 22).

Adcénsi, orum, *m.* soldiers who were added after the legion had been completed, and had this name, quia *ad censum* adjiciebantur. Afterwards they were called supernumeraries (*supernumerarii*), sometimes *adscriptivi*, from their being merely enrolled, and had no arms until they were put in the places of those who had been killed, whose arms they received (Liv. i. 43. Fest. Veget.).

Addüa, æ, *m.* the *Adda*, a river of Italy, which has its source in a lofty ridge of Alpes Rhetias, now called *Monte Brailo*, runs along a valley, passes Lärus lacus, the lake of Como, and afterwards falls into Päidus, the *Po. Cærius Addüa* (Claud. xxviii. 195).

Addüus, i, *m.* the governor of Artaxáta, who wounded C. Vipsianus Agrippa, grandson of Augustus, near the town Artagëra (Vel. Pat. ii. 102).

Adgündëstrius, i, *m.* a prince of the Catti, who promised, by letter, to the Roman Senate, to murder Arminius, if poison were sent him, in the year 19. The Senate replied, that the Romans revenged themselves on their enemies, not clandestinely, and by fraud and treachery, but openly, and by arms (Tac. Ann. ii. 88).

Adhërbal, älis, *m.* a Carthaginian prætor, with whom C. Lælius had an engagement in Frëtum Gäditánum, the *Strait of Gibraltar*, in 208 B. C. (Liv. xxviii. 30).—2. A son of Miciäsa, king of Nümídiä, *Algiers*. At his death this monarch divided his kingdom into three parts, of which he gave one to Adhërbal, another to his son Hiëmpsal, and a third to Jügürtha, who was an illegitimate son of his brother Mästánäbal. Ambition formed the strongest passion in the breast of Jügürtha, and his want of principle induced him to adopt every measure likely to gratify his favourite inclination. He hired assassins to murder Hiëmpsal, on which Adhërbal went to Rome, whither Jügürtha sent ambassadors. The senate having fixed a day for hearing the parties, Adhërbal delivered a most elegant speech, calculated to excite the sympathy and secure the protection of that assembly. The deputies of Jügürtha scarcely attempted a

reply, depending solely on the money which they had brought with them, and the avarice of the Romans. Thus, by the united influence of bribery and favour, Jügürtha obtained the one-half of Nümídiä from the Roman senate, and Adhërbal the other. In place of punishment, this decree rewarded his crime by an increase of territory, and the injustice of the commissioners, appointed to settle the boundaries between him and Adhërbal, adjudged to him the preferable part of the Numidian territory. This additional grant did not satisfy Jügürtha, who had set his mind on the whole kingdom, and, therefore, he used every mean to induce Adhërbal to take up arms. The latter, conscious of his inferiority as a soldier to the former, submitted to his encroachments and hostilities for some time; but at last levied troops, joined battle, and was defeated. He took refuge in the town Cirta, *Constantina*, sent ambassadors to Rome, begging the protection of the senate, and endeavoured to hold out against Jügürtha until their return. The Italians, whose bravery protected the place, advised him to surrender, and, being entirely in their power, although he distrusted the promises of his enemy, he assented. Jügürtha put him to death by torture (Sal. Jug. 5–26). Claud. ännus touches slightly on the history of Adhërbal (xv. 409).

Adhërbes, is, *m.* a man in the army of Hänníbal, killed by Q. Fäbius Máximus, at the time when the Carthaginian general had surrounded the troops of M. Minúcius Rūfus, the colleague of Fäbius in the dictatorship. He appeared conspicuous from the uncommon bushiness of his locks (Sil. Ital. vii. 601).

Adiäbas, æ, *m.* a river of Assýria, from which the province was called Adiäbënë (Amm. Mar. xxiii. 6).

Adiäbëna, æ, *f.* a country of Asia, on the confines of Arménia. Plinius writes Adiäbënë, and adds that it was anciently called Assýria (i. 564). *Inh.* Adiäbëni, orum, (*Sing.* Adiäbënus, i), *m.* the Adiabeniensians. *Adj.* Adiäbënus, et, Adiäbënicus, a, um. *Adiäbënum rëgimen*, the government of the Adiäbëni (Tac. Ann. xv. 1).

Adimäntus, i, *m.* a king of Phlius, *Staphica*, a town of Achäia Propria, a district of Pélö-pönnësus, the *Merçä*. Nothing further respecting him is known (Ov. Ib. 327).—2. One of the colleagues of Alcibiades in the government of Athens (Cor. Nep. Alc. 7).

Admëtus, i, *m.* son of Phëres, king of Phëre, *Velesina*, in *Thessaly*, whose herds Apöllo kept for nine years. That god obtained from the Fates exemption from death to Admëtus, on condition that some one should die for him. When no person was found willing to lose their life for his sake, his wife, Alcëstis, died for him, and soon after was restored to life again (Virg. Cul. 263). He joined Iäson in his expedition to Cölchis (Val. Flacc. i. 445). From his father he was called Phërëtiädes.—2. A king of the Mölössi, a people of Epírus, a district on the west coast of Greece. Thëmistöcles sought protection at the court of this monarch, after he had been banished by his countrymen (Cor. Nep. Themis. 8).

Adminius, i, *m.* son of Cinobellinus, a British king, compelled to quit his native country by his father. He fled to Cälgüla

who considered it a surrender of the whole island, and dispatched letters to the consuls to that effect, although a small number of troops only accompanied the royal youth (Suet. Cal. 44).

Adónis, *is, v. Idis, m.* son of Cinyras, king of Cyprus, by his daughter Myrrha. Some say that he was the son of Thōas, king of Assyria, by his daughter Myrrha, and Hecuba, of Phœnix and Alphœbea. He was of great beauty, and beloved by Vênus, who, on his being killed by a boar, turned him into a flower called Anemōnē. Ovidius calls him *Cinfrēus iuēnis*, and *Cinfrēus adāros* (Met. x. 712: 730). *Adj.* Adonius, *um.* *Adōniā* (sacra) (Amm. Mar. xxii. 119).

Adōres, *is, m.* a king of Dāmāscus, according to Justinus (xxxvi. 2). Here the statements of Justinus are very inaccurate.

Adōrēus, *i, m.* a mountain of Phrygia, in which the river Sangarius has its rise (Liv. xxxviii. 18).

Adrāmītēum, *i, n.* *Adramitti*, a town of Mysia, to which Antiochus, king of Syria, marched in a hostile manner 192 B. C., and L. Æmilius Regillus, and Eumenes, king of Asia, sailed to Adrāmītēum, to protect the city (Liv. xxxvii. 19). *Andriscus*, who pretended that he was a son of Persēus, said that he was brought up at Adrāmītēum (Liv. Ep. 49). *Inh.* Adrāmītēni, *orum, m.* *Adj.* Adrāmītēnus, *a, um.* Adrāmītēnus Sinus, now called Ydrumit.

Adrāna, *æ, m.* the *Eder*, a river of Germany (Tac. Ann. i. 56).

Adrānum, *i, n.* *Aderno*, a town of Sicily, at the foot of mount Ætna. Diōdorus Sicilius informs us, that Diōnysius built it, and gave it this name from a remarkable temple or grove. *Inh.* Adrānīte, *arum, m.* whom Plinius calls Adrānītāni, *orum.* *Adj.* Adrānīus, *a, um.* Adrānīus annis, *Fiume d'Aderno* (Cluv.).

Adrastē, *es, f.* an attendant of Hēlēna (Hom. Od. iv. 123).

Adrastia, *æ, f.* the daughter of Jūpiter and Necessity. She had a temple at Cyzicus, and was the same goddess with Nēmēsis. There was a district of this name in the Troad, which Callisthēnes says was so called from King Adrastus, who first built a temple to Nēmēsis. The city stood between Priapus and Pārūm, adjoining to which was a plain of the same name, through which the river Grānīcus flowed. There was also a mountain of this name. *Adj.* Adrāstius, *a, um.* *Adrastii campi* (Just. xi. 6).

Adrastus, *i, m.* a king of Argos, was the son of Tālāon and Eurynōmē. His daughter Argia was married to Pōlynīces who had been banished from Thēbe, *Thēba*, by his brother Etōcles, and had taken refuge at the court of Argos. Adrastus espoused the cause of his son-in-law, was one of the seven leaders in the famous war against Thēbe, and the only one who survived. If Stāsius intended, in the character of Adrastus, to exhibit the lively portrait of a good king, justice must allow that he has succeeded. His circumstances bear a considerable resemblance to those of Lātīnus in the Æneid. He has no son to succeed him on the throne, and an oracle directs him with respect to the marriage of his daughter. From his father he is called Tālāonides (Stat. Th. v. 18). *Genus* Adrasti,

Diōmēdes, who was the grandson of Adrastus. Adrastis, *Idis, f.* Argia, daughter of Adrastus (Stat. Th. xii. 678). *Adj.* Adrastæus, *a, um.* *Adrastæus Arion* (Stat. Syl. i. 1. 52). *Adrastæus pallor*, which became proverbial.—2. A Phrygian exile, who accidentally killed Atys, son of Cræsus, king of Lydia, and, though pardoned by that monarch, killed himself on the tomb of the young prince.—3. A soothsayer, son of Mērops, in the Trojan war. In Greek this name is written Adrestus.

Adrēstæ, *arum, m.* an Indian nation, conquered by Alexander the Great (Just. xii. 8). Cūrtius calls them *Præsti*, and Arriānus, *Adrastæ*.

Adria, *æ, m.* son of Ion, who, according to some, gave his name to the sea which separates Itālia, *Italy*, from Græcia, *Greece*, as his father did to the adjacent part of the *Mediterranean*, which it still retains. Authentic history does not confirm either of these statements, and, therefore, they must be regarded as fictitious, or at best uncertain.

Adria, *æ, m.* See *Hadria*.

Adriānus. See *Ælius Adriānus*.

Adrūmētum, *i, n.* *Mahometa*, the capital of Byzācium, a district of Africa, which, Sallust says, was built by the Phœnicians. It had a good harbour. To this town Hannibal fled after the battle at Zāma (Liv. xxx. 35), from which it is three thousand stadia distant (Ap. Bel. Pun. 26). *Inh.* Adrūmētāni, *orum, m.*

Advocātus, *i, m.* a friend whom we call to us (*vocāmus ad nos*), to consult respecting our law-suits, who, from respect, sits along with us during the trial, or comes with us to the trial; or *Advocati* are present friends who, if need require, will assist by counsel, labour, wealth, intercessions, or opposition (Liv. xxvi. 48). See *Patrōni*.

Adūātūca, *æ, f.* a fort, according to Cæsar, nearly in the middle of the country possessed by the Ebūrōnes, or, according to others, a town, now known by the name of *Tongres*. The latter appears to have been the idea of Ptolemy. A small part of the town only may have been built when Cæsar was in that country. Hence he mentions it merely as a castle, or fort (B. G. vi. 32 seq.). It stood near the river Mōsa, the *Meuse*, between *Leige* and *Mastricht*. From this town to Gessoriacum, *Boulogne*, a military road, according to Brotier, may still be traced.

Adūātūci, *orum, m.* a people of Gallia Belgica, whose country lay on the west bank of Mōsa, the *Meuse*, between *Namur* and *Leige* (Cæs. B. G. ii. 4 seq.). See *Atūātūci*.

Adyrnāchidæ, *arum, m.* a Libyan nation, who bordered on Egypt (Plin. i. 546). From Silius Itālicus, they appear to have been nearly black, which he ascribes to the violent heat of the sun (ix. 224).

Æa, *æ, f.* a nymph, with whom the river Phāsīs fell in love (Val. Flacc. v. 426).

Æa, *æ, f.* a city of Cōlchis, sometimes used to denote Colchis, about fifteen miles from the sea; but Stēphānus makes the distance three hundred stadia, washed on two sides by the rivers Hippos and Cyanēos which form a peninsula. Plinius makes these rivers fall into Phāsīs, the *Fazs*, on different sides. From this city, Apōllōnīus Rhōdius calls Mēdēa *Æa*, and Virgilius gives Circē the same name. *Adj.* Ææus, *a, um,* of Æa; of Circē; also magical. *Æa puella*, Cōlypsō,

perhaps Cīrē (Prop. iii. 12. 31).—2. A fountain in Mācēdōnia.

Æcīdas, *v.* Æcīdes, *m.* a king of the Mōlōssi, the father of Pērrius and Dēdāmia (Just. xiv. 6).

Æacus, *i.* *acc.* on, *m.* the son of Jūpiter and Ægina, daughter of Asōpus, was king of Cēnōpia, an island in that part of Mārē Ægeum, the Archipelago, called Sārōnīcus Sinus, the Gulf of Ægina. To this island, in honour of his mother, he gave the name of Ægina. On account of his integrity and justice, Æacus was made one of the Judges in the Infernal Regions, hence, *quas torquēat umbras Æacus*, what ghosts Æacus may be tormenting, *i. e.* what ghosts are suffering punishment in consequence of his sentence (Juv. Sat. i. 10). Miltiades was a descendant of this Æacus (Herod. vi. 35). Æacīdes, *m.* (plur. *æ, arum*), *m.* a descendant of Æacus; Achilles, &c. *Adj.* Æacīdēs, *et*, Æacīdinus, *a*, *um*, of Æacus, of Achilles, or their descendants. Æacīdēs regna, Ægina (Ov. Met. vii. 472).

Æas, *antis, m.* called by Livy Aōus, *i.* the Polonia, a small river of Epirus, which fell into Mārē Iōnium. On the banks of the Polonia, Philippus, king of Mācēdōnia, was defeated by the Romans. The modern name is evidently derived from Apōllōnia, a town of some note which stood near it; but of which scarcely a vestige now remains. *Pārus Æas* (Luc. Phar. vi. 361).

Æbura, *æ, f.* a town of Carpētānia, in Spain, to which Q. Fūlvius Flāccus, proprætor, led his army, in consequence of the Celtiberi having brought into the field thirty-five thousand men (183 B. C. Liv. xl. 30).

Æbūtia, *æ, f.* an old woman of great respectability, who lived on Mons Avēntinus, the aunt of P. Æbūtius *q. v.* (Liv. xxxix. 11 seq.).—2. The wife of L. Mēnēnius Agrippa (Val. Max. vii. 8).

Æbūtius Libērālis, Æbūtī Libērālis, *m.* a man mentioned by Sallūstius (Frag.).

L. Æbūtius Elva, L. Æbūtī Elvæ, *m.* a Roman consul in 463 B. C. (Liv. iii. 6). The historian writes only L. Æbūtius.

M. Æbūtius Elva, M. Æbūtī Elvæ, *m.* one of three commissioners appointed to conduct a colony to Ardēa in 441 B. C. In executing their duty, which was only doing justice to the Ardēates, they incurred the displeasure of the Commons, who summoned them to answer a charge of misconduct, and not being favoured by the principal patricians they avoided all vexatious litigation, by enrolling themselves as settlers in the colony, which could not fail to bear evidence to their integrity and justice (Liv. iv. 11).—2. A tribune of the soldiers in the second legion (Liv. xli. 1).—3. Elected prætor in 171 B. C. when he obtained the government of Sicily (Liv. xlv. 17).

Postūmus Æbūtius Elva, Postūmī Æbūtī Elvæ, *m.* appointed master of the horse, by A. Sērvilius Priscus, *r.* Structus, in 434 B. C. (Liv. iv. 21).

Postūmus Æbūtius Elva Cornēcius, Postūmī Æbūtī Elvæ Cornēcius, *m.* was appointed consul with M. Fābius Vibulānus, in 442 B. C. They exerted themselves to *erase* entirely from the minds of men the infamy of the sentence of the people, with respect to the ground disputed by the Ardēates and Aricini, by proposing that a colony

should be conducted thither, as a barrier against the Volsci; but privately agreeing between themselves to enrol a much greater number of the Rūtūli than of the Romans, and that no other land should be distributed, except what had been obtained by that nefarious sentence. In following out this idea, they resolved that no Roman should obtain a single inch, until every one of the Rūtūli had received his share. By these means the territory returned to the Ardēates (Liv. iv. 11). See M. Æbūtius Elva.

P. Æbūtius, P. Æbūtī, *m.* a Roman, whose father was of equestrian rank, and died when he was young, as did also his guardians, so that he was educated by his mother, whose name was Durōnia. Her conduct, and that of T. Semprōnius Rūtīlus, whom she afterwards married, naturally led them to wish his death, or to obtain such a command over him as to prevent his seeking legal redress for the embezzlement of his property. With this view, his mother attempted to initiate him into the rites of the Bacchanals, from which infamy Hīspāla Fecēnia saved him. Driven from the house of his mother and stepfather, he went to live with his aunt Æbūtīa *q. v.*, and by her advice gave intimation of the affair to the consul, Sp. Postūmus Albinus, who adopted such measures as put an end to these execrable rites, in 188 B. C. The senate decreed him a large sum of money, and exempted him from military service (Liv. xxxix. 9—11).

T. Æbūtius, T. Æbūtī, *m.* was consul with C. Vetusius in 499 B. C., and the same year, master of the horse to A. Postūmus *q. v.*, the dictator, and in the battle at Rēgillum wounded Octāvius Māmillius in the breast; but his antagonist pierced his arm through, which obliged him to retire from the fight (Liv. ii. 19, 20).

T. Æbūtius Cārus, T. Æbūtī Cārī, *m.* appointed a commissioner for planting a colony at Mūtina, Modena, and Parma, Parma, on lands which the Boii (2 syl.) lately, and the Tuscans formerly possessed, in 185 B. C. When prætor he had the government of Sardinia (Liv. xxxix. 55 seq.).

Æcē, *arum, f.* Accadia, a city of Apūlia, besieged and taken by Q. Fābius Māximus, the Roman consul 216 B. C. (Liv. xxiv. 20). *Inh.* Æcāni, *orum, m.* (Plin. i. 336).

Æcūlānum, *i, n.* Fricento, or Mirabella, a town of the Hirpini, distant about twenty miles from Bēnēvēntum. *Inh.* Æcūlānenses, *ium, m.* (Vel. Pat. ii. 16).

Ædlis, *is, m.* an Edile, an inferior Roman Magistrate. The duty of the Tribunes of the people increasing with the population of the city, to relieve them from the inferior parts of their office, two Ediles were chosen in 493 B. C. and the election naturally fell on their own order. Besides the power of judging in trivial matters, it belonged to these new magistrates to inspect all buildings, both public and private, to see that the former were in complete repair, and that the latter did not project into the streets, or, from decay, endanger the lives of the citizens. From this part of their duty, the name is evidently derived. Common sewers, streets, roads, aqueducts, markets, provisions, weights and measures were subject to their jurisdiction. The Ediles had the charge of the grain (Liv. xxxiii. 41); and had the power of

clearing the streets (Liv. xxv. 1). In some instances, the authority of the *Ediles* coincided with that of the *Censors*. They fined, or banished, women of infamous characters, restricted extravagance at funerals, set bounds to the avarice of usurers, and subjected to punishment not only for immoral actions, but even for impertinent and abusive language. It also formed part of their duty to prevent the introduction of new gods, and adding to the number of religious observances. To the care of the *Ediles* were committed the resolutions of the people, and the decrees of the senate. Lewd women procured exemption from the penalties of law, by entering themselves as prostitutes in the registers of the *Ediles*. From *Tacitus*, this rule appears to have been of ancient date, and *Vestilia* claimed that privilege in the year 19 (Tac. Ann. ii. 85). *Suetonius* states, that it commenced in the reign of *Tiberius*, which stands directly opposed to the account of *Tacitus*, and can only be reconciled with the statement of the Historian, by supposing that the Biographer alluded only to women of rank (Tib. 35).

Whilst the authority of the *Ediles* continued of small extent, the office would be neither very honourable, nor eagerly solicited. In proportion as their jurisdiction extended, the *Edileship* would rise in the estimation of the public. Hence we find that in 366 B. C. patricians were ambitious of this honour, and the poverty of the plebeian *Ediles* secured the object of their wishes. The senate ordered a thanksgiving to the gods, and appointed the *Ediles* to celebrate it with numerous sacrifices, and splendid games. Their fortunes being unequal to the expense, the people agreed to the appointment of two patrician *Ediles* for that purpose; and *Cn. Quinctius Capitolinus* and *P. Cornélius Scipio* were the first who held that office. These had honours denied to the plebeian *Ediles*. Besides wearing the *prætexta*, they had the right of images, sat, when administering justice, on an ivory chair (*Sella Curiatilis*), and had a distinguished seat in the senate. From their chair, they were called *Ediles Curiatiles*, and to mark the superiority of their rank, *Majores*. To exhibit the solemn games, and to administer justice, seem to have been the principal parts of their duty. But some have asserted that their office, as to extent, was the same with that of the plebeian *Ediles*. If *A. Gellius* be correct, none of the *Ediles* were preceded by *Lictores*, or *Victores*, but only by public slaves. Others think, this refers to the plebeian *Ediles*. The election of the *Curule Ediles*, was not restricted to the Patrician order. Plebeians were sometimes appointed.

C. Julius Caesar added other two, called *Ediles Cereales*, to take care of provisions; hence the name. It is not however improbable, that this institution was a consequence of the multiplicity of business from the increased population of the city, which the other four could not overtake, and that this was merely enlarging their number by a new appellation. Except in a few particulars, it is supposed, the powers and jurisdiction of all the *Ediles* were the same. The age at which a man became eligible to the *Edileship* appears, from *Cicero*, to have been thirty-seven. *Edilitas*, *âdis*, *v. Edilitia*, *æ*, *f. et Edilitatus*, *ûs*, *m.* (not much used), the office or dignity

of *Edile*, the *Edileship*. *Curiatilis Edilitas* (Tac. Ann. i. 3). *Adj. Edilitus*, *v. Ediliticus*, *a*, *um*; of, or belonging to, an *Edile*, or the *Edileship*. *Edilitus*, *i*, *m.* one who has borne the office of *Edile*.

Ædon, *ônis*, *f.* a daughter of *Pandarus*, who was changed into a bird of the same name (Hom. Od. xix. 518).

Ædûi, *orum* (*sing. Ædûs*, *i*), *m.* the *Æduans*, one of the most powerful and wealthy nations of *Gallia Cæltica*, who lived on the W. of *Arar*, the *Saone*, between that river and *Ligëris*, the *Loire*, a little to the N. of the junction of the former with *Rhodanus*, the *Rhone*. They, at an early period, became the allies of *Rome*; to which, in some degree, their influence among the other nations of *Gallia*, *France*, may be attributed. The *Æduan* noblemen obtained admission into the Roman senate before those of any other tribe in *Gallia Cômata* (Tac. Ann. xi. 25). See *Séquani*. *Adj. Ædûleus*, *et*, *Ædûs*, *a*, *um*.

Ætëa, *æ*, *v. Ætes*, *æ*, *m.* the son of *Sol* and *Persëis*, a daughter of *Océanus* and *Tethys*. He was king of *Cólchis*, and married *Idÿa*, one of the *Océanides*, by whom he had two daughters, *Mëdëa* and *Châlciôpë*, and one son, *Absÿrtus*. *Vallërius Flaccus* makes *Châlciôpë* his daughter, not by *Idÿa*, but by another wife, whose name is unknown. He must have lived before the time of *Hômërus*, who mentions him (Od. xii. 70). To *Phryxus*, son of *Athamas*, king of *Thëbæ*, who, to escape the cruelty of his stepmother *Ino*, had fled to his court, *Ætes* gave a hospitable reception, and afterwards his daughter *Châlciôpë* in marriage. After she had born him four sons, *Ætes* put him to death, either to prevent his aspiring at the crown, or to get possession of the golden fleece. See *Iäson*. How long *Ætes* lived after the murder of his son-in-law is not known. The genealogy of *Ætes* explains part of *Iäson's* oath, *Perque patrem sôcëri*, *i. e. Solem* (Ov. Met. vii. 96). *Persëia prôles flammigëri sôlis*, *Ætes* (Val. Flacc. v. 582). *Ætëinë*, *es*, *f.* a daughter of *Ætes* (Ov. Ep. Her. vi. 103). *Ætëus*, *âdos*, *v. Ætis*, *idis*, *f.* a patronymic of *Mëdëa*. *Adj. Ætëus*, *et*, *Ætëus*, *a*, *um*. *Ætëia tellus*, the land of *Ætes*, *i. e. Cólchis* (Val. Flacc. vii. 565), which *Catullus* calls *Ætëai fines* (lxiv. 3).

Æga, *æ*, *f.* a town of *Pallênë*, a district of *Mæcëdônïa*.

Æga, *arum*, *f.* (called also *Hÿpërcëia*), *Akio*, a town of *Eubœa*, *Negropont*, mentioned by *Hômërus* (Il. xii. 21), and *Stätius* (Th. vii. 371). From this town *Sträbo* derives the name of *Märrë Ægëum*. When *Pausanias* wrote, it was a deserted village. There appears to have been likewise an island of this name on the coast of *Eubœa*, where *Neptünus* received uncommon adoration.—2. *Ægæ*, *v. Ægæe*, *arum*, *f.* *Aias*, a town of *Cillëia*, at the mouth of *Pÿramus*, the *Geihoun* (Tac. Ann. xiii. 8). *Inh. Ægëatæ*, *arum*, *m.* (Tac. Ann. ii. 47).—3. (formerly *Edessa* *q. v.*), *Vodina*, in *Mæcëdônïa*, called also *Mëlôbôtira*, a name derived from its excellent sheep-walks (Cor. Nep. Reg. 2. Just. vii. 1). *Inh. Ægëadæ*, *arum*, *m.*—4. *Acrata*, in *Archäia*, celebrated for the worship of *Neptünus* as early as the days of *Hômërus*. There was also a town of this name in *Lÿdia*; in *Löris*; and in *Ætölia*.

Ægeæ, arum, *f.* a town of *Æolia* (Herod. i. 149).

Ægeon, ōnis, *m.* the son of *Cælus*, or *Pōnus*, and *Terra*, who by the gods, *Hōmērus* says (Il. i. 403), was called *Brīārēus*, a giant who had fifty heads, and an hundred hands. *Ovid* and others describe him as a sea deity. It is probable that he was a notorious pirate, having a number of men under him, which gave rise to the fable of his fifty heads, and hundred hands (Ov. Met. ii. 10).

Ægeus, *v.* *Ægēus*, a, um (*Mārē*), or simply *Ægēum*, i, *n.* the *Archipelāgo*, that part of the *Mediterranean Sea*, which separated *Græcia*, *Greece*, from *Asia Minor*, *Anatolia* or *Natolia*, so called, either from *Ægēus* the father of *Thēseus*, who threw himself into it and perished, or from the number of its islands appearing like *goats* (*Αἶγες*), or from *Ægēā*, a queen of the *Amazons*, being drowned in it, or from a small rocky island to which the *Greeks* gave the name of *Αἶξ*, Latin, *Æx*, because to people sailing from *Achāia* to *Andros* the first sight of it bore a considerable resemblance to that of a goat rising suddenly up. It was particularly sacred to *Nēptūnus*, who was fabled to have had his residence there; hence *Virgilius* calls him *Ægeus Nēptūnus* (Æn. iii. 74). *Ægai tūmultus*, storms in the *Archipelago* (Hor. Od. iii. 29. 63), which *Claudīanus* calls *Ægææ hiemes* (xxxii. 12). The ancients reckoned sailing in it dangerous, and that it was subject to storms, particularly about the *Cyclādes* (Liv. xxxvi. 43).

Ægālūs, i, *m.* a mountain of *Attica*, from which *Xerxes* beheld the naval engagement near *Sālāmis* (Herod. viii. 90).

Ægan, ānis, *v.* *Ægon*, ōnis, *m.* a name of *Mārē Ægēum*, the *Archipelago*. *En quanto frēmītu se sustulit Ægan* (Val. Flacc. i. 629). *Innūmēris* (insulis) *quas spūmifer adsilit Ægon* (Stat. Th. v. 56).

Ægātes, *v.* *Ægades*, ium, *et*, *Ægūsæ*, arum, *f.* three islands to the west of *Sicily*, and nearer to that island than the *African coast*. The most western had in ancient times the name of *Mārītima*, *v.* *Sacra*, *Marctimo*; the second was called *Phōrbāntia*, *v.* *Bucina*, *Leranza*, and the most eastern, which gave name to the other two, *Ægātes*, *Favagana*. These islands occur in history most commonly under the general name *Ægātes*. Near them the Roman consul, *C. Lūtātius Cātulus*, gained a complete victory over the *Carthaginian fleet* under *Hānno*, which, added to their other defeats, put an end to the first *Punic war* (244 B. C. Liv. Ep. 19). (*Hānnibal*) *avet abolēre Ægātes*, wishes to blot out the remembrance of *Hanno's* defeat off the *Ægātes* (Sil. Ital. i. 61).

Ægū, *v.* *f.* See *Edess*.

Ægēus, ōos, *m.* a son of *Pāndion*, king of *Athens*. He married *Æthra*, daughter of *Pittēus*, king of *Trœzēnē*, *Damala*, by whom he became the father of *Thēseus*. He banished from *Athens* his brother *Lycus q. v.* (Herod. i. 173). *Minos*, king of *Crēta*, *Candia*, having conquered the *Athenians*, compelled them to send annually seven boys and as many girls, of the choice of the youth, to be devoured by the *Minotaur*. *Thēseus*, at his own request, having been included in that number, before he left his native city, had promised to his father that if he returned in safety, the ship would have, instead of

black, white sails. The youth, however, failed in his promise, and *Ægēus*, on descrying the ship with her black sails as she approached the *Athenian port*, concluded that his son was dead, and, in the agony of his grief, threw himself into *Mārē Ægēum*, the *Archipelago*, and was drowned. From *Ægēus* some derive the name of this Sea. *Ægides*, *v.* *m.* a patronymic of *Thēseus* (Ov. Ep. Her. xvi. 325. Hom. Il. i. 265). *Ægidae*, arum, *m.* the descendants of *Ægēus* (Ov. Ep. Her. ii. 67).—2. Son of *Oiōlycus*. *Ægidae*, arum, *m.* a *Spartan tribe*, whose name is derived from *Ægēus* (Herod. iv. 149).

Ægīālē, *es*, *v.* *Ægīālēa*, *v.* *f.* daughter of *Adrastus* and *Amphithēa*. *Diōmēdes*, king of *Ætōlia*, married her, and, during the *Trojan war*, in the absence of her husband, she lived in gross licentiousness, violating her conjugal fidelity with her own domestics. *Diōmēdes*, after the destruction of *Troy*, having returned, and hearing of her infamous conduct, quitted his native country, crossed *Mārē Adriaticum*, the *Gulf of Venice*, and settled in *Daunia*. Fabulous history palliates her guilt, by alleging that *Vēnus* impelled her beyond the power of resistance to this scandalous impurity, in resentment for *Diōmēdes* having wounded her at *Troy*. *Stātius* represents her complaining at having been left by her husband, whom she wished to accompany to that memorable war (Syl. iii. 5. 48).

Ægīālenses, ium, *m.* a *Sicyonian tribe*, so called from *Ægīālēus* (Herod. v. 68).

Ægīālēus, ōos, *m.* son of *Adrastus*, who died in the second *Theban war* (Pin. Pyth. 8).—2. A brother of *Mēdēa*, killed by *Iāson* (Just. xlii. 3). *Apōllōdōrus* and others call him *Absyrtus, q. v.*

Ægīlē, *v.* *f.* an island of the *Styrēnses* or *Styrēi* (Herod. vi. 107).

Ægīlia, *v.* *f.* a town near *Eretria* in *Greece* (Herod. vi. 101).

Ægīlios, i, *f.* a city of *Thēssālīa*, taken by *Attālus*, king of *Asia*, at the time he and the *Romans* under *L. Apustius* were carrying on the siege of *Orēus* (201 B. C. Liv. xxxi. 46).

Ægīnius, i, *m.* one of the descendants of *Hercules*, who was the father of *Pāmphylus*, the founder of the *Gens Pāmphylorum* (Pin. Pyth. i. 124 seq.). *Ægīmidēs*, *v.* *m.* a descendant of *Ægīnius* (Pin. Ist. vii. 21). Here the good copies have *Ægīdæ*, which is probably the true reading.

Ægīmūrus, i, *m.* *Zowamoore*, or *Zimbra*, an island which shuts in the bay on which *Carthage* stands, and distant from the city about thirty miles. *Prōmōntōrium Apōllinis*, *Cape Zibeeb*, or *Zebibi*, and *Prōmōntōrium Mērcūrii*, *Cape Bon*, or *Ras-adder*, form *Sinus Tūnitānus*, the *Gulf of Tunis*, on which *Carthage* stood (Liv. xxx. 24). Here *M. Fābius Būtō* destroyed the *Carthaginian fleet* 247 B. C. (Flor. ii. 2).

Ægīna, *v.* *f.* daughter of *Asōpus* and *Mētōpē*, whom *Jupiter* carried off from her father, conveyed her to *Cēnōne* for fear of *Jūno*, and had by her a son named *Æacus*. When this event came to the knowledge of the queen of the gods, she, by means of a serpent, poisoned the waters, which proved fatal to every person who drank of them. *Æacus*, deprived of his companions, prayed *Jupiter* to transform a number of ants

(*αἰγία*) which he accidentally saw, into men, a request with which Jūpter complied, and in commemoration of their origin they were called Mýrmidōnes *q. v.* From that period the island had the name of Ægina (Hyg. 52). Stātilus sings in animated strains the story of Jūpter and Ægina (Th. vii. 319—329).

Ægina, *w. f.* *Egina* (*Ἔγινα* by modern Greeks), *Echino* (Leake), an island in that part of Mārē Ægeum called Sārōnicus Sinus, the Gulf of Egina, in circumference about twenty-two miles. According to Ovidius, its ancient name was Enōpia, and Æacus, the only king of this island of any note, whose history has reached modern times, called it by his mother's name Ægina *q. v.* To the north of Ægina are several small islands, now called *Angistri*, *Moni*, *Perdica*, *Metopi*, and *Darusa*; besides other nameless rocks. It was the emporium of ancient Greece. *Inh.* Æginæte, arum, *v.* Æginenses, ium, *m.* originally from Epidaurus, were industrious, rich, and powerful, and, in modern times, they are kind and hospitable. The Athenians cut off the thumbs from the hands of their youth, to render them inferior in naval combat (Val. Max. ix. 2). Æginētis, idis, *f.* of Ægina, applied to females or nouns feminine. *Adj.* Æginēticus, *a. um.* Æginēticum *es*, reckoned second only to that of Dēlos (Plin. v. 91).

Ægīnium, *i. n.* a town on the confines of Thessālīs, Thessaly, and Mācēdōniā, generally included in the former district, although that does not appear to have been the idea of Cæsar (B. G. iii. 79). It stands on Ion, a branch of Pēnēus, the *Salampria*. Ancient historians mention Ægīnium as a place of great strength, which a moderate garrison was supposed to render almost impregnable. *Inh.* Æginīenses, ium, *m.* (Liv. xlv. 46).

Ægiōchus, *i. m.* an epithet of Jūpter, from his being suckled by a goat. After the animal became old and died, he took its skin and covered his shield with it. This epithet frequently in the writings of Hōmērus.

Ægīra, *w. f.* *Vlagoka*, the Hýpērēsia of Hōmērus, a town of Achāia, on Sinus Cōrīnthiācus, the Gulf of Lepanto (Paus. vii. 26). Ægirātis, idis, *f.* the district around Ægīra. *Inh.* Ægirātes, arum, *m.*

Ægīsthus, *i. m.* son of Thýēstes by his daughter Pelōpēa. Soon after his birth, Pelōpēa exposed him, when he was found by the shepherds and nursed by a goat, hence his name. He murdered his uncle Atrēus, and afterwards seduced Clytemnestra, when her husband was absent at the Trojan war. On his return after the destruction of Troy, Agāmēmon fell by the hand of Ægīsthus, but his son Orēstes revenged his death by killing both his mother and her paramour.

Ægīum, *v.* Ægion, *i. n.* *Vostitza*, or *Bostitza*, the chief town of Achāia on Sinus Cōrīnthiācus, the Gulf of Lepanto, on a fertile plain, raised a little above the sea. Here a council was held to settle the differences between the Ætōli and Philippos, king of Mācēdōniā 210 B. C. (Liv. xxvii. 30). Hōmērus mentions it as one of the cities which supplied ships for the Trojan war, and Stātilus, as sending troops to the Theban war (Th. iv. 81). *Bostitza* may be reckoned a large village rather than a town, having

lost its former greatness, and scarcely retained any vestiges of its public buildings. *Inh.* Æglēnses, ium (*Sing.* Æglēnsis, *is*), *m.* surpassed the natives of the Bālēares in throwing to a greater distance, with surer aim, and more powerful effect (Liv. xxxviii. 29, 30). *Adj.* Æglēnsis, *is, e.* Æglēnsis ciuitas (Tac. Ann. iv. 13).

Æglē, *es, f.* one of the Naiads, and of the greatest beauty (Virg. B. vi. 21).—2. A woman of bad character (Mart. xi. 82).

Ægles, *w, m.* a Samian, who, by a powerful effort to speak, broke a ligament by which his tongue was fettered, and afterwards retained the use of speech (Gel. v. 9).

Ægōcēros, ōtis, *m.* the Greek name of the ninth sign of the Zodiac, which the Latins translated Cāpricōrnus (Lucret. v. 614). *Gēldus* Ægōcēros (Sen. Thyest. 864).

Ægon, ōnis, *m.* a shepherd, probably a native of Lýtus, *Lassiti*, or, *Lieto*, a town of Crēta, *Candia*, or at least of that island, on which account he is called *Lyctius* (Virg. B. v. 72).

Ægos potāmos, Ægos potāmi (*i. e.* the goat's river), *m.* a river in Chersōnēsus Thrācia at which Lýsander captured the Athenian fleet (Cor. Nep. Lysan. 1). Plinius translates it *Ægos flūmen* (i. 212).

Ægus, *i. m.* a son of Adbūcillus, who, with his brother Rōscillus, in consequence of being privately reprimanded by Cæsar, for defrauding the Gallic cavalry of their pay, and making false returns, went over with a party of their friends to Pompey. He was killed in an engagement of the cavalry before the battle of Phārsālā (Cæs. B. G. iii. 59 seq.).

Ægýpsus, *i. m.* one of the Caspians, a nation of Asia, who lived on the sea which from them received the appellation of Mārē Caspium, the *Caspian Sea*. He built a city in Thrācia, *Romania*, which he called by his own name (Ov. Ep. Pont. i. 8. 13).

Ægýptius, *i. m.* a nobleman of Ithāca (Hom. Od. ii. 15 seq.).

Ægýptus, *i. f.* *Egypt*, a large country of Africa, bounded on the E. by that part of Arābia Pētræa, *Stony Arabia*, called the Isthmus of Suez, and Sinus Arābiens, the *Red Sea*, which separate it from Arabia; on the S. by Æthiōpia; on the W. by Libýa, *Barca*, and the eastern part of the Desert of Sahara; and on the N. by the *Mediterranean*. Its length from N. to S. was about 600 miles, and its breadth from 100 to 200. *Egypt* was divided into Upper, Middle, and Lower. The first, Thēbāis, idos, *f.* so called from its chief city Thēbae, or Ægýptus Sūpērior, included all the country to the south of Hēr-mōpōlis; the second, Hēptānōmis, extended from Thēbāis nearly to the city of Mēmphīs; and the last, Ægýptus Infērior, stretched from Hēptānōmis to the shore of the *Mediterranean*, comprehending the *Delta*, and was the most beautiful and valuable part of *Egypt*. The Egyptians, like the Chinese, lay claim to the highest antiquity, and pretend to have records for 20,000, and even 50,000, years. This absurd chronology involves their early history in fable. That they are one of the most ancient nations in the world, cannot be questioned, and that many of the arts and sciences originated among them, is equally certain. It is allowed that the Greeks were indebted to the Egyptians for their first acquaintance with both.

Several of the founders of colonies in Greece were natives of this country. For some rude notions of astronomy, the Egyptians were under obligations to the Chaldeans. The pyramids have been the wonder of every succeeding age, and could not have been erected without considerable knowledge of the mechanic powers. The famous labyrinth which stood near the lake Mœris, and contained, according to Herodotus, twelve palaces and three thousand houses, all under ground, built of marble, and communicating with each other by innumerable secret winding passages, is an additional proof of their skill both in Mechanics and Architecture. *Egypt* now forms part of the Turkish empire. Hómērus calls the Nile Ægyptus (Amm. Mar. xxii. 15). *Iuh. Ægyptii*, orum, m. whose minds, according to Cicero, imbued with the errors of depravity, would undergo any degree of torture sooner than injure the Ibis, the asp, the cat, the dog, or the crocodile; and, if they had unknowingly done injury to any of these, there was no punishment to which they would refuse to submit (Tusc. Disp. v. 27). The Egyptians are seasoned, says a late traveller, to withstand the disorders of the country, which is by no means healthy, in consequence of the pestilential exhalations from stagnant water, after the inundation of the Nile, and they can bear with indifference all sorts of noxious animals. To them mud and mosquitoes, or dust and vermin, are alike indifferent. They go almost in a state of perfect nudity, and have never experienced one comfortable feeling in the midst of their highest enjoyments, nor a single antidote to sorrow in the depth of their wretchedness. About the beginning of May, certain winds cover over the sands of the deserts with the most disgusting vermin. These local disadvantages and total neglect of cleanliness, added to extreme poverty, arising from a tyrannical and oppressive government, have sunk the unhappy natives of a country once distinguished for learning and refinement almost to the lowest degree of wretchedness and barbarity. *Adj. Ægyptius*, Ægyptiæcus, et, Ægyptinus, a, um, Ægyptian, of, or belonging to, *Egypt*. *Ægyptium mare*, the part of the Mediterranean Sea which washes the coast of *Egypt* (Flor. iii. 6: Just. ii. 1). *Ægyptiæci libri* (Gel. x. 10). *Adv. Ægyptiæce*, after the manner of the Egyptians.

Ælia, æ, f. a woman to whom Martiālis addresses an Epigram (i. 20).

Ælia Galla, Æliæ Gallæ, f. wife of Pōstūmus, whom Prōpērtius praises for her conjugal affection and fidelity (iii. 12. 1).

Ælia Petina, Æliæ Petinæ, f. was in early life married to the Emperor Claudius, by whom she became the mother of Antōnia. Claudius divorced her on purpose to marry Mēssalina (Tac. Ann. xii. 2). Suetōnius makes her father of consular rank, although the family of the Tübērōnes, from which she was descended, was plebeian (Claud. 26).

Æliānus, i, m. a man mentioned by Martiālis (xi. 41).—2. One of the two leaders who headed, in the beginning of the reign of Diocletianus, an insurrection of the peasants in *Gallia*, France, known in history by the name of *Bāgaude* g. v. (Eutrop. ix. 20).

L. Æliānus, L. Æliāni, m. a man who

attempted a change of government in *Gallia*, at the time Posthūmus was killed in a mutiny of the soldiers (Eutrop. ix. 9). Here inaccurate copies have *Lōliānus*.

Ælius, a, um. *Ælia gens* (called by Claudianus, *Ælia series*), an illustrious plebeian clan at *Rome*, which consisted of a number of families, Galli, Lāmīæ, Ligūres, Pætī, Sējāni, Tübērōnes, &c. The Lāmīæ pretended to be descended from Lāmus, son of Nēptūnus, who, according to some, built Fōrmīæ, *Mola*, and reigned over the *Læst-rīgōnes*. From Vālērīus Māxīmus the Ælian clan appear to have been long very poor (iv. 4), which explains *Ælia pauper* (gens) (Juv. Sat. vi. 72). Others understand *Ælia* here to be a woman's name.

Ælius, i, m. a celebrated gladiator mentioned by Martiālis. The poet describes him as inferior only to Hērmes q. v. (v. 25).

Ælius Adriānus, Ælii Adriāni, m. son of Ælius Adriānus Afer, cousin to the Emperor Trājānus, was born at Itālica on the twentieth of January in the year 54. The family quitted his native city soon after his birth and settled in *Italy*, where his father died, and he was only ten years of age. At Nerva's death he served as a tribune in the army in Lower Mœsia, and was deputed to congratulate Trājānus, who was both his relation and guardian, on his accession to the empire. Through the interest of Plōtina, the Empress, he obtained in marriage Jūlia Sābīna grand-niece of Trājānus, and this connexion strengthened their intimacy and probably suggested the idea of succeeding him in the empire, as Trājānus had no child. His temper, extravagance and jealousy of another's merit injured him in the opinion of the Emperor, to whom his love of literature did not recommend him, for the Emperor neither had nor esteemed learning. Having been appointed quæstor, he felt severe mortification at the ridicule incurred by his provincial accent and vulgar pronunciation, which induced him to study the Latin language with so great attention, that he became one of the first orators of his age.

The Empress, by means of a forged letter, persuaded the community that Trājānus had adopted Adriānus, and he caused the army then at Antiochia, *Antakīæ*, to proclaim him Emperor, to which the senate readily gave their assent. In war he had no delight, and did not possess a mind calculated to enlarge the boundaries of the empire, even although military glory had been his favourite pursuit. From the barbarians who made frequent inroads in the Roman territory, he procured peace by money rather than by arms. To lessen the public hatred which he had provoked by putting to death four senators who had conspired against him, he diminished the taxes, made presents to every citizen, and showed the highest respect for the senate, both by his unwillingness to raise to that rank, and by conferring honourable distinction on the senators. His strong understanding kept in due subordination his vicious inclinations, and his familiarity secured the friendship of all with whom he was intimate. The magnificence and number of public works erected by this prince, raised him above all the Emperors of *Rome*. He visited every part of the empire, and there are few cities which did not receive unquestionable evidence

of his attention to the advantages and comfort of its inhabitants. To the administration of justice, to the conduct of governors, to the interests of orphan families, to the enactment of judicious laws for the prevention of fraud, to the regulation of the police, and to matters connected with the security and tranquillity of the state, he devoted much of his time most beneficially for the empire. Love of knowledge kept his active genius in perpetual study, and he valued himself on his profound attainments in the arts and sciences. His temper was naturally severe, which the continual jarring, if not mutual hatred between him and his wife, greatly aggravated. The weakness of his title to the empire prevented a divorce, but she at last preferred a voluntary death to perpetual vexation.

In travelling *Adriānus* spent many years, benefiting the nations whom he visited, and quelling disturbances, particularly in *Jūdea*, where he subdued the turbulent dispositions of that people strongly inclined to revolt, and rebuilt *Jerusalem*, or perhaps rather built a new town which he called *Ælia Capitolāna*. When the Jews next took up arms, he recalled from *Britain* *Jūlius Sēvēr*us who in three years put an end to the war, destroyed their country, and killed upwards of half a million of the natives. Great numbers, besides, perished by famine, sickness, and other causes. The Emperor sold the survivors for slaves, and the Jews never again obtained possession of the country which God had given to their fathers. *Adriānus* having no children, adopted *L. Cēsionus Commōdus*, son-in-law to *Tigrinus* who had formerly conspired against him. Not long before he expired, he wrote an "address to his soul," a beautiful little poem which has been frequently translated into English. He died at *Rome* on the 10th of July in the year 136, and was ranked among the gods. *Suetonius* and *Flōrus* flourished under *Adriānus*, whose reign would probably have obtained greater praise, had it not fallen between those of *Trājanus* and *Antoninus*.

Ælius Gallus, *Æli Gallus*, *m.* a friend of *Sējanus*, who, on the death of that favourite of *Tiberius*, sought security in the gardens of *Pōmpōnius Sēcundus*, which formed ground of impeachment against the latter (*Tac. Ann. v. 8*). From *Pīnius* he appears to have been of equestrian rank, and the only Roman who invaded *Arabia* (i. 730). *Strabo*, the geographer, his intimate friend, has related a number of particulars respecting the Arabian expedition.

Ælius Gracilis, *Æli Gracilis*, *m.* a lieutenant-general in *Gallia Belgica*, who dissuaded *L. Antistius Vetus* from joining *Arar*, the *Saone*, with *Mosella*, the *Moselle*, by means of a canal in order to form a communication between the *Mediterranean*, and that part of the *Atlantic Ocean* now called the *German Sea* (*Tac. Ann. xiii. 53*).

Ælius Lāmia, *Æli Lāmiae*, *m.* the husband of *Dōmītia Lōngina*, whom the Roman Emperor *Dōmītiānus* took from him and married, and afterwards put himself to death for some jocular expressions which were both harmless and of an old date (*Suet. Dom. 1, 10*). To this murder *Jūvenālis* alludes (*Sat. iv. 154*).—2. A governor of *Germania*, *Illyricum* and of *Africa*, with *L.*

Aprōnius in the year 23. *Ælius* afterwards was appointed to the government of *Syria*, but never went to that province. He died in the year 33, and was honoured with a splendid funeral (*Tac. Ann. iv. 13. vi. 27*). *Adj. Lāmianus*, *a. um. Lāmiani horti* (*Suet. Cal. 59*).

C. Ælius, *C. Æli*, *m.* a military tribune of the third legion, who, with *T. Ælius* distinguished himself in the recovery of the Roman camp from the *Istri* 180 B. C. (*Liv. xli. 4*).

L. Ælius, *L. Æli*, *m.* a man of learning, whose name frequently occurs in the writings of *Cicero*, and is mentioned among eminent grammarians by *Suetonius*, who says he had two surnames *Præconius* and *Stilo* (*Il. Gram. 3*).

L. Ælius Lāmia, *L. Æli Lāmiae*, *m.* consul with *L. Servilius Gēmīnus*, in the year 3 (*Val. Max. i. 8*).

L. Ælius Pietus, *L. Æli Peti*, *m.* a Roman who, with *C. Fulvius Curvus* his colleague in the plebeian edileship, exhibited games, and placed golden bowls in the temple of *Ceres*, out of the fines paid by the farmers of the public pastures, who had been convicted of misconduct in 298 B. C. (*Liv. x. 23*).

L. Ælius Sējanus, *L. Æli Sējani*, *m.* a native of *Volsinii*, *Bolsena*, a town of *Etruria*, *Tuscany*, son of *Scius Strābo*, a Roman knight. He was a great favourite of the Emperor *Tiberius*, who appointed him præfect of the prætorian guards, and colleague to *Scius Strābo* his own father, and sent him to *Pannonia* with his son *Drusus*, of whose person he gave him the charge. His natural acuteness, added to his unbounded ambition, soon discovered every circumstance connected with the dispositions, opinions, and measures of the Emperor, who, to all others, was most reserved and uncommunicative. Perceiving that *Tiberius* was jealous of the conduct of *Agrippina*, he artfully increased his suspicions, but buried the seeds so deep under ground, that they might be unobserved and spring up, yielding the expected fruits at the proper time. A son of *Claudius* was matched to a daughter of *Sējanus*, a marriage of which the public greatly disapproved, considering that it would pollute the nobility of the family. It raised the spirit of that ambitious favourite whom they already suspected of entertaining hopes of the highest dignity. When the Emperor promised to rebuild, at his own expense, the theatre of *Pompey* accidentally burned down (since the poverty of that family put it out of their power), and that it should continue under the same name, he highly commended on that occasion the merit of *Sējanus*, whose vigilance and exertion prevented the spreading of the flames to the adjacent buildings. On this account, the senate voted him a statue, which should be erected in that theatre. As a further mark of his respect, *Tiberius* granted to *Jūnius Blæsus*, proconsul of *Africa*, a triumph, declaring that he bestowed that honour upon him for his being the maternal uncle of *Sējanus*. He formed into one camp all the different companies of soldiers formerly scattered up and down the town, which both increased the courage of the military and the terror of the citizens. From this concentrated force, after he had gained the favour both of the officers and men by his familiarity

and caresses, he might be said to command the empire. A powerful influence in the senate necessarily resulted from this measure, and he conferred honours and provinces on his creatures, as ambition or caprice dictated. Tibérius applauded his conduct, called him, in all his speeches to the senate and people, his assistant in the empire, and allowed his images to be worshipped in the theatres, the market places, and at the head of the legions.

As a previous step to his obtaining the imperial dignity, he resolved to remove all the heirs to the throne, and to begin with Drusus who had, in a contest, struck him on the face. To accomplish this plan he debauched Livia, the wife of Drusus, who was a sister of Germānicus, and prevailed upon her, after the loss of her innocence, to consent to the murder of her husband, in expectation of her being the companion of his bed and crown. See *Livia*. He next forced from his house Apicata, his wife, who had born him three children, on purpose to remove all suspicion from the mind of Livia, who discovered to her paramour, Sējānus, the most secret plans and sentiments of her husband, the avowed enemy of that unprincipled favourite. Soon after the violation of his wife, Drusus was carried off by a slow poison administered, at the command of Sējānus, by Lȳgdus, a eunuch. Sējānus had adopted this plan that it might have more the appearance of a natural death. See *Drusus*. The success of this stratagem impelled Sējānus to attempt the destruction of the children of Germānicus, the natural heirs of the crown. He found the fidelity of their governors and the impregnable virtue of their mother, powerful obstacles to the success of this scheme, and therefore endeavoured to make the Emperor apprehensive of her ambition, by incessantly dimming his ears with the city being divided into two parties, as in a civil war, one declaring for him, and another for Agrippina. Sējānus, on this pretext, cut off many nobles of *Rome*, and prevented Dōlābēlla from the honour of a triumph, lest he should surpass the fame of his uncle Jūnius Blesus. Every plan succeeding to his wish, and Livia urging him to accomplish the marriage, he wrote the Emperor, begging he would not deny him that honour, which, however, Tibérius refused to grant, and mentioned several circumstances, from which it may be inferred, that the ultimate object of Sējānus was to be his successor. Alarmed at this refusal and dreading the suspicions of Tibérius, he conjured him not to believe the calumnies of enemies, nor the false rumours of the city. To avoid the malice of those who wished his destruction, and to get the Emperor wholly into his own hands, he advised him to retire from the splendour of a court and live in the country, and that thus by losing the mere shadow of dignity, he would, on easy terms, retain the substance. Tibérius now aged and fond of ease, agreed to this proposal, and retired to *Caprēe*, *Capri*. From this period Sējānus governed the empire, and his audacity and presumption brought him under the suspicion of the Emperor, who ordered him to be arraigned before the senate, by whom he was condemned to lose his life, and the executioners immediately strangled him in prison. The populace dragged his dead body through the streets, and after treating it with every

kind of indignity, threw it into Tiber, the *Tevere*. The Emperor caused not only his children, but also all his connexions and favourites to be put to death, and confiscated his property. Jūvénālis has chosen Sējānus as an instance of the caprice both of popular and court favour, which he has depicted with inimitable humour, vivacity, and truth. The rapidity of his destruction, and the infamy of his disgrace, formed a just compensation for the activity of his malice, and the insatiableness of his cruelty. Vellēus Pātēreſus, who wrote when he was in the zenith of his power, after mentioning the nobility of his mother, states that he was a man of consummate industry, activity, and uprightness, joining vigour of mind to strength of body, and uniting cheerfulness with gravity. He seemed unengaged when most actively employed; claimed nothing, yet obtained every thing; undervalued his own merits, and showed his calmness of temper by serenity of countenance, which remained unaltered by a ceaseless exertion of mind (ii. 127). In the following chapter that historian enlarges on the virtues of Sējānus, in which he particularly refers to his political talents and fitness for the high office which he then held. To him Phædrus alludes (prol. 3).

P. Ælius, P. Ælii, *m.* a plebeian, and among the first of that rank who obtained the office of quaestor. Two of his colleagues were likewise plebeians. The fourth was a patrician. The nobles expressed great indignation at the honourable offices being lost to themselves, after they had held them for a long series of years. The plebeians obtained this advantage in 408 B. C. (Liv. iv. 54). —2. An ambassador to Antiochus, king of Syria, in 195 B. C. His colleagues were P. Villius and P. Sūlpicius (Liv. xxxiv. 49). —3. A triumvir for planting a colony at Lūna in 179 B. C. The commissioners assigned to each, fifty-one acres and a half of land (Liv. xli. 13).

P. Ælius Ligus, P. Ælii Līgūris, *m.* was elected consul with C. Pōpillius Lēnus in 174 B. C. They were both plebeians, if confidence can be placed in the consular calendar. In consequence of the senate wishing to reconsider the matter of the Līgūres which his colleague opposed, on account of the senate having censured with severity the cruelty of his brother, M. Pōpillius Lēnus, towards that nation, during his consulship in the former year, he joined Pōpillius in resisting this procedure, and the result was, that they and the senate were at variance the whole time they held that office. Their ferocity of temper and disregard of the orders of the senate, must have sunk them in the opinion of every patriotic citizen. They did not go to their provinces until threatened with a fine by two tribunes of the people, and neither performed that year any thing memorable (Liv. xlii. 9–26). Five years after, Ælius was sent ambassador to Illyricum (Liv. xlv. 17).

P. Ælius Pætus, P. Ælii Pæti, *m.* a Roman who was elected consul with C. Sūlpicius Lōngus in 86 B. C. A consideration of the power of the Romans, added to their generous conduct, induced the neighbouring nations to cultivate peace with them. A dispute between the Sidicini and Aurunci who were allies of *Rome*, obliged the Romans

to take up arms, and the senate, displeased with the inactivity of the consuls, ordered a dictator to be nominated (Liv. viii. 15).—2. The master of the horse to Q. Fabius Ambustus in 321 B. C. Some irregularity annulled their appointment. At the distance of nineteen years, Livius mentions his election to the office of an augur, and he was one of the first plebeians who attained that appointment (ix. 7 seq.).—3. Obtained the praetorship when he was plebeian edile, and his colleague P. Villius Tappulus was elected in the same circumstances, which, from the way it is mentioned by Livius, appears to have been uncommon. C. Servilius Gémilus, the dictator, nominated him master of the horse, and he obtained the consulship with Cn. Cornélius Léntulus in 203 B. C. At the end of the second Punic war, the praetor of the city appointed him and other nine to distribute among the veterans of P. Cornélius Scipio Africānus, in the territory of the Samnites and Apūli, the lands which belonged to the Roman people. The consul named him and Sextus Ælius Pætus to regulate the colonists at Narnia, and to fill up their number. He had the honour of being chosen censor with P. Cornélius Scipio Africānus in 201 B. C., a proof both of his great respectability and influence, since his countrymen preferred him to many illustrious men who, at that time, stood candidates for the same office (Liv. xxix. 38 seq.).—4. An augur, who fell a victim to a pestilential disease which swept off an immense number of the Roman people in 176 B. C. (Liv. xxvii. 36 seq.).

P. Ælius Tübëro, P. Æli Tübëronis, *m.* was elected a plebeian edile with L. Letōrius, and after they had entered on their office, some irregularity in their appointment compelled them to abdicate. Next year he obtained *Sicily* for his province, but nothing memorable occurred during his praetorship. A man of the same name obtained the office of city praetor in 179 B. C. It appears rather improbable that the historian referred to the same person, since a period of twenty-four years elapsed between the two elections. Commentators, however, suppose the same individual is mentioned in both instances (Liv. xxx. 39 seq.).

Q. Ælius, Q. Ælii, *m.* a tribune of the people, who opposed an order for obliging A. Manlius, the consul, to resign his office before the last of the Ides of March. Two of the tribunes keenly supported that proposal, yet the resistance of Ælius prevented its being passed (Liv. xli. 6).

Q. Ælius Lāmīa, Q. Æli Lāmīæ, *m.* a Roman of considerable eminence, to whom Horātius addresses several of his odes.

Q. Ælius Pætus, Q. Æli Pæti, *m.* an augur who stood candidate for the consulship in 218 B. C. The caprice of the Romans passed by Ælius, with other four candidates, and elected C. Attilius Serrānus *q. v.* alone (Liv. xxii. 35).—2. A pontiff who fell in the battle at Cannæ in 217 B. C. (Liv. xxiii. 21).—3. Chosen augur in room of P. Ælius Pætus, who died of the mortal epidemic which prevailed in 176 B. C. On being elected consul he obtained Gallia, *France*, for his province, in 169 B. C. (Liv. xli. 21 seq.). Valérius Máxi-mus seems in error with respect to Pætus (iv. 3).

Q. Ælius Tübëro, Q. Æli Tübëronis, *m.* a tribune of the people who proposed to the commons that two Latin colonies should be planted, one among the Bruttii, and another in the territory of the Thūrinii in 196 B. C. The people gave their sanction to this measure, and commissioners were appointed to transact the business, of whom he himself was one (Liv. xxxiv. 53).—2. A man to whom Përsëus, on his arrival in *Italy*, was given in charge as a state prisoner (Liv. xlv. 7, 8).—3. An annalist mentioned by Livius (iv. 23 seq.).

Sextus Ælius Cato, Sexti Æli Cātōnis, *m.* held the office of consul in the year 4, with C. Sentius Sātūrninus (Vel. Pat. ii. 103).

Sextus Ælius Pætus, Sexti Æli Pæti, *m.* obtained the curule edileship with M. Claudius Marcellus in 202 B. C. A vast quantity of grain from *Africa* put it in their power to sell it to the people at two asses a peck. Livius does not mention his praetorship, but relates that he obtained the consulship with T. Quinctius Flami-nius in 200 B. C. The first act of the new consuls was to convene the senate in the capitol, who fixed Macēdōnia and Itālia for the provinces of that year, and ordered the consuls to settle them by lot. *Italy* fell to Ælius, and he set out for Gallia, *i. e.* the north of *Italy*, where he performed nothing memorable, having spent the summer in compelling the people of Crēmōna and Plācēntia to return to their colonies, whence they had been driven by the calamities of war. In 196 B. C. he was elected censor with C. Cornélius Cēthēgus (Liv. xxxi. 50 seq.).

T. Ælius, T. Ælii, *m.* a military tribune of the third legion, who, with C. Ælius, distinguished himself in the recovery of the Roman camp from the Istri 180 B. C. (Liv. xli. 4).

Ællo, ōnis, *m.* (*Storm*), one of Actæon's dogs (Ov. Met. iii. 219).

Ællo, ūs, *f.* one of the Harpies mentioned by Ovidius (Met. xiii. 710).

Æmāthia. See *Emāthia*.

Æmilia, æ, *f.* wife of P. Cornélius Scipio Africānus (Liv. xxxviii. 57).—2. A vestal virgin who, with Licinia and Mārēla, was condemned for incest 116 B. C. (Liv. Ep. 63).

Emilia Lēpida, Emiliæ Lēpidae, *f.* a Roman lady whom the Emperor Augustus intended to marry to L. Caesar, one of his adopted sons. The death of the prince prevented the completion of that union. After being oftener than once married, her last husband, P. Quirinius, divorced her on account of her immoralities, and, after a lapse of many years, accused her of imposing upon him a supposititious child, of attempting to poison him, and of high treason. During the investigation she appeared at the public games with a number of Roman ladies, on purpose to excite the commiseration of the public; but the examination of the slaves discovered her crimes, and the senate pronounced against her sentence of banishment. She was the grand-daughter both of L. Cornélius Sulla and Cn. Pompeius Magnus (Tac. Ann. iii. 23, 24).—2. Daughter of Mānius Lēpidus, and wife of Drusus, son of Germānicus and Agrippina. L. Ælius Sē-jānus had an adulterous commerce with her, and she consented, at his suggestion, to carry

a false charge against her husband to the Emperor Tiberius, who confined him to prison, where he died. Her crimes and immoralities made the public detest her, yet she escaped punishment, and even prosecution, during the lifetime of her father, who had no sooner expired than the informers brought her to trial for adultery with a slave. Her guilt appeared unquestionable, and in place of attempting a defence she executed justice on herself (Tac. Ann. vi. 40).—3. Granddaughter of Augustus, first contracted to the Emperor Claudius, by whom she was divorced a virgin, and afterwards became the wife of Ap. Junius Silanus, and mother of L. and M. Junius Silanus (Suet. Claud. 26. Tac. Ann. xiii. 1).

Æmilia Mūsa, Æmiliæ Mūsæ, *f.* a rich woman who died at Rome without heirs and without a will, in the year 17, whose property having fallen to the crown, the Emperor Tiberius gave to Æmilius Lepidus, from her appearing to belong to his family (Tac. Ann. ii. 48).

Æmiliānus, *i. m.* a surname derived from Æmilius, of which the first who bore it was L. Æmilius Paullus, whom the son of P. Cornélius Scipio Africānus adopted. See P. Cornēlius Scipio Æmiliānus, and C. Jūlius Æmiliānus.

Æmiliānus, *i. m.* a man of wit, of which Martialis has given a specimen (i. 51).

Æmilius, *a. um.* Æmilia gens, a clan of Romans, which included a number of families, viz. the Barbūlæ, Lēpīdī, Māmērci, Paulli, and Scauri. This clan traced their descent from Æmilius, son of Ascānus, but Plutarchus makes Māmērcus, son of Pýthāgoras, their founder, and adds, that he had the surname of Æmilius, from *αιμιλος* (blandus, lepidus). Could this definition be relied on, the word should be spelt Æmýlus. Æmilia dōmus (Manil. i. 794). Æmilia via, is a continuation of Flāminia via, from Arimīnum, Rimini, to Plācēntia, Placenza. It was made (187 B. C.) by M. Æmilius Lēpīdus, consul, hence its name. There was another road of this name which Strābo at the same place mentions, running through Pisæ to Sābāta and Derthon, Tortona, in Ligūria, the work of M. Æmilius Scaurus (307). Æmilia tribus (Liv. xxxviii. 36). Æmilius ludus, a school of gladiators, the property of Æmilius Lēpīdus (Hor. Art. Poet. 32). Æmilia rātis, the ship of L. Æmilius Paullus Mācēdōnīcus, in which he sailed to Rome after the conquest of Mācēdōnia (Prop. iii. 3. 8).

Æmilius, *i. m.* a man of bad morals, to whom Cātullus addresses his 97th poem.—2. A glutton described by Martialis (xii. 19).—3. A lawyer of great riches, whose magnificent appearance procured him much business, for which he received whatever sum he demanded, although both his abilities and pleading were very inferior to those of many of his poor brethren. He had, in the entrance to his house, a chariot of bronze, drawn by four stately horses, and a statue of himself *blinking*, seated on a spirited war-horse, in the act of throwing a javelin, and meditating battle. By *blinking*, Jūvénalis must have meant either that he had shut one eye to take a more certain aim, or that Æmilius had only one eye (Sat. vii. 124).—4. A Roman, who had been primipilus in the army of Germānicus in Germany in the year 16,

but nothing of his personal history, or any other circumstance in his life, is known, unless Tacitus refers to the same person, (Ann. ii. 11 and iv. 42). In the latter instance he is described as bearing evidence against the Emperor Tiberius, and appears to have been a man of fortitude, whom the bawlings of the Emperor's friends could not silence. Adj. Æmilius, *et*, Æmiliānus, *a. um.* Æmilia monumenta (Tac. Ann. iii. 72). Æmiliūm gēnus secundum bonōrum civium (Tac. Ann. vi. 27). Æmiliāna prædia (Tac. Ann. xv. 40).

Æmilius Æliānus, Æmili Æliāni, *m.* a native of Cōrdūba, who was accused of speaking disrespectfully of Caesar. The Emperor only said, that if he heard it he would return it in kind, and in a higher degree (Suet. Aug. 51).

Æmilius Lēpīdus, Æmili Lēpīdi, *m.* a noble Roman, to whom the Emperor Tiberius gave the property of Æmilia Mūsa, who had died intestate, from her appearing to belong to his family (Tac. Ann. ii. 48).—2. Was the brother of Æmilia Lēpida, whose defence he undertook, when accused by her husband, P. Quirīnius. Æmilius, with L. Piso and Līvinīus Rēgūlus, became the advocates of Cn. Calpurnius Piso, in the year 20 (Tac. Ann. iii. 11, 22).

Æmilius Lōngīnus, Æmili Lōngīni, *m.* a Roman deserter from the first legion, whom Clāssicus sent to despatch Vocūla *q. c.* A body of the Picēntes killed him on account of that murder (Tac. Hist. iv. 59—62).

Æmilius Mācer, Æmili Mācri, *m.* a Roman poet born at Vērōna, Verona, was contemporary with Ovidius, and died in Asia, perhaps in the expedition which Tibullus mentions (ii. 6). He wrote a poem on the power of herbs, entitled Bōtānica, some books on ornithology, on serpents, and on the gods, besides annals, and a poem called Thēriaica, all of which are lost, except a few fragments.

That on the power of herbs, now existing, is the work of a modern author. Ovidius calls him *Illūcus Mācer*, from writing on Troy (Ep. Pont. iv. 16. 6). Mācer's name frequently occurs in the writings of Ovidius.

Æmilius Māmērcus, Æmili Māmērci, *m.* the first questor, according to Tacitus, who had Vālērīus Potitus for his colleague. In this statement Tacitus differs from Līvius and Diōnysius (Tac. Ann. xi. 22).

Æmilius Pācensis, Æmili Pācensis, *m.* one of the officers whom Otho appointed to command the army sent against Gallia Nārbonēnsis. Antōnius Nōvellus and Suedius Clēmēns were his colleagues. Otho had deprived Æmilius of his tribuneship, but from what cause history does not mention. Æmilius does not appear to have had the troops under proper discipline; for Tacitus informs us they bound him. This usage did not result from his timidity, since he was one of the few of any distinction who resisted the favours of Vitellius, when they broke into the capitol and burned it to the ground in the year 69 (Tac. Hist. i. 87—iii. 73).

C. Æmilius, C. Æmili, *m.* was elected tribune of the soldiers with consular power, in 393 B. C., and carried on war against the Æqui when the troops under his command acted in a cowardly manner. Two years after, his countrymen elected him to the same office, and he had for his colleague

L. Lūcrētius. The Volsinīenses against whom they marched, made no resistance (Liv. v. 26 seq.).

L. Æmilius L. Æmili, m. obtained the consulship with Kæso Fābius in 482 B. C. Æmilius overthrew in battle the Volsci and the Æqui who had renewed hostilities. In his second consulship he compelled the Veīentes humbly to sue for peace. Livius says he obtained the consulship for a third time with Opiter Virgīnius, and the consular calendar agrees with him, only seems doubtful whether Opiter Virgīnius or Vōpiscus Jūlius was his colleague, and the historian himself appears uncertain (Liv. ii. 42—54). In the consular calendar he is called L. Æmilius Māmērcīnus.—2. A tribune of the soldiers with consular authority, first elected in 388 B. C. and was at four subsequent periods appointed to the same office. The nobles had gained such an ascendancy over the commons at the last comitia, that they continued to exert their influence by declaring war against the Lātini and Volsci, and placed L. Æmilius and P. Vālērīus at the head of the army. A heavy rain put a stop to their first engagement with the enemy, next day the battle being renewed the Romans gained a complete victory, but not without considerable loss occasioned by the bravery and vigorous exertion of these confederate forces (Liv. vi. 1—32).—3. An interrex in 355 B. C. (Liv. vii. 17).—4. The fourteenth interrex in succession, who appointed C. Pētēlius Libo and L. Pāpīrius Mugillānus consuls in 325 B. C. (Liv. viii. 23).—5. One of the five ambassadors sent to Carthage to require an explanation, whether Hānībal had attacked Sāgūntum of his own accord, or by an order of the senate. The result of this embassy was a declaration of war, and both parties made vigorous preparation for hostilities in 220 B. C. (Liv. xxi. 18).—6. An officer in Cæsar's army, who commanded a part of the Gallic cavalry.

L. Æmilius Lēpīdus Paullus, L. Æmili Lēpīdi Paulli, m. a Roman of high rank, who, in early life, commenced a prosecution against L. Sērgius Cātīlina upon Lex Plantia de vi (Sal. Cat. 31). See M. *Plautius Silvānus*. He was the brother of M. Æmilius Lēpīdus, who formed with Augustus and M. Antōnius that conspiracy against the state, which is usually denominated the SECOND TRIUMVIRATE. In consequence of his rank and influence, he made a considerable figure about the time the man whom he had arraigned raised the standard of rebellion in Italy. Æmilius held the consulship with C. Claudius Mārcellus (52 B. C.), the year that the censors expelled C. Crispus Sālūstius, the historian, from the senate. He has no title to be ranked among patriots, since C. Jūlius Cæsar bought him over to his interest with a large sum of money (Suet. Jul. Cæs. 29). In the infamous confederacy already mentioned, his brother M. Æmilius Lēpīdus allowed him to be included in the proscription 45 B. C. and M. Antōnius acted in the same manner to his maternal uncle L. Jūlius Cæsar (Liv. Ep. 120).

L. Æmilius Māmērcīnus, L. Æmili Māmērcīni, m. obtained the consulship with L. Sēxtius the first plebeian who held that office. Their election took place in 365 B. C. Three years after, he was re-elected consul.

A general sickness pervaded the people that year, and, to put an end to the pestilence, they appointed L. Mānlius Impēriōsus, dictator, to drive the nail into the right side of the temple of Jūpiter. The senate appointed Æmilius, master of the horse to C. Jūlius nominated dictator on a false alarm of war with the Etrurians in 351 B. C. (Liv. vii. 1—21).—2. Master of the horse to M. Vālērīus Corvus in 341 B. C. Afterwards he obtained the consulship, an office to which he was again appointed, a considerable time after the expiry of his second consulship (Liv. vii. 39 seq.).

L. Æmilius Papus, L. Æmili Papi, m. obtained the consulship with C. Atilius Rēgulus in 227 B. C. and conquered the Gauls under Britōmārus whom he disarmed, and the other Gallic princes in the capitol. Before he was appointed one of three public bankers, he had likewise been censor (Liv. xx. 36 seq. Flor. ii. 4).—2. Appointed prætor and obtained Sicily in 207 B. C. (Liv. xxviii. 38).—3. A decemvir Sacrorum who died in 174 B. C. (Liv. xlii. 28).

L. Æmilius Paullus, L. Æmili Paulli, m. who had formerly been consul with M. Livius, and conquered Dēmētrius, king of the Illīrii, is by a powerful exertion of the patricians appointed colleague to C. Tērēntius Vārro, a plebeian, whose ignorance and rashness Q. Fābius Māximus, the late dictator, perceived, and against which he earnestly exhorted him to contend. Having, on their receiving the command of the army, formed very different plans, their opinions scarcely in any thing agreed. Hence they resolved that each should have the full command of the forces for one day alternately. His object was to adopt the plan of Q. Fābius Māximus, that of his colleague to engage the enemy as soon as possible. The battle of Cānne was the consequence of this thoughtless impetuosity, in which Æmilius displayed great bravery and generalship, but the ignorance of his colleague rendered both useless. After an immense carnage and a total retreat of the Romans, C. Lentulus a military tribune, having seen Æmilius sitting on a stone, covered with blood, offered him his horse. The consul refused the generous grant, desired him to save his own life, to request the senate to fortify the city, and to tell Q. Fābius Māximus that he approved of his directions, and died in the observance of them. As he thus spoke, a party of the enemy came up, and not knowing the consul, overwhelmed him with their weapons. He had held the office of pontifex, to which office Q. Fābius Māximus was elected in his stead (Liv. xxii. 35—49. Eutrop. iii. 10).—2. A Roman of great distinction, whom Livius first mentions on his appointment with C. Platorius and Cn. Octāvius, to plant a colony at Crōto, *Cotrone*, 196 B. C. When plebeian edile with M. Æmilius Lēpīdus in the following year, he placed gilded shields in the highest part of the temple of Jūpiter out of the fines paid by the farmers of the public pastures, built a colonnade on the east side of the gate Trīgēmīna, another from the gate Fōntinālis to the temple of Mars, that it might serve as a passage to Campus Mārtius, and erected a wharf on Tiber, the *Tevere*. Two years after he was elected prætor, and obtained the south of *Spain* for his province,

The Lusitani in the country of the Västiani defeated him near the town Lyeon, but he afterwards in a pitched battle routed the Lusitani, killed eighteen thousand, made upwards of three thousand prisoners, and carried their camp by storm. In 187 B. C. he failed in his canvass for the consulship, which he had also done before, and he did not carry his election till 184 B. C. when he had Cn. Baebius Tamphilus for his colleague. The senate decreed Ligúria a province for both consuls, and, during that year, nothing memorable occurred. Having been continued in the command, he obtained a complete victory over the Ligúres Ingauni, and three days after the battle the whole tribe surrendered, sued for peace, and gave hostages. At his request the senate allowed him to disband the army, and to enter the city in triumph. In the procession he carried twenty-five golden crowns, without any other gold or silver, had a number of Ligurian princes led before his chariot, and gave each soldier three hundred asses. On obtaining the consulship a second time Mæcêdônia fell to his lot as his province. He ascertained the true state of that country before he left Rome, and, on arriving at the Roman camp, he effected considerable improvement in the military exercises, addressed the army, and even the veterans bore evidence to his military knowledge, by confessing that they had been instructed by what he had said. Every movement of the army in this difficult country, was the result of cautious inquiry and consideration. C. Octāvius, prætor, who commanded the fleet in the *Archipelago*, cruised along the coast, alarming the enemy, and ready for active operation, wherever his services might be required. The Macedonians disputed the ground as he advanced, and it was not without considerable loss that he at last brought on a general engagement, and gained a complete victory, killing twenty thousand, and taking five thousand prisoners whom he found straggling over the country. Six thousand who had escaped to Pydna, fell likewise into his hands. The joy of the consul sunk into sorrow on returning to the Roman camp after the victory, for the loss of his younger son, P. Æmilius Scipio afterwards called Africanus *q. v.* Eagerness of pursuit had carried the youth to a great distance, and the evening was far advanced when he presented himself in safety to his father. On the third day after the battle, Persens reached Amphipolis, *Jenikeu*, whence he sent ambassadors with the rod of peace to the consul. Meantime Hippias, Mædon and Pantauchus, chief of the king's friends, surrendered Beroa, *Cara-Veria*, to which they had fled from the battle. Thessalonica, Pella, *Allahkilissia*, and almost every city of Mæcêdônia opened their gates, and owned submission to the Romans. In obedience to the order of the senate who continued him in command, he adjusted the affairs of Mæcêdônia, made a tour of Greece with his son Scipio, and Athénæus, brother of king Eumènes. He visited almost every town and place of any note in that country, returned to the army, and received the children of Persens whom he had ordered to be brought from Samothrace to Amphipolis, and treated the whole with kindness. Seated on the tribunal, he published

the regulations appointed by the senate in the Latin language, which Octāvius translated into Greek. He divided Mæcêdônia into four districts, and announced the form of government to be adopted in that country. With such judgment and propriety did he frame the laws, that when Livius wrote nearly two hundred years after, time and experience had suggested no improvement. Setting out for Italy he arrived at the *Tevere* in a royal galley of prodigious size, which had sixteen tiers of oars, and was ornamented with Macedonian spoils. The senate readily granted him a triumph, of which the personal enmity of Ser. Sulpicius Gálba, a military tribune of the second legion, had nearly deprived him. The soldiers joined in that opposition, partly from the strictness of his discipline, and partly from their not being allowed to share in the royal spoil, which he had deposited in the treasury. M. Sereñus Genucius addressed the people in his behalf, and secured him that well merited distinction. No accurate description of the triumph has been transmitted, as the chapter of Livius in which it was recorded, is imperfect. Of his four sons, one died a few days before, and another a few days after, his triumph; the other two were adopted into other families. He describes in a speech to the people his own situation with great simplicity, manliness and interest. He died in 163 B. C. so poor that, notwithstanding his great conquests, he scarcely left property enough to repay his wife's fortune (Liv. xxxiv. 45—Ep. 46. Eutrop. iv. 6, 7).—3. One of the ten ambassadors sent to adjust the affairs of Asia in 191 B. C. He opposed the claim of Cn. Mânlius for a triumph over the Ambracians, which, however, after great opposition, he at last obtained (Liv. xxxvii. 55 *seq.*).—4. Was consul in 52 B. C., the year in which Sallustius the historian, was expelled the senate. Caesar found it impossible to bribe his colleague C. Claudius Mârcellus, but a gift of fifteen hundred talents overcame the opposition of Æmilius who had formerly been violently inimical to Caesar (Ap. Bel. Civ. 443).

L. Æmilius Rêgillus, L. Æmili Rêgilli, *m.* obtained the prætorship and the command of the fleet in 193 B. C. At this time, the Romans were engaged in war with Antiochus, king of Syria, who had a considerable number of ships. Æmilius visited several of the islands in the *Archipelago*, attacked the cities in alliance with that monarch, and gained a signal victory over the Syrian fleet at Myonæus. This successful engagement gave him the dominion of the sea. At Chios he refitted the ships damaged in the battle, despatched L. Æmilius Scaurus to the *Dardanelles* with thirty ships to carry over the consul L. Cornélius Scipio, who marched against Antiochus with a powerful army, and gave a part of the spoils to the Rhodians, whose bravery had enabled him to crush the naval power of the enemy. By force of arms he took several towns, and obliged several states to sue for peace, which weakened the strength of Antiochus and added greatly to the conveniences and resources of his countrymen. The senate unanimously decreed him a triumph for his important and valuable services, and he exhibited in the procession forty-nine golden crowns, and an immense quantity of coin (Liv. xxxvi. 45—

xxxvii. 58. Flor. ii. 8). To him Justinus refers (xxxvi. vi).

L. Æmilius Scaurus, L. Æmili Scauri, *m.* served under L. Æmilius Reginus in 192 B. C. By his commander he was sent with thirty ships to Hællspontus, the *Dardanelles*, to carry the army over that strait into Asia (Liv. xxxvii. 31).

Mamercus Æmilius, Mamerci Æmili, *m.* was appointed a military tribune with consular authority, 438 B. C., and soon after that nomination, in consequence of a war with the Veientes and Fidæates, had the honour of being appointed dictator. He named L. Quinctius Cincinnatus master of the horse, and ordered T. Quinctius Bærbatus Capitulinus and M. Fabius Vibulanus to attend him as lieutenant-generals in his expedition against these states, which he conquered, and had the honour of a triumph. He obtained the same office a second time, when all the states of Etruria were expected to take up arms against the Romans, at the solicitation of the Veientes. At this time he named A. Postumius Tübærtus, master of the horse, and made great preparations for the campaign; but the Tuscans having refused to join the Veientes, there was no war, and therefore he disbanded the soldiers. Æmilius carried a law restricting the censorship to *one year and a half*. Enraged at this limitation of authority, the censors degraded him to a lower tribe, and, increasing his taxes eight-fold, made him a *Civis Ærurius*, i. e. a citizen, so far only as he paid taxes. No influence in the state, except his own, would have deterred the common people from offering violence to the censors for this cruel and unjust treatment. A. Cornélius Cossus, when tribune of the soldiers, with consular authority, 431 B. C., named him again dictator, on the army, commanded by the other three tribunes, having been defeated by the Veientes, in consequence of these three commanders disagreeing among themselves. The dictator named A. Cornélius Cossus master of the horse, and his bravery contributed greatly to the defeat of the enemy, over whom he obtained a triumph (Liv. iv. 16–34).

Mamercus Æmilius Lepidus Livianus, Mamerci Æmili Lepidi Liviani, *m.* held the consulship with Decius Junius Brutus in 79 B. C. When lieutenant-general twelve years before his consulship, he put to death all the Italians whom he found at Asculum, *Ascoli* (Liv. Ep. 76). To him Sallustius alludes (Frag. lib. 3).

Mamercus Æmilius Mamercinus, Mamerci Æmili Mamercini, *m.* a Roman consul, the colleague of C. Vælerius Põtitus 409 B. C. Livius mentions his election, afterwards his name does not occur in the writings of that historian (iv. 53).

Mamercus Æmilius Scaurus, Mamerci Æmili Scauri, *m.* an orator of great distinction, who excited the resentment of the Emperor Tiberius by a bold and sarcastic remark. Against C. Silanus, proconsul of Asia, he preferred a charge of rapine and extortion. Tacitus says he tarnished the lustre of his ancestors by degenerating into an informer, and prosecuting for constructive crimes like those against Silanus. The historian makes him of consular rank, and speaks in higher terms of his eloquence and nobility, than of his moral conduct. He

wrote a tragedy, on which Macro, by a strained construction, founded a charge of disloyalty, on which two informers, by profession, accused him of adultery with the younger Livia, and of magical incantations. His wife Sextia, animated him to an act of bravery against his own life, and she died displaying the same resolution which she had recommended to her husband (Tac. Ann. i. 13–vi. 29).

Mamilius Æmilius Mamercinus, Mamili Æmili Mamercini, *m.* a consular tribune, who, with his colleagues, first invested Vei in 404 B. C. Two years after he was re-elected, and a third time in 400 B. C. (Liv. iv. 61 seq.).

M. Æmilius, M. Æmili, *m.* appointed a military tribune, with consular authority, in 390 B. C. (Liv. v. 32).—2. Was raised to the consulship in 303 B. C. A war with the Æqui excited such an alarm at Rome, that C. Junius Bubbæus was nominated dictator, who, in the first engagement, reduced the Æqui to submission, returned in triumph to Rome, and, on the eighth day, dedicated the temple to *Health*. Æmilius compelled the Grecians, who had arrived on the coast of Italy, under Clæonymus, and had taken Thuria, which then belonged to the Sallentinii, to flee to their ships, and to retire from Italy without hazarding a second engagement (Liv. x. 1, 2).—3. A Roman prætor, who had Sicily for his province in 220 B. C. (Liv. xxi. 49).—4. Prætor Urbæus, appointed Cn. Papius, and Kæso Quinctius Flamininus, to contract for the building of the temple to *Concord*, in the citadel (Liv. xxii. 9 seq.).—5. The brother of L. Æmilius Reginus, prætor, who died at Sámos in 192 B. C. (Liv. xxxvii. 22).

M. Æmilius Lepidus, M. Æmili Lepidi, *m.* obtained the consulship twice. He had for his colleague, M. Põbliciüs Mællæolus, in 234 B. C. His three sons, Lucius, Marcus, and Quintus, celebrated funeral games in honour of their father, which continued for three days, and, during that time, they exhibited twenty-two pairs of gladiators, in 218 B. C. (Liv. xxiii. 30).—2. After holding the curule edileship, was appointed prætor Përëgrinus, and afterwards decemvir Sacrorum. Luceria became his province, and his judicial authority was assigned to M. Arillus *q. v.* (Liv. xxiv. 43 seq.).—3. The youngest of the three commissioners sent to Ptolæmeus, king of Egypt, to announce the conquest of Hæmibal, to thank him for his steady alliance to the Romans in times of great distress, and to request a continuance of the same conduct, should they be compelled to engage in war with Philippus, king of Mæcedonia. According to Justinus he was to act as tutor to the young king (xxx. 3). From Alexândria he went to that monarch, complained of his making war on Attalus, and other allies of the Romans, and spoke with a plainness which sounded strange in the royal ear. Philippus regarded the rights of an ambassador, and dismissed him without either insult or injury. The office of edile he and his colleague L. Æmilius Paullus discharged by minute attention to its various departments, fined the farmers of the public pastures, which enabled them to erect a wharf on the *Tevere*, two porticoes, one of which served as a road to Cæmpus

Martius, and placed gilded shields in the temple of Jupiter. In his prætorship he obtained *Sicily* for his province, and had C. Flamininus for his colleague in the consulship 189 B. C. The contention and animosity which existed between these consuls, occupies more of the pages of Livius than their military achievements, although the latter gave evidence both of martial abilities and personal valour. Their cordiality in the censorship compensated, in some measure, for their unmanly disagreement in the consulship. Æmilius had six times the honour of being Prince of the senate. His activity and zeal for the public good raised him high in the favour of the citizens, who fined a tribune of the people for contending unjustly with this noble Roman, who, to his other dignities, added that of Pontifex Maximus. He restricted his funeral expenses to a very small sum, assigning as a reason, that great men should be decorated by a train of images, not by costly magnificence (Liv. xxxi. 2: xliii. 15). To him Juvénalis refers (Sat. vi. 264).—4. Son of the former, a military tribune in the army of Scipio Asiaticus (Just. xxxi. 8).—5. Surnamed Porcina, consul with C. Hostilius Mancinus 139 B. C. The Vaccæi defeated him in *Spain* (Liv. Ep. 56). Velleius Paterculus says he was severely fined by the censors, because he had hired a house at a high rent; but Valérius Máximus says, for building an expensive house in Alsénsis ager (Vel. Pat. ii. 10. Val. Max. viii. 1).—6. Consul 80 B. C., and attempted to rescind the acts of L. Cornélius Sūlla, which gave rise to a new war, in which his colleague, Q. Lutatius Catulus, drove him out of *Italy*. He lost his life in making every effort to excite a war in *Sardinia* (Liv. Ep. 90. Eutrop. vi. 5. Flor. iii. 23).—7. Held the consulship with L. Volcātius Tullus 68 B. C. During that year a prosecution was raised against the consuls elect, P. Autrōnius Pætus and P. Cornélius Sūlla (Sal. Frag.). This Æmilius must not be confounded with the subject of next article.—8. A Roman of an illustrious family, who, with Augustus and M. Antonius, formed the second triumvirate. His ambition was excessive, but he was equally destitute of mental abilities and military talents. His cruelty in the proscription was not less bloody than that of his ruthless colleagues; for he even consented to the death of his own brother, L. Æmilius Paullus. Africa was the division of the empire which fell to his share, but his soldiers wholly deserting him went over to the camp of Augustus, who obliged him to abdicate the power which he possessed as a triumvir. He afterwards withdrew, by order of Augustus, to Circē, *Circello*, an inconsiderable town on the coast of Lātium, where he passed the remainder of his days in obscurity and peace. But it does not appear from Suetōnius, that, as some have asserted, he was kept there as a prisoner under a military guard. From Tacitus it appears that Augustus acted with his usual insidiousness, for he states that Lēpidus was undone by treachery (Ann. i. 10). *Adj.* Lēpidānus, a. *um.* Lēpidānum bellum (Sal. Frag.).—9. Son of the triumvir and Jūlia, sister of M. Jūlius Brūtus, entered into a conspiracy against Augustus, attempted to make war, was overpowered and killed 31 B. C. (Liv.

Ep. 139).—10. Son of L. Æmilius Paullus and Cornēlia, daughter of Scribōnia by her former husband. By descent on his mother's side he was nearly allied to the Cæsars. From Tacitus it appears that Augustus considered him fit for the Roman government. Of his martial abilities Velleius Paterculus has given a decisive proof. That historian seems to have had a high opinion of his character and attainments (ii. 114).—11. A noble Roman, who married Drūsilla after the death of her first husband L. Cassius Longinus, and was condemned by the Emperor Cālgūla for entering into a conspiracy against his life (Suet. Cal. 24 seq.).

M. Æmilius Lēpidus Mnestor, M. Æmilius Lēpidi Mnestēris, *m.* an actor of pantomimes, mentioned by Suetōnius in his life of Cālgūla (36).

M. Æmilius Nūmida, M. Æmili Nūmidæ, *m.* a decemvir of sacred rites, at whose death, 213 B. C., M. Æmilius Lēpidus was elected to his office (Liv. xxvi. 23).

M. Æmilius Pāpus, M. Æmili Pāpi, *m.* was chosen dictator, in room of Q. Fabius Ambustus, in 311 B. C. L. Valérius Flaccus was master of the horse, but they did not hold the election, and recourse was had to an interrex (Liv. ix. 7).—2. Chief Cūrio, who died 212 B. C. (Liv. xxvii. 6).

M. Æmilius Paullus, M. Æmili Paulli, *m.* was master of the horse to M. Valérius Máximus, in whose absence, going out to forage, he allowed himself to be surprised by the enemy, and fled shamefully to his camp with considerable loss, in 203 B. C. (Liv. x. 3).—2. A noble Roman, who held the consulship with Ser. Fūlvius Pætius Nōbīllor in 257 B. C. During their consulship M. Attilius Rēgulus was taken prisoner, in *Africa*, by Xānthippus, a Lacedæmonian general (Liv. Ep. 18). Both consuls sailed for the African coast, having under their command a fleet of three hundred ships, with which they defeated the Carthaginians in a naval engagement, and Æmilius sunk a hundred and four ships belonging to the enemy, besides taking thirty with soldiers on board. He either killed or made prisoners fifteen thousand of the enemy, and enriched his soldiers with the abundance of the spoils. A famine prevented the conquest of *Africa*, for the army could not remain longer in that country for want of provisions. On their passage home, a storm destroyed three hundred and eighty-four ships, and they, with difficulty, preserved the remaining eighty. This calamitous disaster diminished the joy of the victory, but did not dispirit the Romans, who immediately built two hundred new ships (Eutrop. ii. 22). Polybius attributes that great loss to the rashness of the consuls, rather than to the violence of the tempest, for the sailors had warned them of the danger they would run, on the coast of *Sicily* at that time; but, flushed with victory, they disregarded the counsel which might have saved the whole fleet.

M. Æmilius Rēgillus, M. Æmili Rēgilli, *m.* was nominated consul with T. Otacilius in 217 B. C. Q. Fābius made a powerful speech against their election, and called back the prerogative century to vote again, when Q. Fābius Máximus and M. Claudius Marcellus were elected. At that time Æmilius was Flāmen Quirīnālis, and he died Flāmen Mar-

Gallis in 207 B. C. (Liv. xxiv. 7 seq.).—2. Brother to the prætor L. Æmilius Regillus, who died in 192 B. C. (Liv. xxxvii. 22).

M. Æmilius Scaurus, M. Æmili Scauri, *m.* a Roman nobleman of great ability, who held the consulship with M. Cæcilius Metellus 116 B. C., having succeeded against P. Rutilius, when they mutually accused each other of bribery. He triumphed over the Carui, and made the road from Placentia, *Placenza*, to Parma, *Parma*, called *via Æmilia*. He had the honour of being appointed Prince of the senate, and would have ranked in history with the very first characters of the Roman state, had not his splendid talents been tarnished with avarice, and other degrading passions. When Jugurtha had murdered Hiempsal, he exerted his powerful eloquence in vain to persuade the senate to punish that iniquitous outrage. Adherbal having been driven from his paternal kingdom, and besieged in Cirta, *Constantina*, by the usurper, a deputation from the senate, among whom was M. Æmilius Scaurus, sailed for Africa, with instructions to threaten the vengeance of the Roman people, unless he discontinued the blockade. Sallustius states that Jugurtha waited on the commissioners, lest he should offend M. Æmilius Scaurus, whose displeasure he dreaded most, a proof of his high character and respectability. That commission failed in its object, and Adherbal surrendered, by advice of the Italians, who defended the town, to Jugurtha, who, in violation of the treaty, put him instantly to death by torture. For this murder, and for contempt of the order of the senate, war was declared against Jugurtha, and L. Calpurnius Bestia, consul, appointed to command the troops in Africa, in whose army Æmilius held the office of lieutenant-general. Jugurtha bribed to his interest both the consul and his lieutenant-general, who concluded a dishonourable treaty with him, which the senate hesitated to ratify from dread of the commons, and hostilities, chiefly through means of C. Memmius, recommenced. The influence of Æmilius procured his appointment as one of the three Commissioners, who were named to inquire into that disgraceful transaction, in which he had a principal share, and he, among others, agreed to the condemnation of L. Calpurnius Bestia (Sal. Jug. 15—40). He afterwards held the office of Censor, and the consulship a second time. His name occurs often in the writings of Cicero, who speaks in high terms of his virtues, abilities, and achievements. He wrote three books recording the principal occurrences and transactions of his life, which the Orator commends, and considers equal to Xenophon's life of Cyrus. To this Juvénalis alludes (Sat. ii. 35).

Paulus Æmilius Lepidus, Pauli Æmili Lepidi, *m.* a noble Roman, who held the censorship 32 B. C. The Emperor Claudius took upon himself the censorship, after it had been discontinued from the year already mentioned (Suet. Claud. 16).

Q. Æmilius Barbula, Q. Æmili Barbula, *m.* was elected consul with C. Junius Bubulcus 317 B. C., and six years after, he had the honour of being re-elected with the same colleague. In his first consulship, he took Nérulum, *Rotondo*, a town of Lucania, and in his second consulship the war against

the Etrusci fell to his lot, when he marched to the relief of Sutrium, at that time besieged by the Tuscans. About sunrise the line of battle was formed on both sides, and the hostile armies continued to gaze at each other till noon, each waiting for the other party to begin. At last the Tuscans raised the shout, and a bloody battle ensued, in which Roman valour obtained the victory (Liv. ix. 20—30).

Q. Æmilius Cerrētānus, Q. Æmili Cerrētani, *m.* obtained the consulship with C. Sulpicius Longus (II.) in 323 B. C. The war against the Apulians fell to his lot, in which he desolated their country without coming to an engagement, for the enemy declined meeting him in the field. In his second consulship he had L. Papius Cursor (III.) for his colleague, and he conquered the Ferentini in a single engagement. The city to which the enemy had fled surrendered, and gave hostages agreeably to the terms of their capitulation. Q. Fabius Maximus Rullianus, dictator, appointed him master of the horse in the war against the Samnites 315 B. C. Here his incautious bravery cost him his life, for having killed with a single stroke of his spear the general of the enemy, he roused the fury of the troops, who darted their weapons at him, when the brother of the fallen general, transported with grief and rage, dragged the master of the horse from his seat and slew him. The Samnites had retained possession of his body, from his having fallen in the midst of them, unless the Roman horsemen had dismounted and compelled them to retire (Liv. viii. 37 seq.). Some Annalists call him Q. Aulus Cerrētānus, Livius uses both names.

Tib. Æmilius Mamercinus, Tib. Æmili Mamercini, *m.* obtained the consulship with L. Valerius Publicola Potitus (II.), 470 B. C. He conducted the war in the country of the Sabines which he laid waste, the enemy not daring to give him battle, until roused by the burning, not only of the farm houses, but of the villages. They advanced against the troops employed in these depredations. Victory rather inclined to the side of the Romans, and Æmilius, considering the removal of their camp to a place of greater safety a proof of their being vanquished, withdrew his troops from their country without having accomplished any thing decisive. In his second consulship, only three years after, Æmilius recommended assigning certain lands to the commons, which his colleague, Q. Fabius, opposed, and terminated the desperate contests between the two orders of the state, by suggesting that a colony should be planted at Antium, to which all parties agreed (Liv. ii. 61 seq.).—2. One of the five appointed to enquire into the interest of money, which produced dissension between the two orders of the state. The Romans gave them the name of bankers, and Livius assures us that they acted with such equity and diligence, as rendered them deserving of having their names recorded with honour in every history of that period (Liv. vii. 21).—3. Obtained the consulship with Q. Publius Philo in 338 B. C. Over the Pedani, supported by the Tiburtes, Prenestini and Véliterni, he gained several battles. The senate decreed a triumph to his colleague, which Æmilius no sooner heard than he discontinued the war, marched to Rome, and

demanded the same honour, which the senate refused from being offended at his conduct. Enraged at this disappointment, he deserted the senate, and made harangues against the patricians. To terminate his consulship, the senate ordered a dictator to be named against the Latins, who had commenced hostilities, and, to thwart that body, Æmilius named his colleague (Liv. viii. 12).

Æmon, ðnis, *m.* the father of Lærces *q. v.* Æmônides, æ, *m.* Lærces (Hom. II. xvii. 467).

Æmônia, *v.* Hæmônia, æ, *f.* an ancient name of Thessalia, *Thessaly*, from Æmon, *v.* Hæmon, a native of Thèbe, *Theba*, who, on being informed that Antigônè, daughter of Ædipus, king of that city, with whom he was passionately in love, had been put to death by her father's orders, killed himself on her tomb. *Bætilus Hæmon*, so called from the place of his birth (Prop. ii. 8. 21).

Nivâlis Æmônia, snowy *Thessaly*; from its northern situation (Hor. Od. i. 37. 20).

Some have applied Æmônia in this place to Thræcia, deriving the name from Hæmus the mountain, but both against analogy and universal practice. Æmônidæ, arum, *m.* Thessalians (Val. Flacc. iv. 506). Æmônis, Idis, *f.* of Æmônia, applied to females or nouns feminine. *Carmen Æmônidum*, the incantation of Thessalian women, who excelled in sorcery (Luc. Phar. vi. 480). *Adj.* Æmônus, *v.* Hæmônus, a, um, Thessalian.

Æmônâ arcus, the Thessalian bows, *i. e.* the sign Sagittarius *q. v.* (Ov. Met. ii. 81).

Æmônus vir, Achilles (Prop. iii. 1. 26).

Æmônus equus, a Thessalian horse, such as Achilles used (Prop. ii. 10. 2).

Æmus, *v.* Hæmus, i. *m.* a Grecian comedian, to whom Juvénalis applies the epithet *soft* (Sat. iii. 99), perhaps from his being suited to the performance of female character, or from his soft and delicate manner of repeating lascivious speeches (Sat. vi. 197).

Æmus, i, *m.* a mountain of Thræcia. See *Hæmus*.

Ænâria, æ, *f.* an island off the coast of Cæpônia, *Campagna*, called also Iuârimè and Pithècusa *q. v.* (Stat. Syl. iii. 5. 104).

Ænâ, *v.* Enia, æ, *f.* a town of Mæcêdônia, built by Ænêas, at which a stated sacrifice was yearly performed with great solemnity, in honour of the founder. It was about fifteen miles distant from Thessalônica, *Saloniki*, on Sinus Thèrmâicus, the *Gulf of Saloniki*. Inh. Ænêates, um, *m.* (Liv. xl. 4 *seq.*).

Ænêas, æ, *m.* an illustrious Trojan Prince, the son of Anchises and Vênus. He married Crêusa, a daughter of Priâmus, king of Troy, by whom he had a son, Iûlus, afterwards called Ascânus; according to some, two sons, probably making Iûlus and Ascânus different (Aur. Vic. Or. 9). Ancient authors are not agreed in opinion respecting the character of this prince. His bravery and patriotism are extolled by some, whilst others charge him with betraying his country to the Greeks, and preserving his life by that traitorous conduct. This accusation rests perhaps on no better ground than the surmise of Homer, that he was at variance with his father-in-law. He displayed great bravery in the night in which the Greeks took Troy, and, after making many gallant but unsuccessful efforts, he quitted his native city, having his aged father on his shoulders, his

son Ascânus in the one hand, and the household gods in the other, hence Ovidius calls him *pénütiger* (Met. xv. 450). Diômêdes, in his speech to the ambassador of the Rutulians, affirms that if there had been two such other men as Hector and Ænêas within the Trojan walls, they would not only have defended their native city, but would have conquered *Greece* (Virg. Æn. xi. 285—290). The achievements of Ænêas, from the destruction of his native city, to his settlement in Lâtium *q. v.* have been celebrated by Virgil, the Prince of Latin Poets. From the Hero, the immortal Bard has called his poem *Ænêis*, Idos, *f.* On arriving at Lâtium, he entered into a treaty with Lâtinus, defeated the Rutulians, married the daughter of that king, and built a city which he called Lâvinium in honour of his wife. He afterwards fell in a war against Mészentius *q. v.* (Liv. i. 2. Just. xliii. 1). Ænêades, æ, *m.* Ascânus (Virg. Æn. ix. 653). *Pâreûlas Ænêas*, a little Ænêas, *i. e.* a son of Ænêas (Virg. Æn. iv. 329), of which Juvenal makes a humorous application (Sat. v. 139). Ænêadæ, arum, *m.* the Trojans, or, the Romans. *Adj.* Ænêus, a, um. *Ænêia nutrix*, Caiëta (Virg. Æn. vii. 1).

Ænêas Silvius, Ænêe Silvii, *m.* the son of Silvius, and father of Lâtinus Silvius. Lâvius says, that all the Alban kings, after him, had the surname of Silvius (l. 3). According to Diônýsius of Hâlicarnâssus he reigned thirty-one years.

Ænêia, æ, *f.* Ænê, a town situated upon a river falling into the *Mæander*, about twelve miles distant from *Binarbashy*, retaining the name of Ænêas. Near it is a stupendous tumulus called *Ænê Tep*, literally *Ænêas' tomb*.

Ænêsidâmus, i, *m.* a man celebrated by Pindârus (Ol. ii. 84).

Ænêsidêmus, i, *m.* called *Dýmaus* from *Dýma q. v.*, commanded the garrison of the Achæi, which was in Argos at the time that city was betrayed to Philôcles, a general of Philippus, king of Mæcêdônia. To save his soldiers, overpowered by numbers, who seemed resolved to die in defence of the place, he entered into a treaty with Philôcles, that they should be allowed to retire in safety. After the agreement was concluded, Ænêsidêmus and a few adherents stood with their arms in the same posture without offering to depart. Philôcles enquired what he meant, and he immediately replied, to die in defence of the city of which he had obtained the command. By order of Philôcles some Thracians instantly discharged their javelins at them, on which Ænêsidêmus and all his men fell (Liv. xxxii. 25).

Ænêus, ðos, *m.* the son of Apollo and Stîlbê, quitted his native country Thessalia, *Thessaly*, and settled on Hellêspôntus, the *Dardanelles*, where he married Ænêtê, daughter of Eüssôrus, king of Thræcia, by whom he had Cýzicus *q. v.* Ænêidæ, arum (*sing.* Ænêides, æ), *m.* the Cýziceni, so called from the father of their king (Val. Flacc. iii. 4).

Ænlânes, um, *m.* a people who seem to have inhabited different places at different times. When they assisted the Ætôli, and Philippus, king of Mæcêdônia, destroyed their crops, they lived on Sinus Mâllæus, the *Gulf of Zeiton*, likewise called Sinus Ænlânium (Liv. xxviii. 5).

Ænippē, *es, f.* daughter of Endōrus, distinguished by her beauty (Orph. 498).

Ænios, *i, m.* a Pæonian, killed by Achilles (Hom. II. xxi. 210).

Ænus, *i, f.* Enō, a town of Thrācia, Romania, built by Ænēs, which bravely resisted the attack of Philippus, king of Mæcēdōnia (202 B. C.), but of which, at last, he got possession by the treachery of Gānēmēdes, a prefect of Ptōlēmēus, king of Egypt (Liv. xxxi. 16). From this town Q. Fabius Lābēo, commander of the Roman fleet in the Archipelago, ordered the garrison of Antiochus, king of Syria, to depart, that the state might be left free (Liv. xxxvii. 60). The Romans afterwards plundered Ænus, in consequence of the inhabitants continuing obstinately in arms. *Inh.* Ænēi, *orum, m.* (Liv. xxxi. 31), probably the same with Ænii (Liv. xxxvii. 33).—2. A town of Æolis (Herod. iv. 90).—3. *m.* the Inn, a river which takes its rise in the Alps, in the country of the Grisons, traverses Tyrol and Bavaria, and, after passing Kufstein, Etingen and Braunau, falls into the Danube at Passau. In ancient times it formed the boundary between the Rheti and Norici (Tac. Hist. iii. 5).

Æōlia, *æ, v.* Æōlis, *Idis, f.* anciently called Mýlia, of which the part adjoining to Hēllēspōntus, the Dardanelles, had the name of Trōas from its chief city Trōja; was a considerable district of Asia Minor, *Natolia*, bounded on the north by Prōpōntis, the Sea of Marmora, on the east by Bithynia, on the south by Lydia, and on the west by Mæcē Ægēum, the Archipelago, and Hēllēspōntus, the Dardanelles. *Inh.* Æōlii, *orum, et* Æōles, *um, m.* originally called Pēlāsgēi. Strābo informs us that the inhabitants of all Græcia, Greece, north of the Isthmus of Corinth, were known by the name of Æōles, except the Mēgārēnses, Athēnienses and Dōriēnses; hence Lūcānus calls the ancient Thesaliāns, *Æōlida* (Phar. vi. 384). Others account for this appellation by stating that Æōlus, a son of Hellen and Orseis, settled in Thessaly. From him the inhabitants were called Æōles or Æōlii, and a part of that country, Hellas. The Æōlii built Smyrna, Cyane, *Poia Nova*, Lārissa, *L'Arza*, Myrina, Sēbastōpōlis, Mitylēne, *Mitylēni*, and other cities in Lesbos (Vel. Pat. 4). *Adj.* Æōlius, *et* Æōlicus, *a, um.* Æōlium mārē, the Gulf of Smyrna. *Æōlium carmen*, lyric poetry, chiefly from Alceus and Sappho natives of Lesbos, *Mitylēni* (Hor. od. iii. 30. 13). *Æōlica gens*, the people of Æōlis (Plin. i. 651). Æōlium, *i, m.* a part of Chersōnēsus, on Hēllēspōntus, the Dardanelles (Plin. i. 445), but Stēphānus makes it a town.

Æōlus, *i, m.* the god of the winds, was the son or the grandson of Hippōtas and Mēlātippē, and king of the islands which lie between Itālia, Italy, and Sicilia, Sicily. From him, they were called Æōlia Insula, and from Lipāra, the largest of them, *Liparæorum Insulae*. Some have supposed that he was called the god of the winds, because from his skill in predicting changes of the weather, he seemed to his ignorant subjects to have the winds and clouds under his power; and others, from his knowledge of astronomy, and being the inventor of sails. But as the art of navigation was discovered by the Phœnicians, the more probable conjecture is, that these

islands were fabled to be the residence of the winds, on account of the loud subterraneous noise often heard by the inhabitants, and occasioned, most probably, by the volcanic eruptions to which they are subject. They are now called the *Lipāri*, or the *Liparæan Islands*, and form part of the kingdom of the Two Sicilies. From his father or his grandfather Hippōtas, Æōlus was called Hippōtādes. Æōlides, *æ, m.* a son or descendant of Æōlus; Sisypheus (Hor. Od. ii. 14. 20); Phrixus (Val. Flacc. i. 286). Æōlis, *idos, f.* applied to females or nouns feminine; Hāleyōnē, the daughter of Æōlus (Ov. Met. xi. 444). *Æōlides insula* (Just. iv. 1). *Adj.* Æōlius, *a, um.* Æōlii venti, winds of Æōlus (Tib. iv. 1. 58). Æōlia cēvernæ, caverns of Æōlus, in which he detained the winds (Claud. xxvi. 224).—2. The father of Athāmas, who is hence called Æōlides. *Adj.* Æōlius, *a, um.* *Pastes Æōlii*, the gates of Athāmas, the son of Æōlus (Ov. Met. iv. 486). Æōlium vellus, the golden fleece (Mart. viii. 51).—3. A man killed in the Theban war by Parthēnōpeus (Stat. Th. ix. 765).

Æpēa, *æ, f.* Koron, one of the cities on the sea coast, belonging to Agamemnon, which, with other gifts, he promised to Achilles, if he returned to the war (Hom. II. ix. 150 seq.).

Æpūlo, *ōnis, m.* a prince or chief of the Istri, who killed himself at Nēsātium, rather than fall into the hands of the Romans, in 179 B. C. (Liv. xli. 11).

Æpy, *ȳos, n.* a town of Mēssēnia, which stood on the summit of a mountain, whence its name (Stat. Th. iv. 180. Hom. II. ii. 592). Æpȳtes, *æ, m.* an inhabitant of Æpy.

Æpȳtus, *i, m.* youngest son of Cresphontes and Mērōpē, daughter of Cȳpsēlus, king of Arcādia. The nobles killed his father, on account of his favouring the commons, and all his brothers. On his arriving at manhood, he obtained aid from the Mēssēni, punished the murderers of his father, ingratiated himself into the favour of the nobles by obsequiousness, and that of the common people by largesses. Æpȳtīdæ, *arum, m.* the descendants of Æpȳtus, in honour of whom they had this name; formerly his nation were called Hērāclīdæ. *Adj.* Æpȳtius, *a, um.* Æpȳtius ager (Stat. Th. iv. 296).—2. One of the five sons of Elātus, an ancient king of Arcādia, and Lāōdicē. His brothers were Pērēus, Cyllen, Ischys, and Stȳmphālus. Æpȳtus succeeded to the government of the Arcadians, and was killed in hunting, by a serpent. Pausānias gives a description of this animal, which he himself had seen and examined (viii. 4). Æpȳtis, *Idis, f.* the district of Arcādia under his dominion.

Æquānus, *i, m.* a man born near Sōrāctē, Sant Oreste, distinguished for the elegance of his person, and for his bravery in arms (Sil. Ital. v. 176).

Æquēnsis, *is, f.* a village near Sūrrentum, Sorrento, a town of Cāmpānia. *Adj.* Æquānus, *a, um.* Æquāna (ȳuga) felicia Baccō (Sil. Ital. v. 466).

Æqui, *orum*, called also Æquāni, Æquicūli, *v.* Æquicōli, *orum* (Sing. Æquicōlus, *i, m.* Ov. Fast. iii. 93), *v.* Æquicōle, *arum, m.* a people of Lātium, who sent auxiliaries to the Sāmmites against the Romans; but the consuls, P. Sūlpicius Sāvērrio and P. Sēmpronius Sōphus, burned and razed forty-one of their towns, and almost extirpated the

whole inhabitants, for which success they had the honour of a triumph (305 B. C.) Enraged at a colony being sent to Alba, which was in their territory, they again took up arms, endeavoured to seize it, but were repulsed by the colonists. C. Junius Bubulcus, having been nominated dictator, in consequence of that attack, easily subdued them, and returned to the city in triumph. From that period their opposition to the Romans was very inconsiderable, and at last they formed a part of the state, retaining nothing of their ancient condition except their ferocious tempers. *Adj.* *Æquicus*, *Æquiculus*, *v.* *Æquiculus*, a, um. *Æquicum bellum* (Liv. iii. 4). *Æquicula gens* (Virg. *Æn.* vii. 747).

Æquimælium, i, n. a place near the capitol in Rome, so called because the house of Mælius, which was levelled with the ground, stood there. Upon it the censors, T. Quinctius Flamininus and M. Claudius Marcellus, contracted for what Livius calls *substructio*, which, from its vicinity to the capitol, was probably a kind of facing or outside wall, to bring it to a sort of level, that buildings might be erected on it, or the earth or rock prevented from falling; or it might be a range of pillars raised to a certain height, on which a building was afterwards to be erected, 191 B. C. *Æquimælius vicus*, a street in Rome, the houses in which were burned in 215 B. C. (Liv. xxiv. 47).

Æquinœctium, i, n. (from *Æquus*, equal, and *Nor*, night), the Equinox, or time when the days and nights are equal over all the globe. This happens twice a-year, on 22d March, and 22d September. The former is called the Vernal, the latter, the Autumnal, Equinox. The circle which passes through the place of the sun at these two periods of the year, has, from the phenomenon above mentioned, received the name of the Equinoctial, or Equinoctial Line, and is directly over the Equator.

Ærarium, i, n. (Sanctus), the twentieth part of the value of slaves who had obtained their freedom. It was paid at the time of their manumission, and reserved in the inner treasury for exigencies of the most urgent necessity (Liv. xxvii. 10). Julius Cæsar pillaged it (Cæs. B. G. i. 14).

Æria, æ, f. the ancient name of *Ægyptus*, *Ægypt*, and also of Cræta, *Candia* (Gel. xiv. 6).

Ærias, æ, m. a king of Cyprus, who built the temple to Vénus Paphia. Tacitus mentions that some reckoned it the name of the goddess, which was probably the idea of Pausanias, who calls her *Urânia*, i. 14 (Tac. Hist. ii. 3).

Ærôpê, es, f. wife of Atræus, who had intercourse with his brother Thyestes, which has formed a fruitful subject for writers of tragedy (Ov. *Trist.* ii. 391).

Ærôpus, i, m. a prætor of the Epirôtæ, who met Philippus, king of Macædonia, at Phenicæ, in Epirus, to mediate a peace with him, the Romans, and Etoli, in 207 B. C. (Liv. xxix. 12).—2. A king of Macædonia, who succeeded his father Philippus, in 609 B. C. (Just. vii. 2). Others of this name occur in Herodotus (viii. 137 seq.).

Ærôpus, i, m. *Melchior*, a mountain of *Illyricum*, separated from Asnæus by the river *Adas*. From this mountain T. Quinctius Flamininus, the Roman consul, drove

Philippus, king of Macædonia, who had pitched his camp upon it, and Athênagôras had possession of Asnæus. The consul gained this advantage by reaching the summit of a height which commanded it, in 200 B. C. (Liv. xxxii. 5).

Ærûli, v. *Hérûli*, orum, m. a people of Gothic descent, who formed a settlement on Vâhâlis, the *Waal*, and afterwards in Gâllia (Amm. Mar. xx. 1).

Æsæcus v. *Æsæcos*, i, m. a son of Priâmus, king of Troy, and Alexîrhôê, who, from grief at the death of Hespêriê (*Asterôpê*, Apol. iii. 12), whom he ardently loved, threw himself headlong from a rock into the sea; but Têthys, having pitied the violence of his sorrow, prevented him receiving injury from his fall, and changed him into a water-bird (Ov. *Met.* xi. 762—795).

Æsar, âris, v. *Esârus*, i, m. the *Esaro*, a river in the south of Italy, on which Crôto, *Cotrone*, stood (Ov. *Met.* xv. 23). *Adj.* *Esârêus*, a, um. *Æsârêum flûmen*, the *Esaro* (Ov. *Met.* xv. 54).

Æschînes, is, m. an Athenian orator, was, according to some, son of Chârinus, and, according to others, of Lysânias. His strong attachment to Socrâtes kept him constantly in the company of that great philosopher; and Idômæneus writes that he, and not Crîto, advised Socrâtes to make his escape from prison. In oratory *Æschînes* excelled, and Cicero frequently mentions this eloquent speaker in his writings on that subject. Of this name Diogènes enumerates other seven, reckoning this the first.—2. Wrote the art of oratory.—3. The rival of Demôsthênes.—4. An Arcadian, the scholar of Isocrâtes.—5. A native of Mitÿlênê, *Mitÿlenê*, called the scourge of orators.—6. A philosopher of the Academy, a native of Nêâpôlis. He was the scholar of Mèlanthius, the Rhodian, and greatly esteemed.—7. A Milesian who wrote on political subjects.—8. A statuary.

Æschÿlus, i, m. an Athenian tragic poet of great celebrity, was the son of Euphôrion and born about 525 B. C. Nature endowed him with poetic talents of the very highest order, by which he improved and almost perfected tragedy. In that branch he could scarcely be said to have had a predecessor, for the mountebank exhibitions of Thêspis do not merit that honourable appellation. He invented the mask, the flowing robe, and the buskin worn by ancient tragedians. A permanent stage or theatre must also be referred to the improvements of *Æschÿlus*. Nor did he stand high in the estimation of his countrymen by his poetry alone. He displayed his bravery and love of his country at Mârathon, *Marathona*, Sâlâmîs, *Colouri*, and Artêmisiûm, three of the most celebrated battles ever fought by the Athenians. He is said to have composed ninety tragedies, of which seven only remain, *Promêtheus vinc-tus*, *Persæ*, *Agamêmnon*, *Chaphûri*, *Eumênides*, *Supplices*, and *Septemvices apud Thêbas*. Vehemence and sublimity distinguish these tragedies, which have been less read than their merits claim, in consequence of his successors, Sôphôcles and Euripides having polished their numbers with greater care, and conveyed their sentiments in language more easily understood. *Æschÿlus* spent the latter part of his life in Sicily, where he died. For this change of residence, at an advanced

period of life, no certain reason has been transmitted by ancient authors. It has been recorded, that a prophet informed him of the day on which he would be killed by something falling upon his head, and, in order to avoid an accident of that kind, he quitted the town and retired to the fields, where an eagle dropped a tortoise on his head, probably mistaking it for a stone, as he was very bald. This stroke instantly deprived the poet of life. Philus and Valerius Maximus narrate the account of the death of Æschylus with all the gravity of truth, and, however improbable it may appear, there can be little doubt but both believed in the accuracy of what they stated. Plutarchus has, in his writings, mentioned a number of particulars of the life of Æschylus, which would require to be confirmed by other testimony before they are admitted as authentic history.—2. A native of Rhodus, whom Alexander the Great appointed joint-governor of Egypt with Peucestes a Macedonian in 331 B. C. (Curt. iv. 8).—3. A man of vicious practices, to whom Martialis addresses two of his Epigrams (ix. 5, 69).

Æsculāpius, i. m. was the god of medicine. Of this name Cicero and others mention eight; but Æsculāpius who received divine honours at Rome was the son of Apollo, and Circeis, daughter of Phlegias, a Thessalian. Taciturnus says, that he was of uncertain parentage, that he was exposed soon after his birth, and accidentally found by some hunters, who nourished him with canine milk, and afterwards committed him to the care of Chiron. To escape the fury of her father, Circeis fled to Epidaurus, *Malvasia Vecchia*, a city on an island, joined by a bridge or mound to the district of Argolis in Peloponnēsus, the *Morea*, where Æsculāpius was born, and where he had a famous temple. Some assert, that Apollo appointed a crow to watch the conduct of Circeis, hence this bird is called *Phœbæus ales*; that the crow gave information of her infidelity; that Diana, or Apollo, put her to death by lightning; that Mercury, or Apollo, preserved the infant from dying with his mother; and that he was given to be brought up by Trygônē. On arriving at the proper age, he was sent to the school of Chiron, the Centaur, where he made such astonishing progress in the study of medicine, that he afterwards passed as the inventor and god of that science. He accompanied the Argonauts, to whom his knowledge of the virtues of plants, and treatment of wounds, were of singular benefit. Not satisfied with curing almost all diseases, he brought to life the dead, for which Jupiter, at the request of Pluto, put him to death by a thunderbolt. In revenge, his father, Apollo, killed the Cyclops *g. v.* After death he received divine honours. Særvius says, he was placed in the sky, and forms the sign Serpentiarius. The ancients sometimes worshipped him under the figure of a serpent, in which shape some have said he was born from the egg of a crow; but more commonly they represented him as a man sitting on a throne, holding in one hand a staff, and the other resting on a serpent's head. A dog lay near his feet. Sometimes rays of light, and, at other times, laurel encircled his head, both expressive of his descent. At first, like

his father, he had no beard; but afterwards all his statues had long beards, generally of gold. When Dionysius, king of Sicily (Valerius Maximus says Hiero, i. 1), had conquered Peloponnēsus, the *Morea*, he ordered the golden beard to be taken from Æsculāpius at Epidaurus, *Malvasia Vecchia*, for which he gave this sarcastic reason, "that it was unbecoming and unjust for the son to have a beard, when the father had none." In consequence of a pestilence at Rome, the books were consulted, and there it was found that Æsculāpius must be brought from Epidaurus, and commissioners were immediately sent thither, who carried off a serpent which had gone on board their ship. A firm belief prevailed that the deity resided in this serpent, which quitted the vessel on arriving at Rome, and remained on the island in the *Tevere*, now called *Isola Tiberina*, on which the Romans built a temple to Æsculāpius in 294 B. C. He had likewise a temple at Carthage, and must have received divine honours there (Liv. x. 47—xli. 22). Some ancient philosophers understood Æsculāpius to denote air, and many reckoned Apollo the sun, which regulates the seasons, and has great influence on the atmosphere, rendering it salubrious or noxious. To Æsculāpius, the cock, the serpent, the crow, and the goat were deemed sacred. The first two are emblems of vigilance and prudence, necessary qualifications in a physician; the third may be easily accounted for, by the double meaning of *Cōrōnis* in Greek; and the fourth, as well as the dog lying at his feet, must be referred to the fiction of his being exposed immediately after his birth, and nursed by a goat of the flock of Arēsthānas, whilst a dog stood near to protect the infant from harm. According to Pausanias, all serpents or dragons, especially those of a yellow colour, were sacred to him. Within the enclosure of his temple at Epidaurus, no one was allowed either to be born or to die (Paus. ii. 27 seq.). He married Epionē, by whom he had two sons, Mæchæon and Pōdāfirius, both eminent for their medical skill, and four daughters, of whom Hÿgēa, *v. Hÿgēia* the goddess of health, was the most distinguished. Phœbigēna, *v. m. Æsculāpius*; called also by Virgilius, the inventor of medicine (*Æn. vii. 773*). Ovidius calls him *adēna*, a stranger; a foreign god, *i. e.* one of the *Adsciti*, in opposition to the *Indigites* (Met. xv. 745). The Greeks write his name Asclēpius, from which comes the patronymic Asclēpiades, *v. m.* (Hom. II. iv. 204).

Æsēpus, i. m. the *Boklu*, or, the *Sataldere*, a river which takes its rise in mount Ida, opposite to the rivers Scāmānder and Simōis, and, running northward, falls into Prōpōntis, the *Sea of Marmora*. Lucillus, pursuing Mithridates, made this river and Grānceus red with blood (Flor. iii. 5). Some copies here incorrectly read *Esapus*. *Adj. Æscēpius, a. um. Æscēpia flūmina* (Val. Flacc. iii. 420).

Æsērnā, *v. f. Isernia*, or, *Sergna*, a town of Italy, not far from the left bank of Vulturnus, the *Folturno*. The Romans established a colony at this town 264 B. C. (Liv. Ep. 16), probably to protect the district against the incursions of the Sāmmites, by whom it had been plundered about twenty-three years before (Liv. x. 31). *Inh. Æsērnūi*,

orum (*Sing.* Æserninus, *l.*), *m.* *Adj.* Æserninus, *a.* *um.* Æserninus ager, the territory of the Æsernini. Æsernina turba (*Liv.* xlv. 40).

Æserninus Mærcellus, Æsernini Mærcelli, *m.* was the grandson of C. Asinius Pollio, mentioned by Suetonius in his life of Augustus, one of his legs broken in the game of Troy, of which Pollio bitterly complained in the senate, on which account Augustus ceased to encourage such sports. Tacitus mentions that he refused to act as an advocate of Calpurnius Piso (*Ann.* iii. 11).

Æsis, *is, f.* Jesi, a town of Umbria, washed by Æsis, the Esino. It was built by Æsis, king of the Pelāsi, to whom the name must be referred. *Inh.* Asili, orum, *m.* (*Sil.* Ital. viii. 445).—2. Æsis, *is, m.* the Esino, a river of Italy, which separates Umbria from Picenum, and falls into the sea near Ancōna (*Sil.* Ital. viii. 444). *Adj.* Æsinus, *a.* *um.* Æsinum flumen.

Æson, ōnis, *m.* a king of Iōlchos, *i. f.* a town of Mægnēsia, a district of Thēssālīa, Thessaly. He was the father of Iāson, who is hence called Æsonides (*Val. Flacc.* i. 98). Æsōne nātus, Iāson (*Stat. Th.* v. 416). Æson fought in the battle between the Centaurs and Lāpithæ, and killed himself by drinking the blood of a bull, to which Vālerius Flaccus alludes (*i.* 816 *seq.*). *Adj.* Æsonius, *a.* *um.* Heros Æsonius, the Æsonian Hero, *i. e.* Iāson (*Ov. Met.* vii. 156).

Æsopus, *i.* *m.* a native of Phrygia, the celebrated writer of fables, is said to have been born a slave, but his genius procured him his liberty. No authentic account of this author has been handed down to modern times, nor can it with certainty be maintained that a single fable of his writing is now extant. Those published under his name were probably written by different persons and at different times. Phædrus pretends to have done little more than have translated the fables of Æsopus, and had the purity of his sentiment equalled the elegance of his diction, his works would have been entitled to higher approbation than their present form would warrant. *Adj.* Æsopæus, *et.* Æsopius, *a.* *um.* Æsopæa fābula (*Phæd.* Prol. 5).

Æstus, ūs, *m.* the tide, a rising and falling, or flux and reflux of water, observable on the shores of the ocean. There is no doubt that the phenomena of the tides are occasioned by the moon. Nor is this a discovery of modern times, but must be referred to a very remote period of antiquity. The space of time which elapses between two successive tides is subject to considerable variation. When the motion of the water is free, as on the shores of the Atlantic Ocean, the period is never less than 12 hours and 18 minutes, nor more than 12 hours and 42 minutes. Hence, Cæsar is not quite accurate, when he states (*B. G.* iii. 12) that they take place twice in 24 hours. The same mistake occurs in Plinius (*i.* 243), where he says, that the tides flow twice, and ebb twice, every 24 hours. The local situation of the Romans was unfavourable for obtaining a correct knowledge of the tides, although in this respect they excelled the Greeks. Sēneca affirms that the tides were highest at the equinox (*N. Q.* iii. 28). In bays, creeks, and arms of the sea, the tides are very different; and often very irregular. Inland seas have no tide. The greatest swells are at new and

full moon, which are distinguished by the name of springtides. Cæsar is again inaccurate in asserting (*B. G.* iv. 29), that the highest tides are at full moon, since those at the change are of the same altitude. The height of the tides at the time the moon completes her first and third quarters, though less than that at the change and when full, is still very considerable. These are called neaptides. Except on these four days, the tides are nearly equal.

Æstyi, *v.* Æstiei, orum, *m.* a people of Germany, who lived on the coast of Mære Suevicum, the Baltic Sea. Their country included the kingdom of Prussia, besides the duchies of Samogitia and Courland, the palatinates of Livonia and Esthonia. Tacitus informs us, that they adopted the manners and customs of the Suevi; that their language bore a near resemblance to that of the Britons; and that they worshipped the mother of the gods. The badge of their national superstition was, wearing forms of wild boars, which, according to their belief, was a protection against every kind of weapon, and rendered the worshippers of the goddess secure in the midst of enemies. The historian adds, that the use of weapons of iron among them was uncommon, that of clubs frequent. Some idea of their civilization may be formed from their both cultivating the soil, and searching the sea and rivers for amber, which they called Glesum *q. v.* whence, perhaps, glass (*Tac. Mor. Ger.* 45).

Æsūla, *æ, f.* v. Æsulum, *i.* *n.* a town in the neighbourhood of Tibur, Tivoli, built on the declivity of a hill, to which Hōrātius alludes (*Od.* iii. 29. 6). *Adj.* Æsulanus, *a.* *um.* Æsulana arx (*Liv.* xxvi. 9).

Æsytēs, *æ, m.* father of Alcathōus *q. v.* (*Hom.* II. xiii. 427).

Æsŷma, *æ, f.* a town of Thrācia, of which Cāstianira was a native (*Hom.* II. viii. 304). It was afterwards called Emāthia *q. v.*

Æsŷmnus, *i.* *m.* a Grecian chief killed by Hector (*Hom.* II. xi. 303).

Æthālīa, *æ, f.* Elba, an island off the coast of Etruria, Tuscany. Stēphānus, quoting from Pōlybius, says it was likewise called Lemnos, and Virgilius makes the name Ilva *q. v.* Æthālis, *idis, f.* of Elba, applied to females, or nouns feminine. Æthālis Ilea (*Ov. Ep. Pont.* 2. iii. 84).—2. An ancient name of Chios *q. v.* (*Plin.* i. 619).—3. An island in the Archipelago (*Liv.* xxxvii. 13). What island the historian here meant, seems doubtful, although it could be at no great distance from Sāmos, and could not be Chios, which occurs frequently in his pages, and always under that name.

Æthālidēs, *is, m.* the son of Mērcūrius, and Eupōlēmīa, daughter of Mŷrmīdon, a native of Lāriŷsa, Lerissa, and one of the Argonauts, celebrated for his skill as an archer. By his mother he was related to Iāson. Pisidice, daughter of Æōlus, and sister of Crēthōus, married Mŷrmīdon to whom she bore Eupōlēmīa (*Val. Flacc.* i. 437).

Æthāllon, ōnis, *m.* one of the Tuscan pirates, whom Bācchus, for their perfidy, turned into dolphins (*Ov. Met.* iii. 647).

Æthālios, *i.* *m.* supposed to be the name of a play (*Ov. Ib.* 621).

Æthē, *es, f.* a mare belonging to Agāmēnnon, hence called Agāmēnnoīa (*Hom.* II. xxiii. 295).

Æthlon, Ætis, m. a man endowed with the gift of prophecy, whom Persæus killed at his nuptial feast (Ov. Met. v. 146).

Æthiopia, æ, f. a large country of Africa, the exact boundaries of which are unknown. Strabo, and Plinius seem to comprehend under Æthiopia, the whole of Africa, south of Egypt and the Barbary States. The latter derives the name from Æthiops, a son of Vulcan (l. 741); but others suppose the term to be compounded of two Greek words (*Æth*, *æ*, and *-os*, *vultus*), from an idea that the blackness of a negro's skin was a consequence of the violent heat of the sun. Sallustius places Æthiopia to the south of the Gétuli, but to the north of the Equator (Jug. 19). Herodotus says it is contiguous to Arabia, the extremity of the habitable world, and that the inhabitants were distinguished for their size, beauty, and length of life (iii. 113 seq.). *Adj.* Æthiopes, *um* (*sing.* Æthiops, *ipis*), *m.* the Ethiopians, who, from the great extent of their country, probably varied much both in complexion and manners, as the nations inhabiting these parts of Africa do in modern times. According to Ovidius, their skin first became black in consequence of the heat to which they were exposed, and by which a great part of Africa was burnt to sandy deserts, at the time Phæthon attempted to drive the chariot of the sun. Under the name of Æthiopes, Roman authors, particularly the poets, included the inhabitants of the southern parts of all Africa, and also of Asia, to the west of the Ganges. *Æthiops, idis, f.* an herb which grew in Æthiopia, supposed to have some magical virtue (Plin. iv. 360 seq.). *Adj.* Æthiops, *æ, æpe, et, Æthiopes, a, um.* Æthiopes *flum.* lakes of Æthiopia, the waters of which, when drunk, produced either madness or sleep (Ov. Met. xv. 320). *Æthiopes imbres* (Amm. Mar. xxii. 15).

Æthos, Ætis, r. Ætis, m. a fictitious name assumed by Ulysses, in giving his history to Penelope, after his return from Troy, before he had discovered himself (Hom. Od. xix. 100 seq.).—2. A man, of whom Martial gives a description, somewhat ludicrous, but not recommended by purity. It is probable Æthos indulged to excess in eating, which might cause the offence which the poet ridicules (xii. 78).—3. One of the Cupids or loves, attendants of Venus (Cland. xxxi. 140).—4. The horse of Pallas, which Virgil represents as weeping at the funeral of his master (Æn. xi. 89), an idea sufficiently absurd, but which has the authority of Homer.—5. A horse of Hector (Hom. Il. vii. 183).—6. One of the horses of Sol (Ov. Met. ii. 153).

Æthra, æ, f. daughter of Pittheus and wife of Egæus, to whom she bore Theseus. She was one of the attendants of Helena, at Troy (Hom. Il. iii. 144). *Filius Æthra* Pithæides, Theseus (Ov. Ep. Her. x. 191).

Ætna, æ, et, Ætnæ, es, f. Monte Gibello, or, *Mount Etna*, (from *Monte*, Italian, and *Gibel*, Arabic, both denoting a height or mountain), a mountain of Sicily, Sicily (*Trinacria* Ætna, Virg. Æn. iii. 534), the most remarkable Volcano in the world. Writers are generally agreed that the distance from the bottom to the summit of this mountain, is not less than thirty miles; but respecting its

circumference at the base, and its perpendicular height, there is the greatest diversity of opinion. Ætna is of a conical shape, and its height is unquestionably very great, though it must be acknowledged that its true dimensions are unknown: circumference at the base, according to a late traveller, a hundred and eighty miles, height, thirty miles, and the average of five different measurements, makes the level above the sea, eleven thousand seven hundred and thirty feet. It is divided into three regions, of which the lowest, eighteen miles in breadth, is all excellent rich land, in a high state of cultivation; the next, six miles broad, is woody, covered with old oaks and chestnuts, towards the highest part, firs are seen here and there amidst stunted oaks; and the highest, which is likewise of the same breadth, is barren, and, towards the summit, always covered with snow. The inhabitants of the fertile region, are estimated at three hundred thousand, one fourth of the inhabitants of all Sicily. The ancients supposed that Vulcanus had his workshop in this mountain, where the Cyclopes forged thunderbolts for Jupiter, which Virgil has beautifully described (G. iv. 170 seq.). They are called *Ætnæi fratres* (Virg. Æn. iii. 678). *Adj.* Ætnæus, *a, um, of, or like, Ætna, et, Ætnensis, is, e, dwelling on, or belonging to, Ætna.* *Ætnææ flammæ*, flames of Monte Gibello (Tib. 4. i. 196). *Ætnæum fulmen*, the lightning of Ætna, i. e. the thunderbolts forged there for Jupiter, by the Cyclops (Prop. iii. 17. 21). *Ætnæus dæus* (Val. Flacc. ii. 420).—2. A town at the bottom of mount Ætna, formerly called Inessa. *Inh.* Ætnæi, *orum, m.* (Just. xxii. 1).

Ætnæ, es, f. a ship captured by the Romans in an engagement with the Carthaginians, off Sicily, in the second Punic war (Sil. Ital. xiv. 578).

Ætolia, æ, f. Despotato, a very fertile country of Greece, bounded on the S. by Sinus Cœrinthiæus, the Gulf of Lepanto, on the W. by Acarnania, *Karltli*, on the N. by Thessaly, and on the E. by Thessaly, Dœris, and Locris. *Inh.* Ætoli, *orum* (*sing.* Ætulus, *i*), *m.* the Ætolians. During the flourishing state of Greece, the Ætolians were little known; but after the destruction of Athens, Athens, and Sparta, *Misitra*, they made a formidable resistance against the Romans. *Ætulus, i, m.* Diomedes, king of Ætolia, who built Argyræa, which Virgil calls *Ætola urbs* (Æn. xi. 239). *Ætolis, idis, f.* of Ætolia, applied to females, or to nouns feminine. *Adj.* Ætulus, Ætollus, *et, Ætollus, a, um.* *Ætola urbs* (Stat. Th. iv. 101). *Ætollus heros*, Diomedes (Ov. Met. xiv. 461). *Ætollum bellum* (Flor. ii. 9).

Ætulus, i, m. the horse of Tydeus, in the Theban war. After the death of Tydeus, Hippomedon rode him until he received a deadly wound (Stat. Th. ix. 284).

Ætulia, æ, et, Ætulanæ, es, f. a part of Armenia Minor. In Justinus, it is called Ætolia, unquestionably a false reading (xiv. 1).

Afranius, i, m. the commander of the Latini in the Social war (Flor. iii. 18).

C. Afranius, C. Afranili, m. a Roman, sent with C. Cæcilius Spolætinus from the garrison in Uscana in 171 B. C., to treat with Persæus about a surrender, which they accomplished on their own terms, but the

monarch violated his faith with them (Liv. xliii. 18).

C. Afranius Stellio, C. Afrānī Stēllōnis, m. elected praetor in 187 B. C. Two years after, he was one of the three commissioners who settled the colony of Sātūrnīa (Liv. xxxix. 23 seq.).

L. Afrānīus, L. Afrānī, m. son of L. Afrānīus, held the consulship with Q. Caelius Metellus Celer (62 B. C.), the memorable year in which Cn. Pompeius Magnus, and C. Julius Caesar, embroiled the Roman state in all the miseries of civil war. Afrānīus espoused the interest of Pompeius, and, with M. Petreius, commanded seven legions in Spain, who remained faithful to Pompeius. These lieutenant-generals although greatly inferior to Caesar, as soldiers, displayed both fortitude and activity. After a considerable time, Caesar compelled them to surrender without striking a single blow, to which Lucianus alludes (Phar. iv. 338), and dismissed both the commanders and the troops in safety; but Afrānīus afterwards took up arms, when Caesar defeated him, P. Cornēlius Scipio Nāsica, praetor, and Juba, at Thapsus, when Afrānīus was killed (Liv. Ep. 114. Flor. iv. 2). Adj. Afrānīānus, a, um. Afrānīāni (milites) (Ces. B. G. i. 47).—2. An eminent comic poet at Rome, who took his subjects from the manners, habits, and peculiarities of his countrymen, hence they were called *fabula togata*. He formed his plays on the model of Menander, and such was their excellence, that Quintilianus has bestowed on him high commendation, as a writer of comedy (Hor. Epist. ii. 1. 57).

Afrānīus Quinctiānus, Afrānī Quinctiāni, m. a Roman of senatorian rank, who entered into a conspiracy against the Emperor Nero, which he at first denied, afterwards confessed, and was put to death. On the discovery of the plot, he gave up his intimate friend Gaius Gallus (Tac. Ann. xv. 49—70).

Africa, *a, f.* Africa, called by the Greeks Libya, *a, f.* was commonly reckoned the third division of the ancient world. But the ancient geographers were not agreed on this point. By some, the world was divided into four parts, Europe, Asia, Africa, and Egypt; and by others into two, Europe and Asia, including Africa in Europe. In general, Africa, which seems originally to have been the name of but a small part of the country, was reckoned a third part. Respecting its eastern boundary, we also find a diversity of opinion. According to some, Egypt formed part of Asia; but it was more naturally, and therefore, more commonly, considered as belonging to Africa. On the E. Africa is bounded by Mārē Rubrum, *v.* Sinūs Arābicus, the Red Sea and Isthmus of Suez, which separate it from Asia; on the N. by the Mediterranean, called by the Romans Nōstrum Mārē, by the Greeks, Mārē Intērnum, an appellation which also occurs in Latin authors, and by the Jews, the Great Sea, which divides it from Europe; on the W. by Ocēānus Atlānticus, *sapius*, Mārē, *v.* Æquor Atlānticum, the Atlantic Ocean, and on the S. by the Indian Ocean. This immense peninsula is situated between 34° 30' S. and 36° 30' N. latitude. Its greatest length, which is from north to south, is 4,656 miles, and its greatest breadth about 3,500. Except Egypt and the coun-

tries along the south coast of the Mediterranean, comprehending what are now called the Barbary States, this prodigious tract of land was almost unknown to the ancients. Even in modern times, the interior of Africa is unexplored. The population is reckoned at 30,000,000. Ultima Africa, far distant Africa (Hor. Od. ii. 18. 4). The poet means Nūmīdia, the marble of which the Romans at that period highly valued. In extrēmā Africā, in the extremity of Africa, *i. e.* the eastern boundary of Africa (Sal. Jug. 78). Juvēnalis calls Africa, *nutricula causicorum*, nurse of lawyers; either from the Africans encouraging eloquence at that time, or rather from their being litigious, and giving larger fees to those who pleaded their causes at Rome, than the Romans (Sat. vii. 149). Inh. Afri, orum (*sing.* Afer, ri), m. the Africans. Adj. Afer, Afericus, *et*, Africānus, a, um. *Afra avis*, the Guinea hen (Hor. Epod. ii. 53). This bird is likewise called Nūmīdica, *et*, Africāna avis. *Africum Mārē*, that part of the Mediterranean Sea between Sicily and Africa (Sal. Jug. 28). *Africāna panthēre* (Liv. xlv. 18. Plin. ii. 164). *Africus* (ventus) (Liv. xxvi. 42).

Africa Prōpria, a district of Africa, washed by the Mediterranean on the N.; but respecting its eastern and western boundaries, ancient geographers are not agreed. Under this name Pom. Mela includes the whole country between Promontorium Metagōnium and Arē Philēnorum; while Pliny restricts the term to a small part of that extensive tract lying between Nūmīdia, Algiers, and Byzācium.

Agābāna, orum, n. a fort in Mēsōpōtāmīa (Amm. Mar. xxvii. 11).

Agāclēus, eos, m. a nobleman of Būdium, father of Epigēus and Echcles. Having killed a near relation, he fled to Pēlēs, and his sons accompanied Achilles to Troy (Hom. Il. xvi. 571).

Agāmēdē, es, f. eldest daughter of Augias, son of Amycus, and wife of Mūlius. She had an astonishing knowledge of herbs (Hom. Il. xi. 799). See *Pērimēdē*.

Agāmēmmon, ōnis, acc. na (Agāmēmmon, ōnis, m. Stat. Ach. i. 553), m. the elder son of Atreus, king of Mycēne, a town of Argolis, a district of Pēlōpōnnēsus, the Morea, and Commander-in-Chief of the Grecian army which fought against Troy. He was both a brave soldier and an able general. On his returning home, after the destruction of that city, he was murdered by his wife Clētēmnestra, and her adulterer Ægisthus. Agāmēmmonīdes, *a, m.* Orēstes, the son of Agāmēmmon. *Crimen Agāmēmmonīdē*, the crime of Orēstes, *i. e.* the murder of his mother (Juv. Sat. viii. 215). Adj. Agāmēmmonīus, a, um. *Agāmēmmonīa Mycēnē* (Sil. Ital. i. 27). *Agāmēmmonīa classis*, the fleet of Agāmēmmon, consisting of a thousand ships (Liv. xlv. 27).—2. Son of Pēlops (Herod. vii. 159).

Agānīppē, es, *et*, Agānīppis, idis, f. a fountain of Bœōtia, at the foot of Mount Hēlicon, Zagara, sacred to Apōllo, and the Muses, who, from this spring, were called Agānīppides, dum, f. *Abia Agānīppē* (Virg. B. x. 12). It gushes out of the ground, and forms a small clear stream at a place called Tātēza. Adj. Agānīppēus, a, um. *Agānīppēa lyra*, the lyre of the Muses (Prop.

ii. 3. 29). *Agänpēra anda* (Claud. xxix. 8).

Agäpēnor, *ōris*, *m.* king of Arcādia, who accompanied Agāmēnnon, with a number of Arcadians, to the Trojan war. He was the son of Anceus, grandson of Lȳcūrgus, and great grandson of Amphidāmas, who was the son of Arcas, and grandson of Jūpiter.

Agāri, *orum*, *m.* a Scythian people, part of whom were in the army of Mithridātes (Ap. Bel. Mith. 231).

Agārīsta, *a*, *f.* daughter of Hippocrātes and Agārīsta, wife of Xanthippus, and mother of Pēricles (Herod. vi. 131).

Agāssa, *a*, *r.* Agāsse, *arum*, *f.* a town of Thēssālia, which surrendered to the Roman consul, Q. Mārcius Philippus, in 170 B. C. From Lāvius (xiv. 7), it appears to have been possessed by Macedonians. L. Āmilīus Paulus plundered it after he had conquered Pērsēus, king of Mācēdōnia, because the inhabitants had revolted to that monarch, after having voluntarily solicited the alliance of the Romans 169 B. C. (Liv. xlv. 27).

Agāsthēnes, *is*, *m.* son of Augias, and prince of the Elci (Hom. II. ii. 624).

Agāstrōphus, *i*, *m.* a hero in the Trojan war, wounded and stripped by Diōmēdes. From the latter circumstance, it is probable the wound was mortal. Pēon was his father's name (Hom. II. xi. 383 seq.).

Agāthīnus, *i*, *m.* a man celebrated by Mārīllis on account of his agility and swiftness (ix. 39).

Agāthōcles, *is*, *m.* a native of Sicily, of mean birth, who, by his bravery as a soldier, rose from the ranks to the highest preferment, rendered himself master of Sȳracūse, *Saragossa*, and afterwards extended his conquests over all Sicily. At Himēra, *Termini*, the Carthaginians obtained a victory over him, on which he invaded their territories in Africa, and forced to submission a considerable extent of their country. He afterwards made a descent on the south of Italy, took Crōton, *Cotrone*, and died in the seventy-second year of his age, in 289 B. C., after a reign of twenty-eight years. Of his early life and morals Jūstinus gives a horrible account (xlii. 1). *Agāthōcleus*, *a*, *um*. *Agāthōclea tropaea* (Sil. Ital. xiv. 652).—2. The father of Lȳsimāchus, of whose history nothing is known.—3. The son of Lȳsimāchus, who bore the name of his grandfather, and distinguished himself by his martial bravery. Arsīnōē, his stepmother, put an end to his life by poison, administered by order of his father (Just. xvii. 1).—4. Son of Cēnanthē, and brother of Agāthōclia, a man of infamous character, for which he was put to death (Just. xxx. 2).

Agāthōclia, *v.* Agāthōclea, *a*, *f.* a woman of lewd character, whose allurements captivated Ptolēmaeus Philōpāter, king of Egypt. She was the daughter of Cēnanthē, and sister of Agāthōcles. On the death of Ptolēmaeus, her brother was killed, and she and her mother were affixed to a cross (Just. xxx. 1, 2).

Agāthou, *ōnis*, *m.* one of the nine sons of Prīamus, who survived the Trojan war (Hom. II. xxiv. 249).—2. An officer, whom Alexander the Great appointed governor of the citadel in Bābȳlon (Curt. v. 1).—3. Another mentioned by the same author (x. 1).

Agāthȳma, *a*, *f.* v. Agāthȳnum, *i*, *n.* a town of Sicily, *Sicily*, the site of which is doubtful, from no vestige remaining. It ap-

pears to have been, at one period, among the chief towns of the island (Sil. Ital. xiv. 259). At it, a rabble of exiles, criminals, and debtors from different countries, had assembled, to the number of four thousand, and M. Vālērius Lāvīnus carried them with him to Rhēgium, *Reggio*, in 212 B. C., to plunder the country of the Brūtīi, as they had been accustomed to support themselves by acts of robbery and violence (Liv. xxvi. 40).

Agāthȳrsi, *orum*, *m.* a people whom Pōmponius Mēla seems to place on the northern coast of Pālus Māōtis, the *Sea of Azoph*. Plinius gives them a more northern position, which appears likewise to have been the opinion of Ptolēmaeus. In Hērōdōtus, their situation is more southern. They painted their skins, to which Virgilius alludes (Ān. iv. 146); and from the adjective used by Plinius it is probable they also stained their hair. The Latin poets seem to have used this term to denote a northern nation, as in the instance quoted from Virgilius. Their name has been derived from Agāthȳrsus, a son of Hērclēs.

Agāvē, *es*, *f.* one of the Nereids (Hom. II. xviii. 42).—2. A daughter of Cādmus and Hērmiōnē, married Echion, a Theban, by whom she became the mother of Pēnthēus. Whilst employed in celebrating the orgies of Bāchus, she and her sisters, Inō and Autōnōē, having accidentally met with Pēnthēus, who denied the divinity of that god, instigated by the Furies, tore him in pieces, and thus fulfilled the prediction of Tircēlas. On regaining her senses, Agāvē fled from Thēba to Thēssālia, *Thessaly*, where she performed funeral rites to her son, and built a town, which, in honour of her native city, she called Thēba. After her death, she received divine honours (Ov. Met. iii. 725).

Agāvus, *i*, *m.* one of the nine sons of Prīamus who survived Hector. Some make his name Dīus, which others consider an epithet (Hom. II. xxiv. 251).

Agazāca, *a*, *f.* a town of the Paropamisāte (Amm. Mar. xxiii. 6).

Agbārus, *i*, *m.* See *Acbārus*.

Agēlāus, *i*, *m.* son of Phrādmon, killed by Diōmēdes (Hom. II. viii. 257).—2. The son of Dāmāstor, one of the lovers of Pēnēlōpē, who was more favourable to Tēlēmāchus than the other suitors. He considered eating and drinking as the highest enjoyment, and was the last of the lovers of Pēnēlōpē who was killed.—3. A Grecian chief killed by Hector (Hom. II. xi. 302).

Agēma, *ātis*, *plur.* Agēmāta, *um*, *n.* picked soldiers, frequently horsemen, and the very best of the troops. They were sometimes infantry, for which Pōlybius may be quoted as an authority (v. 25).

Agēndicūm, *i*, *n.* Sens, the chief city of the Sēnōnes, a brave and powerful people of Gallia, *France*, who inhabited the left bank of Sēquāna, the *Seine*. It stood below the confluence of the *Vanne* and *Icenna*, *v.* *Itumna*, the *Yonne*, a southern branch of the *Seine* (Cæs. B. G. vi. 43 seq.).

Agēnor, *ōris*, *m.* a Trojan chief, son of Antēnor. He engaged with Achilles as he advanced against the city Troy, and owed his preservation to Apollo, probably from his having some knowledge of medicine (Hom. II. xxi. 545).—2. The father of Echēclus (Hom. II. xx. 474).—3. A man in the Ar-

give army, who, to regain the body of his brother Sages, mortally wounded by Hýpsēus, and floating down the river Ismēnus, leaped into that stream. The weight of the body and force of the current overpowered him, and rather than part with the dead body, he preferred sinking at the same time. In these warriors, Státus has given a proof of brotherly love, at once powerful and tender. He plunges his reader into the deepest distress, and rouses that sensibility and sympathy which add to the dignity of human nature, and evince a generous and feeling heart (Th. ix. 272 seq.).—4. The father of Píthou *q. v.* (Just. xiii. 4).—5. The father of Phineus, king of Thrace. *Adj.* Agēnōreus, a, um. *Agēnōrēa tecta*, the house of Phineus (Val. Placc. iv. 522).—6. A son of Nēptūnus and Libya, and the brother of Bélus, was king of Phénicia. He married Telēphassa, by whom he had Eurōpa, Cilix, Phœnix, and Cādmus. *Agēnōrē nāta*, Eurōpa (Ov. Met. ii. 858). *Agēnōrē nātus*, Cādmus, who, from his father, is frequently called Agēnōrīdes, *ie.* (Ov. Met. iii. 51). Agēnōrīdē, arum, *m.* the Thebans (Stat. Th. xii. 736); likewise the Carthaginians, from their being of Phœnician descent (Sil. Ital. viii. 1). *Adj.* Agēnōrēus, a, um, of Agēnor, Phœnician, or Tyrian; also Carthaginian, from Carthage being built by a colony of Phœnicians. *Agēnōrēa arces*, the Carthaginian citadel (Sil. Ital. i. 15). *Agēnōrēus bos*, the bull which carried off Eurōpa, and afterwards was changed into a constellation of that name (Ov. Fast. vi. 712). *Agēnōrēum dēnum*, the chaldron or vat of Agēnor, *i. e.* Phœnician purple (Mart. x. 16). *Agēnōrēa dōmus* (Ov. Met. iii. 308).

Agēpōlis, idis, *m.* the chief of a Rhodian embassy to the Roman senate in 170 B. C. (Liv. xiv. 3).

Agērinus, i, *m.* a freedman of Agrippina, whom she sent to her former son, the Emperor Nēro, to inform him that she had escaped, when the vessel went to pieces, on board of which she had been taken with the view of procuring her death (Tac. Ann. xiv. 6). See *Agrippina*.

Agēsias, *ie.* *m.* a son of Sostrātus, a Sicilian. His mother was an Arcadian, and he lived in Elis, where he acted as the priest of Jūpiter. On gaining the prize at the Olympic games, he caused himself to be designed a Syracusan (Pin. Ol. vi.).

Agēsīdāmus, i, *m.* a Locran, whose success at the Olympic games Pindārus has celebrated (Ol. x. xi.). The poet has likewise immortalised his son (Nem. i. 42 &c.).

Agēsīlāus, i, *m.* a native of Lācēdæmon, who was in habits of closest intimacy with Xēnōphon, and is highly commended by that author. On the death of his brother Agis, he had a dispute with Lēōtychides, owned by Agis, on his deathbed, as his son. Through the interest of Lysānder, he succeeded to the crown. He had no sooner obtained the sovereignty, than he advised the Lacedæmonians to make war on the king of Persia, in Asia, rather than in Greece. Here he out-generalled Tissāphēnes, the viceroy of that country, who had solicited a truce for three months, as the Lacedæmonian forces had found him unprepared. This treaty Agēsīlāus kept with the strictest integrity, and the Persian violated, by spending the whole

time in the most active preparations for war. Both in forming and executing his plans, he showed his inferiority to Agēsīlāus, who succeeded in every enterprise, inspirited his forces by victory, enriched them with plunder, and would have carried the war into Persia, had not his countrymen recalled him, in consequence of the Athenians and Boeotians declaring against the Lacedæmonians. Although elevated by his success, and confident of overrunning that kingdom, he instantly obeyed the order and returned by Hēllēspōntus, the *Dardanelles*, with such expedition, that he finished, in thirty days, a march which required Xerxes a whole year. He defeated the enemy at Cōrōnēa, *Granizza*, where they attempted to stop him, and afterwards, near Corinth, gained a decisive victory, leaving ten thousand of the allied forces dead on the field. More anxious for the welfare of Greece than for military fame, he refused to besiege Corinth, to which many of his friends urged him, assigning as a reason, that his judgment approved of forcing offenders to return to their duty, not of taking the noblest cities of Greece. He declined to take any part in the expedition to Lēuctra, *Leftra*, where Epāminōndas defeated the Spartans with great slaughter, but he afterwards prevented that general from taking Sparta. From this period, the power of the Lacedæmonians declined, still Agēsīlāus employed his utmost efforts to support his native country. At the age of eighty he went into Egypt, to assist Tachus, but the Egyptians despised him, from the meanness of his appearance and seeming poverty. Nectanēbis showed his sense of the valuable services of Agēsīlāus, by presenting him with two hundred and twenty talents, when about to depart for his native country. He fell into a disease at the port Mēnēlāus, where he died, in 361 B. C., in the forty-ninth year of his reign, and his body, having been wrapped round with wax, was carried to Sparta. Nature compensated for the smallness of his stature, and lameness of one foot, by the noblest qualities of mind. Strangers looked at his person with contempt, but his friends, who knew his excellencies, could never sufficiently admire him (Just. vi. 2).

Agēsīmāchus, i, *m.* a native of Sicily, who had three sons conquerors at the Grecian games (Pin. Nem. vi.).

Agēsīmbrōtus, i, *m.* commanded the twenty Rhodian ships, which joined the Roman fleet under L. Apūstius, lieutenant-general, in 202 B. C., in conjunction with Attālus, king of Asia, after that combined fleet had taken Andros (Liv. xxxi. 46).

Agēsīpōlis, idis, *m.* son of Agēsīpōlis, and grandson of Clēōmbrōtus, one of the Lacedæmonian exiles, who joined T. Quīnctius Flāminīnus when he was marching against Nābis, tyrant of Lācēdæmon. The crown of Lācēdæmon belonged to him in right of his family; but when an infant he had been driven out by the tyrant Lēcūrgus, after the death of Clēōmēnes, who was the first tyrant of Lācēdæmon (Liv. xxxiv. 26).

Aggrammes, is, *m.* the king of the Gāgāridæ and Phārrāsī in 327 B. C. To Alexander the Great the number of his troops appeared formidable, and he found it necessary to address the soldiers in a very studied speech, in order to persuade them, that they

were more than a match for the enemy. Exhausted by long warfare, his army resisted his arguments, and he found it necessary to desist from farther conquests (Curt. ix. 2).

Aglaia, *Idia*, *m.* a native of Lycia, overcome by Valerius (Virg. *Æn.* x. 751).—2. A king of Sparta, *Mistra*, and elder brother of Agestus, on whose death the latter succeeded to the throne (Cor. Nep. Ag. 1). Alcibiades had a criminal connexion with his wife Timaea, who informed her gallant of her husband's intending to revenge the injury, by causing him to be put to death. This discovery saved the life of Alcibiades (Just. v. 2).—3. Grandson of Agestus, and king of Sparta, killed in 330 B. C. fighting with great bravery against Antipater (Just. xii. 1).—4. A native of Argos and a versifier of the very lowest order, yet Alexander the Great carried him in his train to celebrate his victories in Asia (Curt. viii. 5).

Aglaia, *m.* *Aglaia*, *es. f.* the wife of Chæron and mother of Nireus, the most beautiful man in the Grecian army except Achilles (Hom. *Il.* ii. 672).—2. One of the Graces who were three in number, the daughters of Japhet and Eurymedea (Virg. *Cat.* xi. 60). **Aglauros**, *f.* daughter of Cærops, king of Athens. When Minerva entrusted to her and her two sisters, Pandrosos and Hæres, Erichonius, in a close basket, with instructions not to look into it, Aglauros laughed at the timidity of the other two, satisfied her curiosity by examining its contents, and found the child with a serpent stretched beside him. Her morals merit reprehension, for she pacted with Mercury for the immorality of her sister Hæres. Either the sun was more than the god wished to give, or more than he could command, for she compelled him to quit the house for not complying with her terms. Minerva, enraged because she had pried into her secrets, sent envy to torment her, and Mercury turned her into stone (Ov. *Met.* ii. 560—582).

Agna, *m. f.* a woman loved by Balbinus, who took pleasure even in the loathsome complaint under which she laboured (Hor. *Sat.* i. 3. 40).

Agonoides, *is. m.* a man who accused Phœdon of betraying Piræus to Nicænor (Cor. Nep. Phoc. 5). See *Phœdon*.

Agræi, *arum. m.* a people of Ætolia (Liv. xxxii. 34).

Agraria lex, *Agraria legis. f.* the Agrarian law, which originated with Sp. Cæsius, who held the consulship with Præcius Virginius in 496 B. C. The Romans had taken from the Hernici two thirds of their territory, one half of which Cæsius proposed to give to the Latins, and to divide the other half among the commons of Rome. To this he intended to add some land, which although possessed by individuals, he maintained was the property of the public, and this measure formed the commencement of the Agrarian law, one of the most injurious that was ever proposed in any state. During the continuance of the republic, it furnished to every political demagogue a plausible pretext for embroiling the state, and even endangering the constitution. Cæsius was, in this measure, boldly opposed by his colleague supported by the senate. He was soon after executed for treason, so that the law did not pass (Liv. ii. 41). See *Lex*.

Agræonites, *arum. m.* a people of Illyricum, who, with the Rhizonites and the Ocinlites, obtained one of the three districts of that country, into which L. Anicius Gallus divided it in 169 B. C. (Liv. xlv. 26).

Agre, *es. f.* (*Huntress*), one of Actæon's hounds. *Agre narius utilis*, Agre, useful for her nostrils, i. e. for her scent; quick-scented, or, staunch (Ov. *Met.* iii. 212).

Agræus, *es. m.* a native of Epidaurus, who bore arms in the Theban war. There appear to have been three of this name at that memorable siege, whom Stætilius distinguishes by the names of their towns, *Epidaurius Agræus* (Th. vi. 909), *Calydæus Agræus* (Th. viii. 441), and *Paglus Agræus*, who was killed by Meneceus before he mounted the battlements, and offered himself a victim for his country (Th. x. 676).

Agrænes, *is. m.* the *Ergene*, a river of Thræcia, one of the branches of Hæbus the *Maritza*. Before it falls into that stream, it joins its waters with Trærus, the *Deira-dere* (Herod. iv. 90).

Agrænes, *um. m.* a people of Thræcia, who probably lived on the banks of Agrænes, the *Ergene*. Their geographical position is not precisely known. Some suppose they lived on Strymon, the *Strumona*. From Livius they appear to have been a brave people. In the Macedonian war they fought under the standards of Philippus against the Romans, and to their valour that monarch owed great obligations (Liv. xxviii. 5 seq.).

Agræspas, *arum. m.* an Asiatic people, afterwards called *Energætæ* q. v. (Curt. vii. 3). **Agricola**. See *Jullus*.

Agrigentum, *i. n.* *Girgenti*, the name both of a city and mountain in Sicily, which Himilco, a Carthaginian commander, took when Syracuse, *Suragossa*, was in the possession of Hippocrates and Epicydes, 216 B. C. (Liv. xxiv. 35). Before that time it had been in the possession of the Romans (Flor. ii. 2). *Girgenti* occupies the summit of Camicus. See *Acragas*.

Agrilodos, *ontis. m.* (*rustic*, or, *ferocious tooth*), one of Actæon's dogs (Ov. *Met.* iii. 224).

Agrippa, *æ. m.* the tenth king of Alba, was the son of Tiberinus, and father of Alalades (Dion. Hal.). Ovidius calls him *Acröta* (Met. xiv. 619).—2. Called also *Hærodes Agrippa*, and *Agrippa Magnus*, son of Aristobulus and Bérénice, was the grandson of Hærodes Magnus. He had three daughters, Bérénice, Maria, or Mariamne, and Drusilla, and one son Agrippa Minor, or Agrippa the second, to distinguish him from his father. Tiberius, to whose grandchild he had become tutor, imprisoned him on suspicion, and loaded him with a heavy chain. Caligula, on succeeding to the empire, released him from confinement, and appointed him king of the Jews, giving him the tetrarchies of Philippus, Lysanias, and Hærodes Antipas. Claudius enlarged his dominions by the addition of Judea and Samaria. The nation held him in great honour, and, when celebrating the games instituted in honour of the Emperor Claudius, they saluted him with the title of god, on which he was smitten with a loathsome and painful disease that terminated his life in the year 44, after a reign of fourteen years. He killed the Apostle James, and imprisoned St.

Peter (Acts Ap. xii), which formed the first persecution against the Christians.—3. Son of the former, who was at Rome, and only seventeen years old when his father died. The Emperor Claudius would willingly have bestowed on him the kingdom possessed by his father, had he not been prevented by his freedmen and advisers. Josephus informs us, that public opinion charged him with the crime of criminal intercourse with Bérénice, his sister, a woman infamous for her lewdness. See *Bérénice*. In the reign of Néro, he obtained part of Judæa, with instructions to collect troops, and to march against the Parthians. Of his military achievements we know little, and probably they did not merit the notice of the historian. At the suggestion of Bérénice, he quitted Rome without the knowledge of Vitellius, hastened to his country and joined Vespasianus. A happy consequence resulted from this prudent measure, the exemption of the Jews under his government, from the general punishment inflicted on those who had taken up arms, and his part of their once highly-favoured land was not annexed to the Roman empire till after his death. The Apostle Paul pleaded before him and Bérénice (Acts Ap. xxvi). To him Juvénalis refers (Sat. vi. 153).

Agrippa. See *Vipsanius*.

Agrippa Postumus, Agrippæ Postumæ, m. youngest son of M. Vipsanius Agrippa and Julia, daughter of the Emperor Augustus, whom, to satisfy the wishes of his ambitious wife Livia, he banished to the island Planasia, *Pianosa*. Tacitus describes him as ill-educated, vain of his bodily strength, but addicted to no apparent vice. In this island the Emperor visited him secretly, manifested great tenderness towards him, and their mutual affection excited a hope that he might be restored into the family of his grandfather. That Augustus acted unjustly to Agrippa, in adopting Tiberius, candour must allow, and that he yielded to the urgent solicitation of Livia, can scarcely be doubted. Irresolution marked the declining years of the Emperor, of which, this unnatural conduct to the only surviving son of his daughter, is a strong instance. The first act of Tiberius, was an order to murder Agrippa. The centurion appointed to execute that bloody mandate, had great difficulty in overpowering the young prince, who, though unarmed, from his uncommon strength, made a vigorous resistance. Tiberius pretended he had given no order for that purpose, and had not Livia, the bitter enemy of Agrippa, interfered, it might have cost the centurion his life. Instead of denying the order, Tiberius then pretended that he obeyed the injunction of Augustus, in putting his grandson to death, an assertion totally unworthy of belief (Tac. Ann. i. 3—6).—2. A slave of Agrippa Postumus, who, having found himself unable to protect his master, whom he much resembled in age, form, and countenance, attempted to personate him, but was after some time seized and put to death. When Tiberius asked him how he became Agrippa, he answered "just as you came to be Cæsar." No inquiry was made into his accomplices, nor to discover the persons who had given him money, either from aversion to the Emperor, or from believing him to be the grandson of Augustus.

Agrippina, æ. f. daughter of M. Vipsanius Agrippa and Julia, daughter of the Emperor Augustus. Her grandfather married her to Germanicus, his sister's grandson, with whom she went into Gallia, France, and when the troops mutinied, her husband thought it prudent for her to quit the camp, and the soldiers were greatly affected at her departure. A false report reached Vétèra, *Santen*, in the duchy of Cleves, where Agrippina then happened to be, that the Germans, after defeating the Roman legions, were on their march to invade Gallia, and on that account, as a precaution, it was proposed to break down the bridge over the Rhine, a measure which Agrippina opposed and prevented. The legions returned diminished in number, covered with wounds, and in want of provisions, which their victory soon supplied. Agrippina received them at the bridge, and thanked them for their bravery, which she highly extolled. By this act she excited the jealousy of Tiberius, which L. Ælius Sëjanus inflamed, on purpose to accomplish his own ends. At Athens, Agrippina bore Julia, and accompanied her husband into Syria, where Piso caused his death by poison. From that country she returned to Rome, bringing along with her the ashes of her husband. The affection of the people towards this princess, excited the hatred of the Emperor, and his favourite Sëjanus, who plotted her destruction. In Livya, the widow of Augustus, she had a powerful and violent enemy. Bold and determined, Agrippina upbraided Tiberius for censuring Claudia Pulchra, and sternly told him, that he meditated her ruin in that trial. From the Emperor she demanded a husband, and he, apprehensive of her power increased by her union to a man who would head the discontents, did not give a direct refusal; but had recourse to his wonted dissimulation. Against both Agrippina and her son, Néro Tiberius complained to the senate, and he afterwards banished her to the island of Pandatária, on which her mother Julia had formerly been confined by Augustus, and Néro to Pontia, where, by order of Tiberius, one of her eyes was struck out by a centurion (Suet. Tib. 53). From this period, the Emperor treated Agrippina with the greatest cruelty, which neither depressed her spirits, nor diminished her resolution, and she reproached him to his face, whenever an opportunity offered. The cause of her death remains undetermined, some maintaining that food was denied her, and others that she starved herself. The Emperor attempted to ruin her character after her death, by the imputation of vices, to which Tacitus informs us, she could neither be allured nor impelled. By her husband she became the mother of nine children, and appears to have been one of the most distinguished female characters recorded in Roman history (Tac. Ann. i. 83 &c.).

Agrippina. See *Julia*.

Agrius, i. m. a Grecian, son of Parthæon, king of Etolia, called by Hómærus Pôrtheüs, brother of Enëüs, and father of Thersites, consequently the uncle of Méléager, and Tydeüs father of Diómèdes. He was the most inactive and ugly of all the Grecians who fought against Troy (Ov. Ep. Pont. iii. 9.9). He drove his brother (Enëüs, when childless and in poverty, from his kingdom,

of which he took possession. Diomēdes, on returning from the Trojan war, and hearing of his grandfather's expulsion, came to Ætolia with Sthēnelus, engaged in battle with Lycopēus, son of Agrius, whom he killed, then forced Agrius to quit the kingdom, and restored the crown to his grandfather Eneus. After this ejection, Agrius laid violent hands on himself (Apol. i. 7 seq.). Pausanias states, that the sons of Agrius expelled their uncle Eneus, and that he fled to Diomēdes, who revenged his wrongs (ii. 25).—2. A boy whose arms Menecēus cut off, while grasping an elm, which overhung a river, to save his life, as he floated down the stream. On turning back his eyes, as the current bore him away, he saw his arms amongst the branches (Stat. Th. ix. 266 seq.).—3. A centaur, whom Hērēcles put to flight with burning torches (Apol. ii. 5).

Aggēūs (3 syl.), òs, m. a name of Apollo, from his presiding over streets (Macrob. i. 9). *Lævis Aggēū*, a beardless Apollo (Hor. Od. iv. 6. 28).

Aggēla, m, f. *Cereteri*, a town of Tuscany, built by the Pēlāgi, which was afterwards called *Cerē q. v.* The name is supposed to have been derived from *Aggēlā*, nymph of Trādmēnus lacus, the Lake of Perugia (Sil. Ital. v. 17). Virgil states, that the Lydians once possessed that place (Æn. viii. 480). *Is. Aggēlini*, n. Agillai, orum, m. Adj. Aggēlinus, a, um.

Aggēlūs, òs, m. a son of Hērēcles, by a daughter of Mōlōrchus of Clōnā, hence *Hērēclūs Aggēlūs* (Stat. Th. x. 243). He possessed uncommon strength, and boasted that he was not inferior in size and prowess to his father. Tēdēs, though little of stature, engaged him, and after a long and obstinate struggle, obtained the victory, at the games in honour of Archēmōrus. He distinguished himself against the Thebans in the attack made on them during the night after Hippōmēdon had fallen (Stat. Th. vi. 834—907. x. 254).

Aggērium, i, n. *St. Filippo d'Agirone*, or, *Argirone*, a town of Sicily, the birth-place of Diōdōrus Siculus. *Is. Aggērii*, orum, m. (Plin. i. 346). Adj. Aggēriensis, is, e, et, Aggērius, a, um. *Aggēriamānus* (Sil. Ital. xiv. 207).

Aggētes, is, m. a man slain by Pērcēus. He was called *infāmis*, for having murdered his father (Ov. Met. v. 148).

Abārnā, m, f. a town of Etruria, Tuscany (Liv. x. 25). The site of this town is unknown.

Abēōbārbus, i, m. a surname of a family of the Domitian clan. Of its origin Suetonius gives this account. Two young men of august appearance presented themselves to L. Dōmītiūs, desired him to inform the senate and people of a victory, the news of which had not then reached Rome. To convince him that they were more than mortal, they stroked his cheeks, on which his beard from black became of a ruddy colour, resembling brass (Chod. Ner. 1).

Ajax, v. *Aiax*, ācis, m. a son of Tēlāmōn and Hēsionē, a daughter of Lāomēdon, the fifth king of Troy. In bravery he surpassed all the Greeks, except Achilles (*Ajax hērōs ab Achille secūndus*, Hor. Sat. ii. 3. 193). After the death of that hero, he engaged in a dispute with Ulysses for his armour, and, on

the Grecian chiefs adjudging them to his rival, slew himself. Agāmēmmon would not allow his brother Tēucer to bury him, because he had shown a hostile disposition towards the Greeks. Disappointment at not obtaining the arms of Achilles drove him to madness, and he killed a flock of sheep, supposing them to be Grecians, on which this refusal proceeded (Hor. Sat. ii. 3. 193). Others say he slew two oxen, thinking one to be Agāmēmmon, and the other Ulysses (Juv. Sat. xiv. 286). From his blood sprung the flower Hyacinth, inscribed with the first two letters of his name. Hōmērus frequently mentions the uncommon length of his step. *Tēlāmōne creātus* (Ov. Met. xiii. 22 seq.), et, *Tēlāmōne sātus* (Ov. Met. xiii. 123), Ajax, whom Ovid calls *clypei dominus septemplex*, because his shield was made of seven folds of a bull's skin (Ov. Met. xiii. 2). Tēlāmōniādes, m, m. a patronymic of Ajax from his father Tēlāmōn.

Ovid has drawn the character of this bold and gallant soldier with great ability. The oration, which he has put into his mouth in disputing with Ulysses his right to the arms of Achilles, conveys a correct idea of his temper, manners, and education. It is abrupt, short, and violent. Indignant at Ulysses being even compared to him, he turns in disdain his face from the judges, and looks back on the ships. Like a brave but illiterate soldier, he rests his claims to preference on dignity of ancestry and feats of personal valour. A stranger to the nicety of language observed by military gentlemen in modern times, he treats Ulysses with contemptuous insult and vulgar reproach. Knowing that, in personal prowess, his opponent was his inferior, he is little solicitous about the terms which he employs, and even upbraids him with cowardice, treachery, deception, and meanness of birth. The topics which he pursues, though neither elegant nor winning, are remarkably suited to the character of a soldier, whose greatness depended solely on noble pedigree, and on the heroic deeds achieved by his own arm. The whole considered as the effusion of an untutored but dauntless and vigorous mind, must be considered as a master-piece of poetical composition.

Pallidus Ajax, a pale Ajax; in ridicule of the counterfeit eagerness and agitation of a lawyer, resembling the anger and zeal of Ajax in the dispute above-mentioned (Juv. Sat. vii. 115).—2. The son of Oilēus king of Lōcris, who, though an eminent warrior, was inferior to the son of Tēlāmōn, hence he was called *Ajax Sēcūndus*; but was of a milder temper, *moderator* (Ov. Met. xiii. 356). Still Virgil allows him to have been very fierce, *acerrimus* (Æn. ii. 414). Hōmērus states that he excelled in running (Il. ii. 527) which Hōrātius has also mentioned, *Celerem sequi Ajācem*, Ajax, swift in pursuit, (Od. i. 15. 18), and in throwing the spear (Il. ii. 530). As he was returning home from the Trojan war, Minērvā, because he had offered violence to Cāsāndra, a daughter of Priam, in her temple, wrecked his fleet, and sunk his ship in a storm. She lifted him up into the air by a whirlwind, and then dashed him against a pointed rock, which occasioned his death (Virg. Æn. i. 41 seq.). hence Hōrātius calls his ship *impia rātis* (Epod. x. 14). He was a native of Nārycia, hence Ovidius has

Narjēus hēros (Met. xiv. 468). Virgilius probably referred to the dispersion of his fleet, when the Lōcri landed on the coast of the Brūtii, and built Locri Epizephyrīi, on that account called *Narjēi Locri* (Æn. iii. 399).

Alus Lōcūtius, Ali Lōcūtī, *m.* a temple was voted to, in the new street in Rome, above that of Vēsta, in consequence of M. Cædicius, a plebeian, declaring to the tribunes, that he had heard there, in the dead of night, a voice louder than that of man, ordering notice to be given to the magistrates that the Gauls were approaching (Liv. v. 32—50).

Alābānda, *m.* *f. v.* Alābānda, *orum, n.* Alabānda, or, Eclabānda, an inland city of Cārīa, anciently abounding in riches, consequently in luxury and extravagance. It was built by Alābāndus, whence the name. Near it Dinōcrates, and the troops of Philippus, king of Mācēdōniā, suffered a complete defeat from the combined army of the Rhodians under their prætor Pausistrātus, 199 B. C. (Liv. xxxiii. 18). *Inh.* Alābāndenses, *ium* (Sing. Alābāndensis, *is*), *et*, Alābāndēni, *v.* Alābāndēi, *orum* (Liv. xlv. 25), *m.* worshipped the founder of their city with greater solemnity than they did any, even of the more noble gods (Cic. Nat. Deor. iii. 16). They sent ambassadors to Rome, informing the senate, that they had erected a temple to the city Rome, and had instituted annual games to her divinity. These ambassadors brought a golden crown of fifty pounds weight to Jupiter, with three hundred horsemen's bucklers, and requested they might be allowed to sacrifice in the capitol. An embassy so flattering to the pride of the Romans was necessarily well received. *Adj.* Alābāndensis, *is*, *e.* Alābāndēnsis *ager*, the territory of the Alābāndenses, or, Alābāndēni.

Alābārchēs. See *Arābia*.

Alābis, *is, m.* a man killed by C. Lælius in Spain (Sil. Ital. xv. 467).

Alābis, *is, v.* Alābus, *i, et*, Alābo, *ōnis, v.* Onobāla, *æ, m.* the Cantaro, a river of Sicily (Sil. Ital. xiv. 227).

Alālēcōmēne, *arum, f.* a small village of Bæōtia, at the foot of an inconsiderable eminence, said to have received its name from Alālēcōmēne, a native of that place, by whom Minerva was brought up. Others say Alālēcōmēnia was a daughter of Ogēges (Paus. ix. 33). There was a fountain in Arcādīa called Alālēcōmēnias. *Adj.* Alālēcōmēneus, *a, um.* Alālēcōmēneū agmīna (Stat. Th. vii. 380).

Alallia, *æ, f.* Torre d'Aleria, a town of Cōrsica, built by the Phœceans (Herod. i. 165). It is also called Alēria *q. v.*

Alāmānia, *æ, f.* a district of ancient Germany, comprehending Baden, Wirtemberg, &c. The Romans conquered it, to which Claudianus alludes (viii. 448). Later writers use this term to denote the whole of Germany (Amm. Mar. xiv. 10 seq.). *Inh.* Alāmāni, *orum* (Sing. Alāmānus, *i*), *m.* (Claud. xxv. 17). *Adj.* Alāmānicus, *a, um.* Alāmānica tentūria (Amm. Mar. xxvii. 2).

Alāuder, *dri, m.* the Alhaur, a river of Gālātia, one of the branches of Sāngārius, the Sakaria, near the source of that river (Liv. xxxviii. 15).

Alāni, *orum* (Sing. Alānus, *i*), *m.* a Scythian nation, which Plinius supposes inhabited the country near Pālus Mæōtis, the

Sea of Azoph. Neither Strābo nor Pōmpōnius Mēla mention them, and D'Anville places them towards the sources of Hūpānis, the Kuban. Like other Scythian nations, tribes of them were probably to be found in different parts, and at a considerable distance from each other. Lūcānus describes them as a nation perpetually engaged in war; but since none of the Roman commanders had penetrated so far into that country in the age of Cæsar and Pōmpēius, he, most probably, confounded the Alāni with the Albāni (Phar. viii. 223). Claudianus, who lived at a later period, describes the Alāni as short in stature, of great courage, with eyes fierce and stern. *Adj.* Alānus, *a, um.* Alāna gens (Claud. xxvi. 583).

Alāricus, *i, m.* a famous chieftain of the Goths, who, at the head of twenty thousand men, overran Thrāciā, Romanīa, marched through Mācēdōniā, and entered Thēssālīa; where he met with a powerful resistance, and lost three thousand of his army. The number of his troops enabled him to overrun Greece, which he pillaged as he went along, and, returning to Epīrus, where he continued for five years, he formed the design of invading Italy. The Romans had now lost the bravery which distinguished their ancestors, and offered little opposition to the inroads of this barbarian. In the year 409 he took Rome, which he gave up to his soldiers, by whom it was plundered. Not satisfied with ravaging the greater part of Italy, he resolved to cross into Sicily, but being driven back by contrary winds, he carried, by storm, Cosenza, where he died, eleven years after he had come into that beautiful, but ill-fated country. In English history he is generally called Alaric.

Alāstor, *ōris, m.* a companion of Sārpēdōn, killed by Ulysses (Ov. Met. xiii. 257).

Alātrēus, *v.* Alāthreūs, *ōis, m.* son of Dirēdītis, a youth of great beauty and personal bravery, who distinguished himself in the Theban war. In size, features, and general appearance, he seemed the twin-brother of his father, who, from Stātilus, appears to have been very young (Th. vii. 300 seq.).

Alātrium, *v.* Aletrium, *i, n.* Alatri, a town of Lātium, on the river Cōsa. *Inh.* Alātrinātes, *ium* (Sing. Alātrinās, *ātis*), *m.* On the defeat of the Hērnci, the Romans restored to them their own laws, which they preferred to being enrolled as citizens of Rome, 307 B. C. (Liv. ix. 43). *Adj.* Alātrinās, *as, as, gen. ātis.* Alātrinās pōpulus (Liv. ix. 43).

Alāzon, *ōnis, m.* the Alazon, a river of Albāniā, one of the branches of Cŷrus, the Kur (Val. Flacc. vi. 101).

Alba, *æ, f.* Albe, a town of Lātium, on the north of Lācus Fūclius, the Lake of Celano, to which the Romans sent a colony of six thousand men, in 304 B. C. In later times it was used as a state prison for captive kings and nobles, who had been led in triumph through the streets of Rome, at the car of a successful general; and is singularly well fitted for such a purpose, being strongly fortified, both by nature and art. To distinguish it from Alba Lōnga, it is sometimes called Alba Fūclēntia, *v.* Fūclēntis, and Silius Itālicus has Alba infērior, from its being more inland than the other. *Inh.* Albēnses, *ium, m.* Ambassadors from this city, and

eleven of the neighbouring people, declared to the Roman senate that they were unable to furnish the supplies of men and money ordered in 211 B. C. Their steady perseverance obtained for them an exemption from warfare during six years; at the end of that time, the senate then compelled them to furnish double the number of troops, and, to aggravate the punishment, obliged them to send the sons of the wealthier families (Liv. xxvii. 9). *Adj.* Albēnsis, is, e. *Albēnsis* ope (Liv. xxvi. 11).

Alba Lōga, *Alba Lōgae*, *f.* a city of Lātium, built by Ascānius, a son of Enēas (1192 B. C.). It is said to have received this name from its being erected on the ground where Enēas, agreeably to the prediction of Hēlénus, and also of the god Tiberinus, found a white sow with 30 young, and Lōga, from its extending along the ridge of the hill Albānus, which, probably, derived its name from the same circumstance. The descendants of Enēas reigned there, according to some historians, upwards of 14 generations. *Alba Lōga* may be considered as the mother of *Rome*, to which its inhabitants, after the famous combat of the Hōrātii, and Cūriātii, were carried (665 B. C.) by Tullus Hōstilius, who reduced the city to ashes. Livius states, that the temples of the gods were not injured (i. 29), and when Jūvénālis wrote, it appears that *Alba*, although demolished, preserved the fire and worship of *Vesta*, whom he calls *less*, in reference to the smallness of her temple there, compared with that at *Rome* (Sat. iv. 61).

Of *Alba Lōga* no vestige now remains, says St. Eustace; and Cadell maintains that *Albano* stands on the site of that ancient city, and retains considerable fragments of ancient buildings. It stood four hundred years (Liv. i. 29). *Ital.* Albāni, orum (*Sing.* Albānus, i), *m.* the Albans. *Adj.* Albānus, a, um. *Albānus* aquas, Alban stone. It resisted fire, and, therefore, in the year 65, a decree passed that all the buildings in *Rome*, at a certain height, should be vaulted with Alban or Gubian stone, which had the same property (Tac. Ann. xv. 43). *Albāna* cōmīssātio, an elegant and sumptuous entertainment (Mart. xii. 48). *Albānus* mons, much higher than the grove of Dīāna. On it Latīne feriæ used to be celebrated, and here Roman generals triumphed, both in opposition to the senate and tribunes of the people (Liv. xxxiii. 23). The Alban or Latin hills are volcanic eruptions, rising up from the plain, and not attached to the *Appennines*. Albānus lacus, the Lake of Albano, called likewise the Lake of Castello, is a sheet of water about five miles in circumference, of an oval form, entirely surrounded by mountains, abounding with excellent fish, and is said to be unfathomable in one place. The outlet of this lake, made by the Romans during the siege of Veii, in 397 B. C., is a mine, or tunnel, of five feet in height, driven through a volcanic rock for seven thousand nine hundred and seventy-five English feet.

Albānia, *m.* *f.* *Cervan*, or, *Shirean*, a country of Asia, on the western shore of Cāspium Mārē, the Caspian Sea, bounded on the south by *Atropātēna* (Plin. i. 670). *Ital.* Albāni, orum (*Sing.* Albānus, i), *m.* believed themselves descendants of the Thesaliāns, who accompanied Iāson to Cōlchis,

when, on the death of *Æetes*, he took possession of the vacant throne (Tac. Ann. vi. 34). Justinus says, that they followed *Hercules* from Mons Albānus, in Italy, and, mindful of their Italian origin, saluted the army of Cn. Pōmpeius Māgnus (Just. xlii. 3). Cn. Pōmpeius Māgnus conquered them in battle, on their refusing him a passage through their country, 67 B. C. (Liv. Ep. 101). *Adj.* Albānus, a, um. Albānum Mārē, the Caspian Sea, to the north of Cýrus, the Kur (Plin. i. 670).

Albānus, i, m. a man in the army of the Roman consul Scipio, killed by Critias in the battle with the Carthaginians, at the foot of the Alps, when Hannibal made his descent upon Italy (Sil. Ital. iv. 381).

Albas, v. Alba, v. m. the fifth king of Alba, son of Lātinius Silvius, and father of Cāpētus (Dion. Hal.).

Albia Tērēntia, Albis Tērēntia, *f.* wife of L. Sālvius Otho, by whom she became the mother of L. Sālvius Titianus and M. Sālvius Otho, the Emperor (Suet. Oth. 1).

Albici, v. Albicci, orum, *m.* a barbarous nation (barbaros homines, Cæs. B. C. i. 34) of Prōvincia, Languedoc, Provence, and Dauphiné, in ancient times had been under the protection of the Māssiliēnses, the inhabitants of Māssilla, Marseilles. They possessed the mountains (hence called *Montani*) to the north of that city. The history of the Albici is unknown. Caesar describes them as little inferior to the Romans in bravery (B. C. i. 57).

Albina, v. *f.* an old widow, rich and childless, whom Jūvénālis describes the pretor hastening along early in the morning to salute, in hopes of succeeding to part, if not to the whole, of her wealth (Sat. iii. 130).

Albingaunum, i, n. *Albenga*, a maritime town of Ligūria, on Sinus Ligūsticus, the Gulf of Genoa (Tac. Hist. ii. 15). *Ital.* Albingauni, orum, *m.* commonly written Albingauni Ligūres. Livius mentions them when the Carthaginian ships arrived on their coast to aid Māgo, in 207 B. C. (xxix. 5).

L. Albinus, L. Albinus, *m.* a tribune of the people in 494 B. C. with C. Licinius q. v. (Liv. ii. 33).—2. A plebeian, who, conveying in a waggon his wife and children from Rome, when threatened by the Gauls, observed the vestal virgins carrying the sacred things, and influenced by religious principles, caused his own family to come out of the waggon, took up the vestal virgins, with their burdens, and brought them to Cære, Cereveteri (Liv. v. 40. Flor. i. 13).

M. Albinus, M. Albinus, *m.* a plebeian, elected a military tribune, with consular authority, in 378 B. C. (Liv. vi. 30).

Albinovānus, i, m. a Roman who joined Sūlpicius, and they two threw their forces in the way of L. Cōrnēlius Sūlla, to prevent his entering Rome, at the time he marched an army against C. Mārius and his abettors (Flor. iii. 21).

Albinovānus. See *Celsus* and *Pido*. Albinus, i, m. a man mentioned by Mārtiālis as indebted to Afer, who boasted of his riches (iv. 37).

Albinus. See *Postūmus*. Albi, is, *m.* the Elbe, a river of Germany, which has its source in the mountains of Silesia, runs south for about fifty miles, then turns northwest, and, after a course of up-

wards of six hundred and forty miles, falls into the *German Sea*, near *Cuxhaven*. The tide flows about two and twenty miles up this stream, on the banks of which stand the towns *Dresden*, *Meissen*, *Wittenburg*, *Magdeburg*, and *Hamburg*.

Albium Intemellum, **Albii Intemelli**, *n.* *Ventiniglia*, a town of *Liguria*, on *Sinus Ligusticus*, the *Gulf of Genoa* (*Tac. Hist.* ii. 13).

Albius Maximus, **Albii Maximi**, *m.* an indolent man, on whom *Martialis* writes an *Epigram* (xi. 107).

A. Albius Tibullus, **A. Albii Tibulli**, *m.* (the prænomen doubtful), was, by birth, an Italian, but whether he was a native of *Rome*, or of one of the municipal towns, is unknown. *Ovidius* and *Tibullus* entered life on the same day, 45 B. C. That he went with *Messala* his patron, to whom he continued firmly attached during life, against the *Aquitani*, we have his own authority, and as that general triumphed over the Gauls in 28 B. C., our poet would only then be sixteen years of age, which has induced some to dispute the year of his birth. Except the few particulars which may be collected from his own writings, and from some passages of *Horatius* and *Ovidius*, we know nothing of the life and character of *Tibullus*. The very names of his parents have not been transmitted, although his mother outlived him, whom *Ovidius* describes closing his eyes after death, in the presence of one of his sisters. He lost his patrimonial fortune, but in what manner is not recorded; it is, however, probable he espoused the party of *Brutus*, and his lands would consequently be divided among the veterans of *Augustus*. This conjecture receives some confirmation from his never mentioning the government of that Emperor. Both *Horatius* (*Epis.* i. 4) and *Statius* (*Syl.* i. 2. 255) have mentioned his wealth. He fell sick in *Phœacia*, when he was preparing to attend *Messala* on an eastern expedition, and, supposing himself dying, he composed the third elegy of the first book, of which he wished the two following lines to be engraved on his tombstone:—

"*Hic faciet inmitti consumtus morte Tibullus,*
"*Messallam terrâ dum sequiturque mari.*"

He recovered from this illness, and returned to *Italy*, where he died at the age of forty-four. From the general tenor of his writings, he appears to have been of a gay, lively, and cheerful disposition, and it cannot be denied that he made love and pleasure too much the theme of his muse. His favourites were *Delia*, whose real name was *Plania*, *Næara*, and *Némësis*. Like other writers on these topics, to follow either his advice or example would be to forget the dignity of man, by fixing the mind wholly on personal gratification, too often neither safe nor lawful. He contracted an intimate friendship with many great men of that age, among whom were *Mæcenas*, *Virgilius*, *Ovidius*, and *Horatius*. The last speaks in high commendation of his taste and abilities, and *Ovidius*, besides mentioning him frequently with great respect, laments his early death in some beautiful and pathetic passages. In the opinion of *Quintilianus*, *Tibullus* excelled all writers of *elegiac poetry*, a species of composition in which the Greeks yielded to the Romans,

and he gives him the preference in elegance and terseness both to *Catullus* and *Ovidius*. Modern critics differ with respect to the comparative merits of these three poets, and as each has a number of admirers, who think him the first in excellence, it may, perhaps, be safely inferred, that although the beauties of each are by no means of the same kind, yet their writings, upon the whole, are entitled to rank nearly alike.

C. Albius Cillenus, **C. Albii Cilleni**, *m.* a common soldier and a ringleader of the mutiny at *Sacro*, in 208 B. C. **C. Atrius Umber** and he being appointed commanders of the army, assumed the badges of supreme power, the rods and axes, which were afterwards, on the mutiny being quelled, applied to their own backs and necks (*Liv.* xxviii. 24 seq.).

Albucilla, *æ, f.* a woman notorious for her immoralities, which, however, did not prevent *Satrius Sécundus* from marrying her. She, with three senators, her accomplices and adulterers, was brought to trial for disaffection to the Emperor. To avoid the disgrace of dying by the hands of a public executioner, she attempted to kill herself, but the wound being slight, she was, by order of the senate, hurried away to prison (*Tac. Ann.* vi. 47, 48).

Albucius, *i, m.* an old man whom *Horatius* censures for excessive nicety and preciseness (*Sat.* ii. 2. 67).

Albula, *æ, f.* the ancient name of *Tiber*, the *Tevere*, a corruption of *Tiberinus* *q, æ* (*Virg. Æn.* viii. 332).

Albuna, *æ, f.* a Sibyl, who was said to have carried a volume of prophecies through the midst of a river, without its being touched by water, the remembrance of which was preserved by a statue of the goddess erected in the temple at *Tibur*, *Tivoli*, holding in one hand a book, which probably gave rise to the fiction (*Tib.* ii. 5. 69). This statue, said to have been found in the pool of *Anio*, the *Teverone*, and her oracles were transferred to the capitol, by the Roman senate. *Lactantius* calls her *Albunea*, and makes her the tenth Sibyl. According to this author, she was worshipped as a goddess at *Tibur*, *Tivoli* (i. 6).

Albunea, *æ, f.* the nymph who presided over the river *Albula*. **Domus Albunea**, the house of *Albunea*, *i. e.* the spring, or source of *Albula*, because the presiding deity of each stream, was supposed to have her residence in its fountain (*Hor. Od.* i. 7. 12).

Albunea, *æ, f. c.* **Lacus Albulus**, *Solfatara*, a lake of *Latium*, strongly impregnated with sulphur, coats with a hard stony matter every thing which it touches, is nearly a mile in circumference, has floating islands of a sulphureous and bituminous substance, on each of which, two or three persons may stand, and move them about with a pole. It empties itself into *Anio*, the *Teverone*, by a small stream called from the colour of the water, *Albula*. *Strabo* says that the *Albula* rises from many springs, its waters are cold, and drunk as a cure for various diseases.

Alburnus, *i, m.* **Alburno**, a mountain of *Lucania*, near *Silárus*, the *Selo* (*Virg. G.* iii. 147).

Albūtus, *i, m.* the name of a grammarian (*Virg. Cat.* vii. 3).—2. The father of *Cnida* (*Hor. Sat.* ii. 1. 48).

C. Albius Silus, *C. Albūti Sili*, *m.* a native of Nōvāria, *Nōvāra*. At the time he held the office of edile in that place, he was dragged by the feet from the tribunal, by those against whom he had pronounced sentence. Instead of resenting the insult offered to himself and his office, he felt ashamed, hastened to the gate, and thence to Rome, where he was admitted into the house of Plancus, the orator. The training which he there received, improved the powers of his mind, gave him confidence in his own abilities, so that he established a school, where he declaimed in very different styles, probably adapting his language to the subject. In reviewing his life, there appears more talent than prudence. His admiration of Brūtus had nearly cost him his life. Returning to Nōvāria, on account of an imposthume, he procured his own death, by abstinence from food (*Suet. Clar. Rhet.* 5).

Alceus, *i. m.* an eminent lyric poet, who was born in Lesbos, *Mityleni*. This island belonged to the Æōlii, consequently the natives used the Æōlic dialect, in which Alceus, and other lyric bards to whom Lesbos gave birth, wrote. None of the writings of Alceus have reached modern times (*Hor. Od. ii. 13. 27*). In a severe engagement with the Athenians, who had the superiority, Alceus fled from the field, and the Athenians hung up his arms in the temple of Minerva, at Sigeum (*Herod. v. 95*).—2. The father of Amphitrūon, king of Thēbe, *Thēba*, from whom Hēracles is called Alcides (*Paus. viii. 14*). Alcides, *x. m.* Amphitrūon (*Pin. Ol. vi. 115*).

Alcander, *dri. m.* a Trojan killed by Tūrnus (*Virg. Æn. ix. 767*).—2. An attendant of Sarpēdon, killed by Ulyssēs (*Ov. Met. xiii. 238*).—3. A Lycian nobleman (*Hom. Il. v. 678*).

Alcandē, *es. f.* the wife of Pōlybus, prince of Egyptian Thēbē (*Hom. Od. iv. 125 seq.*).

Alcanor, *ōris. m.* a native of Ida, the father of Pāndārus and Bīlās (*Virg. Æn. ix. 672*).—2. One of the Rātūli, the brother of Māon and Nūmītor (*Virg. Æn. x. 338*).

Alcathōs, *es. f.* a name of Mēgāra, so called from Alcathōus, or rather a citadel of Mēgāra (*Ov. Met. vii. 443*).

Alcathōus, *i. m.* son of Pēlops, and builder of Mēgāra, hence Virgilius calls him *Actæus*, not that Mēgāra was, strictly speaking, in Attica; but because it was believed to have been formerly under the government of the Athenians (*Cir. 106*).—2. A Trojan killed by Cædīcus (*Virg. Æn. x. 747*).—3. A man whom Amphīdārus killed with a stone, at the siege of Thēbe. He and his family lived near Cārystus, where he procured a scanty subsistence by fishing (*Stat. Th. vii. 718 seq.*).

Alcē, *es. f.* a city of Cēltibēria, taken by Th. Scipronius Grāccus in 181 B. C. (*Liv. xl. 48*).

Alcē, *es. f.* (*strength*), one of Actæon's dogs (*Ov. Met. iii. 217*).

Alcē, *es. v. Alces*, *in. f.* an elk. According to Cæsar, this animal was peculiar to the forest Hērēnia *q. v.*, and not unlike a fallow deer, except in having legs without joints (*B. G. vi. 26*). Piliy's account of the elk is very different. According to that naturalist, it can only be distinguished from the horse by

the length of the ears, and height of the neck (*ii. 154*).

Alcēstē, *es. v. Alcēstis*, *idis. acc. im. f.* daughter of Pēllās and Anāxibīa, who married Admētus, king of Phēra, *Belesian*, and, to procure his exemption from death, she died, according to some, was restored to life again by Prōserpina, according to others, brought back by Hēracles (*Virg. Cu. 261*). *Admēti conjux*, Alcēstē (*Prop. ii. 6. 23*).—2. A tragedy, of which she formed the subject, and hence called by her name (*Juv. Sat. vi. 653*). Jūvénalis writes, that although the Roman women frequently saw that play acted, they were so far from following her example, that they would sacrifice their husbands to save the life of a lapdog.

Alcēstides, *x. m.* a mean tragic poet, to whom Euripides complained that he had, with great labour, only written three lines that day. The other replied that he had, with great care composed a hundred, on which Euripides said, "your verses will only live three days, but mine for ever" (*Valer. Max. iii. 7*).

Alcētas, *x. m.* brother of Pēdicēas *q. v.* (*Just. xiii. 6*).

Alcēus, *ēos. m.* a Boeotian. Alcēda, *arum. m.* a patronymic of Phīlēus, Hēlops and Bīlāpyx, sons of Alcēus, killed by Thēseus in the Theban war (*Stat. Th. xii. 744*).

Alcibiādes, *is. m.* an Athenian of noble birth, who, to external form of uncommon elegance, added a mind possessed of the highest endowments. The latter were cultivated and improved under the tuition of Sōcrātes. As an orator, he appears to have been almost without an equal, graceful, fluent, forcible, and argumentative. Besides, his manners were engaging, his address winning, and he adapted, with great art, his conduct to the times. His bodily strength and soundness of constitution enabled him to undergo great fatigue, and his wealth furnished him with the means of displaying his liberality, both in acts of munificence, and in the splendour of his equipage. To complete his character, he wanted only a steady regard for virtue, and this defect rendered him infamous for his vices. To enter into an enumeration, or to record particular instances of his debauchery, licentiousness, and extravagance, would be foreign and repugnant to the design of this Work. In his life by Cōrnēlius Nēpos, many proofs will be found, that the precepts of morality did not regulate either his plans or his conduct. To his merits, both as a naval and military commander, the ancient authors bear ample testimony. In the Peloponnesian war, the Athenians, by his influence, declared war against the Syracusans, and appointed him commander. During his absence on this expedition, his enemies arraigned him for profaning the mysteries, and the magistracy ordered him to return home to stand trial. This measure blasted his expectation with respect to his success, and having set out with the guards who carried him to Thūrii, *El-Cupa*, in Italy, he there privately withdrew from them, and went first to Elis, and afterwards to Boētia. Here he learned that his property had been confiscated, the Eumōlpidæ had cursed him, and sentence of death had been passed upon him. The Lacedæmonians afforded him protection, and by his advice,

formed an alliance with the king of Persia, fortified Decella in Attica, which kept Athens under a blockade, and detached Ionia entirely from the confederacy of the Athenians. The benefits which the people derived from his knowledge of government, and from his skill in war, they treacherously attempted to repay with private assassination, and to preserve his life, he fled to Tissaphernes, viceroy of Darius, king of Persia. The power of the Lacedæmonians then began to increase, and that of the Athenians to diminish, at which his heart relented, and to repair the losses which his countrymen had sustained, chiefly through his agency, he offered to join the army under Pisander, who rejected his services, but Thrasybulus, son of Lycus, with better judgment, allowed him to join the army under his command. Theramenes soon after obtained a decree of the people permitting his return, on which he was appointed joint-commander with Thrasybulus and Theramenes. Victory then declared for the Athenians in every engagement, when Ionia, Byzantium, Hælespontus, and many cities of Asia Minor were again reduced to subjection. To his merit the citizens attributed all their success, and imagining that nothing was beyond his power, believed that he acted treacherously at Cymæ, on which account they superseded him in command. Instead of resenting this act of injustice on the Athenians, he raised a body of men, entered Thracia, and obtained great wealth by overrunning part of the country, where he formed friendships with some of the kings. Jealousy prevented Philocles, who commanded the Athenians, from adopting the counsel which the patriotism of Alcibiades had suggested, and the result was the destruction of his armament, and the termination of the war in a single engagement by Lysander. Necessity then compelled him to retreat, and he ventured northward among the Thracians, who attempted his life for the sake of his money, they failed in the former but secured the latter. Finding himself insecure, he fled to Pharnabazus, viceroy of Asia Minor, who, instead of yielding to his intercession in behalf of the Athenians, resolved to put him to death, and for that purpose sent men to murder him during the night. Afraid of his personal bravery, they set his house on fire, but he forced his way through the flames, and would have escaped, had not the ruffians at a distance discharged their weapons at him, and thereby deprived him of life.—2. A Lacedæmonian exile, who, together with Arcus complained to the Roman senate of the injustice and cruelty of the Achæi, who had condemned them to death. The opposition of the Romans induced the Achæi to comply with the will of the senate, and the sentence of death was reversed (Liv. xxxix. 35).

Alcidamas, antis, m. a native of Cæa, Lango, whose daughter, Ctisilla, was changed into a pigeon (Ov. Met. vii. 369).—2. A Lacedæmonian, one of the warriors against Theba, Theba, who had been taught the exercise of the palestra by Pollux, in whose favour he stood high. He engaged Capanus, whom he surpassed in wrestling, and in long continued effort. Statius has given a detailed account of the contest and dexterity of the combatants. He was killed on enter-

ing Theba, during the war between the Argives and Thebans (Th. vi. 737. x. 494).

Alcides, æ, m. a patronymic of Hærcules q. v.

Alcimède, es, f. the mother of Iason (Ov. Ep. Her. vi. 105).—2. A native of Lemnos, Stalimen, who murdered her father, and carried his head in triumph, at the time the Lemnian women put all the men of that island to death (Stat. Th. v. 236).

Alcimèdon, ontis, m. an ingenious carver (Virg. B. iii. 37).—2. Son of Lærces, commanded the fifth division of the troops of Achilles (Hom. Il. xvi. 197).—3. One of the Italian pirates, who carried off Bæchus from the island Naxos, c. Dia (Ov. Met. iii. 618).

Alcimus, i, m. a man whose death Mærtialis laments, and who appears to have been cut off in early life (i. 89).—2. A servant of the poet Mærtialis (v. 65).—3. The father of Mentor. Alcimides, æ, m. Mentor (Hom. Od. xxii. 235).—4. A favourite of Achilles. After the death of Patroclus, that hero showed the greatest respect to Automèdon and Alcimus (Hom. Il. xxiv. 574).

Alcinous, i, m. son of Nausithous and Pæribea, who was king of the Phæacians, and husband of Arête, daughter of his brother Rhæenor. He obtained distinction by his knowledge of agriculture and gardening. His orchards produced the choicest fruits twice a-year (bisfæra pômarta, Stat. Syl. i. 3. 81). He entertained Ulysses with great hospitality (Virg. G. ii. 87. Ov. Met. xiv. 565). Jæcetas Alcinou, the youth belonging to the court of Alcinous, who were devoted to luxury and effeminacy (Hor. Epis. i. 2. 28). Gænitla Alcinou, Nausicæe (Claud. xxix. 142).

Alcippæ, es, f. a servant girl (Virg. B. vii. 14).—2. An attendant of Hælena (Hom. Od. iv. 124).

Alcis, is, m. a German deity, supposed by the Romans to be the same with Castor and Pollux. Ernestius thinks that Alcis is the dative plural, according to him the nominative would be Alci (Tac. Mor. Ger. 43).

Alcithoë, es, f. a Theban, a daughter of Minyas q. v., king of Bæotia. She and her sisters denied the divinity of Bæchus and refused to join in his worship. Whilst the Theban women were employed in celebrating the orgies of that god, the daughters of Minyas continued at their looms. To enliven their hours of labour, one of them proposed that each in her turn should relate some amusing tale, to which the other sisters agreeing, she with whom the idea had originated was requested to begin. After hesitating for some time which of her numerous collection would be most agreeable, whether Babylonian Dercetis changed to a fish, or her daughter to a dove; or Nālas, who, by magic, transformed young men to fishes; or the tree, the berries of which were formerly white, but turned to purple by being stained with blood, preferred the last in consequence of its being little known. She then narrates the simple, but beautiful, tender, and affecting fable of Pylæmus and Thibæ. Læucōthoë next, after mentioning the exposure of Mars and Venus, relates the history of Læucōthoë, with whom Apollo fell in love, and afterwards turned into a rod of frankincense. To this she adds the fiction of Clÿtë, whom the same god changed into a sun-bower. Alcithoë, being

then requested by her sisters to tell a story, despising, as too common, the fables of Daphnis, a shepherd on mount Ida, who, for violating his marriage-promise, was transformed into stone, of Scythion who changed his sex, of Celmis, a nurse of Jupiter, converted to adamant, and the nymph Smilax and her lover Cræceus turned into flowers, prefers the history of the fountain Salmacis, which conceived a violent attachment for Hermæphroditus, the son of Mercûrius and Vénus. These sisters, having discontinued their fictitious narratives, remained still obstinate in their contempt of Bæchus, who, in revenge, changed their limbs into vines and ivy, and themselves into bats (Ov. Met. iv. 1 seq.).

Alcmaeon, v. Alcmaeon, ònis, m. son of Amphiclarus, who put his mother Eriphylê to death by his father's orders, because she had discovered the place of his concealment. For this murder he was tormented by the Furies, until Phægeus purified him from that crime, according to ancient usage. He afterwards married Arsinôê, daughter of that prince, to whom he gave the necklace and a robe which his mother had received to betray his father's lurking-place. In consequence of a famine, he consulted the oracle of Apollo, which answered, that he must remove to Achelôus, from whom he would receive a city. Having been expiated by Achelôus, he married his daughter Cælinthôê, who, wishing to have both the necklace and robe, he returned to Phægeus, with whom, it appears he had left his wife, and stating that he would not be freed of the madness until he made a present of them to the oracle at Delphi, *Castrî*, received them from Arsinôê. Phægeus, on discovering the fraud, caused Alcmaeon to be put to death by his sons Téménos and Axion, who having been blamed by Arsinôê for that murder, put her into a chest, carried her to Tégæa, delivered her over to Agapenor, and falsely asserted that she had put Alcmaeon to death. His sons Amphiclerus and Acarnan, on reaching manhood, revenged his death by killing Prônôus and Agenor, sons of Phægeus, made an attack on the palace, and put also Phægeus and his wife to death (Apol. iii. 7 seq.). *Adj.* Alcmaeonius, a, um. *Alcmaonia furia*, the furies by which Alcmaeon was tormented for the murder of his mother (Prop. iii. 5. 41).—2. The last archon of Athens who held the office for life (Vel. Pat. i. 8).—3. The father of Mæcetes, the enemy of Pisistratus (Herod. i. 59).

Alcman, ònis, m. an eminent poet, a native of Sardes, *Sart*. In early life he went to Sparta, *Mistra*, and wrote in the language of Lacedæmon, on which account the inhabitants of that town considered him a Lacedæmonian, but unjustly, as Velléius Pâtérculus observes (l. 18). Pausanias mentions a poem of his in honour of Castor and Pollux, and remarks that his powers of composition overcame the asperities of the dialect in which he wrote. That author also mentions that he was buried on the right of Sebrus (iii. 15). Ancient authors describe him as voracious and gluttonous. None of his writings have descended to modern times (Stat. Syl. v. 3. 133).

Alcmena, æ, f. daughter of Electryon and Naxos, daughter of Alcaeus, was the wife of Amphitryon, and mother of Hércules by Jüpiter.

The latter having declared among the gods, at the time Hércules was to be born, that the offspring of Persæus who first entered life, would be king of Mæcæna, Jūno, from envy, prevailed on Ilithyia to retard the labour of Alcmena, and accelerate the birth of Eurystheus, who, accordingly, was born in the seventh month, and thus obtained the ascendancy over Hércules. She, at the same time bore to her husband Iphicles (Apol. ii. 4 seq. Ov. Met. viii. 543).

Alcon, ònis, m. a celebrated archer of Cræta, *Candia*, who pierced with an arrow a serpent entwined round the body of his son Phalærus, so dexterously, that he did not touch his son. Perhaps by Alcon Virgilius meant simply a shepherd, without reference to any particular person (B. v. 11).—2. A silversmith, distinguished for his skill in that art, a native of Myle in Sicily, hence called *Mylæus* (Ov. Met. xiii. 684).—3. One who made a statue of Hércules of iron (Plin. v. 147).—4. A servant. *Alcon Chium*, i. e. *Alcon ferens Chium* (vinum) (Hor. Sat. ii. 8. 15).—5. A native of Sicily, hence Stâtius calls him *Sicjônus* (Th. vi. 556).—6. A native of Săguntum, *Muriedro*, who, without the knowledge of his fellow-citizens, went to Hännibal, when besieging their town in 220 B. C., to petition him for terms of surrender. The conditions offered by the conqueror were so rigorous, that he remained with Hännibal, alleging that it would cost him his life, if he mentioned them to the Săguntini (Liv. xxi. 12).

Alcon, òntis, m. a surgeon, who operated on the most difficult cases of hernia, and set broken bones, occasioning less pain than Antiochus the barber, when he shaved and cropped (Mart. vi. 70. xi. 85).

Alcyônê. See *Halcjônê*.

Alcyônêus, eos, m. a giant of prodigious strength killed by Hércules. Apollodorus states, that he was immortal as long as he touched the earth, and that of all the giants Porphyrion and he were the most remarkable (i. 6). Claudianus represents him walking on the *Tuscan Sea* (xxxvi. 185).

Alcyônia, æ, f. a lake in Argolis, by which Bæchus, as the Argives maintain, descended into the Infernal Regions to bring back Sémelé (Paus. ii. 37).

Alcæ, æ, f. a town of Arcadia in Peloponnesus, the *Morea*, built by Alcæus, son of Aphidas. It contained temples of Ephesian Diana and Bæchus. On certain annual festival days, at the altar of this god, women were scourged, as boys among the Spartans at the altar of Orthia (Paus. viii. 23). *Adj.* Alcæus, a, um. *Alcæ Minerva* (Stat. Th. iv. 288).

Alceto, òs, f. one of the Furies, who were daughters of Nox. Her sisters were Mægara and Tisiphônê. She acts an important part in the Æneid, at the instigation of Jūno, who bore an inveterate hatred to the Trojans. Virgilius represents her not only as abhorred by Plūto, but by her own sisters (Æn. vii. 328). When Lätinus, prohibited by the oracles from marrying his daughter Lavinia to an Italian, refused his sanction to the nuptials of his daughter with her cousin Turnus, only son of Daunus, king of the Rutuli, Alceto infuriated Amata, wife of Lätinus, and all the Latin women against the Trojans. Virgilius has described the

effect produced by the infernal malignity of this pest so forcibly, that the whole scene is distinctly presented to the mind of the reader, who feels the force of every word, and admires the conception of the poet who forms such an admirable picture, by uniting celestial, infernal, and human agency. *Cœcilia virgo*, Alæto (Virg. *Æn.* vii. 479).

Alæctor, ōis, *n.* a noble Spartan, son of Argivus, and grandson of Pēlops and Hēgēsandrē. His daughter was married to Mēgāpēnthes (Hom. *Od.* iv. 10).

Alæctryōn, ōis, *m.* the father of Lēitus (Hom. *Il.* xvii. 602).

Alēgēnor, ōis, *m.* the father of Prōmāchus (Hom. *Il.* xiv. 503).

Alēus, *a, um.* *Alēia arca*, a part of Lēcia, which, according to some, had this name from Bēllērōphon, after he had fallen from Pēgāsus, *wandering* there (Ov. *lb.* 257). Hōmērus describes Bēllērōphon as hated by the gods, shunning the society of men, and wandering forlorn on this plain. Perhaps he inferred the anger of the gods from the fate of his family, Isandrus being killed by Mars, and Lāōdāmia fell a victim to the anger of Diāna (Il. vi. 201).

Alēmōn, ōis, *m.* a native of Argos, who was the father of Myscelos, who is hence called Alēmōnides (Ov. *Met.* xv. 19 *seq.*).

Alēria, *e.* Alalia, *e.* *f. Torre d'Aleria*, a town of *Corfica*, near the middle of the eastern coast, where Sulla settled a colony (Flor. ii. 2). Here some copies inaccurately read *Carula*.

Alēsia, *a, f.* *Alise* (Alēsia, Strabo), a town of the Māndūbli, near the source of Sēquāna, the *Seine*, situated on the summit of Mount *Aurois*, which was of considerable height, and washed on two sides by that river. Caesar invested it, and obliged the inhabitants, and the confederate army of their countrymen, who made a brave resistance, to submit. The number of the surrendered must have been great, since Caesar presented to each soldier in his army one of the prisoners in name of booty. Tacitus states that the Gauls besieged Caesar in Alēsia (Ann. xi. 23). It was a place of some note, under the emperors; but laid in ruins in the ninth century. *Adj.* Alisiensis, *is, e.* *Alisiensis pagus*.

Alēsium, *i, n.* a town of Pēlōpōnnēsus, the *Morea*, near Olēnia (Hom. *Il.* xi. 756).

Alētes, *is, m.* a Trojan of great age, maturity of intellect, and fidelity. The name, but not the character, is taken from Hōmērus (Virg. *Æn.* i. 121).—2. The founder of Cōrinthus, one of the Hērāclidæ, being the son of Hippōtas, grandson of Phylus, and great-grandson of Antiōchus, who claimed Hēracles for his father. His descendants filled the throne of that city for five generations (Pin. *Ol.* xiii. 17 *seq.*).

Alēthes, *is, m.* a Theban of great age, who attempted to moderate the grief of his countrymen, when assembled to bury their relations, whom Tȳdēus had killed. Of this havoc he imputes the blame to the king, who, on that account, ought to suffer punishment (Stat. *Th.* iii. 178).

Alētrium, *i, n.* See *Alatrium*.

M. Alēus, M. Alēti, m. a man of prætorian rank, who was deputed to view and repair the ruins of the twelve cities in *Asia*,

which an earthquake had overthrown in the year 17 (Tac. *Ann.* ii. 47).

Alēxāmēnus, *i, m.* a nobleman of the *Ætōli*, sent at the head of a thousand foot, and three hundred chosen horse, on pretence to join Nābis, tyrant of the Lacedæmonians, against the Romans, but, in reality, to put him to death. Nābis fell in the very face of his own life-guards, by a furious charge of Alēxāmēnus and his horsemen. Love of gold prevented any beneficial consequences from the perpetration of this deed; for Alēxāmēnus spent a whole day in searching for the treasures of Nābis, and, during that time, the Lacedæmonians took such measures as accomplished the destruction both of him and his troops, in 194 B. C. (Liv. xxxv. 34—36).

Alēxānder, *dri, m.* the original name of Pāris (*q. v.* (Lucret. i. 475)).—2. A king of Epirus, and brother of Olympeas, the mother of Alexander the Great. Love of conquest induced him to cross into *Italy*, where he defeated the Lūcāni, Brūtii, and Sānnites, taking a number of towns, and sending three hundred hostages of illustrious families to Epirus. Near Pāndōsia, a city overhanging the territories of the Lūcāni and Brūtii, he took post on three hills, and continued raised cut off all communication between the three divisions of his army. The enemy overpowered the two with which he was not present, and concentrated the forces against the other, which he commanded in person. Having, with great bravery, broken through the midst of the enemy, killed with his own hand the general of the Lūcāni, and collected his troops, he came to a river, where the ruins of a bridge, carried away by a flood, pointed out his road. Here, while his troops were crossing, a soldier, worn out with toil, and apprehensive, from the odious name of the stream, said, "Thou art well called Achēros." At this name the king stopped, appearing doubtful if he ought to cross, because he had been cautioned by an oracle to beware of the city Pāndōsia, and the waters of Achērūsia. This response, perhaps, even more than his love of conquest, operated powerfully on his mind, as an inducement to quit Epirus, where there were a river and town of the same name, not supposing that there were any other. Sōtinius *q. v.* advised him not to hesitate, as the Lūcāni were waiting for an opportunity of showing their treachery, on which he plunged into the stream, and was transfixed by an exile of the Lūcāni, in 325 B. C. The enemy mangled his body in a shocking manner, the remains of which were buried at Consentia, *Cosenza*, his bones sent to Mētāpōntum, *Torre di Mare*, and afterwards to Epirus, to his wife Clēōpatra, sister of Alexander the Great (Liv. viii. 3—24).—3. Son of Amyntas I. succeeded his father in the throne of Mācēdōnia, in 479 B. C., reigned with great celebrity during forty-three years, and increased the boundaries of the kingdom (Just. vii. 4).—4. The eldest son of Amyntas II. and Eurydicē, who purchased peace from the Illyrians, by money, and gave his brother Philip, the father of Alexander the Great, as a hostage. From these barbarians Philip could not derive much advantage, but afterwards, residing at Thēbe, in the same character, having acquired that knowledge of war and government which enabled him to conquer the Illy-

greater part of Greece. Alexander fell a victim to the treachery of his own mother Eurydice, in 329 B. C. (Just. vii. 5).—5. A king of Phères, a town of Thessaly, commonly called Alexander Phèreus, to distinguish him from others of this name. From his excessive cruelty, the Thessalians requested the protection of the Thebans, and they sent to their assistance Pelöpidas, who gained important advantages over the tyrant, and forced him to submission. Pelöpidas, without effect, endeavoured to overcome the natural ferocity of his dispositions, and to render him a just and good prince. At a future period, Alexander abused the confidence of Pelöpidas, who had gone to him unattended, by putting him in prison, and adding to that unjust confinement great harshness of treatment. Epäminöndas, some time after, procured the release of Pelöpidas, whom the Thebans again sent to Phère, to protect the oppressed against this monster of cruelty. In their first engagement Pelöpidas fell, and was after Thebæ, wife of Alexander, accomplished his death by the agency of her brothers, one of whom had suffered injury from his unlawful inclinations. His dead body was exposed to all kinds of insult, licked and trampled upon by his own subjects, a punishment somewhat proportioned to the enormity of his crimes (Plut. Pelop.).—4. Son of Philippos, king of Mæcédônia, and Olympias, was born at Pella, in the memorable night that Erosträtus burned the magnificent temple of Diäna, at Ephesus, with no other view than to perpetuate his memory by its destruction, about 356 B. C. Prodiges and omens, as usual, foretold the birth of this great man, and ancient authors have recorded them with the utmost minuteness and solemnity. Fictions, the offspring of ignorance, and unquestionable proofs of a rude or superstitious people, ought to find no place in books written for the instruction of youth. Aristöteles conducted his education during a period of five years, and much of his success in future life must be attributed to the transcendent abilities of that great philosopher. In his early years he discovered his ruling passion, an inordinate ambition, which stimulated to constant and vigorous exertions. He could brook no superior, and he would have preferred death to inferiority. His talents must have been naturally strong, otherwise even the instruction of Aristöteles would not have produced the hero of Mæcëdon. Besides the lessons which he received in his youth, he had almost always the benefit of his advice, for the pupil and preceptor were seldom separated. Thus Alexander acquired an ascendancy over the minds and affections of all around him, by which he carried into effect whatever policy or ambition suggested. At the age of fifteen, he showed his talents for government by suppressing a dangerous insurrection in Mæcëdonia, of which his father had left him governor, on marching at the head of his army beyond his own territories. He afterwards joined his father, whose life he saved in battle; but at a future period he quitted the court in disgust, on the divorce of his mother, and lived with her in retirement. Amongst the first proofs which he gave of his cruelty of disposition, may be mentioned the death of At-

tälus, brother of Cleöpatra the new queen, an act of unprovoked and wanton atrocity. When his father fell by the hands of assassins, he punished the murderers, and this proof of his filial affection merits high commendation. The wisdom of his measures, and conciliatory address soon commanded the affections and esteem of his subjects, by whose bravery he conquered Thräcia and Illyricum. The Greeks appointed him commander-in-chief, and willingly followed him against the Persians, who had made two destructive inroads on their native country. His army consisted of thirty-two thousand foot, and five thousand horse, with which he defeated Därius on the banks of Granicus, the Oostrola, and with the view of fulfilling oracular predictions, advanced to Phrygia, took Górdium, Sarilar, entered the temple of Jüpiter, and attempted to untie the Gordian knot. See Górdium. The art with which it was formed baffled his ingenuity, and, like all who had before made the same experiment, he would have failed, had not his impetuosity of temper overcome all regard for the sanctity of the place, when he daringly drew his sword and cut it asunder, by which the priests declared he had fulfilled the oracle (Just. xi. 7). Advancing eastward, he obtained possession of Týrus, Sor, after a brave and determined resistance for seven months. On the city falling into his hands, he massacred two thousand of the inhabitants, without the least provocation, and this horrid act of barbarity fixes a deep stain on his character. He afterwards overran Ägyptus, Egypt, visited the temple of Jüpiter Ammon, and bribed the priests to declare him son of that god, which they readily did, and ordered his army to pay him divine honours. In a letter to his mother, he assumed this pedigree, for which she rebuked him, as degrading her character, by making her a concubine of Jüpiter (Gel. xiii. 4). He founded Alexandria, at the western extremity of the Nile, a situation chosen with great judgment, for commanding the trade of almost the whole of the then known world. In prosecution of his plan, he next marched into Asia, conquered Media, Syria, Persia, and part of India. On returning to Bäbylon, he died suddenly, according to some by poison, and according to others, by excessive drinking, aged thirty-three years and one month. Justinus maintains that he died a violent death, and at the head of the conspiracy was his favourite Antipäter. Livius says that he reigned thirteen years, a statement probably near the truth.—In reviewing his character, we observe a mixture of tenderness and cruelty, a fondness of admiration and a regard to truth, great generosity and shocking ingratitude, plans devised by uncommon wisdom, and acts of the most thoughtless rashness. To say that he was fortunate, will not account for his continued success during a period of twelve years, and his conquering such an immense tract of country, as perhaps never before acknowledged subjection to any one man. He possessed the qualities which formed a great and enterprising commander, and that fearless contempt of danger and death which distinguishes a brave soldier. His officers frequently entered into conspiracies against him, but he suppressed them with the utmost facility, whenever they were known. Conti-

nued victory rendered him at times haughty and cruel, but reflection, either from natural feeling or sound judgment, seems generally to have given the ascendancy to his better affections. It cannot be denied that, both as a statesman and a warrior, Alexander is one of the most distinguished characters of all antiquity. Justinus draws his character, and contrasts it with that of his father with discrimination and truth (ix. 8). *Pellæus iuvenis*, the Pellean youth, i. e. Alexander (Juv. Sat. x. 168). *Clara urbs Alexandri*, *Alēxandria* (Ov. Trist. i. 2. 79).—7. A son of Alexander the Great, by Clēōphis, an Indian queen, who succeeded his mother in the throne (Just. xii. 7).—8. Son-in-law of Antipater, born in Lyncestis, hence called Lyncesta, who laid snares for Alexander the Great, for which he was thrown into prison and afterwards killed (Just. xi. 2—xii. 14).—9. Son of Cassander and Thēssālōnica, sister of Alexander the Great. According to some, he succeeded his father, but Justinus makes his brother Antipater ascend the throne on the death of Cassander. Dēmētrius cut him off by treachery (xv. 4 seq.).—10. Son of Pýrrhus, king of Epirus, whom his father carried along with him into Italy, says Justinus, for comfort on so distant an expedition. After he was grown up, wishing to revenge the death of his father, he depopulated the Macedonian territories; but his army deserted him. He lost the kingdom of Mācēdōnia, which his son Dēmētrius recovered. He had fled on his defeat to the Acarnānes, with whose assistance, added to the good-will of the Epirōtes, he regained the kingdom. He died the husband of his sister in 234 B. C. (Just. xviii. 1—xxviii. 1).—11. Master of the horse amongst the Epirōtes, whom Philippus, king of Mācēdōnia, sent with Pausānias their prætor to bring about a peace with T. Quinctius Flāminius, the Roman consul, in 200 B. C. (Liv. xxxii. 10).—12. A man of eminence among the Ætōli, who possessed considerable talents as an orator, and made a violent speech against Philippus, king of Mācēdōnia, in the interview with that monarch at Nicæa in 199 B. C. Livius has recorded the sentiments of Alexander, and the impartial reader will readily acknowledge that he is entitled to commendation, both for his boldness of utterance and truth of statement. The same intrepidity and manly avowal of opinion characterized his speech before T. Quinctius Flāminius at a meeting of the deputies from different states of Greece (Liv. xxxii. 33 seq.).—13. A Megalopolitan, who boasted of his being descended from Alēxānder the Great, on which account he called his two sons Philippus and Alexander. In consequence of his vanity, the Ætōli, and Antiochus, king of Sýria, easily persuaded him to join them in 194 B. C., and likewise to prevail on his son-in-law, Amynder, the husband of his daughter, Apamēa, to enter into the confederacy, maintaining that he would thus obtain the crown of Mācēdōnia, because he was of the royal family (Liv. xxxv. 47).—14. The younger son of Alēxānder of Mēgālōpōlis (Liv. xxxv. 47).—15. An Acarnanian, once the friend of Philippus, king of Mācēdōnia, whom he deserted, and joined Antiochus, king of Sýria, received a mortal wound in the battle at Thērmōpylæ, in which Antiochus was de-

feated, sailed to Cenæum, and died there in 193 B. C. (Liv. xxxvi. 20).—16. A native of Bēroa who, with the assistance of Thýrsis, suffocated Dēmētrius, the youngest son of Philippus, king of Mācēdōnia, after Didas had given him poison, in 183 B. C. In this murderous transaction, these miscreants acted by order of Philippus himself (Liv. xl. 24).—17. The son of Pērsēus, king of Mācēdōnia, who, with his father, adorned the triumph of L. Æmilius Paullus, and after that ignominy was sent into custody at Alba in 169 B. C. (Liv. xlii. 52 seq.).—18. A man unknown, and of unknown descent, who killed Dēmētrius, king of Sýria, and usurped the crown in 150 B. C. Dēmētrius, son of the deceased, put Alēxānder to death (Liv. Ep. 50—53). He has sometimes the surname of Balas. Justinus makes his original name Bala, and adds, that he was said to be a son of Antiochus (xxxv. 1). See *Dēmētrius*.—19. An Egyptian, who took the name of Alexander, pretending to be the son of the former; but whose real name was Zebenna q. v. (Just. xxxix. 1 seq.).—20. The younger son of Ptolēmæus Phýscon, by his niece Clēōpātra, whom his mother wished to make king, to the prejudice of his elder brother. Terrified by her cruelty, he left her, preferring a secure life to a dangerous throne. Afterwards she prevailed on him to return, intending to accomplish his destruction, which he no sooner discovered than he put her to death. See *Clēōpātra*. This destruction of his mother, rendered him odious to his subjects, who forced him into banishment, and recalled his elder brother, Ptolēmæus Lathūrus to the throne in 108 B. C. (Just. xxxix. 4, 5).—21. The younger son of M. Antōnius by Clēōpātra, queen of Egypt (Liv. Ep. 132).

Alēxānder Sēvērus, Alēxandri Sēvēri, m. afterwards M. Aurēlius Alēxānder (Aurēlius Alēxānder, Eutrop.), son of Gensius Marcianus and Mamaea, was born about the year 208 or 209. His parents were natives of Sýria. Of his father's history we know little, except that he attained the consulship. Eusēbius commends Mamaea for her great piety, and, on account of his being a Christian bishop, some infer that she had embraced the Christian religion. The uncommon strictness with which she educated her son, added to her favour for the Christians, and her inspiring him with the same sentiments, appears to justify that opinion. His grandmother prevailed upon Hēliōgābālus, who was his cousin, to adopt him for his son, although but four years younger than himself, the Emperor being seventeen and Sēvērus thirteen years of age. Immediately after the adoption, Hēliōgābālus honoured him with the title of Cæsar, and changed his name from Alēxiānus to Alēxānder, prefixing M. Aurēlius. The virtues of Sēvērus offended the vicious mind of the emperor, who, having, without success, attempted to vitiate the young prince, at first secretly, and afterwards openly, concerted plans to put him to death. Mamaea cooked all the victuals of her son, which prevented the use of poison, and the prætorian guards, strongly attached to Sēvērus, proved a security against public violence. Hēliōgābālus presented him to the troops in a splendid car, and enraged at the coolness of his own reception, and the demonstrations of

joy at the sight of Séverus, ordered the most forward in expressing their gladness to be arrested. This rash act occasioned a fray, in which Heliogabalus lost his life at the age of eighteen.

Séverus under fourteen years of age succeeded to the empire, and governed with mildness and resolution, checking vice and encouraging virtue. He married first a lady of illustrious birth, whom he repudiated on her father being put to death for aspiring at the crown, afterwards contracted another marriage, and some say a third. He never had any child. His reign discovered a strong mind, good principles, and ardent zeal for the public welfare. He reformed the abuses introduced by his predecessor, conquered Artaxerxes, king of the Persians, and returned to Rome in triumph. Here he did not continue long, but marched against the Germans, and was killed near Mentz by Maximinus, whom, from being originally a shepherd, he at last raised to the rank of a general officer. Herodianus describes him as effeminate, luxurious and cowardly; but Lampridius extols him for almost every virtue, and the events of his reign and collateral testimony support his opinion that he was one of the best of the Roman Emperors. To him and L. Septimius Séverus, Claudius alludes (xxviii. 421).

Alexandra, *æ, f.* one of the nurses, or attendants of the Emperor Néro. Eclogé, Acté and she committed to the tomb the remains of that monster (Suet. Ner. 1).

Alēxāndria, *æ, f.* Alexandria, a city of Lower Egypt, which had the Mediterranean on the N. E. and the Lake about twelve miles west of the branch of the Nile, called Qattara Cānōpleam, now dry, on the S. E. founded 331 B. C. by Alexander the Great, from whom it had its name. The breadth of the city did not exceed one-third of a league, but its length extended to one and a half. The principal street, 2000 feet broad, and adorned with some of the most costly edifices and structures of marble which perhaps the world ever saw, was crossed in the middle of the city by another of the same breadth. Many of these ornaments afterwards beautified Rome and Constantinople. Alexander's object in building this city, was to reap the profit of the whole trade between Asia and Europe, which, from its situation, after the ruin of Tyre, he sagaciously foresaw it could not fail to engross. In consequence of a communication with the Nile by a canal, and a junction of that river with the Red Sea by another, it soon became the centre of commerce. Nor was it less celebrated as a seat of learning, and for its extensive Library, which, at one period, consisted of 700,000 volumes, which were burnt by accident in the Alexandrian war about 47 B. C. (Gel. vi. 17). It was long the capital of Egypt. Tibérius expressly prohibited senators or knights from entering Alexandria, without his permission, rightly judging, that whoever obtained possession of it, the key of the province of Egypt, both by sea and by land, might with a small force, make head against great armies, and distress Italy by famine (Tac. Ann. ii. 59). Though repeatedly destroyed, it was again rebuilt, until its resources were cut off by the Portuguese discovering, in 1499, a passage to the East Indies by the Cape of Good

Hope. About this time, it fell under the dominion of the Turks, who destroyed the city, and used the Library for fuel to the baths, which, though 4000 in number, it is said to have supplied for six months. Pompey's pillar is now the only very remarkable relic of antiquity at Alexandria. According to the measurement of the French engineers, its height, including pedestal, shaft and capital, is 80 feet and 6 inches. It is not marble but granite. The distance between the centre of the old and modern town is 2 fathoms. The latter stands on the alluvions which join the island Pharos to the continent. The walls of the modern town are in some places 40 feet high, are flanked by 100 towers and inclose a circuit of nearly 5 miles, now for the most part a desert space covered with heaps of rubbish and fragments of ancient buildings. Scorpions and other vermin of the most loathsome kind abound in all the sandy deserts in the neighbourhood of Alexandria. Here, as in other parts of Egypt, the air is very bad, and the inhabitants not distinguished for cleanliness. This town is supplied with fresh water from the Nile by means of a canal not navigable, which is in length 14 leagues. From the country around being desert and producing nothing, the inhabitants obtain their provisions from the Delta, the coast of Syria, and the islands in the Archipelago. In 296, the Emperor Diocletianus, after a siege of eight months, took this town, slaughtered many thousands of the citizens, and on every suspected or guilty person pronounced sentence either of death or exile. *Inh.* Alēxāndrīni, *orum* (Sing. Alēxāndrīnus, *i*); *m.* (Tac. Ann. xiv. 60). *Adj.* Alēxāndrīnus, *a, um.* Alēxāndrina *plebs* (Tac. Hist. iv. 81).—2. Scanderoon, a town on Issicus Sinus, the Bay of Scanderoon.—3. A town built by Alexander the Great on Tanais *v. Iartes*, the walls of which extended to sixty stadia (six thousand paces, Just.) (Curt. vii. 6). According to Justinus, he completed the walls within seventeen days (xii. 5).—4. Eski Stamboul, a city of the Troad, which appears to have been a place of considerable strength from Antiöchus being unable to take it by assault, and spending a considerable time before he completed its reduction (Liv. xxxv. 42). From its situation, and to distinguish it from other cities of this name, Lāvius writes Alexandria Troas.—5. A town of Carmania (Ann. Mar. xxiii. 6).—6. Another in Asia (ib.).—7. Another in Bactriana (ib.).—8. Another in Sogdiana, to which the adjective *ultima* is generally added.

Alēxibīus, *i, m.* the father of Cārōtus. Alēxibīades, *m, m.* Cārōtus (Pin. Pyth. v. 59).

Alēxīdāmus, *i, m.* a man mentioned by Pindārus (Pyth. ix. 214).

Alexīrhōē, *es, f.* mother of Esācus, by Priāmus king of Troy (Ov. Met. xi. 768).

Alēxis, *is, v. Idis* (Gel. ii. 23), *m.* a handsome boy given by Macēnas, or Pollis, to Virgilius, whom the latter celebrates in Buc. 2 (Mart. v. 16).—2. A Greek comic poet, paternal uncle to Mēnāder (Gel. ii. 23).

P. Alfēnus Vārus, P. Alfēnī Vārī, *m.* a native of Crēmōna; who, according to Hōrātius, in early life maintained himself by exercising the trade of a shoemaker, or, according to others, of a barber, inheriting

from nature considerable genius, he quitted that mean employment, became the disciple of Sērvius Sūlpicius, and obtained great knowledge of the Civil law. It has been stated, that he held the office of consul, but it must be allowed there is some degree of uncertainty respecting him. Hōrātius has *Vafer Alfēnus*, probably from his excelling in the quirks of law (Sat. i. 3. 130).

Algāsus, i, m. commanded two hundred horse of the Parthini, which joined the Roman pretor L. Anicius Gāllus when he marched against Gēntius king of the Illýrī, in 170 B. C. (Liv. xlv. 30).

Algīdum, i, n. *Aglio*, a town situated on Algīdus, a mountain of Lātium (Strab. 338. Liv. iii. 2). *Adj.* Algīdus, a, um, et, Algīdēnsis, is, e. *Algīda terra* (Ov. Fast. vi. 722). *Algīdi sēcēssus* (Mart. x. 30).

Algīdus, i, m. *Selva d' Algieri*, a mountain of Lātium, which must be of considerable height, since Hōrātius calls it cold (*gēlidus*, Od. i. 21. 6), from which circumstance (*algēdo*) some have derived its name. There was a valley between it and Mons Albānus (Strab. 342).

Alīgmon, ōnis, m. a native of Lerna, whose appearance Apollo assumed in the Theban war, when he took the reins and drove the chariot of Amphīlārēus in place of his charioteer, Hērēs, who had fallen (Stat. Th. vii. 739).

Alīātēs, i, m. (*Alyattes*, Herod.) a king of Lydia, was the successor of Sadýātes, and father of Crēsus. He fought with Cyaxāres, grandson of Delōces, forced the Cimmeri from Asia, took Smýrna and carried on war for many years against the Milēsii, and died after a reign of fifty-seven years. His subjects erected a large tomb to his memory, to which the Lydian young women contributed greatly, but in a manner which it is better to pass over than to describe (Herod. i. 16—93). *Regnum Alīātēi*, the kingdom of Lydia (Hor. Od. iii. 16. 41).

Alībida, a, m. supposed by some to be a name of Silēnus, but the reading is doubtful (Virg. Cop. 25).

Alīcodra, a, f. a town of Bactria (Amm. Mar. xxiii. 6).

Alīēnus Cēcīna, Alīēni Cēcīne, m. a native of Vicētia, *Vicenza*, a town in the territory of *Venice*, the commander of a legion in Germany in the year 69. Fābius Vālen and he, both men of daring resolution and excessive avarice, placed themselves at the head of the turbulent. The elegance of his form, dignity of manner, and a flow of eloquence, had attached the army to Alīēnus, and Gālba, whose interest he embraced among the first, had rewarded his good offices with this commission. The Emperor ordered a strict enquiry into his conduct, in consequence of its being reported that he had embezzled the public money. Rather than submit to such an investigation, Alīēnus preferred embroiling the state, and supported by others he induced Vitēllius to become a candidate for the empire, and received from him the command of an army, with orders to march over Alpes Pēnīne and enter Italy. Alīēnus marked his track with rapine and cruelty, plundered the territory of the Helvetians, and afterwards crossed Alpes Pēnīne in the midst of winter. Here his troops observed the strictest military discipline, and

having fruitlessly attempted to act insidiously by the commanders on the part of Otho, who had the same designs against him; he resolved to besiege Plācēntia, *Placenza*. Failing in this enterprize, he marched back to Crēmōna, having been joined by Turullius Cērēālis and Jūlius Brigānticus. The disgrace of this failure had the effect of diminishing his army, on which account he resolved to make a desperate attempt in order to redeem his glory, but no better success attended it, and a tumult broke out in his camp. His general conduct secured the affection of the soldiers and enabled him in a short time to restore subordination. He afterwards marched against Vēspāsīanus, and instead of employing his best efforts for Vitēllius he betrayed his interest and joined his rival. Tacitus refers this conduct to his natural inconstancy, his habit of treachery, his disappointed ambition in being surpassed by Vālen in the esteem of Vitēllius, and therefore he preferred the ruin of the Emperor to that mortification. The senate, on the motion of L. Vitēllius, the Emperor's brother, pronounced judgment against him (Tac. Hist. i. 52—iv. 31).

L. Alīēnus, L. Alīēni, m. an edile of the people who joined C. Claudius Cicerō a tribune of the people in bringing to trial the consuls T. Rōmilius and C. Vētūrius q. z., in 454 B. C. (Liv. iii. 31).

Alīmēnus, r. Iālmēnus, i, m. a son of Mars, one of the Argonauts, and among the number of the suitors of Hēlēna (Apol. i. 9 seq.).—2. A native of Orchōmēnos, *Scepi*, who commanded his townsmen in the Theban war, and fell by the hand of Agylēus (Stat. Th. x. 299). Alīmēnides, u, m. a son of Alīmēnus, who with Acron closed the gate of Thēbæ, *Theba*, at which the Spartans had entered during the war (Stat. Th. x. 504).

Alīmē, es, f. a town of Phrygia, or Pamphylia, under the government of Moagētes (Liv. xxxviii. 14).

Alīna, et, Alīnda, a, f. plur. Alīnda, orūm, a. a town of Cāria. *Ins.* Halýdiēnses, ium, m. (Plin. i. 599), which ought unquestionably to be written Alīndēnses. *Adj.* Alīndēnsis, r. Alīndēnsis, is, e. Lūcērius writes Alīdēnsis, probably for the sake of the verse (iv. 1123). The common copies read here *Mēlītēnsia*.

Alīphēra, a, f. a town of Archādia, built by Alīphērus, a son of Lycōn, near the river Alphēus (Paus. viii. 26). Philippos, king of Mācēdōnia, restored it to the Mēgālōpōlite, who proved that it stood on their territory (Liv. xxviii. 8).

Aliso, ōnis, f. *Else*, a fort near the *Rhine* (Tac. Ann. ii. 7). Ptōlēmaeus mentions a town of Germany called Aliso, and a river of Gāllica Bēlgica had the name of Aliso, now the *Lise*.

Alitrophāgi, orūm, m. a people in the territory of the Sēres (Amm. Mar. xxiii. 6).

Allādes, is, m. the eleventh king of Alba, son of Agrippa, and father of Avēntinus (Dion. Hal.).

Allectus, i, m. a companion of Cārausius, who attempted to raise a war in Britain, and who formed successful measures of defence against all the force sent against him. With the view of securing the succession to himself, Allectus killed his friend, and retained possession of the island for three years, when

Asclēpiodōtus overpowered him, and restored Britain to the government of the Romans (Eutrop. ix. 22).

T. Allēdiū Sēvēri, **T. Allēdi Sēvēri**, *m.* a Roman knight, who approved of a law declaring marriage between uncles and nieces lawful. A wish to obtain the favour of Agrippina might induce him to recommend this statute, on purpose to justify her marriage with the Emperor, Claudius, who was her uncle (Tac. Ann. xii. 7).

Allia, *n. f.* the *Rio di misso* (Clav.), *Torrente de Catino*, or, according to Capmartinus *S. Giovanni della Torre*, a river which falls into Tiber, the *Tevere*, below *Castel Giubileo*. It has its rise in the mountains of the *Crematini*, whence it runs in a very deep channel to its junction with the *Tevere*. Here, at the eleventh stone from *Rome*, the Roman army was completely defeated by the Gauls under Brēnus in 389 B. C. The greatest part of those who survived fled to *Vul*, and those who went to *Rome* continued their flight into the citadel without even shutting the gates of the city. In consequence of this defeat, *Allia* seldom occurs but some word is added which has a reference to it. *Et damnata diu Rōmānis Allia fastis* (Lac. Phar. vii. 409). *Adj.* *Alliēnsis*, *is, e.* *Alliēnsis dies*, *i. e.* *dies infestus*, because on it the *Fabii* were slain at *Crēmēra*, and afterwards, on the same day, the fifteenth of the kalends of *Sexilis*, *i. e.* eighteenth of August, the fatal battle at *Allia* was fought, the consequence of which was the destruction of the city (Tac. Hist. ii. 91). *Alliēnsis pugna* (Cic. Att. ix. 5).

Alliāria, *n. f.* the wife of *Tib. Sēmprōnius Gracchus*, the supposed writer of the letter which *Jūlia* sent to her father, the Emperor *Augustus*, in which she inveighed with severity against *Tiberius*. When the latter came to the throne he sent soldiers to kill *Sēmprōnius*, who had for fourteen years been in banishment in *Cērcina*, *Kerkeni*. He only asked a few minutes to write his last letter to *Alliāria*, and, having finished it, offered his neck to his murderers, who severed his head from his body (Tac. Ann. i. 53).

Alliēni forum, *Ferrara*, a town of the *Lingōnes* on the southern bank of *Pādus*, the *Po* (Tac. Hist. iii. 6).

Allife, *arum, f.* *Alife*, a town of *Samnium*, taken by the Roman consul in 325 B. C. It is frequently mentioned by *Livius* in consequence of the battles fought there between the Romans and *Samnites* (viii. 25 seq.). *Isa.* *Allifani*, *orum* (Sing. *Allifanus*, *i.*), *m.* who were also called *Allifates* (Plin. i. 328). *Adj.* *Allifanus*, *a, um.* *Allifanus ager*, the territory of the *Allifani* (Liv. xxii. 13), which produced good wine, hence *Allifanus Iacō David inamatus ager* (Sil. Ital. xii. 526). *Allifana* (*vāsa c.* *pōtula*), large earthen jars or bottles, so called from the town at which they were made. Wine was taken from the cask into them, from which it was poured into the cup (*sciāthus*) out of which it was drunk (Hor. Sat. ii. 8. 39).

Allius, *i. m.* a native of *Argyripa*, killed by *Mago* and *Māharbal* in *Hannibal's* first engagement with the Romans in *Italy* (Sil. Ital. iv. 554).

Allōbrōges, *um, acc. us* (sing. *Allōbrox*, *is, acc. a, c. em*), *m.* the *Allobrogians*, a people of *Gallia*, *Fraser*, whose country lay be-

tween *Isāra*, the *Lere*, and *Rhōdānus*, the *Rhone*. They bravely, and for a long time, resisted the power of the Roman legions, but were at last defeated by *Pōmptinus*. *Cicero* extols them for their fidelity to his countrymen, of which they gave a remarkable proof in the conspiracy of *Cātilina*. *Livius* says they were inferior to none of the Gauls in power and reputation (xxi. 31). *Hōrātius* censures them for their love of novelty, which seems characteristic of the inhabitants of that country, both in ancient and modern times. The chief town of the *Allōbrōges* was *Viēna*, *Vienne*, on the left bank of the *Rhone*, 13 miles below *Lugdūnum*, *Lyons*. *Ager Allōbrōgum*, the territory of the *Allōbrōges* (Plin. iii. 462). *Dixit Cicerōnem Allōbrōga*, called *Cicero* an *Allobrogian*, *i. e.* blamed him for writing bad Latin like an *Allobrogian* (Juv. Sat. vii. 214). *Adj.* *Allōbrōgius*, *a, um.*

Allūcius, *i. m.* a Celtiberian prince, whose betrothed wife, of remarkable beauty, was brought to *P. Cōrnēlius Scipio*, as a prisoner by the soldiers at the taking of *Cārthāgo Nōva*, in 212 B. C. On being informed of her situation, *Scipio* sent for her parents and betrothed husband, and on the latter arriving he addressed him in a speech distinguished for justness of thought, purity of ideas, and delicacy of feeling, and then delivered to him his bride in safety. The parents requested him to accept a great weight of gold which they had brought to purchase her liberty as a present, since he had not received it as a ransom. They pressed this with such earnestness that he allowed it to be laid at his feet, on which, addressing himself to *Allūcius*, said, "Besides the dowry which you are to receive from your father-in-law, accept this as a marriage-present from me," and ordered him to take it away and keep it for himself. Transported with the generous conduct of *Scipio*, *Allūcius* returned in a few days with fourteen hundred chosen horsemen, levied from among his dependants (Liv. xxvi. 50).

Alma, *n. f.* a mountain near *Sirmius*, which the Emperor *Prōbus* planted with vines (Eutrop. ix. 17).

Almāna, *n. f.* a city of *Mācedōnia*, near the river *Axius*, the *Vardari* (Liv. xlv. 26).

Almēnus, *i. m.* one of the *Argonauts*, according to *Apollōdōrus*, but the reading is much doubted.

Almo, *ōnis, m.* the eldest of the sons of *Týrrhēus*, who was killed by an arrow which stuck in his throat (Virg. Ēn. vii. 532).

Almo, *ōnis, m.* the *Aquatuccio*, or *Aquia Santa*, a muddy rivulet, of a very short course, rising in the spring *Egēria q. v.* and falling into *Tiber*, the *Tevere*, a little below *Rome* (Ov. Met. xiv. 329). The image of *Cybēlē* was washed every year in this stream, to which *Vālerius Flāccus* alludes (viii. 239), and *Ovidius* (Fast. iv. 337—340). *Prelatōque locus Phrīgios Almōne lēones* (Claud. xv. 119). *Tēpidus Alma* (Sil. Ital. viii. 363).

Alcēus, *ēos, m.* a giant, son of *Titan* and *Tērra*, married to *Iphimēdia*, who bore the giants *Otus* and *Ephialtes* to *Neptūnus*. To effect this intercourse the god had changed himself into the river *Enipēus* (Ov. Met. vi. 116). *Alōidē, arum, m.* *Otus* and *Ephialtes*, from their mother's husband. They were twins, hence *Alōida gēmini* (Virg. Ēn. vi. 582).

Alöpä, es, f. a town of Lœris (Liv. xlii. 56); of Phthiotis (Hom. Il. ii. 682).

Alopeconnesus, i, f. *Alciaheui*, a town in Thracian Chersonesus, *Gallipoli*, taken by Philippus, king of Macedonia, in 202 B. C. (Liv. xxxi. 16).

Alor, ōris, m. (Ap. Bel. Man. 334), corrupted for Cælor q. v.

Alŏrcus, i, m. a Spaniard in the army of Hannibal, with whom he was in habits of friendship, sent by that general to the Sāgūntini, to persuade them to accept of the terms which Hannibal had offered. On hearing his speech the principal Sāgūntini first threw all their gold and silver, and then precipitated themselves, into a fire, suddenly kindled in the market place for that purpose, in 220 B. C. (Liv. xxi. 12, 13).

Alpēni, orum, f. a village at Thērmōpŷlæ, *Therma* (Herod. vii. 176).

Alpes, ium (sing. Alpes, is, acc. Alpem, v. Alpen), f. a vast chain of mountains, the highest, not only in Eurōpa, *Europe*, but in the world, the altitude of which has not yet been ascertained by correct measurement, lie in the form of a crescent, and separate Itālia, *Italy*, from Gērmānia, *Germany*, Hēlvētia, *Switzerland*, and Gāllia, *France*. From Strābo, Festus, and others, the name appears to have been originally Album, v. Albion, and may be referred to these mountains being perpetually covered with snow (Strāb. 283). They extend from Sinus Flanaticus, the *Gulf of Carnaro*, near the top of Māre Hādrīaticum, v. Adriaticum, quod et Sūpērum, the *Gulf of Venice*, and the sources of Cōlāpis, the *Kulpe*, to vāda Sābātia, *Savona*, on Sinus Ligusticus, the *Gulf of Genoa*; a distance, according to Livy, of only 250 miles. But Pliny says, measuring along their base on the Italian side, from Vārus, the *Var*, to Arsia, the *Arsa*, which separated Istria from Liburnia, the length is 745,000 paces, about 700 miles. This certainly exceeds the truth. Following their circular direction, the range of the *Alps* may be considered as extending to nearly 600 miles. They have been distinguished in ancient as well as in modern times by different names, of which, beginning at the western extremity, the principal were: Alpes Māritimæ, *Mount Viso*, evidently derived from bordering on the *Mediterranean Sea*; Alpes Cōttiæ, v. Cōttiānæ, *Mount Genevre*, from being the dominion of Cōtys, v. Cōtius, whom Augustus admitted into his alliance, and whose territories he enlarged; Alpes Graiæ, *Mount Cenis*, and *Little St. Bernard*, from Hercules being generally believed to have passed this way from Hispania, *Spain*, into Itālia, *Italy*; Alpes Pœninae (this is the original and proper name and spelling; not *Pennina*, a corruption of a later period), *Great St. Bernard*, from the general belief both of the natives of the place and Italians, that Hannibal's route was across this height; Alpes Rhætiae, *Tyrol*, from the Rhæti, who inhabited them, extended from Hēlvētia, *Switzerland*, eastward to Tridēntum, *Trent*, consequently they often included the greater part of the range denominated Alpes Tridēntini, from Tridēntum, *Trent*, a considerable town on Athēsis, the *Adige*, which gives name to a bishoprick in *Tyrol*; Alpes Nōricæ, from Nōricum, part of *Austria*; Alpes Cārnicae, *Carniola*, from

their inhabitants the Cārni; Alpes Jūliae, either from Jūllum, v. Jūllum Cārnileum, *Zuglio*, a town in that chain of mountains, which received its name from Jūlius Cæsar, who conquered Pānnōnia, or from Jūlius Cæsar's passing this track on his march to Pānnōnia; Alpes Pānnōnicæ, from being situated in Pānnōnia, now part of *Austria*, *Hungary*, &c. Other parts of the *Alps* occur in ancient history, under names derived from their possessors, or from the countries of which they formed a part; as, Alpes Cēntrōnicæ, from the Cēntrōnes, a nation who lived on the west side of Alpes Graiæ, and whose capital Fōrum Claudii Cēntrōnum, *Centron*, was at the foot of that range; Alpes Dālmāticae, from their belonging to Dālmātia, now part of *Hungary*, and of *Turkey in Europe*. In the enumeration of these divisions of the *Alps*, their boundaries have not been mentioned, from the difficulty or impossibility of tracing them with geographical precision. The modern names do by no means correspond to the ancient, and are inserted with the view of forming some sort of connexion in the mind of the young scholar, between the appellations of former and present times.

Augustus first subjected the wild and barbarous inhabitants of the whole region of the *Alps* to the government of *Rome*. From this degradation he exempted Cottius, with whom he formed an alliance; but Nero annexed the territories of that prince to the Roman empire.

The prodigious height and ruggedness of the *Alps* have not rendered them every where impassable. They have been crossed in different places. 1. Alpes Māritimæ. 2. Alpes Graiæ. 3. Alpes Cōttiæ, v. Cōttiānæ. 4. Alpes Pœninae. 5. Alpes Rhætiae. 6. Alpes Tridēntinæ. 7. Alpes Cārnicae. 8. Alpes Jūliae. Besides the communications which have been opened over these parts of the *Alps*, and some of these are crossed by more than one road, there are others which do not merit description, from being seldom frequented. Even of the passes above enumerated, some are very difficult and dangerous, of course not often resorted to.

The route of Hannibal over the *Alps* has been subject of dispute, both in ancient and modern times. It may be inferred from Livy, for he does not declare which, in his opinion, was really the track, that he thought Hannibal crossed Mount *Genevre*, and Strābo maintains that idea. Some think he passed over Mount *Viso*, others over Mount *Cenis*, others suppose him to have gone by *Little St. Bernard*, and not a few have attempted to prove that his way was over *Great St. Bernard*. Livy, by his description, satisfactorily establishes the different inroads of the Gauls into *Italy* to have been by this last mentioned pass. Appian informs us, that Pompey, marching into *Spain* against Sērtōrius, traced back the steps of the Carthaginian general, and expressly mentions that he went about the springs of Rhōdānus, the *Rhone*, and of Pādus, the *Po*. Now of necessity he must have gone over *Great St. Bernard*. By it too Cæsar must have travelled when he went from Occlum, *Exiles*, by the nearest way over the *Alps* into Gāllia, *France*, against the Helvetians. There is little doubt that this was the pass which he wished to be opened, when he sent Sērvius

Galba against the Nantuates, Veragri, and Seduni; because it was the road frequented by the merchants, of course the common road, and because the mountaineers imposed heavy taxes on them. The ancient name amounts almost to a proof of this being the road passed by Hannibal. The derivation of Pennine from Penni, is stated by Pliny and Marcellinus, and what is still of greater importance, by Livy, who labours to prove that *Great St. Bernard* was not in the route of that noble Carthaginian. It is, however, but just to add, that strong arguments have been advanced in support of his marching by other passes, particularly by that of *Little St. Bernard*, which was the opinion of the celebrated antiquarian, General Melvill. Let the advanced scholar, after consulting Livy, Strabo, Polybius, Marcellinus, Appian, and other authors who have treated of this subject, judge for himself. *Sarva Alpes*, rugged *Alps* (Juv. Sat. x. 166). *Natura opposuit Alpen vicinque* (Hannibali) (Juv. Sat. x. 152). *Adj.* Alpina, a, um, of the *Alps*, *et.* Alpina, a, um, living on the *Alps*. *Alpinae gentes*, the Alpine nations, who were, says Livius, without doubt of Tuscan origin (v. 33).

Alphēnor, ōris, *m.* one of the sons of Niōbē, killed by Apollo (Ov. Met. vi. 248).

Alphēnus Vārus, Alphēni Vāri, *m.* a praefect of the camp, a man of considerable ingenuity, who, by a stratagem, contributed to quell an insurrection of the soldiers under Valens. He joined Vitellius, commanded a body of Batavians, but did not display that steady propriety of conduct which marks an eminent soldier. After Vitellius had surrendered himself, and been killed, Alphēnus Vārus, although guilty of cowardly behaviour, and branded by infamy, was permitted to live (Tac. Hist. ii. 29. iv. 11).

Alphēsilbēa, æ, *f.* daughter of Bias and Pēro (Theoc. Id. iii. 45).—2. Daughter of Phēgeus, and wife of Alcmaeon, whom her father had purified from the murder of his mother. See *Alcmaeon*. Prōpērtius (i. 15. 15) states, that she put her brothers to death for the murder of her husband, whereas Apollodōrus only says that she disapproved of the murder. Pausanias relates that Alcmaeon fell by the hands of Tēmēnos and Axion. Ovidius writes, that her father killed her husband (Met. ix. 412).

Alphēsilbēus, i, *m.* a shepherd (Virg. B. v. 73).

Alphēos, et, us, i, *m.* the *Roufia* (so called below its junction with Lādon, above that place it is called the *River of Karitena*), a river of Elis, in Pelōpōnnēsus, the *Morea*, which, running westward, falls into the Ionian Sea. It was first called Nuktimos, which was changed to that of Stymphelos, when the son of Mars and Dormothēa was drowned in it, and, for a similar reason, it also assumed that of Alphēus. It rises in Parthēnion, *Barbenia*, in Arcādia (at Phylacē, Leake), runs to *Saranta Potamoi*, and soon after it leaves that place, sinks in the ground. It appears again in the plain of Tēgēs, and, after having sunk in a chasm, rises anew at *Franko-Brusi*, after which it again disappears, and becomes visible for the last time, at *Kephulo-Brusi*, in the plain of Mēgālōpōlis. Its water is muddy, the channel broad and winding. It is about the

breadth and colour of Tiber, the *Tevere*, at *Rome*. The god of this river, conceiving a violent passion for Arēthūsa, pursued her until she was changed into a fountain of the same name, in Ortygia, a small island on the eastern coast of *Sicily*, on which one of the parts, or divisions, of Syracuse stood. It was the opinion of the ancients, that this river passed under the sea from Pelōpōnnēsus, the *Morea*, without mingling its waters with the ocean, arose again in Ortygia, and joined the fountains of Arēthūsa. Sēneca mentions, as a fact, that what was thrown into the river from the entrails of beasts, during the games at Olympia, polluted that fountain (N. Q. iii. 26). Alphēlas, ādis, *f.* the fountain Arēthūsa, or the river Alphēus, to which Cēres was indebted for information respecting her daughter (Ov. Met. v. 487). *Adj.* Alphēus, a, um. *Alphēus Pisa*, *Pisa*, a town of *Tuscany* (Claud. xv. 483). *Suus Alphēus* (Sil. Ital. xiv. 54).

Alphēus, i, *m.* a name assumed by Athēnagōrus before his marriage, according to Mārtialis (ix. 97).

Alphius, i, *m.* a usurer, into whose mouth Hōrātius puts the second Epode, with the exception of the last four lines. For beautiful imagery, and accurate description, this ode is not inferior to the finest pieces of lyric composition from the pen of Hōrātius. It is probable that Alphius is a fictitious character, invented by the poet to illustrate the powerful influence of avarice, and that, for the sake of gain, the miser sacrifices every convenience and comfort, however just an opinion he may form of their excellence and attraction.

Alpinus, i, *m.* a wretched poet, who wrote a tragedy on the death of Memnon, in a style so inflated, bombast, and extravagant, that Hōrātius says he murdered him. He attempted a heroic poem on the German wars, in which he described the *Rhine* in such very turgid and confused verses, that the same poet states he polluted the sources of that river (Sat. i. 10. 36). Some have supposed that Fōrtius *q. v.* is here designated Alpinus, from his contemptible description of the *Alps*, and this conjecture receives some support from Sat. ii. 5. 41.

Alpinus Mōntānus, Alpini Mōntāni, *m.* a Treviran, a partisan of Vitellius, who commanded a cohort in the year 69. From Tacitus we learn that Alpinus Mōntānus held the rank of senator among his countrymen (Hist. iii. 35. v. 19).

D. Alpinus Mōntānus, D. Alpini Mōntāni, *m.* brother of Alpinus Mōntānus *q. v.* called, by Flōrus, Alpinus (Tac. Hist. v. 19).

Alpis, is, *m.* a southern branch of the *Danube* (Herod. iv. 49).

Alstūm, i, *n.* perhaps *Palo*, a town of Etruria, *Tuscany*, on the sea coast (Plin. i. 320. Sil. Ital. viii. 475). *Inh.* Alstēnses, ium, *m.* *Adj.* Alstēnsis, is, *e.* *Alstēnsē* (prædium) (Cic. Fam. ix. 6).

Alsus, i, *m.* one of the Rūtūli, who was killed by Pōdālīrius (Virg. Æn. xii. 304).

Altes, æ, *m.* king of the Lélēges, and father of Lāōthōē (Hom. Il. xxi. 85. xxii. 51).

Althēa, æ, *f.* daughter of Thēstius and Eurythēmis, who was married to Cēneus, king of Cāllydon, by whom she became

the mother of Mēlēāger *q. v.* On the birth of that son, the Parcae informed Althaea that he would live till the piece of wood, then burning on the fire, was consumed, on which account she preserved the faggot with the utmost care. When Mēlēāger killed two of her brothers, she, in revenge, threw the wood into the fire, and Mēlēāger expired on its being reduced to ashes, on which Althaea, from grief at occasioning her son's death, laid violent hands on herself (*Ov. Met. viii. 446 seq.*).

Altinum, *i. n.* Altino, a town of Italy, in what Plinius calls the tenth district, near the shore of the Gulf of Venice, on the river Silis, the *Sile*, to the north of Venice (*Eutrop. viii. 10*). *Inh.* Altinātes, *ium, m.* *Adj.* Altinas, *as, as; ātis.* *Altinātes oves* (*Column. vii. 2*).—2. Tolna, a town of Pannonia, near the Danube.

Altis, *is, m.* a temple of Jūpter Olūpius (*Pin. Ol. x. 55*).

Alus, *i. e. g.* a city of Phthiōtis, built by Athamas (*Hom. Il. ii. 682*).

Alŷatti, *orum, m.* a town of Galatia (*Liv. xxxviii. 18*). Stēphānus writes Alŷatta and makes it a city of Bithynia, and the inhabitants Alŷattēni, *orum*.

Alŷbas, *antis, f.* a city of Itālia, afterwards called Mētāpōntum, which Ulysses pretended to his father was the place of his residence (*Hom. Od. xxiv. 303*).

Alŷbē, *es, f.* the chief city of the Hālizōnes (*Hom. Il. ii. 857*).

Alŷmon, *ōnis, Ov. Ep. Her. xix. 133.* The readings exceedingly various, and the meaning doubtful.

Alxion, *ōnis, m.* the father of Cēnōmāus, in the opinion of Pausānias, who is generally considered a son of Mars, which that historian reckons fabulous (*v. 1*).

Amādas, *ae, m.* a general of Alexander the Great, whom he dismissed on account of his long services, in 326 B. C. (*Just. xii. 12*).

Amādōceus, *i. m.* a commander of the Thracians, whom Philippos, king of Mācedōnia, made prisoner in 186 B. C. It is probable that Amādōceus is one of the people called Amādōci, from Amādōca, *orum, n.* or Amādōci montes, mountains in European Sarmatia (*Liv. xxxix. 35*).

Amāsia Sēntia, Amāsia Sēntiā, *f.* a Roman woman, who pleaded, and gained, her own cause, before the praetor. From the strength of her mind, she was called Andrōgynē. Vālerius Māximus mentions other women who had distinguished themselves by judicial pleading (*viii. 3*).

Amālthēa, *ae, f.* called also Dēmōphīlē, or Herōphīlē, one of the ten Sibyls, surnamed Cūmāna, from her residence at Cūma. Of the ten she is the most celebrated in Roman authors. According to Lactāntius, she offered to L. Tāquinius Priscus nine books, for which she asked three hundred Philippēi, a sum which the king refused on account of its extravagance, and laughed at her madness. She burned three of the books in presence of the king, and demanded the same price for the remaining six, which she had formerly done for the nine, an act which the king considered an additional proof of her derangement. Throwing other three into the fire, and still requiring the same money, struck the king with surprise, as something uncommonly remarkable, on which he gave

her the three hundred Philippēi for the three books, the sum for which he might have had the whole nine. These were afterwards increased by Sibylline prophecies collected from all the states of Italy and Greece, and particularly from the Erythraei, without regard to the Sibyl, by whom they had been uttered (*Lactan. i. 6*).—2. The nurse of Jūpter, who, some authors say, was a nymph, and others a goat. It seems to be agreed, that Jūpter was given in charge to Amālthēa, and that she fed him with the milk of a goat, which she called by her own name. Both the goat and the two kids which she had weaned at the time Jūpter was born, were changed into stars (*Ov. Fast. v. 115*).

Amāndus, *i. m.* one of the leaders of the Gallic peasants, who formed an insurrection against the Roman government, and assumed the name of Bāgaudae *q. v.* Māximius Hērētīlēs Caesar, in a few slight skirmishes, subdued the rebels, and restored tranquillity to the country (*Eutrop. ix. 20*).

Amāntia, *ae, f.* a city of Gracia, on Mārē Adriaticum, the Gulf of Venice, to the S. of Bullis (*Cæs. B. C. iii. 40*). *Inh.* Amāntes, *um, Amāntiāni, et, Amāntini, orum, m.*

Amānus, *i. m.* a man in the Roman army who killed Sarris in the battle of Zāma (*Sil. Ital. xvii. 441*).

Amānus, *i. m.* *Al-Lucan*, or, *Baḡlas*, a branch of mount Taurus, which terminates at Amānides Pylae, the Pass of Bylan, and overhangs the eastern frontier of Cilicia. *Dūrus Amānus* (*Luc. Phar. iii. 244*). *Adj.* Amānicus, *a, um.* *Amānica pylae* (*Curt. iii. 8*).

Amardus, *i. m.* the *Kezil-Ozein*, a river of Mēdia, which falls into Mārē Cāspium. The name is evidently derived from the Amardī, or Mardi, who inhabited the mountains through which it runs (*Amm. Mar. xxiii. 6*).

Amārŷillis, *idis, f.* a beautiful young woman, beloved by the shepherd Tītŷrus (*Virg. B. i. 5*).—2. The servant girl of a sorcerer (*Virg. B. viii. 77*).

Amārŷnceus, *ēs, m.* a prince of the Epēi (*Hom. Il. xxiii. 630*). Amārŷncides, *ae, m.* Diōres (*Hom. Il. iv. 517*).

Amārŷnthus, *i. f.* a city of Euboea. Amārŷnthiis, *idis, f.* of Amārŷnthus, applied also to Diāna (*Liv. xxxv. 38*).

Amāsēnus, *i. m.* the *Toppia*, a river of Lātium, which has its rise in the territory of the Volsi, above Sētla, *Sezza*, passes Prīvērnum, *Piperno*, below which it is joined by Ufens, the *Aufente*, and falls into the sea at Circēii, *Circello* (*Virg. Aen. vii. 685*).

Amāsīs, *idis, m.* a king of Egypt, who raised himself from the rank of a common soldier to that dignity. Egypt enjoyed its highest prosperity under this monarch, who enacted many salutary laws, built many magnificent temples, and governed with moderation, integrity, and justice. Sōlon adopted one of the regulations of Amāsīs, which obliged every man to give an account annually to the magistrate where he lived, of his means of subsistence; failure, or an inaccurate statement was punished with death. Amāsīs presented an offering at the shrine of Minerva at Līndus, *Lindo*, in Rhodes, a linen thorax of net-work, each thread consisting of as many filaments as there are days in the year. Mūcānus, in his third consulship, proved this fact

by entrusting one of the threads, and stated, that little of the thorax then remained from the injury sustained from those who had made the same experiment with himself (Plin. iii. 52). Tacitus relates that the phoenix appeared first in the reign of Sesostris, next in that of Amasis (Ann. vi. 28).

Amastria, *a*, *f. v.* Mutistratum, *i*, *n.* Mistria, a town of Sicily, Sicily, on Alasus, the Pelorus (Sil. Ital. xiv. 267). *Inh.* Amestriai, *orun* (*Stag.* Amestratius, *i*), *m.*

Amastris, *Idia*, *f.* daughter of Oxyathras, brother of Darius, whom Alexander the Great conquered. She was married to Diosthenes, king of Heraclea, and formed four villages, Sesoimus, Cytorus, Cronna, and Telum, into one city, which took her name. *See* Amastria.

Amastriades, *Idia*, *rur.* *is*, *f.* Anasreh (D'Anv.), *Femestre* (Steph.), a town of Paphlagonia, situated on an isthmus, having a harbour on each side. Stephanius says it was anciently called Cronna, but Strabo, that the founder supposed a city of four villages, Cytorus, Cronna, Sesoimus, and Telum, from which it has been inferred that these four villages, when united, received the name Amastris, and that it did not belong to any one, but to the four collectively. *Adj.* Amastriacus, *a*, *m.* *Amastriaca ora* (Ov. Ib. 329).

Amastrius, *i*, *m.* a Trojan, son of Hippotus, killed by Caimilla. From his father he is called Hippotides (Virg. Æn. xi. 673).—2. A nobleman of Cyzicus, *Chizico*, killed by Nestor in the Argonautic expedition (Val. Flacc. iii. 145).—3. A commander of the Scythians, killed by Argus, son of Phrixus, in the Argonautic expedition (Val. Flacc. vi. 554).

Amata, *m*, *f.* wife of Lætinus, king of Lætinum and sister of Vénilla, wife of Daunus, king of the Rutuli. The union of her daughter Lavinia with Turnus *q. v.* engendered her every thought, and when the Fates had declared against her nephew, Turnus, she hanged herself, not to see Æneas her son-in-law (Virg. Æn. xii. 71 *seq.*).

Amathia, *m*, *f.* one of the Nereids (Hom. Il. xviii. 43). Some copies have improperly *Amathia*.

Amathus, *i*, *m.* the Fero, a river of Peloponnesus, the *Mærea*, on which the city Pylos stood (Hom. Il. ii. 77 *seq.*).

Amathusa, *untis*, *f.* Limassol (*Limasol*, Clarke), a town on the southern coast of Cyprus of very great antiquity, which had this name either from Amatheus, a son of Heracles, or from Amathusa, the mother of Cnifras. It is said to have been built by the eleventh son of Canaan, called in Hebrew *Amathai* (Genes. x. 18), which the Septuagint translate Amathus (Steph.). Here was an ancient temple of Venus and Adonis, hence she is called Amathusia, which was also one of the ancient names of Cyprus (Plin. i. 613). *Inh.* Amathusii, *orun*, *m.* (Herod. v. 104). *Adj.* Amathusiæus, *a*, *m.* *Amathusiæa insula* (Ov. Met. x. 227).

C. Amatius, *C. Amatili*, *m.* a man in the very lowest rank of life, who pretended that he was the son of C. Marius, and thus excited commotions among the credulous vulgar on the death of Caesar. He was put to death by M. Antonius, without trial, in 46 B. C. (Liv. Ep. 116).

Amazoon, *omn. plur.* Amazones, *v.* Amā-

zōnides, *um*, *f.* the Amazons, a nation of warlike women, originally the wives of a Scythian colony planted by Hyllinus and Scölöpitus *q. v.*, who had a settlement on Thémodon, the *Termeh*. They did not allow men to live among them, and their male children they gave to their fathers according to some authors, and according to others killed them. They educated with great care their female children, whose right breasts they burned off, that they might not be impeded in the use of the bow. From this circumstance Justinus and Diódorus derive their name. Bryant maintains that they had this name from being worshippers of the sun, *Zon*, and that they had settlements in various countries. It is evident that Strabo considers the history of the Amazones as fabulous, other ancient writers were of the same opinion; but Herodotus, Plinius, Pömpönius Mela, &c. seem to have had no doubt of their existence. Their name in the Scythian language is *Geopata*, or men-killers (Herod. iv. 110). Virgilius has *Thraciæ Amazones*, Thracian Amazons, not that they lived in Thracia; but he uses that adjective referring to their origin and to their northern situation, in the sense of Scythian or Sarmatian (Virg. Æn. xi. 659). *Adj.* Amazoniæus, *et*, Amazoniæus, *a*, *m.* *Amazonia scüris*, an Amazonian axe, which they used in battle in place of a sword. Perhaps it resembled the Lochaber axe (Hor. Od. iv. 4. 20). *Amazoniæus ritus*, the manner of the Amazons, *i. e.* women ruling over men (Claud. xviii. 499). *Amazonicum bellum* (Amm. Mar. xxii. 8).

Ambärr, *orum*, *m.* a people of Gallia, France, related to the *Ædii*, supposed to have lived on Arar, the *Saone*, a little to the N. of its junction with Rhodanus, the *Rhone* (Liv. v. 34).

Ambënus, *i*, *m.* a general of the Scythians, who possessed great bravery (Val. Flacc. vi. 251).

Ambënus, *i*, *m.* a mountain of Scythia (Val. Flacc. vi. 85).

Ambianum, *i*, *n.* anciently *Samārobriva*, now *Amiens*, a town of Gallia Belgica, on Samara, the *Somme*. *Inh.* Ambiani, *orum*, *m.* entered into a conspiracy against Caesar, and appear to have held a considerable rank among the Belgic tribes (Cæs. B. G. ii. iv).

Ambiätinus, *i*, *m.* Capelle, a village of Germany, at which, according to some authors, the emperor Caligula was born (Suet. Cal. 8).

Ambibäri, *orum*, *m.* a nation of the Celts (*inter Armoricæ Civitates*), who seem to have bordered with the Rhedones and Cadetes or Calètes. Their history and exact situation are unknown (Cæs. B. G. vii. 75).

Ambigätus, *i*, *m.* one of the Bituriges, was king of the Celts, and from an overgrown population, advised Bellövæsus and Segöväsus, sons of his sister, young men of spirit, to emigrate, and to take so great a number of men with them, as should prevent obstruction by any nation at which they might arrive (Liv. v. 34).

Ambiger, *eri*, *m.* an Indian king, who endeavoured to cut off the army of Alexander the Great, by using poisoned arrows, because it had been reported that this conqueror was invulnerable by iron (Just. xii. 10).

Ambiliati, *orum*, *m.* a nation of Gallia

Celtica, whose geographical position is not precisely ascertained. They are mentioned by Caesar along with the Osismii, Lēxōvii, Nannētes, &c. and therefore their country must have been included in the province of *Bretagne* or *Normandy* (B. G. iii. 9). Some editions have Ambiani.

Ambiōrix, Igis, m. king of one half of the Ebūrōnes, as Cativōlcus was of the other, had an inveterate hatred at the Romans. After many narrow escapes, he at last evaded the pursuit of Caesar's men who followed him closely, when only four of his attendants remained (Cæs. B. G. vi. 43). From Flōrus we learn that he crossed the *Rhine*, and baffled Roman vigilance by remaining in concealment (iii. 10). See *Cativōlcus*.

Ambivarētī, orum, m. a people of Prōvincia, *Languedoc*, *Provence*, and *Dauphiné*, who lived on the west bank of the *Rhone*. Very few particulars of their history have been transmitted to modern times (Cæs. B. G. vii. 75).

Ambivaritī, orum, m. a nation of Gallia, *France*, between *Mōsa*, the *Meuse*, and *Rhēnus*, the *Rhine*, who were subject to the *Edūi* (Cæs. B. G. iv. 9).

Ambrācia, æ, f. *Arta*, a town of Epīrus, *Lower Albania*, on *Arēthon*, the *Arta*, the capital of the district in which it stood, and taken by M. Fulvius Nōbīlior, in 180 B. C. (Liv. xxxviii. 4 seq. Flor. ii. 9). *Inh.* Ambrāciōte, arum, et, Ambrāciēnses, ium, m. (Gel. iii. 8). *Adj.* Ambrācius, a, um. Ambrācius Sinus, the *Gulf of Arta*, into which *Arēthon*, the *Arta*, falls, had this name from the town Ambrācia (Liv. xxxii. 14). It is about thirty miles in length, the scenery grand and beautiful, and the battle of *Actium* is supposed to have been fought in its entrance. *Ambrācia frondes*, the leaves of *Arta*, i. e. the palm of victory gained at the games at *Actium* (Stat. Syl. ii. 2. 8).

Ambri, orum, m. an Indian nation, who lived on *Hyp̄hāsis*, the *Beyah*, whom Alexander the Great conquered (Just. xii. 9). *Diōdōrus Sicūlus* calls them *Abrītē* (ii. 241).

Ambrōnes, um, m. a German nation, confederates of the *Tēutōni*, together with whom they were utterly defeated, by C. Mārius, near *Aque Sextilæ*, *Aix en Provence*, in 105 B. C. (Liv. Ep. 68).

Ambrōsius, i, m. a native of Cŷciēus, whom *Pēlēus* killed in the *Argonautic* expedition (Val. Flacc. iii. 138).

Ambrŷus, i, f. a town of Phōcis, taken by the Roman consul, T. Quinctius Flāminius, in 200 B. C. (Liv. xxxii. 18).

Amēnānus, i, v. Amēnas, æ, m. the *Judicello*, a river of *Sicilia*, *Sicily*. It takes its rise in *Mount Ætna*, runs through *Cātāna*, *Catania*, occasionally ceases to flow for a considerable length of time, and afterwards bursts forth, rendering the air unhealthy, and causing great damage to the town by inundation (Cluv.). *Adj.* Amēnānus, a, um. *Amēnāna flūmina* (Ov. Fast. iv. 467).

Ameūdes, is, m. a scribe of Dārius, who conquered the *Arāchōsī* for Alexander, in 329 B. C. (Curt. vii. 3).

Amēria, æ, f. *Amelia*, a town of *Umbria*. *Inh.* Amērii, orum, m. (Plin. i. 364). *Adj.* Amērinus, a, um. *Amērina retinācula*, twigs used to bind up the vines. The best willows in *Italy* are said to grow there, and are of a

red colour, with slender twigs. *Columella* states, there are only three kinds of willow, the *Grecian*, of a yellow colour; the *Gallie*, of a dirty purple colour, with a very slender twig; and the *Sabina*, or *Amērina salix*, above described. *Amērina pŷra*, pears of *Amēria*, which were very late (Plin. iii. 188. Stat. Syl. i. 6. 18).

Amēriōla, æ, f. a town of the ancient *Latins*, taken by *Tarquinius Priscus* (Liv. i. 38).

Amestris, Idis, f. daughter of *Otānes*, and wife of *Xerxes* (Herod. vii. 61).

Amicenses, ium, m. a people of *Moesia*, according to *Ptōlēmæus*, others consider them *Dacians* (Amm. Mar. xvii. 18).

Amīda, æ, f. *Diarbekr*, by the *Turks* *Kara Amid*, the capital of a province of the same name in modern times, is situated on *Tigris*, the *Dejilāh*, towards its source.

Amillus. See *Hamillus*.

Amīnea, æ, f. a part of *Cāmpānia*, or a town of that district. *Adj.* Amīneus, a, um. *Amīneæ vites ex quibus sunt firmissima vīna*, *Amīnean* vines, from which are the best bodied wines (Virg. G. ii. 97).

C. Amīnŷus Rēblius, C. Amīnŷi Rēblii, m. a Roman, eminent for his knowledge of law, and for the greatness of his wealth, who opened his veins, and bled to death, in order to escape the infirmities of old age. His countrymen did not give him credit for such resolution, on account of his infamous practices with the worst of women (Tac. Ann. xiii. 30).

Amisōdārus, i, m. the father of *Mars* and *Atŷmniŷus*, a companion of *Sārpēdon*. He brought up the *Chimæra* (Hom. Il. xvi. 328).

Amisŷus, i, v. Amīsia, æ, m. the *Ems*, a river of *Germany*, which rises in *Westphalia*, and, running in a northwesterly direction, falls, after two hundred and ten miles, into the *German Sea*, below the town of *Emden*, which takes its name from the river. There was a station on the left bank of this river of the same name, now *Wester Emden* (Tac. Ann. i. 60. ii. 8).

Amisŷas, æ, m. a *Megalopolitan*, sent by *Arīdæus*, on an embassy along with *Pērlŷaus* and *Pasas* q. v. (Curt. x. 8).

Amisŷus, i, f. v. Amisŷum, i, n. *Samsoun*, a town of *Pōntus*, which *Augustus* made free after the battle of *Actium*, hence *Plinius* calls it *Amisŷum libēram* (i. 651), and *Eutrōpius*, "a very noble city" (vi. 8). *Inh.* Amīseni, orum, m. respecting whom *Plinius* writes a letter to *Trājanus*, and at that period they enjoyed their own laws (Epis. x. 93, 94).

Amītērnŷum, i, n. *S. Vittorino*, a town of the *Sābini*, of which *Sallustius* was a native. It was near the sources of *Aternus*, the *Pescara*. *Inh.* Amītērnŷini, orum, m. *Adj.* Amītērnŷus, a, um. *Amītērna cohors* (Sil. Ital. viii. 414).

Amīthāon, ōnis, m. a son of *Crēthēus* and *Tŷro*, and father of *Bias* and *Mēlŷampus* (Hom. Od. xi. 258).

Ammiānus, i, m. a man accused by *Mārtiālīs* of an unnatural crime (ii. 4). That poet addresses several of his *Epigrams* to him, and in all holds him up either to contempt or abhorrence.

Ammiānus Mārcēllinus, Ammiāni Mārcēllini, m. was born at *Antiochia*. In early life he chose the profession of arms, distin-

gained himself as a soldier, and rose to a high rank in the Roman army. The fatigue of the camp did not divert his mind from the study of literature, particularly history, of which he gave a very creditable specimen, in the thirty-one books which he wrote, beginning where Suetonius ends, and continuing to the reign of the Emperor Valens. Unfortunately the first thirteen books are lost, nor have the remainder been transmitted entire to modern times. They contain little more than the reigns of Constantius and Jülíanus, beginning with the year 355, and ending with 378. In these books he does not always proceed in a continued narrative, but frequently enters into something resembling philosophical discussion, in which the accuracy of his information does not appear to great advantage. It would be unjust not to allow him the praise of historical truth, and his statements are the more entitled to respect, that he was a principal agent in the actions which he relates. Gibbon commends him for the accuracy of his geography, from which it may almost be inferred, that he had never read him throughout, or with due attention, since he names many towns, rivers, and mountains, not to be found in any other author, frequently, however, in opposition to Ptolemaeus, Notitia, Strábo, Plinius, &c. It is to be regretted that he continued a heathen, an enemy to Christianity, which he plainly appears in his pages, as well as in his partiality to the apostate Jülíanus. To the honours conferred on him by the Emperor, may be attributed the favourable light in which he represents his benefactor, whose cruelty and injustice have transmitted his name to the abhorrence of succeeding ages.

Ammon, *v.* Hámmon, ónis, *m.* a name of Jupiter, who was worshipped in Libýa, under this appellation, which is said to signify *moist*. When Bæchus and his army were distressed by thirst in these sandy deserts, Jupiter appeared in the form of a ram, and showed him a fountain, the waters of which, according to Ovid and Q. Cúrtius, were cold at noon and midnight, and warm in the morning and evening. Here Bæchus built to his father, whom he called Júpiter Ammon, a temple in which he placed an image of that god, resembling the figure of a ram; hence *Corniger Ammon* (Ov. Met. v. 17). Another reason for Júpiter being worshipped under that form, may be inferred from Ov. Met. v. 327 *seq.* The oracle of Ammon was long in great reputation. The ruins of the temple, in the Oasis of Siwah, shaded with a number of date trees, are still visible. According to Silius Italicus, women were not allowed to enter this temple, nor swine to approach the threshold. The priests wore only linen of one colour, had no shoes, kept their hair short, did not marry, and were bound to purity. The temple contained no statue nor resemblance of the god, and fire burned perpetually on the altar (iii. 21 *seq.*). *A. fount. Ammónis*, from the fountain (*i. e.* the oracle) of Ammon (Juv. Sat. vi. 554). *Ammóni, arum, m.* the inhabitants of the grove round the temple (Curt. iv. 7). *Adj. Ammóniæcus, a, um. Ammóniæcus sal* (Ov. Med. Fac. 94).—2. The brother of Brótens. Both were eminent for the *Cestus*, and both fell at the marriage of Pércus, by the hand of Palæus (Ov. Met. v. 107).

Ammónius, *i, m.* exercised the royal functions in Persia in 150 B. C., in consequence of the indolence and vices of the king. Besides, he put the king's friends, his queen Lædicæ, and Antigónus son of Démétrius to death (Liv. Ep. 50).—2. A Christian philosopher, who taught a school at Alexandria about the middle of the third century. Among his scholars were Origen and Plotinus. His treatise *theologia* has been transmitted to modern times. Ammianus Marcellinus calls him Saccas Ammónius, probably from the manner in which he earned his subsistence at one period (xxii. 16).

Amnisus, *v.* Amnisus, *i, m.* a river of Cræta, *Candia*, on the banks of which was a temple to Ilithýia, and that district was said to be favourable to women in labour (Hom. Od. xix. 188).

Amnisus, *i, m.* a river of Bithýnia, near which Mithridátes began the war with the Romans (Ap. Bel. Mith. 181).

Amœbeus, *ëos, m.* an Athenian who excelled in playing on the harp, to which Ovídius refers (Art. Am. iii. 399).

Amœnus, *i, m.* a covetous man held up to ridicule and contempt by Mártialis (xii. 67).

Amörgus, *i, m.* a man in the army of Hannibal, who killed Galba in the act of retaking a Roman ensign from a Carthaginian, whom he had just deprived of life, in the battle at Cænæ (Sil. Ital. x. 200).

Amörgus, *i, f.* *Amorgo*, an island in Máre Egéum, the *Archipelago*, one of the Cyc ládes. Vibius Sécúrus, proconsul of the South of Spain, was banished to *Amorgo* in the year 23 (Tac. Ann. iv. 13).

Ampelos, *i, m.* a Thracian youth beloved by Bæchus, who placed him among the stars. From him has been derived the Greek name for a vine (Ov. Fast. iii. 409).

Ampelos, *i, m.* *Cape Samo*, a promontory of Tórónë (Herod. vii. 122).

Amphílaüs, *i, m.* son of Pölyñëns, a competitor in the games exhibited by Alcímus, and gained the prize for leaping (Hom. Od. viii. 114 *seq.*).

Amphíaræus, *i, m.* son of Ecclëus, or Apollo, and Hypermnestra, a celebrated augur of Argos and priest of Apollo, who knew that if he went to the siege of Thèbe, *Theba*, he would not return, on which account he concealed himself. His wife Eriphýlë, bribed by her brother Adrástus with a golden necklace set with gems, betrayed her husband, who ordered his son Alcmeon to revenge his death. Apollo made every effort to save the life of Amphíaræus, and, although he could not obtain a reversal of the decrees of fate, he procured for his favourite, that he was not to fall by a mortal hand. When the period of his existence expired, the earth opened and swallowed him up, on which his son, mindful of his order, put his own mother Eriphýlë to death (Hyg. 73 *seq.*). The remote and barbarous period in which he lived, excuses, if it does not justify, this spirit of revenge. Státius represents him as a faithful and pious priest. Apóllodórus alone mentions him among the Argonauts. From his father he is called Ecclides. Amphíaræides, *a, m.* a patronymic of Alcmeon (Ov. Fast. ii. 43). *Adj. Amphíaræus, a, um. Amphíaræa quadriga* (Prop. ii. 84. 39). *Amphicæa, a, f.* a town of Phócis (Herod. viii. 33).

Amphiclus, i, m. a noble Trojan killed by Mēges (Hom. II. xvi. 313).

Amphictyon, ōnis, m. son of Deucalion and Pyrrha, who formed a general council for twelve of the Grecian states, viz., the Boeotians, Dolopians, Dorians, Ionians, Locrians, Magnesians, Malians, Etans, Perrhæbians, Phocians, Phthians and Thessalians. In this famous council, matters relating to the general interest of the states were discussed, and the whole confederacy united to enforce their decisions. The advantages necessarily resulting from this union induced other states to solicit admission, which gradually increased the number, till it amounted to thirty. From the founder it received the name of the Council of the Amphictyones, although Strabo states, that it was instituted by Acrisius, king of Argos. The deputies met twice a-year, in spring generally, at Dēlphi, *Castri*, and in autumn, at Anthēla, a village near the Strait of Thermopylae, *Therma*. Each deputy had two votes. Before the council met, each of the members took a solemn oath, that he would destroy no town included under the league, or divert its springs or streams from their proper channels, and that he would exert his utmost to crush the state which should attack or injure the Amphictyonic towns or lands, or attempt to seize the offerings in the temple at Dēlphi, *Castri*. The dread of vengeance from this association, restrained the more powerful communities from injuring the weaker, and preserved their rights and privileges inviolate. Instances occurred, when warlike and powerful cities refused obedience to their decision, that the other states uniformly took up arms in their defence, at least for many years after the first establishment of this famous institution (Tac. Ann. iv. 14). Justinus makes him king of *Athens*, and says that he first consecrated the city to Minerva, and called it Athēna, and that the deluge happened in his reign (ii. 6).

Amphidamas, antis, m. was a native of Cēthera, *Cerigo* (Hom. II. x. 269).—2. Son of Alcus and Cleobulē, an Arcadian. Apollodorus has not mentioned him, but other writers on the Argonautic expedition have recorded his name as one of the warriors (Val. Flacc. i. 376).

Amphigēnia, se, f. et. Amphigēnium, i, n. a town of Macistia in Elis, a district of Pēlōpōnnēsus, the *Morea*. Some consider it as belonging to Messēnia. Here Lātōna had a temple (Strab. 508). Stātilius mentions its fertility (Th. iv. 178).

Amphilochi, orum, m. a people of Acarnānia, whose chief city was, according to Pliny, called Argos. Amphilochium stood on the south of Sinus Ambracius, the *Gulf of Arta*, near the top of the gulf. Their territory, Amphilochia, æ, f. appears to have been of considerable extent. The city was built after the Trojan war, by Amphilochus, the son of Amphiarus and Eriphylē, from whom these several appellations are derived. *Adj.* Amphilochius, a, um.—2. A people of Gallæcia, *Galicia*, a province of Spain (Just. xlv. 3).

Amphilochus, i, m. a son of Amphiarus and Eriphylē, and brother of Alcmæon. After the Trojan war he retired to Acarnānia, *Karili*, and built a city which he called *Argos*, after the town in which he had been born; and, to distinguish it from the capital

of Argōlia, the adjective Amphilochicum is generally added, now *Filologia*. After death he received divine honours (Liv. xlv. 27).—2. A prophet who was worshipped as a god at Orōpus, a town of Attica, where he had an ancient temple, surrounded by delightful springs and rivulets (Liv. xlv. 27).

Amphimachus, i, m. son of Ctætus, in the Grecian army, killed by Hector (Hom. II. xiii. 185).

Amphimēdon, ōntis, m. one of the most distinguished of the lovers of Pēnelōpē, which cost him his life. Hōmērus relates a conversation between his spirit and that of Agamemnon in the infernal regions (Hom. Od. xxii. 242 seq.).—2. A native of Lihya, killed by Pērsēus. He and Phorbas had fallen in consequence of the place having become slippery by the quantity of blood with which it was covered. Pērsēus drove his sword through the ribs of Amphimēdon, and through the neck of Phorbas, as they attempted to rise (Ov. Met. v. 75).

Amphinomē, es, f. one of the Nereids (Hom. II. xviii. 44).

Amphinomus, i, m. son of Nisus and grandson of Arētus, hence Arētiades (Hom. Od. xvi. 395).—2. A native of Sicilia, *Sicily*. He and his brother Anapius preserved the lives of their parents when flames from mount Ætna had set their city on fire. Vālerius Māximus says they carried their father and mother on their shoulders through the midst of the fires of Ætna, a fiction probably of after ages, when posterity had consecrated their memories, and believed their filial piety preserved them safe in the midst of fire (v. 4). Claudianus thinks temples should have been raised to their honour (l. 41 seq.). According to Sōlinus the place in which these brothers were interred was called *Campus pius* (v. 15).

Amphion, ōnis, m. the commander of the Epēi at Troy (Hom. II. xii. 692).—2. Son of Jupiter and Antiōpē, who, with his brother Zēthus, founded Thēbæ. According to Hēginus he had this name from being born where two ways meet (*αμφι ὁδου*). He is said to have excelled in music, and, by this art to have moved the stones with which he built the walls of that city. Hōmērus mentions nothing of his having erected these walls by the magic of his lyre, on which account this fiction must be referred to a later period. With the assistance of Zēthus he tied Dirce, the wife of Lycus, king of Thēbæ, by the hair, to the tail of a fierce bull, Propertius says to the head, by which she died a miserable death. Amphion was the maternal grandfather of Nēstor (Hom. Od. xi. 261 seq.). From Dirce, a fountain near Thēbæ, he was called Dirceus. Amphion had the surname of Iāsides, and was the father of the beautiful Chlōris. *Arces Amphiōnis*. Thēbæ (Ov. Met. xv. 427). *Adj.* Amphiōnius, a, um, of Amphion, Thēban. *Amphiōnia lyra* (Prop. i. 9. 10).—3. A descendant of the former, and one of the commanders in the Thēban war. Stātilius insinuates that Antigōnē was in love with him. He appears to have commanded the troops assembled from Hēlicon and its vicinity. He first attacked Pārthēnōpēus, when cutting down the Thēbans with prodigious slaughter (Stat. Th. vii. 278 seq.).—4. Son of Hēpērāsus, and brother of Astērius, according to the Scho-

East on Apollōnius. Hyginus states that some considered him a son of Hippasus. Ancient authors are not agreed respecting the place of his residence, some making it Palēnē, and Valerius Flaccus, Pella, *Palatise* (l. 365). He was one of the Argonauts, and must not be confounded with the son of Jupiter and Antiope, who built Thēbe.

Amphipolis, *is, acc. im, f. Jenikeui*, a town of Mædōnia on the river Strýmon, the *Strumona*, by which it is nearly surrounded; hence its name. It was built by Cimōn, son of Miltiades (Cor. Nep. Cim. 2). *Adj.* Amphipolitānus, a, um. *Amphipolitāna arx* (Just. xiv. 65).

Amphissa (often improperly written Amphissa), *æ, f. Salina*, a town of the Lōcri Ozōlae, which had this name from being surrounded by mountains. Some derive the name from Amphissa, daughter of Mæcæus, son of Æolus. It stands at the northern extremity of the Crissean plain, about nine miles from Crissæus Sinus, part of the Gulf of Lepanto. The lofty mountains *Kopinas* and *Elatos* nearly encompass it, and to them the ancient name has been referred. It is the largest city of the Lōcri Ozōlae, and, although its situation renders it unhealthy, its modern population exceeds four thousand. The yellow leather manufactured here is much esteemed, and is cured in a copious fountain called *Karminas*, which is supposed to possess a quality superior to that of any other spring for preparing skins to receive a yellow colour; but neither the red nor the black leather of *Salina* is good. To this town Lucanus alludes (Phar. iii. 172). *Inh.* Amphissenses, *fam* (*Sing.* Amphissensis, *is*), *m.* (Strab. 607).—2. A town or promontory of the Lōcri Epizēphyrīi in the territory of the Brūtii, to which Ovidius alludes. *Adj.* Amphissius, a, um. *Amphissia sara* (Ov. Met. xv. 703).

Amphissus, *i, m.* a son of Apollō and Dryōpē (Ov. Met. ix. 356).

Amphistratus, *i, m.* the charioteer of Polux (Just. xlii. 3).

Amphithēa, *æ, f.* the wife of Autolycus, consequently the maternal grandmother of Ulysses (Hom. Od. xix. 416).

Amphithōē, *es, f.* one of the Nereids (Hom. Il. xviii. 42).

Amphitritē, *es, f.* the daughter of Oceanus and Tēthys, or rather, of Nereus and Dōris, was the wife of Neptūnus, by whom she had Triton, one of the sea Deities. Amphitritē is often taken for the sea itself. *Nec Amphitritē porrexerat*, nor had the sea stretched out (Ov. Met. i. 14).

Amphitryō, *æ, Amphitryōn, ōnis, m.* a Theban, son of Alceus and Hippodamē. His sister, Anaxo, was married to Electryōn, king of Mýcēnæ; whose children the Telēbōæ had killed in battle. Electryōn promised both his kingdom and his daughter Alcēmēna to the man who should avenge the death of his sons. Amphitryōn accepted the offer, and, while he was absent against the Telēbōæ, Alcēmēna became pregnant of Hērēkles by Jupiter. On his return he accidentally killed Electryōn, and Sthenelus, brother of that monarch, took possession of Mýcēnæ, and compelled Amphitryōn to quit Argolis, on which he and Alcēmēna went to Thēbe. Amphitryōnīades, *æ, m.* Hērēkles, from his mother's husband (Virg. Æn. viii. 103).

Amphitus, *i, m.* a Spartan, the charioteer

of Castor. Aided by Cercus, or, Telchus, the charioteer of Pollux, he built the city Dioscūrias, *Iskuriak* (Amm. Mar. xxii. 8).

Amphius, *i, m.* son of Sēlāgus, killed by Telamonian Ajax. He was very rich, lived at Pesus, and joined Priāmus, which cost him his life (Hom. Il. v. 612).

Amphoterus, *i, m.* a man in the Trojan army, killed by Patroclus clad in the armour of Achilles (Hom. Il. xvi. 415).—2. An officer of Alexander the Great, to whom he gave the command of a fleet with which he attacked the islands between Achāla and Greece, and reduced them under the power of that monarch. Of his success at Crēta, *Candia*, and against the pirates who infested the eastern part of the Mediterranean, Curtius has not left any account (iii. 1 seq.).

Amphrysos, *et, us, i, m.* the *Amnyro*, a river of Phthiōtis, a district of Thessaly, a sluggish and marshy stream, which, running by the foot of Mount Othrys, and through the Crocian plain, falls into the west side of Sinus Pāgāseus, *v. Pēlāsgicus*, the Gulf of Volo. On the banks of this river, Apollo, when banished from heaven for putting the Cyclopēs to death, fed the flocks of Admētus, king of Phēre. *Adj.* Amphrysus, *et*, Amphrysacus, a, um, relating to Apollo. *Amphrysia vates*, Sibylla. Some derive the adjective, when applied to this priestess or Apollo, from Amphrysus in Phōcis, near Delphi, so that *Amphrysia vates* is equivalent to *Delphica vates* (Virg. Æn. vi. 398). *Amphrysacum grāmen* (Stat. Syl. i. 4. 105).

T. Amplius, T. Ampli, *m.* an officer in the interest of Pompey, and a tribune of the people in 63 B. C., when he and T. Lāllēnus carried a law that Cn. Pompeius should, at the Circensian games, wear a crown of laurel, and all the ornaments of a triumph (Vel. Pat. ii. 40). He formed the design of seizing the treasures in the temple of Dīana at Ephesus, and had summoned the senators of that province to witness the amount. Caesar's arrival in the neighbourhood of that city, after the battle of Pharsālia, the plain of *Pharsa*, prevented the execution of that plan, and compelled him to consult his safety by flight (Cæs. B. C. iii. 105).

T. Amplius Flāvianus, T. Ampli Flāvianī, *m.* a rich old man of consular rank, who was the commander-in-chief in Pānnōnia in the year 70, and met with Antōnius Primus and Cōrnēlius Fuscus at *Petau* on the *Drave*, to deliberate on the plan of war which they ought to form in order to secure success to their own party. Amplius had been attached to Vitellius, on that account the soldiers had less reliance on him, and Vespasianus appeared preferable to Vitellius, therefore the troops joined themselves to the former. Timid and ambitious, Amplius destroyed confidence and excited suspicion that he would betray the party whom he pretended to serve. In an insurrection Antōnius Primus preserved his life at the hazard of his own; and of his future life history gives no account (Tac. Hist. ii. 86—iii. 10).

Ampycus, *i, m.* a priest of Ceres, who, at the bloody nuptials of Pērcēus, was killed by Phīnēus (Ov. Met. v. 116).—2. The father of Mopsus, the priest and augur of the Argonauts. Ampycides, *æ, m.* Mopsus (Val. Flacc. iii. 420).

Ampyx, *ycis, m.* a man who, at the mar-

riage of Pärseus, attacked Lyncæides, and was turned into stone at the sight of the Gorgon's head (Ov. Met. v. 184).

Amasæctus, *i. m.* *Moffitta*, or *Mesfitti* (the word appears to be an adjective, Amasæctus, *a. um*), a valley and lake in the country of the Hirpini, having high hills covered with wood on both sides. The lake is not above fifty feet in diameter, and springs up in several places, sometimes to the height of five or six feet, emitting a very offensive and noxious smell, with a loud noise. On the hill, at no great distance from this pond, was a temple of Mēphitis *i. e.* Jūno, presiding over unwholesome air, hence the modern name. Plinius says whoever entered this place died, which must have been a consequence of the sulphuric exhalations. Virgilius has given a beautiful description of it, placing it as in the middle of *Italy*, by which he probably meant equidistant from Mārē Sūp̄erum, and Mārē Inf̄erum (Virg. Æn. vii. 563–571).

Amūlius, *i. m.* second son of Prōca, king of Alba Longa. He dispossessed his elder brother Nūmitor, for which Ovidius calls him *Injustus Amūlius* (Met. xiv. 772), murdered his male offspring, and, to cut off all hope of issue, made his only daughter, Rhēa Silvā, a vestal virgin. Having by these iniquitous measures secured, as he rashly supposed, the crown to himself and his children, he treated his brother with neglect, and enjoyed the undisturbed possession of the government for forty-two years. Rōmulus and Rēmus, sons of his niece, Rhēa Silvā, put him to death, on which his brother Nūmitor again ascended the throne of Alba (Liv. i. 3, 5).

Amūlius Sērēnus, Amūlii Sērēni, *m.* a centurion of the highest rank, who, with Dōmītiānus Sālūnus, received orders to assemble the German soldiers quartered near the temple of *Liberty*, when the commotion began, which ended in the death of Gālba, and in the succession of Otho, in the year 70 (Tac. Hist. i. 31).

Amusius, *i. m.* the chief of the Ausētāni, who fled to Hasdrūbal, a commander of the Carthaginians, when their capital was besieged by Cn. Cōrnelius Scipio (Liv. xxi. 61).

Amŷclæ, *arum, f.* *Sclavo Chorio*, Leake rather thinks *Aia Kyriaki i. e.* Saint Sunday, a city of Pēlōpōnnēsus, the *Morea*, in the immediate neighbourhood of Lācēdemon, whence a colony migrated to *Italy* and built a cognominal town among the Aurunci, between Tārācīna and Caiēta. *Sclavo Chorio* is now a mass of ruins. It was the birth place of Castor and Pollux, and at it Hŷacīnthus lost his life. This city was famous for an excellent breed of dogs (Virg. G. iii. 345). Of the destruction of Amŷclæ in *Italy*, there are two accounts, one that it was destroyed by serpents, which is the opinion of Plinius, another, by their neighbours, which is the statement of Cicero. It is called *Tūcīta* by Virgilius, either because the inhabitants silently submitted to injustice from their neighbours, which proved their ruin; or from their having embraced the opinions of Pŷthāgōras, who imposed five years' silence upon his scholars, and being prohibited from killing animals, they were at last destroyed by numerous serpents from the adjacent lake. *Ital.* Amŷclæi, *orum, m.* were famous for dyeing purple, but did not

attain the excellence of the Tyrians, to which Ovidius refers (Rem. Am. 707). *Adj.* Amŷclæus, *v.* Amŷclānus, *a. um*, of either Amŷclæ. Amŷclæus lacus, afterwards Fundānus, *Lago di Fondi*. Amŷclæus Pōllux, from his being brought up at Amŷclæ, the residence of Tŷndārus (Virg. G. iii. 89). Amŷclæus ductor, Xanthippus (Sil. Ital. vi. 504). Amŷclæum cōcīnum, the dye of Amŷclæ, supposed by some to have been green, and by others to have been purple (Mart. viii. 23). Amŷclānum Mārē, the *Gulf of Gela*, that part of the Tuscan Sea adjoining to Amŷclæ (Tac. Ann. iv. 59).

Amŷclas, *x. v. ōtis, m.* son of Lācēdemon and Sparta, who built Amŷclæ, *Sclavo Chorio*. He married Dīōmēlē, by whom he had Hŷacīnthus *q. v.* Amŷclides, *ie. m.* a patronymic of Hŷacīnthus (Ov. Met. x. 162), according to Pausānias and Apollōdōrus, but others refer this name to his having been born at Amŷclæ, and make him not the son, but great-grandson, of Amŷclas.—2. The master of the vessel in which Cæsar sailed from Oricum, *Ric.* to Brundisium, *Brindisi*. His troops remained longer at the latter town than suited his impatience, on which account he crossed the *Gulf of Venice* in an open boat, in stormy weather, to hasten their embarkation. When Amŷclas wished to put back, thinking his vessel unable to weather the blast, Cæsar, who was in disguise, discovered himself and exclaimed "Quid times? Cæsarērem vehis" (Flor. iv. 2).

Amŷclē, *es, f.* the name of a servant girl (Prop. iv. 5. 35).

Amŷcus, *i. m.* son of Nēptūnus and the nymph Mēliē, king of the Bēbrŷces, who compelled strangers passing through his territory, to fight him at the cestus. Pollux at last surpassed him in that exercise and deprived him of life (Virg. Æn. v. 373).—2. A Trojan who excelled in hunting, and had an uncommon knowledge of applying poison to warlike instruments (Virg. Æn. ix. 772). This barbarous practice scarcely occurs in the *Iliad* of Hōmērus, but is mentioned in the *Odyssey*.—3. The brother of Diōres, killed by Tŷrnus. They were descendants of Prīāmus; according to some, sons of that monarch (Virg. Æn. xii. 509).—4. A centaur, the son of Ophīon, who lost his life in the battle with the Lāpithæ, at the marriage of Pirithōus (Ov. Met. xii. 245).

Amŷdon, *ōnis, f.* a city of Pōnōia, which sent auxiliaries to the Trojans. It was afterwards called Abŷdon (Hom. Il. ii. 849. xvi. 288). Jŷvēnālīs mentions it as one of the towns of which the inhabitants flocked to Rome (Sat. iii. 69).

Amŷmōnē, *es, f.* a daughter of Dēnāus and Eurōpa or Eŷphāntis, of uncommon beauty, who delighted in hunting. She killed her husband Encelādus, a son of Ægŷptus, on the first night of their nuptials. She was afterwards violated by Nēptūnus, and was changed into a fountain, near Argos, which bears her name. A rivulet issued from this fountain, called also Amŷmōnē, *Amimone*, which fell into the *Lake of Lerna* (Ov. Met. ii. 243). Under a plane-tree which grew on its banks, the Hydra was nourished (Paus. ii. 37).

Amŷnānder, *dri, m.* a king of the Athānānes. From being neighbour to the Etōlii, he exerted himself to effect a reconciliation

between that people and Philip, king of Macedonia, in 210 B. C.; afterwards he met that monarch at Phenice, in Epirus, when the object of the interview was to adjust the differences between the Romans, Aetolians, and Philip. When the Romans declared war against the Macedonian king, he joined with the former, assisted in desolating the countries of the people who either joined Philip, or rejected alliance with the Romans. After desolating Thessaly, he again met with that monarch and others, in a council, to adjust the terms of peace, and was one of the ambassadors sent to Rome on that account. At the end of the war the Romans allowed him to retain possession of the forts which he had taken from Philip. Hitherto he had continued faithful to the Romans, but, having married Apamia, daughter of Alexander of Mægälopölis, he yielded to the advice of his father-in-law, and joined Antiochus, king of Syria, and the Aetoli. The result of this breach of faith was expulsion from his kingdom, which, however, he regained, by the assistance of the Aetoli. The Roman consul, L. Cornélius Scipio, and his brother Publius, seem to have admitted his apology, since the senate granted him peace. Having resided, during his exile, chiefly at Amphicta, Arta, he went thither at the time it was besieged by the Romans, and, anxious for its preservation, and the safety of its inhabitants, with some difficulty, prevailed on them to surrender, in 191 B. C. (Liv. xxxi. 30 seq.).

Amýntas, *æ*, m. a king of Mæcædonia, who ascended the throne in 508 B. C. Justinus (vii. 2) makes him the successor of Aëropus, which cannot be accurate. See Aëropus.—2. A king of Mæcædonia, son of Mênclæus, who ascended the throne in 291 B. C., and reigned twenty-one years. He married Eurýdice, by whom he had Alexander, Perdica, and Philip, father of Alexander the Great, and a daughter, Eurýdônê; by Gygeia he had Archelaus, Archidæus, and Mênclæus (Just. vii. 4). To him Cornélius Nepos refers (Iphic. 3). Amýntilades, *æ*, m. a patronymic of Philip (Ov. Ibis 295).—3. A general under Philip, the father of Alexander the Great, who sent him to Asia, where he was killed by Alexander, although his own relation (Just. ix. 5 seq.).—4. Son of Andrémónes, an officer in the army of Alexander the Great, held an important command at the battle of Issus, and was afterwards sent to Mæcædonia to levy troops, where he was accused of forming a conspiracy against his sovereign (Curt. iii. 9 seq.).—5. Lyncestis, an officer under Alexander the Great, who was rewarded for his bravery, as was also the preceding Amýntas (Curt. v. 2).—6. Son of Nicolaus, who was governor of a province under Alexander the Great, and successful against the barbarians (Curt. vii. 2 seq.).—7. Son of Antiochus, was in the army of Alexander in his expedition to the East, appears to have deserted and fled to Egypt, where he was killed (Curt. iv. 1 seq.).—8. A relation of Alexander the Great, who formed a conspiracy against him in Macedonia, gave his sister in marriage to Attalus, an inveterate enemy of that hero, and wrote him tauntingly in answer to his letter, in which he stated that he had been declared a son of Jupiter Ammon, by the

oracle of that god (Curt. vi. 9).—9. An officer in the army of Alexander the Great, who obtained Bactriana on the death of that conqueror (Just. xiii. 4).—10. The name of a shepherd (Virg. B. iii. 66).—11. A native of Cos, who lived at Rome, and, from Höratius, appears to have been the opposite of a respectable man (Epod. xii. 18).—12. A Theban, who, in the siege of his native city, killed Phædrius (Stat. Th. viii. 438).—13. A shepherd, mentioned by Märtialis; having climbed a tree to procure food for his cattle, the branches broke, on which he fell with them to the ground, and was killed (xi. 42).

Amýntor, *ôris*, m. son of Ormênus, and father of Phenix. He was king of the Dölöpes (Ov. Met. xii. 364). Amýntore natus, Phenix (Ov. Ep. Her. iii. 27).

Amýntorides, *æ*, m. a patronymic of Phenix (Ov. Art. Am. i. 357).—2. A combatant killed in Thêbæ, Theba, having been one of the Argives, who had rashly entered that city during the siege, and were prevented from escaping by the gate through which they had passed being shut (Stat. Th. x. 509).

Amýrteus, *i*, m. a king of Egypt, who distressed the Persians (Herod. ii. 114 seq.). He discovered the island called Elbo.

Amýrus, *i*, m. a river of Thessalia, Thessaly, which runs into Mæcædonia, the Archipelago (Val. Flacc. ii. 11).

Amýthion, *ônis*, m. the son of Crêtheus and Týro, who married Dorippê, by whom he had two sons, Bias and Mëlampus. Amýthiônê crêtus, Mëlampus (Stat. Th. iii. 452). Adj. Amýthiônus, *n*, um. Amýthiônus Mëlampus, Mëlampus, son of Amýthion (Virg. G. iii. 550). Amýthiônus vâtes, Mëlampus (Stat. Th. iii. 501).—2. A nobleman of Lemnos, whose house Fame filled with a false account of the infidelity of the husband (Val. Flacc. ii. 162).

Anâbesineus, *ôs*, m. a competitor in the games exhibited by Alcinoüs (Hom. Od. viii. 113).

Anâbüra, *orum*, *n*. Hergan, a town on the confines of Phrygia and Galatia, near the sources of Alexander (Liv. xxxviii. 15).

Anâcharsis, *is*, m. a Scythian philosopher of great reputation, who flourished about 592 B. C. He studied at Athens, under Solon, where he acquired a thorough knowledge of the Athenian laws, and of the different systems of philosophy known at that time. To abilities of the highest order he added intense study, and thus acquired a fund of knowledge, which raised his name, not only among his countrymen, but also among the states of Greece. On returning to Scythia he attempted to establish the laws of Athens in his native kingdom, which exasperated his brother, who was then on the throne, beyond the power of suffering, and he deprived him of life. His writings have wholly perished, except two letters. His name occurs frequently in the history of Hêrôdotus, and the writings of Cicero. To the celebrity of his works Phædrus refers (Prol. 3).

Anâcrôn, *ônitis*, m. a lyric poet, who was a native of Têos, Sigagik, a town of Ionia. Love and wine formed the chief subjects of the Teian bard, and although he was subjected himself to censure, by impropriety of sentiment, yet the melody of his numbers, and elegance of diction, added to the sportive

play of a fine imagination, place him high among writers of lighter odes. Pínius states, that swallowing the stone of a dried grape occasioned his death, when he was an old man (ii. 21). From Pausānias he appears to have been intimate with Pólycrātes, king of Sāmos. His statue at Athens was that of a man drunk and singing (Paus. i. 2 seq.).

Anāctōrīē, es, f. a native of Lēsbos, Mitylenē, a favourite with Sāpoph (Ov. Ep. Her. xv. 17).

Anāctōrīum, i, n. a town of Acarnānīa, on a promontory at the entrance into Sinus Ambrācius, the Gulf of Arta. Adj. Anāctōrīus, a, um. Anāctōrīa ora (Sil. Ital. xv. 289).

Anāgnā, æ, f. Anagni, the capital of the Hērūci (Virg. Æn. vii. 684). Inh. Anāgnīni, orum, m. held an assembly in 306 B. C., in consequence of some of the Hērūci, who were taken prisoners among the Sānnītes, being kept in custody by appointment of the senate among the Latin states, when all the Hērūci, with the exception of the Alatrīnātes, Ferentinātes, and Vērūlāni, declared war against the Romans. To the Anāgnīni, after their defeat, which immediately followed, the Romans granted the freedom of the state, without the right of voting; but prohibited them from intermarriages, and from public assemblies (Liv. ix. 42, 43). Adj. Anāgnīnus, a, um. Anāgnīnus ager, the territory of the Anāgnīni (Liv. xxvi. 9).

Anāphē, es, f. Naxos, an island near Grēta, Candia (Ov. Met. vii. 461).

Anāpis, is, et, us, i, m. the *Alfeo*, a very deep muddy river of Sicily, which, after receiving Cýānē, falls into the greater harbour of Syracuse. It abounds with trout and eel, and its banks are covered with lofty reeds and aquatic plants. The papyrus grows naturally on the branch which descends from Cýānē. To the god of this river the nymph Cýānē was married (Ov. Met. v. 417).

Anāpius, v. Anāpus, i, et, Anāpis, is, m. brother of Amphīnōmus q. v. Valērius Maximus and Claudīanus have celebrated their filial affection, which every feeling heart must extol (Claud. i. 41).

Anārtes, iun, et, Anārti, v. Anārti, orum, m. a people of Dācia, who inhabited the eastern bank of the river Tibiscus, the *Tisik*, or, the *Teyss*, one of the northern branches of the *Danube*. Their country now forms part of Hungary (Cæs. B. G. vi. 25).

Anas, æ, m. the *Guadiana*, a considerable river of Spain, which has its source in some lakes or marshes, in that part of Hispānia Citerior, now *New Castile*, flows westward, passing through the province of *Extremadura*, and entering Lūsītānia, Portugal, traverses part of the kingdom of *Algarva*, in which changing its direction, and running south, it falls, after a course of 800 miles, into Māre Gādītānum, v. Beticum, the Gulf of Cadiz (Cæs. B. C. i. 38).

Anātha, æ, f. Anā, a fort in Mēsōpōtāmīa (Amm. Mar. xxiv. 1).

Anaurus, i, m. a small stream, a southern branch of Onchestas, a river of Thessaly (Luc. Phar. vi. 370).

Anausis, is, m. king of the Alāni and Hēmīchi, one of the lovers of Mēdēa, and fell by the hand of his rival, Sīrus, king of Albānia (Val. Flacc. vi. 43 seq.).

Anāxāgōras, æ, m. son of Hēgēsābulos or Eubulos, was a native of Clāzōmēnē, and scholar of Anāxīmnēs. He appears to have been born to wealth, which he disregarded, and voluntarily gave his patrimony to his relations. The study of nature engrossed his whole attention, and he treated with equal indifference, both his own concerns and those of the state. When blamed by his relations for negligence, he replied "why do not you attend to these matters?" To one enquiring if he had no regard for his native country, he replied "I have the greatest regard for my native country," pointing his finger to the skies. When Xērxes made his descent on Greece, he was in his twentieth year, and he lived to the age of seventy-two, others say seventy-eight. That he had early applied his mind to the study of philosophy, appears evident from his settling at Athens, about the time he completed his twentieth year. According to tradition, he continued there thirty years, teaching the different branches of science with which either his own industry or the information of others had made him acquainted. Amongst his scholars were Pēricles, Eurīpides, and many others distinguished in the history of Athens. Arraigned for his impiety, by which, must be understood, his notions respecting the heavens, and the solar system, he would have suffered death had not his pupil Pēricles defended him, and, by his eloquence and ingenuity, prevailed on his countrymen to pass from the capital punishment, and to restrict their sentence to banishment. Thūcydides gives a different account, making him oppose Pēricles in the government of the republic, and accused not only of impiety but treason, for which he was doomed to death in his absence. During his confinement, Anāxāgōras spent his time in attempting to ascertain the exact relation between the circumference of a circle and its diameter. He retired to Lāmpsācus, *Lampskue*, where he died; and the natives performed his funeral rites in the most honourable manner. Besides, they erected a tomb to his memory, with an inscription expressive of his knowledge of astronomy and natural philosophy. In proof of their respect for this eminent philosopher, they asked him immediately before his death, what he wished to be done, and he requested that the children should annually have the month on which he died for play, a custom which was observed when Diōgēnes wrote. In the philosophical opinions of Anāxāgōras, like those of most ancient philosophers, truth and fiction are strangely blended. A powerful mind struggling against natural ignorance, seems now to have almost reached the properties and true situations of things, now led entirely astray by flights of imagination, or by the false notions of the age. He maintained that the sun was burning iron, and larger than Pēlōpōnnēsus, the *Moræ*; that the moon was inhabited, and had her surface diversified by hills and valleys; that bodies were formed of similar particles; that mind was the origin of motion; that heavy bodies were attracted downward, light bodies upward; that the solar rays converted moisture into vapour; that winds were a consequence of the air being rarified by the heat of the sun; and thunder, of a collision of clouds. More of his opinions will be found

Alexander the Great appointed governor of Parthia, in 329 B. C., after the inhabitants had submitted to his arms. From him the kings of Parthia derived their descent (Just. xii. 4).—2. A prefect of Parthia, under Seleucus, king of Syria, whom Arsaces overpowered in 245 B. C., and became king of that country (Just. xii. 4).—3. A man who died suddenly, and whose death Märtialis attributes to his having seen his physician Hermocrates in his sleep (vi. 53).

Andranodorus, i. m. son-in-law of Hiero, king of Syracuse, and one of the tutors of Hieronymus, the grandson of that monarch. Having artfully dismissed the other fourteen conjoined with him in that office, he obtained the sole direction of the young king, whose crimes do little credit to the fidelity or morality of his guardian. The Carthaginians stood higher in his favour than the Romans. Damarata, his wife, full of royal pride, endeavoured to make him secure in the high station which he held on the murder of Hieronymus; but the populace being bent on liberty, he delivered the keys of the royal treasury to Theodotus and Sosias, two of the conspirators. In this action he was either insincere, or his wife's urgency had prevailed on him to alter his resolution, for he afterwards engaged in a conspiracy to obtain the crown, which was no sooner discovered than it cost him his life. In this criminal enterprise Themistius was his associate, and Ariston, a comedian, his confidant. Love of country induced the latter to reveal the secret (Liv. xxiv. 4–24).

Andrëmon, v. Andremön, önis, m. an illustrious Grecian, prince of Etölia. He was the husband of the nymph Dryöpe, and father of Thöas, who is hence called *claröque Andrëmonë natus* (Ov. Met. xiii. 357), and *Andrëmonides* (Hom. Il. vii. 168).

Andrëmones, is, m. the father of Amyntas, g. c. an officer of Alexander the Great (Curt. v. 1).

Andriscus, i. m. a Grecian, who falsely pretended that he was a son of Persëus, king of Macëdönia, and, in consequence of that unfounded declaration, Dëmëtrius, king of Syria, sent him to Rome in 154 B. C. From this city he effected his escape, changed his name to Philippus, and obtained possession of all Macëdönia. He pretended to have been the son of that monarch by a harlot, brought up by a woman of Crëta, *Candia*, and, after the death of his father, educated at Adramyttium until he was twelve years of age. During this period he believed himself to be the son of the person in whose house he lived. When at the point of death his foster-father declared to him his true birth, and discovered to him a considerable treasure by means of a certain writing to which the seal of Persëus had been affixed. At the request of the man's wife he kept it secret until he had escaped to a considerable distance, because she had assured him that Eumënes, his father's inveterate enemy, would cause him to be put to death. To save his life he had fled to Dëmëtrius, king of Syria, to whom he made known his parentage, and who, on that account, had sent him to Rome. When about to take forcible possession of Thessaly, the Roman ambassador, with the assistance of the Achæi, thwarted his design. By him P. Juvëntius, the Roman prætor in

Macëdönia, was killed, and his army defeated. Q. Cæcilius Mëtellus not only conquered this pretender, but made him prisoner, and having recovered Macëdönia, triumphed over Andriscus, frequently called in history Pseudöphilippus, in 148 B. C. (Liv. Ep. 49–52. Eutrop. iv. 14).

Andröcles, is, m. a native of Magnësia, hence called *Andröcles Magnës*. Dätämes appointed him commander of the army, when he revolted from the king (Cor. Nep. Dat. 5).—2. A nobleman of the Acärnanes in the interest of Philippus, king of Macëdönia, who, with Echedëmus, prevailed on his countrymen to repeal the treaty into which they had entered with the Romans in 199 B. C. and to form an alliance with Philippus, which lasted only for a few days. The taking of Lëucas and the battle at Cynocëphälë obliged them to submit to the Romans (Liv. xxxiii. 16, 17).—3. A prefect of Persëus, king of Macëdönia, to whom he gave the command of Thëssälönicä in 170 B. C. (Liv. xlv. 32).

Andröclus, i. m. a slave, who fled from the cruelty of his master in Africa, and having taken refuge in a cave was alarmed at the entrance of a monstrous lion, expecting to be instantly torn in pieces. The animal approached him gently, and lifted up one of his feet from which Andröclus extracted a thorn and pressed a quantity of putrid matter, on which the lion retired and brought him, for sustenance, the beasts which he had taken. In this manner Andröclus lived with the lion for three years, afterwards fled, was taken by the soldiers, conveyed to his master, and sent to Rome, where he was doomed to fight with wild beasts. Amongst others, his old Numidian acquaintance entered the arena, recognised his benefactor, and advanced towards him with every sign of blandishment, on which Andröclus related these circumstances, which procured him his life, and he afterwards led the lion up and down the city, when the people exclaimed "This lion was the man's entertainer; this man was the lion's physician" (Gel. v. 14).

Andröcötus, i. m. a king of the Indians, who lived on a river of that name, attacked by Seleucus. Their hostilities terminated on their becoming united by affinity (Ap. Bel. Syr. 123).

Andrögëus, ö, v. i (Andrögeon, önis, Prop. ii. 1. 62), m. a Grecian commander slain at Troy (Virg. Æn. ii. 392).—2. Son of Minos, king of Crëta, *Candia*, and Päsiphäë, killed by the inhabitants of Athëns and Mëgara, because he had surpassed them in all their exercises of activity and arms. In revenge Minos made war on these states, which he conquered, and compelled them to send seven of their noble youth, of each sex, to him yearly to be devoured by the Minotaur. *Adj.* Andrögëönëus, a, um (Catul. lxi. 77).

Andrögynus, i. m. a human being uniting both sexes; one born at Sinüëssa in 211 B. C. Another of this kind, two years after, entered life at Früsino, equal in size to a child four years old. Aruspices from Etrüria announced that it should not be allowed to touch the earth, but drowned in the sea. After being enclosed in a chest the infant was deprived of life in the manner prescribed by the aruspices (Liv. xxvii. 37).

Andrömächë, es, f. daughter of Eëtion,

taking an oath, in the opinion of the Romans, others think it was the name of a boy, and that Martialis uses it in that sense (xi. 95).

Anchialus, *i. f.* *Anchiale*, a city of Thrace, *Romania*, on the western shore of Póntus Euxinus, the *Black Sea*. Plinius calls this town Anchialum, and places it on the site of Messa (i. 442).

Anchimólus, *i. m.* the son of Aster, sent to expel the Pisistratidae from Athens, but he fell in the attempt (Herod. v. 63).

Anchises, *æ. m.* son of Cápys and Thémis daughter of Ilus, king of Troy. To him Venus bore Ænéas, who carried him on his shoulders from Troy, during the night in which it was burned by the Greeks. He had considerable knowledge of omens, and, though not endowed with the gift of prophecy, his sagacity penetrated the obscurity of oracular responses, by which he benefited his son, whom he accompanied to Sicily, *Sicily*, where he died (Virg. Æn. ii. and iii.). Aurelius Victor makes Anchises arrive in Italy, with his son (Or. 11), and Pausanias relates he died in Arcadia, where a mountain is from him called Anchisia (viii. 12). *Nutrix Anchisæ*, Tisiphônê (Juv. Sat. vii. 234). The poet gives it as an instance of the silly and useless questions with which grammarians, in ancient times, used frequently to be teased, particularly by the Emperor Tibérius, to whom Juvénalis most probably alludes. Anchisiades, *æ. m.* a patronymic of Ænéas (Virg. Æn. vi. 126). *Adj.* Anchisæus, *a. um.* *Anchisæus tumulus*, the tomb of Anchises (Virg. Æn. v. 761).

Anchistœus, *cos. m.* one of the Argonauts. **Anchila**, *um. n.* (*i. e.* ab omni parte ancisa), shields, twelve in number, which seem to have had their name from their shape, of which the first and real one, Numa Pompilius feigned to have been thrown from heaven by Egéria, as the pledge of the Roman empire. Véturius Mâurilius caused the other eleven to be made as like it as possible, lest it should be stolen. From the description of these shields, they must have bent to the body, and their outside surface was not smooth, but jutted out in a conical form in a number of places (Liv. i. 20). In solemn processions the priests of Mars carried them through the city. See *Salii*.

Ancon, *onis. v.* *Ancôna*, *æ. f.* *Ancona*, a sea-port town on Mâre Adriaticum, the Gulf of Venice, belonging to the Picëni, whose country was between that of the Umbri and the Sâbini. It has this name from its harbour, or the site of the town, resembling an Elbow or Crescent. A colony of Greeks from Syracusæ, Saragossa, who fled from the tyranny of Dionysius, built this town, and gave it this name, hence Juvénalis calls it *Dorica* (Sat. iv. 40). It was directly opposite to Dalmatia, hence Lûcânus has *Ancon obnoxia Dalmaticis fluctibus* (Phar. ii. 402).—2. A river of Scythia, flowing into Pontus Euxinus (Val. Flacc. iv. 600).

Ancorârius, *i. m.* Mount Wannashreeze, a mountain in Mauritania (Amm. Mar. xxix. 5).

Ancus Mârcius, *Anci Mârcii. m.* grandson of Numa Pompilius, by his daughter Pômpilia, was created king of Rome in 640 B. C. In disposition Livius considers him uniting the characters of Numa and Rômulus, inclined to peace, but not averse to war.

To him the Romans were indebted for a number of useful regulations, and for the improvement of their religious observances. From the Æquicôlae he borrowed the form of demanding restitution, and of declaring war, which he first carried into effect against the Latins, who refused compliance, on which he raised an army, took their city Pôstôrîum, and removed the whole inhabitants to Rome. This prince conquered all the states against which he took up arms, and, by removing the people to the capital, he greatly enlarged both the population and buildings of the city. To prevent Jânicûlum, *Monte Gianicolo*, from being occupied as a place of strength by the enemy, he connected it with the city by a wall, and opened a communication, by erecting a wooden bridge over the Tevere. The trench of Quirites was the work of this monarch, who afterwards built a prison, adjoining to the Forum, to deter from the commission of crimes, and extended the boundaries of his kingdom to the sea, where he built the city Ôstia, near which salt-pits were found. After a reign of twenty-four years he died, leaving Lûcûmo; afterwards called Târquinus Priscus, tutor to his sons. Having ingratiated himself with the people, Lûcûmo succeeded Ancus in the government, to the prejudice of the royal youth (Liv. i. 32—34).

Ancýra, *æ. f.* *Angoura*, a city of Gállia, built by Midas, son of Górdius, who gave it that name from finding an anchor there, which was preserved in the temple of Jupiter at the time Pausanias wrote (i. 4). It appears to have been the chief city of that district. In modern times it contains about forty-five thousand inhabitants, and carries on a considerable trade. *Inh.* *Ancýrân*, *orum. m.* *Adj.* *Ancýrânus, a. um.* *Ancýrânî triûmphi* (Claud. xx. 418).—2. A town of Illýricum, plundered by Pêrsêus, king of Mâcedônia, in 171 B. C. (Liv. xlii. 20).—3. A town of Phrygia (Plin. i. 625). Stêphanus seems to consider this town and that of Gállatia as the same, in opposition to the opinion both of Plinius and Strabo.

Anda, *æ. f.* a town in Africa, to which Hasdrûbal fled after being wounded in battle by the Romans (Ap. Bel. Pun. 13).

Anabilis, *is. f.* *Anabil*, a town of Căppadôcia.

Andánia, *æ. f.* *Helliniko-Castro* (*Makry-plai*, Leake), a small town of Mëssënia, or Arcadia, situated between Mëgâlôpôlis and Mëssênê, now in ruins (Liv. xxxvi. 31).

Andécavi, *v.* *Andégavi, orum. m.* a people of Gállia, *France*, mentioned by Plinius along with the Trecassæ, whose capital is now Troyes, on Sëquâna, the Seine, to the east and south of Paris (i. 486). Tacitus writes Andécavi (Ann. iii. 41).

Andes, *ium (Sing. Andis, is). m.* a nation of the Cëltæ in Gállia, *France*. Their territory lay on the north bank, and near the mouth, of the river Ligëris, the Loire (Luc. Phar. i. 439). *Andis* is probably the true reading here. This line, with the four before it and the one after it, are supposed spurious, and are not in the folio edition of 1514 or 1477.

Andôclides, *is. m.* an Athenian orator, son of Lëôgôras. Four of his orations are still extant (Cor. Nep. Alcib. 3).

Andrâgôras, *æ. m.* a noble Persian, whom

Alexander the Great appointed governor of Parthia, in 329 B. C., after the inhabitants had submitted to his arms. From him the kings of Parthia derived their descent (Just. xii. 8).—2. A prefect of Parthia, under Siliacus, king of Syria, whom Arsaces overpowered in 243 B. C., and became king of that country (Just. xli. 4).—3. A man who died suddenly, and whose death Martialis attributes to his having seen his physician Hermonites in his sleep (vi. 53).

Andanodorus, i. m. son-in-law of Hiero, king of Syracuse, and one of the tutors of Hieronymus, the grandson of that monarch. Having artfully dismissed the other fourteen equipped with him in that office, he obtained the sole direction of the young king, whose crimes do little credit to the fidelity or morality of his guardian. The Carthaginians stood higher in his favour than the Romans. Damarata, his wife, full of royal pride, endeavoured to make him secure in the high station which he held on the murder of Hieronymus; but the populace being bent on liberty, he delivered the keys of the royal treasury to Theodotus and Sosias, two of the conspirators. In this action he was either assassinated, or his wife's urgency had prevailed on him to alter his resolution, for he afterwards engaged in a conspiracy to obtain the crown, which was no sooner discovered than it cost him his life. In this criminal enterprise Themistias was his associate, and Ariston, a comedian, his confidant. Love of money induced the latter to reveal the secret (Liv. xxiv. 4—24).

Andramon, v. Andramon, ōnis, m. an illustrious Grecian, prince of Etolia. He was the husband of the nymph Dryope, and father of Theon, who is hence called *claryque Andromache natus* (Ov. Met. xiii. 357), and Andromache (Horn. Il. vii. 168).

Andromenes, i. m. the father of Amyntas v. c. an officer of Alexander the Great (Curt. v. 1).

Andronicus, i. m. a Grecian, who falsely pretended that he was a son of Perseus, king of Macedonia, and, in consequence of that unfounded declaration, Demetrius, king of Syria, sent him to Rome in 154 B. C. From this city he effected his escape, changed his name to Philippus, and obtained possession of all Macedonia. He pretended to have been the son of that monarch by a harlot, brought up by a woman of Cræta, *Candia*, and, after the death of his father, educated at Adramyttium until he was twelve years of age. During this period he believed himself to be the son of the person in whose house he lived. When at the point of death his foster-father declared to him his true birth, and discovered to him a considerable treasure by means of a certain writing to which the seal of Perseus had been affixed. At the request of the man's wife he kept it secret until he had escaped to a considerable distance, because she had assured him that Eumenes, his father's inveterate enemy, would cause him to be put to death. To save his life he had fled to Demetrius, king of Syria, to whom he made known his parentage, and who, on that account, had sent him to Rome. When about to take forcible possession of Thessaly, the Roman ambassador, with the assistance of the Achaean, thwarted his design. By him P. Juvencius, the Roman praetor in

Macedonia, was killed, and his army defeated. Q. Cecilius Metellus not only conquered this pretender, but made him prisoner, and having recovered Macedonia, triumphed over Andronicus, frequently called in history Pseudophilippus, in 148 B. C. (Liv. Ep. 49—52. Eutrop. iv. 14).

Androcles, is, m. a native of Magnesia, hence called *Androcles Magnes*. Datis appointed him commander of the army, when he revolted from the king (Cor. Nep. Dat. 5).—2. A nobleman of the Acarnanes in the interest of Philippus, king of Macedonia, who, with Echedemus, prevailed on his countrymen to repeal the treaty into which they had entered with the Romans in 199 B. C. and to form an alliance with Philippus, which lasted only for a few days. The taking of Leucas and the battle at Cynocéphale obliged them to submit to the Romans (Liv. xxxiii. 16, 17).—3. A prefect of Perseus, king of Macedonia, to whom he gave the command of Thessalonica in 170 B. C. (Liv. xlv. 32).

Androclus, i. m. a slave, who fled from the cruelty of his master in Africa, and having taken refuge in a cave was alarmed at the entrance of a monstrous lion, expecting to be instantly torn in pieces. The animal approached him gently, and lifted up one of his feet from which Androclus extracted a thorn and pressed a quantity of putrid matter, on which the lion retired and brought him, for sustenance, the beasts which he had taken. In this manner Androclus lived with the lion for three years, afterwards fled, was taken by the soldiers, conveyed to his master, and sent to Rome, where he was doomed to fight with wild beasts. Amongst others, his old Numidian acquaintance entered the arena, recognised his benefactor, and advanced towards him with every sign of blandishment, on which Androclus related these circumstances, which procured him his life, and he afterwards led the lion up and down the city, when the people exclaimed "This lion was the man's entertainer; this man was the lion's physician" (Gel. v. 14).

Androcötus, i. m. a king of the Indians, who lived on a river of that name, attacked by Seleucus. Their hostilities terminated on their becoming united by affinity (Ap. Bel. Syr. 123).

Androgeus, ō, v. i (Androgeon, ōnis, Prop. ii. 1. 62), m. a Grecian commander slain at Troy (Virg. Æn. ii. 392).—2. Son of Minos, king of Cræta, *Candia*, and Pasiphæ, killed by the inhabitants of Athens and Megara, because he had surpassed them in all their exercises of activity and arms. In revenge Minos made war on these states, which he conquered, and compelled them to send seven of their noble youth, of each sex, to him yearly to be devoured by the Minotaur. *Adj.* Androgeōncus, a, um (Catul. lxiv. 77).

Androgynus, i. m. a human being uniting both sexes; one born at Sinuessa in 211 B. C. Another of this kind, two years after, entered life at Frusino, equal in size to a child four years old. Aruspices from Etruria announced that it should not be allowed to touch the earth, but drowned in the sea. After being enclosed in a chest the infant was deprived of life in the manner prescribed by the aruspices (Liv. xxvii. 37).

Andromachē, es, f. daughter of Eëtion,

king of Thēbe in Cilicia, was the wife of Hector, to whom she bore one son, Astyanax. Hōmērus has celebrated her uncommon affection for her husband, who was killed by Achilles. Her son also lost his life, but ancient authors differ with respect to the person who put him to death. She fell to the lot of Pyrrhus who carried her to Epīrus, where she bore him three sons, Mōlōssus, Pīlus, and Pērgāmus. Having afterwards repudiated her, she married Hēlēnus, a brother of Hector, and by him had Cestrinus (Virg. *Æn.* ii. 456, iii. 297). According to Ovidius she was of uncommon size (*Art. Am.* ii. 645), to which Jūvenālis alludes (*Sat.* vi. 502).

Andrōmāchus, *i. m.* was appointed governor of Cele-Syria by Pārmēnio in 332 B. C. and burned alive by the Sāmāritæ in the following year (*Curt.* iv. 5 seq.).—2. A man of perfidy, who betrayed the confidence and measures of Crassus (*Ap. Bel. Par.* 151).

Andrōmēda, *m. cf. e. es. f.* a daughter of Cēphēus, king of Ethīōpia and Cāsiōpē, who was chained by order of Jūpiter Ammon to a rock, and exposed to the fury of a sea-monster which Neptūnus, in consequence of Cāsiōpē having the audacity to prefer herself and her daughters in beauty to Juno and the Nereids, sent to desolate the country. Pērsēus returning from the conquest of the Gorgon, beheld her in this dreadful situation, and promised to Cēphēus to destroy the monster, on condition that Andrōmēda became his wife. To this both parents readily assented. He immediately attacked and put to death the monster, which released Andrōmēda from her chains. Phīneūs, her uncle, to whom she had been previously betrothed, rushed into the assembly during the nuptial feast, with a body of armed men, and endeavoured to carry her off by force. A bloody battle ensued, in which all the assailants were either killed, or converted into stone at the sight of Medūsa's head. After death, Andrōmēda was changed into the Constellation which bears her name (*Ov. Met.* iv. 670 seq.).

Andrōnīcus, *i. m.* a Grecian commander in the Asiatic war under Alexander the Great (*Curt.* vii. 3).—2. A Macedonian, who was in garrison at Ephēsus in 192 B. C. and made a successful sally against a plundering party of the Romans as they drew near the walls of that city (*Liv.* xxxvii. 13).—3. A man whom Pērsēus, king of Mācedōnia, sent to burn the naval arsenals at Thēsālōnīca that they might not fall into the hands of the Romans in 171 B. C. On purpose to give the king time to consider of that rash and cowardly order, Andrōnīcus delayed its execution, yet when the monarch repented of his dastardly conduct, he ordered Andrōnīcus to be put to death, that there might be no living witness of such shameful instructions (*Liv.* xlv. 10). See *Nicias*.—4. Son of Andrōnīcus, a native of Ætōlia, was beheaded in 169 B. C. because, following his father, he had carried arms against the Romans in the Macedonian war (*Liv.* xlv. 31).—5. A poet in the age of Ammīanus Mārcellinus, who wrote fables and poems of different kinds. He appears to have been a native of Hērāclopōlis (*Amm. Mar.* xix. 2).

Androphagi. See *Anthropophagi*.

Andros, *i. f. Andri*, an island in Mārē Ægēum, the Archipelago, of great fertility, near the southern extremity of Eubœa, *Ne-gropont*, taken by the Romans in 202 B. C. (*Liv.* xxxi. 45). It was one of the Cyclādes. Mūciānus, as recorded by Plinius, mentions that on seven particular days, yearly, a fountain in this island flowed with wine, which being carried out of sight of the temple of Bacchus returned in taste to water again (*iv.* 782). In modern times it contains from thirty to forty villages, and its population exceeds four thousand (*Juv. Sat.* iii. 70). *Inh. Andrii, orum, m.* (*Herod.* ix. 33).—2. An island off the coast of Britain, near Vectis, the *Isle of Wight*. It is now unknown. Ptolēmeus calls it Eēdros, and says it is deserted.

Andrōsthēnes, *is. m.* commanded the Lacedæmonian garrison at Corinth in 200 B. C. and defended that city against the Romans and Achæi. Next year the latter defeated him in a general engagement near Corinth, the result of his imprudent conduct, which his future movements aggravated (*Liv.* xxxiii. 33 seq.).—2. A prætor of Thessaly, who embraced the interest of Pompey, but was defeated by Jūlius Cæsar (*Cæs. B. C.* iii. 80).

Anēctius, *i. m.* a tribune of the Nērvii, who, with Senectius, of the same rank and people, made a brave resistance at the head of the German nations on the east of the Rhine, against D. Claudius Drusus in 12 B. C. (*Liv. Ep.* 139).

Anēmōrca (Anēmōrēia, Greek), *m. f.* a town of Phōcis, which had its name from the violent storms of wind to which it was exposed (*Strab.* 614). It stood near Cyrrha and Hyāmpōlis (*Stat. Th.* vii. 347). In later times it was called Anēmōlia (*Hom.* II. ii. 521).

Anēmūrium, *i. n.* Cape *Anamours*, a promontory of Cilicia, on which was a town of the same name, now *Stalenura* or *Scalenura* (*Plin.* i. 586. *Liv.* xxxiii. 20). *Adj.* Anēmūriēnsis, *is. e.* *Anēmūriēnsis civitas* (*Tac. Ann.* xii. 55).

Anētor, *ōris, m.* a native of Phōcis, hence Ovidius calls him *Phōcius*. He kept the cattle of Pēlēus (*Ov. Met.* xi. 348).

Angēa, *m. f.* *Vengia*, a town of Thessaly, which the Ætōli took by assault in 200 B. C. (*Liv.* xxxii. 13).

Angītes, *m. m.* one of the branches of Sīrīmon, the *Strumona* (*Herod.* vii. 113).

Angli, *orum, m.* a people of Germany, to the north of Albi, the *Elbe*, first mentioned by Tacitus in his treatise on the manners of the Germans (40). The district which they inhabited still bears the name of *Angelen*, between *Flensburg* and *Sleswick*. In the fifth century they migrated to Britain, the south part of which was from them called Anglia, now *England*.

Angrivārii, *orum, m.* the Angrivarians, a people of Germany, who possessed part of the country which belonged to the Brictēri, lying between Rhēnus, the *Rhine*, and Amīsius the *Emis* (*Tac. Ann.* ii. 8 &c.).

Angrus, *i. m.* the *Morava*, a river of Illīricum, which, running northward, passes through the Triballian plain, joins Brongus, and their united stream falls into the *Danube* (*Herod.* iv. 49).

Anguis, *is, m.* the name of a constellation

in the northern hemisphere, consisting of sixty-four stars (Ov. Met. ii. 138).

Angitia, *s. f.*, a nymph, according to some, and a grove according to others, on the west side of Læus Fucinus, *Lago Fucino*, or, *Lago di Celano*, in the ridges of the *Apennines*. It is probable that the grove received its name from the nymph who was supposed to preside over it; and this conjecture is supported by the construction in Virgilus (*Æn.* vii. 759), and the words of Solinus, who states that Angitia (*i. e.* Angitia, *Virg.* *Æn.* vii. 759, and *Sil.* *Ital.* vii. 498), a daughter of *Æetes*, occupied the vicinity of Fucinus, and was there esteemed a goddess, from her knowledge of the healing art, by which she repelled or cured diseases.

Anicetus, *i. m.*, a freedman of the Emperor Nero. Agrippina, the mother of Nero, had incurred his displeasure, and nothing but her death could satiate his resentment. Hesitating between death by open violence and secret means, Anicetus proposed inviting her to Caprice, *Capri*, and constructing a ship so as to fall into pieces at a signal given to the men, who knew the principles on which the vessel was formed. This device gratified the unnatural cruelty of the Emperor, because it evaded the hatred of the public consequent on an act of parricide, and it ensured, as he thought, the death of his mother more effectually than administering poison secretly. The savage pretended reconciliation with his mother, easily induced her to go on board, and, after the vessel was at some distance from the shore, the deck was allowed to fall in, and he expected that Agrippina would thus be crushed to death. The bed on which she lay supported that part of the deck from coming down upon her, on which she was only plunged into the sea, and, with little injury, reached the shore by swimming. When the same Emperor wished to get rid of his wife, he again pitched on Anicetus, who was villainous by nature, and hardened by crime, commanded him to make a public confession of his adulterous intercourse with the Empress, which the wretch, without the least foundation in truth, openly avowed, in presence of the Emperor's friends, and was ordered to retire to Sardinia, where he enjoyed every convenience of life, and at last died a natural death (*Tac. Ann.* xiv. 3—62).

—2. A freedman of Pölēmo, king of Pōntus, who, offended at the reduction of that kingdom to a province, excited a commotion in the country, and collected a number of the inhabitants, took Trāpēzus, and, after other hostilities, he prevailed on the king of the Sēdēhēzi to join him and declare for Vitellius. Virgilius Gēmīnus, an officer under Vēspāsianus, compelled by fear that monarch to deliver up Anicetus, and his death put an end to that war in the year 69 (*Tac. Hist.* iii. 47, 48).

Anicla, *s. f.*, a cousin of T. Pōmpōnius Atticus, and wife of M. Sērvilius Sulpicius (*Cor. Nep.* Att. 2).

Anicius, sometimes Annicius, *a. um.* *Anicia gens*, a distinguished family at Rome, from which sprung many eminent citizens. Heinsius has proved that *gens Anicia* and *gens Aschēsia* is the same.

Cn. Anicius, Cn. Anicii, *m.*, a lieutenant-general under L. Emilius Paullus, who commanded the troops which attacked and

carried *Ægīnum*, in 170 B. C. (*Liv.* xlv. 48).

L. Anicius Gāllus, L. Anicii Gālli, *m.*, was elected prætor, and obtained, in 171 B. C., the foreign jurisdiction, on condition that he should go wherever the senate should send him. Gēntius, king of Illyricum, had joined Pērcēus, king of Mācēdōnia, and had thrown into prison M. Pērpēna and L. Pēllius, Roman ambassadors, on which account war was declared against him, and L. Anicius Gāllus appointed to command the army. He arrived in his province in the beginning of spring, 170 B. C., and, having added to the auxiliary troops which he had, two thousand foot and two hundred horse, of the Parthini, of which Epiciāus commanded the infantry, and Algālus the cavalry, he marched to raise the siege of Bāsāna. During the whole campaign, he discovered the judgment and activity of an able commander, taking a number of towns by force, whilst others voluntarily surrendered. After recovering the ambassadors, to seize the king's friends and relations, he sent L. Pēllius, who brought from Mēdēo, a city of the Labēates, Etlēva his wife, his two sons Scerdilēdus and Pleurātus, and his brother Caravantius. Anicius then despatched M. Pērpēna to announce the victory at Rome, and to inform the senate that he had finished a war which they did not know had been begun. For this victory the senate decreed a thanksgiving of three days, and continued him in the government of Illyricum with power to form a new constitution, and to adjust whatever had been deranged by the war. After placing a garrison at Scorda, the capital of the kingdom, and likewise in the cities Rhizo, Risino, and Oleñum, *Dulcigno*, he marched with the rest of the army into Epīrus, when Phanōta surrendered. Advancing into the country of the Mōlōssi, he received the submission of all the cities, except Pāsāro, Tēmon, Phylacē, and Hōrrēum *q. v.*, and these he afterwards compelled to lay down their arms. In the equity of his decisions and judicious arrangements for the government of the country, he showed both a strict regard to justice, and an accurate knowledge of political matters. The whole royal family adorned his triumph (*Liv.* xlv. 17—43).

Anidus, *i. m.*, a mountain of the Ligures, supposed by some to be *Monte Borgada*, or *Borgalla* (*Liv.* xl. 38).

Anigros, *v.* Anigrus, *i. m.*, the *Mauro-potamo*, a river of Arcādia, which has its source in mount Lāpithas. Its waters have an unpleasant smell, which Strābo and Pausānias fabulously ascribe to the centaurs bathing in this stream, and Mēlāmpus using it for recovering the daughters of Prætus from madness. Pausānias mentions that fishes could not live in it, and that those which the *Acidas* brings into it become unfit for food (*v. 5*).

Anio, *v.* Anien, *ēnis, m.* (*Stat. Syl.* i. 9, 20), the *Teverone*, a river of Italy, which, meandering from its sources in a mountain of the Trēbāni, through the vales of Sābina, glides gently through Tibur, *Tivoli*, hence *Anio Tiburnus*; till, coming to a rock, it precipitates itself in one mass down the steep, then boiling for an instant in its narrow channel, rushes headlong through a chas-

into the caverns below, and falls into the *Tevere* three quarters of a mile above Pons Milvius, *Ponte Molle*. By working its way through a rock, it forms a natural bridge, which presents another striking view of this river. The length of its course is forty-five British miles, it is twice crossed in going from *Rome* to *Tivoli*, and has four bridges near *Rome*. This description accounts for the epithets *præceps*, *spūmifer*, &c. applied to the *Teverone*. Anſēnus, i. m. the god of that river (Stat. Syl. i. 3. 70). Anſēnicōla, æ. m. an inhabitant on the banks of Anſo (Sil. Ital. iv. 225). Adj. Anſēnus, a, um, et, Anſēnsis, is, e. *Anſēna fluētia* (Virg. G. iv. 369). *Anſēnsis centuria* (Liv. xxiv. 7).

Anſōrgis, is, f. a town of *Spain*, the situation of which is uncertain. Near it Hasdrūbal, son of Hāmilcar, was encamped when Cn. Cōrnēlius Scīpiō marched to attack him with one-third of the veteran troops in *Spain*, and thirty thousand Celtiberian auxiliaries. The latter, bribed by the Carthaginians, deserted him, which caused the destruction of himself and his army (Liv. xxv. 32, 34).

Anſus, i. m. the son of Apōllo and Rhēa, was king of Dēlos, and priest to his father. He had four daughters, to whom Bāchus gave the power of changing whatever they pleased into wine, corn, and oil, and a son called Andrus, who gave his name to that island near the southern extremity of Eubœa, *Negropont*. Agāmēmnon wished to carry these women with him to the Trojan war, on purpose to supply his army with provisions, which being contrary to their inclinations, they implored the protection of Bāchus, who changed them into pigeons. He gave a kind reception to Æneas on his way for Lātium (Virg. Æn. iii. 80), who, according to Aurēlius Victor, married his daughter Lāvīnīa (Or. 9).

Anna, æ, f. a daughter of Bēlus, king of Tŷrus, who deserted her native country and accompanied her sister Dido q. v. To her character Virgilius has given great interest and tenderness, from the feeling part which she took in the fate of her unhappy sister (Æn. iv. 9 seq.). Ovidius makes her Anna Pērēna, who was one of the Dii Indigētes of the Romans, and describes her worship (Fast. iii. 146 seq.). Silius Itālicus states that, compelled to quit Carthage on the death of Dido, she fled to Bātus, king of Cŷrēnē, who received her into his house, and afforded her every comfort and security. The arrival of Pŷgmāllion obliged her, after residing some time at the court of Bātus, to leave that country, and to attempt her escape by sea. A storm drove her on the coast of Lātium, where she was recognised by Æneas, who endeavoured to compensate for the injustice he had done Dido, by his kindness to this unhappy fugitive. Warned by Dido in sleep, that Lāvīnīa plotted her destruction, Anna, following the advice of her sister, threw herself into the fountain Nūmicius, became a Naiad, and received divine honours from the Romans (viii. 28—201. Mart. iv. 64).

Annaeus Cōrnūtus, Annaei Cōrnūti, m. a Stoic philosopher, banished from *Rome* by the Emperor Nēro, because he had given his opinion too freely respecting his verses. From *Persius* we learn that he taught the philo-

sophy of the Stoics at *Rome*, and that this poet had the benefit both of his instructions and friendship. His description of their intimacy founded on similarity of inclination and manners, and the tender affection which subsisted betwixt them, is perhaps the most splendid passage in all his writings. Dioch records a number of particulars respecting his being consulted by the Emperor with regard to his poetry, and also of the writings of Cōrnūtus, none of which have been transmitted. Eusēbius, too, mentions the banishment of this philosopher by the Emperor. His scholar, Pērsius, has immortalized his elegant verse, his excellence of disposition, sweetness of temper, kindness of heart, love of literature, and extensive knowledge. To him he addresses his 5th Satire.

Annaeus Sēneca, Annaei Sēcēti, m. an intimate friend of L. Annaus Sēneca, to whom he inscribes his book *De tranquillitate animi*, and mentions his death in terms of deep regret (Epist. 63).—2. A noted thief, in the opinion of Commentators. His character seems suited to the epigram in which his name occurs (Mart. viii. 81).

L. Annaeus Sēneca, L. Annaei Sēcēti, m. son of M. Annaus Sēneca, was a native of Cōrdūba, *Cordova*, a town of Hispānia, *Spain*. His father removed, during his infancy, to *Rome*, where he received an excellent education under the most celebrated Stoics of that period. He embraced the Pythagorean position of the Metempsychōsis, and consequently held it unlawful either to kill animals or to eat their flesh, a tenet which his father prevailed on him to renounce, in order to escape the punishment which Tiberius threatened, because they abstained from certain meats. Sēneca gave early indication of uncommon talents, which a proper course of study improved and matured, but he found it necessary to abandon a favourite pursuit in which he was fitted to excel, the practice of eloquence, because Cāligūla entertained a mean jealousy of all who displayed great oratorical abilities, and wished to be reckoned the first orator himself. He then became a candidate for offices in the state, and obtained a quietness, after which Claudius banished him to Corsica, on suspicion of an amour with Jūlia, daughter of Germānicus.

The Emperor, soon after his marriage with Agrippina, recalled Sēneca from exile, and appointed him preceptor to her son Nēro, who succeeded him in the throne. The enemies of his philosophy blamed him for initiating his pupil in those detestable vices, which were the scandal of *Rome* during the succeeding reign. Silius, who hated Sēneca, is the authority on which this scandalous charge, and that of criminality with Agrippina rest, and the high estimation in which the Romans held his character may be considered as sufficient confutation. He amassed prodigious wealth under Nēro, on which account Juvēnalis calls him *prædites* (Sat. x. 16), and these very riches, added to the magnificent houses which he built, and the beautiful gardens which he planned, formed a charge against him, which he justly considered as a prelude to his destruction. He, therefore, requested the Emperor to accept of his whole wealth, and allow him to withdraw into a life of studious retirement; but the Emperor refused his request, and Sēneca, to obviate

all cause of suspicion kept himself at home under pretence of indisposition. On the discovery of Piso's conspiracy, Nátalis named Sēneca as an accessory. Of this declaration there was no proof, but it afforded a plausible pretence to the tyrant for putting Sēneca to death. Tacitus informs us that a report prevailed at Rome, that the conspirators, after employing Piso to deprive Néro of life, intended to destroy Piso himself, and appoint Sēneca Emperor, to which Juvénalis has been supposed to allude (Sat. viii. 212). This rumour, even although groundless, shows the high respect and estimation in which the citizens of Rome regarded this accomplished scholar. At the approach of death he looked with composure, displayed a magnanimity similar to that of Socrátes, consoled his wife with the utmost tenderness, and discoursed on subjects suited to his state and his character as a great man and distinguished philosopher. Having the choice of his own death, he opened his veins, which bled so slowly that, to accelerate his end, he drank a dose of poison which produced no effect. To hasten his dissolution he was put into a warm bath, which likewise proved ineffectual. The executioners, sent by the tyrant to witness this event, became clamorous for its accomplishment; not to occasion longer delay, Sēneca was removed into a stove and suffocated by the steam, in the fifty-third year of his age, and sixty-third of the Christian era.

The writings of Sēneca have been transmitted, without much loss, to modern times, and contain excellent moral reflections, just opinions on a variety of subjects, and much valuable knowledge, which the young may study with advantage and the aged recollect with pleasure. It must be confessed, that the sentiment surpasses the diction, since the latter cannot be commended either for conciseness or purity. He has left behind him compositions both in prose and verse, and although he has superiors in both, yet it is no small degree of praise to have been called by Plinius, the prince of literature. Of the tragedies which go under his name, Quintilianus ascribes only the *Médæa* to him; others say that he wrote also the *Trôas* and *Hippolytus*, making his father the author of *Hercules furens*, *Thyestes*, *Agamemnon*, and *Hercules etæus*. To him Statius alludes (Syl. ii. 7. 31).

M. Annaeus Lūcānus, M. Annaei Lūcāni, m. son of M. Annaeus Mella and Atilla, was a native of Corduba, Cordova, a town of Spain. Gāllio, and Sēneca the philosopher, were his paternal uncles. At what age he was removed to Rome is unknown, although there is little doubt, that he was then very young. Here he received his education, and his father being of equestrian rank, he possessed the advantage of enjoying elegant and refined society. Very early in life Lūcānus discovered uncommon talents, which he chiefly employed in poetical composition. His eager desire to excel in poetry, induced him to engage in a contest of superiority with the Emperor Néro, over whom he gained a complete victory, but his success excited the resentment of Néro, who meditated revenge. Disgusted at the Emperor opposing his reputation, and preventing him from publishing his verses, he entered into a conspiracy

against the life of the monarch, which, being discovered, he, having been allowed to choose his own death, opened his veins and expired, in the twenty-seventh year of his age. Tacitus charges him with having accused his own mother of being among the conspirators, in expectation of obtaining the pardon promised for discovering the other conspirators, which he had long refused. This declaration, most probably false, detracts greatly from his character as a man, although he met his death with great resolution, and breathed his last, repeating with animation and firmness the beautiful passage in the third book of his *Pharsalia*, line 639—643; others say those of book ninth, beginning with *Sanguis erant lacrimæ*, &c. (811). Statius, after his death, addressed to his widow an ode, in which that poet has recorded no inconsiderable part of the history of Lūcānus (Syl. ii. 7). Of all his poetical compositions the *Pharsalia*, an unfinished work, only remains. Of the merits of that poem very different opinions have been advanced. That it falls greatly short of the *Æneid*, none will deny, and that many proofs of bad taste occur is likewise beyond dispute. Still the work possesses great merit, and contains numerous sublime sentiments, brilliant descriptions, intermixed with just reflections, both political and moral. The author has injured the interest of the whole, not only by adhering closely to historical facts, but recording them in their exact order of time. The facts had occurred too recently to admit either of high embellishment or great exaggeration. On this account critics deny the *Pharsalia* the honour of being an Epic poem, and call it a historical narrative in verse. Strictures of this kind, which are not wholly without truth, have sunk below its just level, in the public opinion, the poetry of Lūcānus, and have caused the *Pharsalia* to be seldom mentioned, and seldom perused. It is a work, however, which the young scholar may read with pleasure and advantage, although he must be on his guard against the instances of vicious taste, and unnecessary declamation with which he will occasionally meet. A list of the works of Lūcānus, which have perished, is frequently subjoined to his life, but the authority on which it has been penned is very doubtful. Martialis writes several Epigrams in praise of Lūcānus (vii. 20 &c.).

M. Annaeus Mella, M. Annaei Mella, was a Roman knight of senatorian rank, who declined soliciting places of dignity from a foolish desire that the power of a Roman knight might equal that of the consuls. He was the brother of Gāllio and Sēneca, and what added greatly to his reputation, he was the father of the poet M. Annaeus Lūcānus. After the death of his son, Annaeus induced Fābius Rōmānus, one of the most intimate friends of the poet, to accuse himself of being concerned in the conspiracy for which his son had died. Néro, anxious to obtain possession of his great wealth, readily believed the fictitious correspondence produced as evidence of his guilt, and ordered him to be brought into his presence. Instead of obeying this order, he opened his veins, not however before he had written a will, and in a codicil had bequeathed a great sum of money to Tigellinus, and to his son-in-law Cossutianus Capito.

which rendered the deed valid. He added another codicil complaining of the injustice of his death, and stating that Rūfus Crispinus and Anicius Cerialis, enemies of the Emperor, were allowed to live. The intention of Annaeus was probably to effect the death of these two men, who had perhaps taken some part in the accusation against his son Lucanus (Tac. Ann. xvi. 17).

M. Annaeus Nōvātus, M. Annaei Nōvātī, *m.* afterwards adopted by Gāllio, whose name he assumed with the praenomen of Jūnīus, was son of M. Annaeus Sēneca and Hēlvīa. He was a pleasant speaker, for which Quintilianus has commended him, and Stāthius calls him *Dulcis Gāllio* (Syl. ii. 7. 32). He was the brother of Sēneca, the philosopher, to whom two of that author's treatises are inscribed. The government of Achaea, as proconsul, had fallen to his lot, and he is mentioned in the Acts of the Apostles (chap. xviii). In attempting to obtain the favour, he incurred the displeasure, of the Emperor Tiberius, and the consequence was his expulsion from the senate, and banishment from Italy. He retired to Lesbos, which malice suggested would, in place of punishment, be a source of enjoyment, on which account he was recalled to Rome, and committed to close confinement. When his brother suffered death, fear impelled him to humble supplication, and his enemies attempted his destruction, but without success (Tac. Ann. vi. 3 seq.). To the three Sēnecas, Mārtialis refers (iv. 40).

M. Annaeus Sēneca, M. Annaei Sēnecae, *m.* a native of Corduba, Cordova, a town of Hispania, Spain, was of equestrian rank, and lived in the latter years of Cicero. He married Hēlvīa, a woman of excellent qualities, who bore him three sons, M. Annaeus Nōvātus, afterwards called Gāllio, L. Annaeus Sēneca, and M. Annaeus Mella. In most authors we find M. Annaeus Sēneca called Sēneca the Rhetorician, probably to distinguish him from his son L. Annaeus Sēneca, or from a collection which he made of the harangues or declamations of different Rhetoricians, a work mentioned by Quintilianus, and still extant. He removed to Rome when his children were very young, perhaps on account of their education, or with a view to their advancement in after life. His own compilation is chiefly valuable to the student of law. The merits of his son have contributed more to his celebrity than either his own writings, or the collection already mentioned.

M. Annaeus, M. Annaei, *m.* a son of M. Cārsēdianus, a Roman knight, was adopted by his maternal uncle Sūffēnas, but had been disinherited by his father (Val. Max. vii. 7).

Annia, *æ, f.* wife of M. Calpurnius Piso, who, in compliance with the will of Sulla, divorced her. She had formerly been the wife of Cina (Vel. Pat. ii. 41).

Annia Rufilla, Anniae Rufillae, *f.* a woman condemned for fraud (Tac. Ann. iii. 36). Perhaps she is the person mentioned by Suetonius (Octav. 69).

Annidae, *arum, m.* the descendants of Annus. The family of the Annii produced several illustrious characters, to which Claudianus alludes (l. 9).

Annib, *orum, m.* a people in the territory of the Sēres (Amm. Mar. xxiii. 6).

Anniva, *æ, f.* Anniba, *m, f.* a mountain in Scythia (Amm. Mar. xxiii. 6).

Annus, *i, m.* a man to whom Mārtialis addresses the 48th Epigram of book vii, and condemns his mode of supping.

Annus Bassus, Annii Bassi, *m.* a lieutenant-general of the legion of Dalmatians under Poppeus Silvianus, who had the whole direction, and managed matters with great temper and propriety (Tac. Hist. iii. 50).

Annus Faustus, Annii Fausti, *m.* a Roman knight, who had been an informer under Nēro, for which he was brought before the senate, in the year 70, by Vibius Crispus, whose brother had been put to death through his agency. The violence of the accuser benefited Annus Faustus, who, although at last condemned, did not suffer that disgrace which his criminality merited (Tac. Hist. ii. 10).

Annus Gāllus, Annii Gālli, *m.* a commander of some distinction under Otho, and afterwards under Vespasianus (Tac. Hist. i. 87 &c.).

Annus Pōllio, Annii Pōllionis, *m.* a Roman accused of treason under the Emperor Tiberius, and acquitted. He afterwards entered into a conspiracy against Nēro, if confidence can be placed in the declaration of his intimate friend Sēneca, and was banished from suspicion, says Tacitus, rather than conviction. He was the husband of Sērvilla *q. v.* (Ann. vi. 9—xvi. 30).

L. Annus, L. Annii, *m.* a Latin praetor, who urged his countrymen to revolt against the Romans unless one of the consuls in future, and half the senate were Latins. The justice of this measure he vindicated before the senate with great boldness in 339 B. C., and, being treated with disdain, he rushed in great wrath out of the house, and falling on the stairs received a severe stroke on the head, which, according to some, deprived him of life, and, according to others, only of sense for a time (Liv. viii. 3—6).—2. A tribune of the people, who made a vigorous effort to retain his office after the expiry of the legal term. P. Licinius Lucillus, one of his colleagues, joined him in this attempt to break through established usages, and that in opposition to all the other tribunes of the people. Of the feeble administration of the laws at Rome, it is scarcely necessary to produce any other proof than merely to state, that the struggle of these two, not only unsupported either by law or precedent, but in open violation of both, prevented the election of the other magistrates during a whole year (Sul. Jug. 37).

L. Annus Antoninus Vērus, L. Annii Antonini Vēri, *m.* whose original name was Commōdus, son of T. Antoninus Pius, brother by adoption of M. Aurēlius Antoninus Pius, and afterwards his son-in-law, whom that Emperor associated with him in the government, and then, for the first time, says Eutropius, did the Roman empire obey two conducting the administration with equal right. They carried on war against the Parthians, who had been conquered by Trājanus, and then rebelled. L. Annus Antoninus Vērus went to that war, where, by his generals, he performed great things, took Seleucia, and, returning to Rome, triumphed with the other Emperor. He died of apoplexy in Vēnētia, Venice, in the eleventh

year of his reign, and was ranked among the gods (Enrop. viii. 9, 10).

Q. Annlus, Q. Annli, m. a man of senatorial rank, who entered into the conspiracy against the state formed by L. Sargius Cutilia. He effected his escape, when some of the other traitors were apprehended; and it does not appear that he suffered the punishment decreed against him, from which it may be inferred, that he eluded the search of the agents of government (Sal. Cat. 17).

T. Annlus, T. Annli, m. with C. Lutatius, and C. Serrilius, was appointed to settle a colony at Placentia, Placenza, in 220 B. C. The Belli treacherously made them prisoners, and it is probable Annlus died in slavery. There is some doubt about his name (Liv. xli. 25).—2. Of consular dignity, keenly opposed the laws of Tib. Sempronius Gracchus, tribune of the people, for which he was dragged before the commons, where he continued to inveigh against that turbulent tribune, 135 B. C. (Liv. Ep. 58).

T. Annlus Luscius, T. Annli Lusci, m. sent an ambassador with other two, to Perses, king of Macedonia, in 174 B. C., to demand restitution and renounce the king's friendship, unless he obeyed the order of the senate. Their answer from that monarch, as well as the preparations they had seen making in his territories for war, inflamed the resentment of their countrymen, and the result was the destruction of the Macedonian kingdom. The senate afterwards appointed him a triumvir for planting a colony at Avellana (Liv. xlii. 25 seq.).

T. Annlus Milo, T. Annli Milonis, m. was born at Laniavium. He attempted to obtain the office of consul; but was strongly opposed by his inveterate enemy P. Clodius Pulcher. Happening to meet in the Appian road, at no great distance from Rome, a scuffle took place between their servants, who well knew the mutual hatred subsisting between their masters. In this fray Clodius was wounded, conducted to a neighbouring inn, and despatched by order of Milo. In revenge to his killing Clodius, Juvénalis calls him a homicide (Sat. ii. 26). For this crime he was brought to trial, and, though defended by the eloquence of Cicero, his old and intimate friend, was condemned to banishment, and went to Massilia, Marseilles. He returned at the commencement of the Civil war, in which he joined M. Caelius Rufus, and attempted to raise an army of fugitives, pretending that he acted under the authority of Pompeius, and was killed by a stroke of a stone at Compsa, Conza, a town of the Hirpini, near the source of Aufidus, the Ofanto (Cass. B. C. iii. 21 seq.).

Annus, i. m. a year. Römulus divided the year into ten months, the first of which he called *Martius*, in honour of his supposed father Mars, the god of war; the 2d, *Aprilis*, either from the Greek name of Venus, or from the verb *aperire*, because plants and flowers then begin to open; the 3d, *Maia*, after one of the daughters of Atlas, who was the mother of Mercury; or from respect to the goddess *Mayores*; the 4th, *Junius*, from Jāna, the queen of the gods, or from *Juniōres*, the young; the 5th, *Quintilis*; the 6th, *Sexilis*; the 7th, *September*; the 8th, *October*; the 9th, *November*; and the 10th, *December*; from the place which these six held in the

year. Quintilis was afterwards called *Julius*, to flatter the vanity of the first Roman Emperor, and Sextilis, *Augustus*, in honour of his successor. The Roman names have been adopted in this country with little variation. It is difficult to discover the principle on which Römulus proceeded with regard to the length of his months, as each exceeded a lunation, and varied in the number of days which they contained. March had 31, April 30, May 31, June 30, July 31, August 30, September 30, October 31, November 30, and December 30; which amount to 304. The solar year exceeds that of Römulus by 61 days. To reconcile it, in some measure, to the course of the sun, he added to the end of the year, intercalary days, probably about 50; but their exact number is not known.

Nūma Pōmpilius, the successor of Römulus, amongst other improvements, undertook the reformation of the Calendar. From each of the months, which had 30 days, he took one, and of these and the intercalary days he composed two new months, one of 27 days, and the other of 29 days, to which he gave the names of *Jānuārius* and *Febrūārius*, the former from Jānus, the god of the year; and the latter from the obsolete verb *Febrūāre*, to perform purifications, and sacrifices in honour of the dead. He made January the first month of the year, March the second, April the third, &c. and February the last. At a later period, that king added one day to January, of course his year then contained 355 days, which exceeds the Lunar year fifteen hours. To correct this error, he ordered that 24 days should be struck out of every 24th year. This injunction proceeded on the idea that his year was one day too long, which was not the truth. Had that really been the fact, it would have been more accurate to have shortened the year one day; but great as his mind was, it is no improbable conjecture, that he adopted the number 355, from some superstitious notion, which he did not choose to communicate. That he knew nearly the exact difference between the Solar and Lunar year, cannot be doubted, since he ordered 90 days to be intercalated in eight years. Now the Solar surpasses the Lunar year $11\frac{1}{2}$, which in eight years amounts to ninety days. These he ordered to be thrown into the even years, i. e. 2d, 4th, 6th, and 8th, in months of 22 and 23 days alternately. These days exceeding the truth upwards of one day every year, he ordered that in each third period of eight years only 66 days should be inserted. This correction brought him within five hours of the truth in 24 years, which is a wonderful degree of accuracy, considering the remote and barbarous age in which he lived. The insertion of the intercalary days depended on the priests, who, through ignorance or unjustifiable partiality, either to favour their friends or injure their enemies, omitted them or not, as best suited their private purposes.

The year of Nūma continued without alteration until 452 B. C., when the arrangement of the months underwent a slight change, by order of the Decemviri. These haughty tyrants continued January the first month of the year, according to Nūma's appointment, but made February the second month, March the third, &c. an

arrangement which has been adopted by all the nations of modern Europe.

The confusion introduced into the Kalendar, by the downright stupidity or wilful perversity of the Priests, continued until reformed by Julius Caesar, 46 B. C. To bring the months to their proper places in the year, as had been fixed by Numa, he caused the year above mentioned to consist of 445 days, which was called the year of confusion. His object was to regulate the year, not by the changes of the moon, but by the course of the sun. To exhaust the 10 days which Numa's year was too short, he added two days to January, two to August, two to September, one to April, one to June, one to December, and one to November. Had the solar year consisted of 365 days exactly, nothing further was necessary. But as it contains 365d. 5h. 48m. 45s. seconds, he decreed that the 24th February, or 6th of the Kalends of March, should be reckoned twice every 4th year. Hence it was called *bis sextilis*; with us leap year, because in that year the Dominical letter with which the year begins, is changed after the 29th of February.

The Kalendar, as established by Julius Caesar, does not deviate from the truth above one day in 100 years. Against this error he had not made any provision, conceiving, most probably, that the year consisted of 365 days and six hours. This mistake rendered a further reformation necessary, for which we stand indebted to Pope Gregory XIII. He published his Kalendar in the year 1582, and all the Catholic Countries instantly adopted it. Ten days were sunk, after the 4th October. The 5th was called the 15th. But 1600th being leap year by this new reformation, after the commencement of the 17th Century, the difference became 11 days. An Act of Parliament passed in Britain, 1752, that the year should, instead of 25th March, begin with the first day of January, that the Gregorian Kalendar should be adopted, and that the 3d of September should be called 14th. Hence a new and old style. No European nation now calculates by the old style, except Russia. Every 400th year is to be leap year, and the intervening three not. Hence 1600th was bissextile, 1700th, and 1800th were not, which renders the difference now 12 days. The 1900th will not be leap year; but 2000th, 2400th, 2800th, &c. will. In this respect only does the Gregorian differ from the Julian Kalendar.

The Hebrew and Grecian year, like that of Numa, was lunar. Other nations of antiquity formed theirs in the same manner. This naturally resulted from the great facility with which 12 lunations could be calculated, in comparison of determining precisely the time that elapses from the sun's departure from any fixed star in the Ecliptic, until he return to it again. According to Tacitus, the only divisions of the year known among the Germans, were spring, summer, and winter. The name and benefit of autumn they were entirely ignorant of (Tac. Mor. Ger. 26). *Magnus et vterus annus*, the period during which all the heavenly bodies are found exactly in the same position in the same day of the year (Tac. Orat. 16).

Ανῶπα, *æ*, *f*. a mountain, through which the river Asopus flows. Of the same name

is the path which is continued the whole length of the mountain, and terminates at the town Alpēni (Herod. vii. 216).

Ansibarii, *orum*, *m*. the Ansibarians, a German nation, whom the Chaucians forced from their native land, which appears to have lain between Amisus, the *Emis*, and Rhēnus, the *Rhine*. Boioculus was their chief, who, having refused the offer of Avitus, prepared for war. Deserted by the states, whose assistance they solicited, and rejected by those whose protection they sought, the Ansibarians, as a nation, perished. After the Romans had put to the sword all able to carry arms, they sold the rest for slaves (Tac. Ann. xiii. 55, 56).

Antabagius, *i*, *m*. the guide under whom Tiberius hastened to Germany, to see his brother, about 10 B. C. (Val. Max. v. 5).

Antæus, *i*, *m*. a commander who fought in the first line of the army of Turnus, and who seems to have fled from Æneas (Virg. Æn. x. 561).—2. A giant of prodigious size, king of Africa Tingitana, whom Hércules killed. As Antæus was a son of Terra, Hércules no sooner brought him to the ground than he acquired from his mother additional strength, and, therefore, he lifted him up in his arm and killed him by squeezing his throat, which prevented respiration. To this Ovidius elegantly alludes (Met. ix. 184). He is also described by Propertius (iii. 22. 10) and Juvénalis (Sat. iii. 89). Gábinus, a Roman historian, quoted by Strabo, relates that in his tomb at Lixs, a town in Mauritania, Morocco and Fez, Sertorius found a skeleton sixty cubits long, which he buried again. The geographer mentions it as a fiction, and truth requires that it be considered in no other light (1171).

Antänder, *dri*, *m*. a brother of Agathocles, who gained a complete victory over the Catthaginians in Sicily, whilst that tyrant destroyed their armies on their own territories (Just. xxii. 7).

Antándrus, *i*, *f*. *Antandro*, a city of the Troad belonging to the Lélæges, according to Alcaeus, on Sinus Adramyttēnus, the *Bay of Adramitti*, and over it was the mountain Aléxandria, on which Páris decided the controversy respecting the golden apple (Strab. 872). As in later times a city of very considerable note stood here, Virgilius, with propriety, makes Æneas build his ships in this convenient and celebrated place (Æn. iii. 6).

Antæa, *æ*, *f*. wife of Prætus, called by some Stêñôbœa *q. e.* (Hom. Il. vi. 160).

Antebrogus, *i*, *m*. a man of great influence amongst the Rēmi, who was sent ambassador to Caesar in the second year of the Gallia war (Cæs. B. G. ii. 8).

Anteus, *i*, *m*. one of the three appointed by Germānicus to build a fleet, with the view of carrying the war into the very heart of Germany, in the year 16 (Tac. Ann. ii. 6).

P. Anteius, P. Antei, *m*. was appointed governor of Syria, but by various artifices, deprived of that province and detained at Rome. Antistius Sōlānus, who knew that P. Anteius had contracted a friendship with Pammēnes, an exile distinguished for his knowledge of the Chaldean art, and that the Emperor Néro hated Anteius on account of his love for Agrippina, accused him of treason, on which Anteius took poison that operated

and to accelerate his end he opened it in the year 66 (Tac. Ann. xiii. 14).

Antēma, *arum*, *f.* a town Sabines, which had this name from the same side with Rome of Anio, *ante anionem*, near the junction stream with Tiber, the Tevere. A vestige now remains to mark the which it stood. Silius Italicus says, more ancient than Crustumērium (5). *Antēmnates*, *ium*, *m.* war on the Romans for carrying off daughters, but were defeated by Rō who took their town. Hērclia, the Rōmulus, at the request of the re-entreated her husband to pardon hers and admit them into the state. Reasonable demand the conqueror granted (Liv. i. 9, 11).

Antenor, *oris*, *acc. ōra*, *m.* a Trojan prince, called Thēano, the sister of Hēcūba, Priāmus, the last of the Trojan kings. Ovidius alludes (Met. xiii. After the destruction of his country to Italy, and built a city, called Antea, *f.* in honour of its founder, on is of Pādus, the Po, whence it was called Pātāvium, now Padua. says that Antenor and Ēnēas, from connexion of hospitality, and from being always been the advisers of the restoration of Hēlēna, were freed from all the cruelties which the exercised towards the surviving Trojans. Some ancient authors accuse both of kept a secret correspondence with the and of having betrayed Troy into hands. But this accusation other of equal respectability maintain is and groundless. It is probable that has considered the charge just, since is that a leopard's skin hung over the was the signal that the Greeks in the of the city should not injure the Antenor (x. 27). Tacitus calls him Antenor, and adds that he instilled cōstici (Ann. xvi. 21). Antenor, *is*, *m.* a son of Antenor, or an inhabitant Antenorēa. Adj. Antenorēus, a, *Antenorēus Timaeus*, from his settling neighbourhood of that river (Luc. ii. 194).—2. A prefect of the fleet of a king of Macēdōnia, in 170 B. C. lying at Phasus when the news of at of Pērsēs reached him, and he crossed to Cāsīndria (Liv. xlv. 28).

Antea, *is*, *f.* afterwards called Thyrēa Helenopolis, a city on the sea coast to Agamēmoon, which, with this, he promised to Achilles, if he to the war (Hom. Il. ix. 151).

Antea, *is*, *f.* Anthedona, a city of which had its name from Anthēdon, Jupiter and Anthē. Others derive from the Greek word signifying a. Hōmērus mentions that Glaucus, afterwards became a sea god, was a native town (Il. ii. 508). Adj. Antea, *a*, *um*. Anthedōnius hospes, (Stat. Th. ix. 328).—2. A city of is, not far from Gaza, Gazzara, but laid (Plin. i. 366).

Antea, *is*, *f.* a town at the Straits of

Thermōpyle. Here were the seats of the Amphictyōnes (Herod. vii. 176 seq.).

Anthēmion, *ōnis*, *m.* a Trojan. Anthēmides, contracted for Anthēmionides, *is*, *m.* Simōisius q. v. (Hom. Il. iv. 488).

Anthēmūsia, *is*, *f.* an extensive district or country of Persia (Eutrop. viii. 3). It formed part of Mēsōpōtāmia, *Al-jezirah*. Plinius and Tacitus make it a town, hence, perhaps, it may at one period have been the capital, and gave name to the district in which it stood; but the chief city seems to have been Batnē. Tacitus writes Anthēmūsias, *ūdis*, adopting the Greek form (Ann. vi. 41).

Anthēus, *ēs*, *m.* a Trojan, who accompanied Ēnēas to Lātium, and was with him in the last engagement with Tūrnus (Virg. Ēn. xii. 443).—2. A man in the army of Pōlōnices, severely wounded when surveying the walls of Thēbe, Theba (Stat. Th. x. 538).

Anthrōpophagi, *orum*, *m.* a people of Scythia, who lived towards the eastern part of Siberia (Amm. Mar. xxxi. 2). They had their name from eating human flesh, and were found in different parts of the ancient world, both in India and Africa. To the east of the Ganges these cannibals inhabited a considerable tract of country, and people of the same kind possessed the more southern parts of Ethiopia. Hērōdōtus says they are not Scythian (iv. 18).

Anthylla, *is*, *f.* a town of Egypt, always assigned as part of the revenues of the queen, chiefly for the purpose of providing her with sandals (Herod. ii. 98).

Antias, *is*, *m.* a Grecian nobleman (Pin. Nem. x. 74).

Antias Restio, Antias Restionis, *m.* a Roman, whose life was preserved during the proscription by the affection of one of his slaves (Val. Max. vi. 8).

Anticāto, *ōnis*, *m.* used by Juvēnalis in an indelicate sense in reference to Caesar, because he had vitiated Servilla, a sister of Cāto, and also because he had written a book against Cicero's treatise, Cāto, under the title of Anticāto, which, from being divided into two parts, rendered it proper to use the word in the plural. It is probable the poet intended Anticātōnes, to include the two books, and also the impure conception to which the ancient form of books bore some resemblance (Sat. vi. 337).

Anticlēa, *is*, *f.* daughter of Autōlēus, and mother of Ulysses. Grief on account of his long absence at Troy occasioned her death; but it does not appear certain that she strangled herself, according to the traditional account. This mistake proceeds from the expression used by Eumēus (Hom. Od. xv. 355 seq.). Ulysses converses with her shade in the infernal regions (Hom. Od. xi. 84).

Anticles, *is*, *m.* a royal youth (Curt. viii. 6).

Anticles, *i*, *m.* a Grecian, one of them included in the wooden horse, and the only one who answered to the voice of Hēlēna, who imitated the speech of each of the wives of the Grecian leaders (Hom. Od. iv. 286).

Antleragum, *i*, *n.* a very strong fort in Cilicia, which the pirates surrendered to Pompey without resistance (Ap. Bel. Mith. 238).

Anticyra, æ, f. Aspro-Spitia, a town of Locris on Sinus Corinthiacus, the Gulf of Lepanto, anciently called Anticirra, from its situation opposite to Cirrha, of which Anticyra is a contraction, but Pausanias derives the name from Anticyreus, who was of the same age with Hércules, and adds, that its ancient name was Cyparissus (x. 36). M. Valérius Lævinus, propretor, took it in a few days, and gave it up to the Ætolians in 213 B. C. (Liv. xxvi. 26). Pausanias says that two kinds of hellebore grow in its neighbourhood, black which acted as a laxative, and white as an emetic. *Inh.* Anticyrenses, ium, m. (Herod. vii. 214).—2. Another on Sinus Miliacus, the Gulf of Zeiton (Strab. 606). *Tribus Anticyris*, by three Anticyre (Hor. Art. Poet. 300). Only two cities of this name are mentioned in ancient authors. Perhaps the poet had only one in his eye, and meant that three times the quantity of hellebore which Anticyra in Locris (that being best known to the Romans,) produced, would not effect a cure. This conjecture receives some support from his mentioning only one in other places, and there can be little doubt of his alluding to that of Locris (Sat. ii. 3. 83—166). The editor of Hörätius in usum Delphini mistakes these towns for islands, and commentators in general, from the language of Horace, state there were three islands of this name, than which nothing can be more remote from the truth.

Antigones, is, m. a shepherd (Virg. B. v. 89).—2. A general of Alexander the Great, whom he dismissed in his old age (Just. xii. 12). If the same man mentioned by Curtius, his merits as a soldier must have been remarkable (v. 2 seq.).

Antigénidas, æ, m. a Theban musician, with whose playing the people were one day offended, and he in the hearing of all, said "I sing to myself and the muses" (Val. Max. iii. 7).

Antigöna, æ (Prop. ii. 8. 21) *v. Antigöne*, *es, f.* daughter of Cédipus, king of Thēbae, Theba, by his mother Iocasta. She showed her filial affection for her father by attending him when blind, after Crēon her maternal uncle had driven him from his native country. Stätius introduces her standing on a Theban tower, attended by Phorbas, formerly armour-bearer to Lailus, and who gives her an account of the allies who came to the assistance of the Thebans. In this natural manner, the poet makes his readers acquainted with the characters of the Theban, as he had formerly done of the Argive chiefs (Th. vii. 247—253). Crēon ordered Antigöne to be buried alive, because she had interred her brother Pölyüices contrary to his orders, but she prevented the execution of that sentence by killing herself. Apöllödörus states, that she was thrown alive into the same grave with her brother (iii. 5 seq.). Her lover, Hæmon, put himself to death at her tomb (Prop. ii. 8. 21). Respecting the history of Antigöne, ancient writers are not agreed, and consequently different authors give different accounts. Stätius makes her accompany her father into banishment after the Theban war (Th. xi. 708 seq.).—2. The name of a tragedy written by Söphöcles (Juv. Sat. viii. 229). Euripides composed another on the same subject, which is lost.—3. Daughter of Låömédon, king of Tröja, whom Jüno

transformed into a stork, because she dared to vie with her in beauty (Ov. Met. vi. 93). Sërvius on Virgilius says, that, presuming on her long hair, she dared to compare herself with Jüno.

Antigöna, æ, f. Iznik, a town of Måcëdönia, on the east coast of Sinus Thermaicus (Liv. xlv. 10). *Inh.* Antigönenses, ium (Sing. Antigönensis, is), *m. Adj.* Antigönensis, is, *e. Antigönensis ager* (Liv. xliii. 23). There were other four cities of this name, one in Epirus, another in Arcädia, in Bithynia, and in Syria.

Antigönia, æ, f. Argyro Castro, a town of Chåönia in Epirus, written also Antigöna, *ut supra* (Liv. xxxii. 5).

Antigöus, i, m. one of the generals of Alexänder the Great. He survived the death of that monarch, and, like the other officers of the same rank, he received a part of his conquests. Pämphylia, Phrygia, and Lycia fell to his lot, and his valour soon added the whole of Asia Minor to his dominion. Justinus calls him a son of Philippus, and says that he obtained Phrygia Major (xiii. 4). His military talents surpassed those of the adjoining princes, and he formed alliances which enabled him to execute measures beyond his own strength. Antipäter and Ptolémæus joined him in the overthrow of Përdiccas, and afterwards he conquered Eumēnes, whom he ordered to be starved to death. Cassander next yielded to the superiority of his arms, and the victory which his son Dëmëtrius gained over the fleet of Ptolémæus, near the island Cypus, induced that monarch to unite with Cassander, Lysimachus, and Sëleucus for his destruction, which, after various engagements, they had the satisfaction of seeing accomplished, by the wounds which he received in battle, in 301 B. C. His son already mentioned, lost his Asiatic territory, and afterwards obtained the kingdom of Måcëdönia, which his descendants retained until finally conquered by the Romans. He assumed the title of king on his victory obtained at Cypus, and the other generals of Alexander followed his example (Cor. Nep. Reg. 3).—2. Son of Dëmëtrius and grandson of Antigöus, surnamed Gönåtas. Përrhus overpowered him, seized on his kingdom, and compelled him to quit the country. After the death of his conqueror, Antigöus Gönåtas again obtained possession of Måcëdönia, which he retained during his lifetime, and, at his death, left to his son Dëmëtrius. This prince reigned thirty-four years, and died in 243 B. C. (Just. xxiv. 1.—xxvi. 2).—3. Antigöus the third, brother of Dëmëtrius the second, was left guardian to his nephew Philippus. Disregarding the principles of justice, he usurped the kingdom of his nephew, and married the widow of his brother the late king. From promising readily, but seldom fulfilling, he received the surname of *Döson*, or, *Dütürus*. The bravery of this usurper, and his success in war, entitle him to commendation, and his name appears to advantage in the pages of the historian. After a reign of twelve years, he died in 221 B. C., when the crown reverted to its lawful possessor. To him Tåctus alludes (Ann. iv. 43).—4. Son of Echecrætes, and nephew of Antigöus surnamed Döson. In the battle which he fought against

resistance against the Roman land forces, he was anxious to effect something by sea; but here his inferiority was so marked that it sunk his spirits, and he ordered the garrison to withdraw from Lysimachia, the only town in his possession, which might have held out against the Romans during the whole winter, as well as distressed the troops for want of provisions. Peace alone could save his forces and kingdom. L. Cornélius Scipio, the consul, and his brother Africānus, rejected his proposals, which no doubt appeared to him sufficiently humiliating, and rather than make greater concessions he resolved to try the fate of a battle. The contending armies came to a decisive engagement at Thyātra, when Roman bravery secured a most honorable victory, and placed Antiochus at the mercy of the conquerors (Liv. xxxi. 14—xxxvii. 55). According to Justinus, he was killed, after a reign of thirty-six years, in an attack upon the temple of Jūpter in Elymais, in 187 B. C., to which he had been prompted either by covetousness, or to obtain money, on purpose to pay the heavy tax imposed on him by the Romans (xxix. 1—xxxii. 102). Aurélius Victor writes that he was killed by his companions (Vir. Il. 54), and the writer of Maccabees, that he died a natural death.—6. Son of the former, a youth of great promise, whose early death was more regretted, that suspicion was entertained of his being taken off by poison, 195 B. C. Lāvius seems to insinuate that it was not without the knowledge of his father, for which he gives several reasons (xxxv. 15).—7. Son of Antiochus Magnū, surnamed Epiphānes (i. e. rising star), because when aliens to the royal blood were about to seize on the throne of Sýria, he appeared like an auspicious star to maintain his right; but he afterwards behaved in such a foolish manner that they called him Epimānes, i. e. madman. Lāvius has recorded several of his follies. Knowing the covetousness of the Romans, and anxious to renew the treaty, he presented them with golden vessels of five hundred pounds weight, requested that they might make any demand on his services which they pleased, and paid the whole of the tribute, that the sum paid annually which had been for some time due, might not render it necessary for him again to trespass on their indulgence. Of the conditions of the new treaty we have no account. In Egypt he carried on war against the younger Ptolēmaeus and his sister Clēopātra, on pretence of restoring the elder Ptolēmaeus to the crown. These brothers were sons of the elder sister of Antiochus. To the Roman ambassadors sent to command the termination of hostilities, he refused compliance unless he received the island Cýprus and the town Pélusium, which was considered the key of Egypt. C. Pōpillius Lēnas, one of the second embassy, refused him time for consideration, insisted on an immediate answer, and, drawing a circle round him with the rod which he had in his hand, said, "Before you go out of this ring, give me such an answer as I can report to the Roman senate." Antiochus immediately replied, "I shall comply with the requisitions of the senate." He died in 164 B. C., and was succeeded by his son Antiochus V., surnamed Eupātor, whom Dēmētrius, son of

Sēlēucus, who had been a hostage at Rome, put to death with his tutor Lýsias, and then ascended the throne, in 162 B. C. (Liv. Ep. 46).—8. (VI.) Son of Alexander Bala, was killed by Trypho in 142 B. C., after a reign of two years (Just. xxxvi. 1).—9. (VII.) Surnamed Evērgētes, or, Sidētes, or, brother of Dēmētrius II., overcame Trypho, whom he drove from the kingdom, and then ascended the throne. Having married Clēopātra, his brother's widow, he took up arms, conquered the states which had revolted under his brother, and reduced to subjection the Jews, who had acquired so great power, says Justinus, that they submitted to no king after him, infested Sýria with great wars, and appointed their own governors.—This prince made preparations for war on the Parthians, took possession of Bābýlon, and advanced against that nation with a profusion of gold and silver which almost exceeds belief. Three hundred thousand scullions, chiefly cooks, bakers, and comedians, attended an army of eighty thousand men. Even the kitchen utensils were silver. A number of eastern monarchs delivered themselves and their kingdoms to Antiochus, from hatred of Parthian pride. Victorious in three engagements, he occupied Bābýlon, began to be accounted great, and all the nations revolted to him; but, quartering the soldiers in different towns in consequence of their great number, the inhabitants became discontented, rejoined the Parthians, and Antiochus fell in the first engagement with Phrātēs, who honoured his remains with the funeral ceremonies of royalty, in 130 B. C. (Just. xxxvi. 1—xxxviii. 10).—10. (VIII.) Surnamed Grýpus, on account of the largeness of his nose, son of Dēmētrius II., ascended the throne of Sýria in 125 B. C., by the efforts of his mother, who had put to death his brother Sēlēucus, because he had assumed the crown without her authority. This ambitious woman gave the nominal sovereignty to her son, while she retained the supreme power to herself. Grýpus having received auxiliaries from the king of Egypt, who gave him his daughter Tryphæna in marriage, soon overcame his rival, Alexander Zēbēma, and secured himself in his father's kingdom. His mother afterwards attempted to cut him off by poison, of which he received previous notice, refused to take the cup from her hands, and compelled her to drink it. In his brother Philōpātor, who had been brought up at Cýzicus, he had a rival for the crown. To decide the contest they had recourse to arms; but Justinus has not stated the result (xxxix. 1, 2).—11. (IX.) Son of Antiochus Evērgētes, by the widow of his brother Dēmētrius II., and maternal brother of Antiochus Grýpus, was brought up at Cýzicus, hence called Cýzicēnus, and engaged in war with his brother, who consented to his possessing a part of the kingdom. In private life his conduct commanded high respectability, yet on the throne he possessed neither dignity nor esteem. To prevent his continuing in the power of Sēlēucus, by whom he had been conquered, he put an end to his own life, in 95 B. C. (Just. xxxix. 2, 3).—After the death of this monarch, different usurpers obtained a temporary possession of the Sýrian throne, all taking the name of Antiochus. In 68 B. C. Antiochus XIII., sur-

named Aslāticus, son of Antiochus Cyzicenus, according to Justinus (xi. 2), and according to others, the grandson, obtained the kingdom through L. Licinius Lucullus. Four years after, Cn. Pompeius Magnus reduced the whole country to a Roman province, deposing this monarch, and with him the family of Antiochus became extinct.—12. Surnamed Cōmāgēnus, from his being king of Cōmāgēna, a district of Syria, on the *Euphrātes*, who was under great obligations to Pompey, and sent him, during the civil war, 200 men, most of whom were archers who fought on horseback.—13. Another king of the same name and country, who died in the year 17, when the nation divided, some preferring the government of the Romans, and others a monarchy (Tac. Ann. ii. 42).—14. An inept barber, whom Mārtiālis holds up to ridicule (xi. 85).—15. A king of Cilicia, who obtained part of Armenia, and sent reinforcements to Vespasianus in the year 71. His name occurs in the writings of Tacitus, but that historian mentions few particulars respecting this monarch (Tac. Ann. xii. 25 &c.). *Adj.* Antiochenus, *et*, Antiochēnus, *a*, *um*. *Antiochēna pēcūnia* (Gel. iv. 18). *Antiochinum bellum* (Vel. Pat. ii. 39).

—Antiope, *es*, *f.* daughter of Nycteus and Polycus, was the wife of Lycus, king of Thebes, *Theba*, by whom she was divorced, because Epaphus, by stratagem, had violated her. To Jupiter she had afterwards twin sons, Zethus and Amphion, before whose birth she escaped from the chains and imprisonment in which Dirce, then wife of Lycus, from jealousy had confined her. She fled to Citheron, *Elatis*, but her pains came upon her, and she bore them where two roads meet, hence their names. On their reaching manhood, they avenged the cruelty of Dirce to their mother, by tying her by the hair of the head to the tail of a wild bull, which dragged her over the country and occasioned her death. Apollodorus gives a different account. According to him, Antiope, when pregnant by Jupiter, to escape the threats of her father, fled to Sicyon to Epopeus, who married her. Lycus, at the order of Nycteus, made war on Epopeus, took his capital, killed himself, and carried off Antiope, who, on the way, bore her sons at Eleutherae in Boeotia, and then exposed them. A shepherd found the twins and brought them up. Lycus, and his wife Dirce, tormented Antiope, whom they kept in chains, from which she at last effected her escape, and fled to her sons, who espoused her cause, killed Lycus, and put Dirce to death, as already narrated. They threw Dirce into a spring after she was dead, which afterwards was known by her name (iii. 5 seq.). *Antiope Nyctēos*, Antiope, daughter of Nycteus (Prop. iii. 15. 12).—2. A queen of the Amazons, and sister of Orthylia (Just. ii. 4).

—Antiochemus, *i*, *m*. the father of Musaeus (Orph. 308).

—Antipater, *tri*, *m*. a friend and general, first of Philip, king of Macedonia, and afterwards of his son, Alexander the Great, whom that monarch appointed governor of Macedonia, when he went to the conquest of India. The fidelity and judgment with which he discharged his duty showed, that Alexander had a just opinion of his charac-

ter, notwithstanding certain surmises which had been raised against him. The other states of Greece considered the absence of Alexander a proper time for accomplishing their deliverance from subjection to his domination, and, therefore, advanced against the governor, who gained a complete victory over them, and Agis, king of Sparta, lost his life. According to some, jealousy induced Alexander to deprive him of his government and order him to come to Persia, with the view of being brought to trial. Knowing that Alexander had cut off some of his best friends, either from unreasonable suspicion or uncontrolled passion, Antipater preserved his own life by instigating his sons, then at court, to poison their own sovereign. Others with more probability ascribe the death of that conqueror to excess in drinking, and assert that Antipater had received orders to bring reinforcements to his prince. On the death of that monarch he obtained the government of Macedonia and Greece. The Greeks, anxious to be delivered from the Macedonian yoke, raised powerful reinforcements, defeated Antipater in *Thessaly*, and even besieged him in Lamia. The death of Leosthenes proved fatal to the cause of liberty, and Antipater not only retained his whole possessions, but transmitted them to his successor, Polyperchon, to the prejudice of his son Cassander *q. v.* (Cor. Nep. Eum. 2. Just. ix. 4 seq.).—2. An officer under Alexander the Great, who entered into a conspiracy with Anticles, Asclepiodorus, Elaptonius, Epimenes, Nicostatus, and Philotas against the life of that monarch in 328 B. C. (Curt. viii. 6).—3. The second son of Cassander and Thessalonica, and grandson of Antipater, who, after the death of his father and elder brother, succeeded to the crown of Macedonia, and was detested by the people in consequence of having murdered his own mother. He married Eurydice, daughter of Lysimachus, who put him to death, thus revenging one act of parricide by another (Just. xvi. 1, 2).—4. Son of a brother of Antiochus, king of Syria, who, with Seleucus, the son of that monarch, commanded the left wing in the battle of Thyatira, in which Antiochus was conquered in 192 B. C. He was at the head of the embassy sent by the Syrian monarch to form a treaty with the Romans, which was concluded in the capitol (Liv. xxxvii. 41–55).

—5. Governor of the coast of Hellaspontus, at the time Leonorius and Lutarius, chieftains of the Gauls, crossed into Asia. Under pretence of an embassy, he sent some Macedonians, with two-decked ships, and three skiffs, to act as spies. Lutarius seized the vessels, and in them carried over his army (Liv. xxxviii. 16).

—6. A general of Perses, king of Macedonia, killed in battle in 174 B. C. (Liv. xlii. 66).

—7. A philosopher and poet of Sidon, who had a wonderful facility at writing verse. Of his poetic compositions, a few epigrams only remain. Under him Cato Uticensis studied. From his birth he was seized with fever annually on the same day, by the last he was cut off (Cic. de Orat. iii. 50 &c. Val. Max. i. 8). *Antiochia*, *ad*, *et* *Antiochia* *ad*.

—Antipatria, *es*, *f.* *Kardiki*, a town of Myrleum, situated in a narrow vale, which the Roman consul, P. Sulpicius Galba, took by assault and burned in 202 B. C., after putting

the young men to the sword and giving the plunder to his soldiers (Liv. xxxi. 27).

Antiphānes, *is, m.* a man in the army of Alexander the Great (Curt. vii. 1).

Antiphātes, *a, m.* a reputed son of Sarpēdon, killed by Turnus. His mother was a native of Thēbē, a city of Mýsia, at the foot of the mountain Pliēus; hence *Thēbanā de matre* (Virg. *Æn.* ix. 697).—2. A warrior on the side of Troy, killed by Lēontēus (Hom. *Il.* xii. 191).—3. A king of the Laestrygōnes, who was a descendant of Lāmus, and the founder of Formiæ, *Mola*. Ulysses, when he arrived on that coast after the Trojan war, sent Achēmēnides, and other two of his men, to that monarch, who devoured one, Achēmēnides and the other escaped. He then attacked the ships, and sunk them all in the sea, except that in which Ulysses sailed (Ov. *Met.* xiv. 234–249. Hom. *Od.* x. 103 seq.). *Dōmus Antiphātæ* (Ov. *Met.* xv. 717). *Crēntus Antiphātes* (Stat. *Syl.* i. 3. 85).

Antiphīlus, *i, m.* a prætor of the Boeotians, who met T. Quinctius Flāminius at some distance from Thēbæ, probably with the view of procuring favourable terms from the Romans. By an artful manœuvre Quinctius obtained possession of the city, formed a treaty with the inhabitants, and advanced against Philippos, whom he defeated at Cynōcephālæ, in 199 B. C. (Liv. xxxi. 1).—2. A general under Pērsēs, king of Mæcēdōnia, in 173 B. C. (Liv. xlii. 51). He was a native of Edessa.

Antiphon, *ōtis, m.* a native of Rhamnūsia, equally distinguished for his eloquence and caution. Annianus Marcellinus says that he was the first who received pay for his oratory. Several orations, under his name, are still extant, but their authenticity has been much doubted (xxx. 4).

Antiphōnus, *i, m.* one of the nine sons of Priāmus, who survived the war. (Hom. *Il.* xxiv. 250).

Antiphus, *i, m.* a son of Priāmus, whom Agamemnon killed. Achilles had on Ida made him prisoner, and returned him to his father for a ransom. He was a man of some name (Hom. *Il.* xi. 101).—2. A grandson of Hērēules, the brother of Phidippus (Hom. *Il.* ii. 678).—3. A son of Pylāmēnes, who commanded the Mæonians in the Trojan army (Hom. *Il.* ii. 864).—4. An Ithacan, son of Ægēptus, and companion of Ulysses, killed by the Cyclopēs (Hom. *Od.* ii. 19 seq.). Hōmērus mentions another Ithacan of this name (Od. xvii. 68).—5. A man in the army of Pōlyuces, overthrown by Hēpseus (Stat. *Th.* ix. 252).—6. A man in the army of Etēocles, who fought on horseback, and was killed in the Theban war by Amphīarēus (Stat. *Th.* vii. 755).

Antipōlis, *is, f.* *Antibe*, pronounced by the natives *Antiboul*, a town of Gallia, France, near the mouth of Argentēus, the *Argen*, built by the Massilians (Tac. *Hist.* ii. 15). The Transilpini Ligures plundered this town, in consequence of which the consul, Q. Opimius, marched against them, and easily obtained a complete victory, in 156 B. C. (Liv. Ep. 47). *Inh.* Antipōlitāni, *orum, m.* *Adj.* Antipōlitānus, *a, um.* *Antipōlitānus civitas.* *Antipōlitānus thynnus* (Mart. xii. 163).

Antirrhām, *i, n.* *Cape Rumi*, the pro-

montory opposite Rhūm, at the entrance into the *Gulf of Lepanto*.

Antissa, *a, f.* an island near Lēsbo, *Mityleni*, afterwards joined to the latter, of which, according to Plinius, it continues to form a part (i. 237).—2. A city in the island Lēsbo. *Inh.* Antissai, *orum, m.* were removed to Mēthymna, and their town demolished, because they had received into their harbour Antēnor, commander of the fleet of Pērsēs, when cruising off that island in 169 B. C. (Liv. xlv. 31).—3. An island near Pālus Mæōtis, the *Sea of Azoph*, in after ages covered by Pontus Euxinus, the *Black Sea* (Plin. i. 239).

Antistia, *a, f.* wife of C. Rūbēllius Blandus, who retired with her husband at the suggestion of the Emperor Nēro, to Asia, where he was murdered. She attended her father when he withdrew to the vicinity of Fōrmīæ, *Mola*, on understanding that Fōrtūnātus, a freedman of his own, assisted by Claudius Dēmīānus *q. r.*, had accused him to the Emperor Nēro. At her father's request, she went to Nēapōlis, *Naples*, and solicited the Emperor for his life with an importunity and boldness surpassing her sex. From the time her husband was murdered in her presence, she took food only to preserve life, mourned incessantly, at last opened her veins, with her father and grandmother, on which they all expired, the oldest first, the next in age followed, and she last of all (Tac. *Ann.* xvi. 10, 11). There she is called Pollutia, probably an error of the transcriber. See *Rūbēllius*.

Antistius, *i, m.* a tribune of the people, who, with Pōmpilius and M. Cānūleius, brought C. Sēmprōnius Atrātinus to trial a second time, in 419 B. C., for having been defeated in battle by the Volsi, as they pretended; but in reality from spite at his cousin, A. Sēmprōnius Atrātinus (Liv. iv. 44).

Antistius Rūsticus, Antistii Rūstici, *m.* a Roman, who died, says Mārtiālis, on the cruel coast of the Cāppādōces. The poet describes his death, and the sorrow of his wife Nigrina (ix. 31). This author imputes his death to the unhealthiness of Cāppādōcia, as he does also that of Rūfus (vi. 85), which may account for the epithets applied by him to the country, *impia tellus* (vi. 85), *sæva ora* (ix. 31).

Antistius Sōsīānus, Antistii Sōsīāni, *m.* a tribune of the people banished from Rome in the year 61, for some satirical verses against the Emperor, after he had obtained the prætorship, which entitled him to a seat in the senate. A want of prudence appears in his publishing these verses at a great entertainment in the house of Ostorius Scāpūla *q. c.* By accusing P. Antēius, he procured his release, which does not appear to have been of long continuance, for the Emperor ordered him and Octāvius Sāgitta to return to the islands, which they had quitted without leave. The manners of Antistius were of the worst kind, and the acquisition of wealth by the detestable employment of an informer, rendered him an object both of fear and contempt at Rome (Tac. *Ann.* xiii. 28 seq.).

Antistius Tūrpio, Antistii Tūrpiōnis, *m.* a man of uncommon strength in Pompey's army, who challenged to single combat any one of all Cæsar's forces. Q. Pōmpēius Nigērus, a Roman knight, accepted the challenge:

named Aslāticus, son of Antiochus Cēzīcēus, according to Jūstinus (xl. 2), and according to others, the grandson, obtained the kingdom through L. Licinius Lūcillus. Four years after, Cn. Pōmpēius Māgnus reduced the whole country to a Roman province, deposing this monarch, and with him the family of Antiochus became extinct.—12. Surnamed Cōmāgēnus, from his being king of Cōmāgēna, a district of Sýria, on the *Euphrātes*, who was under great obligations to Pompey, and sent him, during the civil war, 200 men, most of whom were archers who fought on horseback.—13. Another king of the same name and country, who died in the year 17, when the nation divided, some preferring the government of the Romans, and others a monarchy (Tac. Ann. ii. 42).—14. An inept barber, whom Mārtialis holds up to ridicule (xi. 85).—15. A king of Cilicia, who obtained part of Armēnia, and sent reinforcements to Vēspāsianus in the year 71. His name occurs in the writings of Tacitus, but that historian mentions few particulars respecting this monarch (Tac. Ann. xii. 35 &c.). *Adj.* Antiochēus, *et*, Antiochēnus, *a*, *um*. *Antiochēna pēcūnia* (Gel. iv. 18). *Antiochinum bellum* (Vel. Pat. ii. 39).

Antioḗpē, *es*, *f*. daughter of Nýctēus and Pōlyxo, was the wife of Lýcus, king of Thēbae, *Thēba*, by whom she was divorced, because Epāphus, by stratagem, had violated her. To Jūpter she had afterwards twin sons, Zēthus and Amphiōn, before whose birth she escaped from the chains and imprisonment in which Dircē, then wife of Lýcus, from jealousy had confined her. She fled to Citheron, *Elatias*, but her pains came upon her, and she bore them where two roads meet, hence their names. On their reaching manhood, they avenged the cruelty of Dircē to their mother, by tying her by the hair of the head to the tail of a wild bull, which dragged her over the country and occasioned her death. Apollōdōrus gives a different account. According to him, Antioḗpē, when pregnant by Jūpter, to escape the threats of her father, fled to Sicýon to Epōpēus, who married her. Lýcus, at the order of Nýctēus, made war on Epōpēus, took his capital, killed himself, and carried off Antioḗpē, who, on the way, bore her sons at Eleuthēre in Bœōtiā, and then exposed them. A shepherd found the twins and brought them up. Lýcus, and his wife Dircē, tormented Antioḗpē, whom they kept in chains, from which she at last effected her escape, and fled to her sons, who espoused her cause, killed Lýcus, and put Dircē to death, as already narrated. They threw Dircē into a spring after she was dead, which afterwards was known by her name (iii. 5 &c.). *Antioḗpē Nýctēos*, Antioḗpē, daughter of Nýctēus (Prop. iii. 15. 12).—2. A queen of the Amazons, and sister of Orithýia (Just. ii. 4).

Antioḗphēnus, *i*, *m*. the father of Mūsaeus (Orph. 308).

Antipāter, *tri*, *m*. a friend and general, first of Philippus, king of Mācēdōniā, and afterwards of his son, Alexander the Great, whom that monarch appointed governor of Mācēdōniā, when he went to the conquest of India. The fidelity and judgment with which he discharged his duty showed, that Alexander had a just opinion of his charac-

ter, notwithstanding certain surmises which had been raised against him. The other states of Greece considered the absence of Alexander a proper time for accomplishing their deliverance from subjection to his domination, and, therefore, advanced against the governor, who gained a complete victory over them, and Agis, king of Spārtā, lost his life. According to some, jealousy induced Alexander to deprive him of his government and order him to come to Persia, with the view of being brought to trial. Knowing that Alexander had cut off some of his best friends, either from unreasonable suspicion or uncontrolled passion, Antipāter preserved his own life by instigating his sons, then at court, to poison their own sovereign. Others with more probability ascribe the death of that conqueror to excess in drinking, and assert that Antipāter had received orders to bring reinforcements to his prince. On the death of that monarch he obtained the government of Mācēdōniā and Greece. The Greeks, anxious to be delivered from the Macedonian yoke, raised powerful reinforcements, defeated Antipāter in *Thessaly*, and even besieged him in Lāmia. The death of Lēōsthēnes proved fatal to the cause of liberty, and Antipāter not only retained his whole possessions, but transmitted them to his successor, Pōlypērchon, to the prejudice of his son Cassander *q. v.* (Cor. Nep. Eum. 2. Just. ix. 4 &c.).—2. An officer under Alexander the Great, who entered into a conspiracy with Anticles, Asclepiōdōrus, Eliaptonius, Epimēnes, Nicōstrātus, and Philōtas against the life of that monarch in 328 B. C. (Curt. viii. 6).—3. The second son of Cassander and Thessilōnica, and grandson of Antipāter, who, after the death of his father and elder brother, succeeded to the crown of Mācēdōniā, and was detested by the people in consequence of having murdered his own mother. He married Eurýdice, daughter of Lysimachus, who put him to death, thus revenging one act of parricide by another (Just. xvi. 1, 2).—4. Son of a brother of Antiochus, king of Sýria, who, with Sēlēucus, the son of that monarch, commanded the left wing in the battle of Thýātira, in which Antiochus was conquered in 192 B. C. He was at the head of the embassy sent by the Syrian monarch to form a treaty with the Romans, which was concluded in the capitol (Liv. xxxvii. 41—55).—5. Governor of the coast of Hēllēspōntus, at the time Lēōnōrius and Lūtārius, chieftains of the Gauls, crossed into Asia. Under pretence of an embassy, he sent some Macedonians, with two-decked ships, and three skills, to act as spies. Lūtārius seized the vessels, and in them carried over his army (Liv. xxxviii. 16).—6. A general of Persēus, king of Mācēdōniā, killed in battle in 174 B. C. (Liv. xlii. 66).—7. A philosopher and poet of Sýlon, who had a wonderful facility at writing verse. Of his poetic compositions, a few epigrams only remain. Under him Cato Lūcensis studied. From his birth he was seized with fever annually on the same day, by the last he was cut off (Cic. de Orat. iii. 50 &c. Val. Max. i. 8).

Antipātría, *ae*, *f*. *Kardiki*, a town of Illýricum, situated in a narrow vale, which the Roman consul, P. Sulpicius Galba, took by assault and burned in 202 B. C., after putting

the young men to the sword and giving the plunder to his soldiers (Liv. xxxi. 27).

Antiphānes, *is, m.* a man in the army of Alexander the Great (Curt. vii. 1).

Antiphātes, *as, m.* a reputed son of Sarpēdon, killed by Turnus. His mother was a native of Thēbē, a city of Mýsia, at the foot of the mountain Pliēus; hence *Thēbā de matre* (Virg. Aen. ix. 697).—2. A warrior on the side of Troy, killed by Lēontēus (Hom. Il. xii. 191).—3. A king of the Læstrigōnes, who was a descendant of Lāmus, and the founder of Formiæ, *Mola*. Ulysses, when he arrived on that coast after the Trojan war, sent Achæmēnides, and other two of his men, to that monarch, who devoured one, Achæmēnides and the other escaped. He then attacked the ships, and sunk them all in the sea, except that in which Ulysses sailed (Ov. Met. xiv. 234–249. Hom. Od. x. 193 seq.). *Dionus Antiphātes* (Ov. Met. xv. 117). *Cræntus Antiphātes* (Stat. Syl. i. 2. 85).

Antiphilus, *i, m.* a pretor of the Bœotians, who met T. Quinctius Flāminius at some distance from Thēba, probably with the view of procuring favourable terms from the Romans. By an artful manœuvre Quinctius obtained possession of the city, formed a treaty with the inhabitants, and advanced against Philippus, whom he defeated at Cynēphāla, in 199 B. C. (Liv. xxxi. 1).—2. A general under Persēus, king of Mæcēdonia, in 173 B. C. (Liv. xlii. 51). He was a native of Edessa.

Antiphon, ōntis, *m.* a native of Rhamnūdia, equally distinguished for his eloquence and caution. Ammianus Marcellinus says that he was the first who received pay for his oratory. Several orations, under his name, are still extant, but their authenticity has been much doubted (xxx. 4).

Antiphonus, *i, m.* one of the nine sons of Priāmus, who survived the war. (Hom. Il. xxv. 250).

Antiphus, *i, m.* a son of Priāmus, whom Agamemnon killed. Achilles had on Ida made him prisoner, and returned him to his father for a ransom. He was a man of some name (Hom. Il. xi. 101).—2. A grandson of Hēracles, the brother of Phidippus (Hom. Il. ii. 678).—3. A son of Pylæmēnes, who commanded the Mæonians in the Trojan army (Hom. Il. ii. 864).—4. An Ithacan, son of Egyp̄tus, and companion of Ulysses, killed by the Cyclopes (Hom. Od. ii. 19 seq.). Hōmērus mentions another Ithacan of this name (Od. xvii. 68).—5. A man in the army of Pōlōncees, overthrown by Hēracles (Stat. Th. ix. 252).—6. A man in the army of Etēocles, who fought on horseback, and was killed in the Theban war by Amphiclēus (Stat. Th. vii. 755).

Antipolis, *is, f.* *Antibe*, pronounced by the natives *Antipoul*, a town of Gallia, France, near the mouth of Argentēus, the *Argen*, built by the Massilians (Tac. Hist. ii. 15). The Transalpini Ligures plundered this town, in consequence of which the consul, Q. Opulius, marched against them, and easily obtained a complete victory, in 156 B. C. (Liv. Ep. 47). *Inh.* Antipolitani, *orum, as.* *Adj.* Antipolitānus, *a, um.* Antipolitānus civitas. Antipolitānus thynus (Mart. viii. 163).

Antirrhūm, *i, n.* Cape Ronili, the pro-

montory opposite Rhūm, at the entrance into the Gulf of Lepanto.

Antissa, *is, f.* an island near Lēsbo, *Mityleni*, afterwards joined to the latter, of which, according to Plinius, it continues to form a part (i. 237).—2. A city in the island Lēsbo. *Inh.* Antissai, *orum, m.* were removed to Mēthymna, and their town demolished, because they had received into their harbour Antenor, commander of the fleet of Persēus, when cruising off that island in 169 B. C. (Liv. xlv. 31).—3. An island near Pālus Mæotis, the *Sea of Azoph*, in after ages covered by Pontus Euxinus, the *Black Sea* (Plin. i. 239).

Antistia, *as, f.* wife of C. Rübēllius Blandus, who retired with her husband at the suggestion of the Emperor Nēro, to Asia, where he was murdered. She attended her father when he withdrew to the vicinity of Formiæ, *Mola*, on understanding that Fortūnātus, a freedman of his own, assisted by Claudius Dēmīanus *q. v.*, had accused him to the Emperor Nēro. At her father's request, she went to Nēapōlis, *Naples*, and solicited the Emperor for his life with an importunity and boldness surpassing her sex. From the time her husband was murdered in her presence, she took food only to preserve life, mourned incessantly, at last opened her veins, with her father and grandmother, on which they all expired, the oldest first, the next in age followed, and she last of all (Tac. Ann. xvi. 10, 11). There she is called Pollutia, probably an error of the transcriber. See Rübēllius.

Antistius, *i, m.* a tribune of the people, who, with Pōmpilius and M. Cānuleius, brought C. Sēmprōnius Atrātinus to trial a second time, in 419 B. C., for having been defeated in battle by the Volsi, as they pretended; but in reality from spite at his cousin, A. Sēmprōnius Atrātinus (Liv. iv. 44).

Antistius Rūsticus, Antistii Rūstici, *m.* a Roman, who died, says Martialis, on the cruel coast of the Cāppadōces. The poet describes his death, and the sorrow of his wife Nigrina (ix. 31). This author imputes his death to the unhealthiness of Cāppadōcia, as he does also that of Rūfus (vi. 85), which may account for the epithets applied by him to the country, *impia tellus* (vi. 85), *neve ora* (ix. 31).

Antistius Sōlānus, Antistii Sōlāni, *m.* a tribune of the people banished from Rome in the year 61, for some satirical verses against the Emperor, after he had obtained the priesthood, which entitled him to a seat in the senate. A want of prudence appears in his publishing these verses at a great entertainment in the house of Ostorius Scapula *q. v.* By accusing P. Antēus, he procured his release, which does not appear to have been of long continuance, for the Emperor ordered him and Octavius Sagitta to return to the islands, which they had quitted without leave. The manners of Antistius were of the worst kind, and the acquisition of wealth by the detestable employment of an informer, rendered him an object both of fear and contempt at Rome (Tac. Ann. xii. 28 seq.).

Antistius Tūrpio, Antistii Tūrpionis, *m.* a man of uncommon strength in Pompey's army, who challenged to single combat any one of all Caesar's forces. Q. Pōmpēius Nigē, a Roman knight, accepted the challenge;

but the result of the contest is not recorded (Cæs. B. Hisp. 25).

Antistius Vetus, Antistii Vêteris, *m.* a nobleman of Mæcêdônia, who had been tried for adultery and acquitted. The Emperor, Tiberius, offended at that decision, brought him to Rome, and accused him of treason, because he had been an accomplice in the designs of Rhescupôris *q. r.* Antistius was banished to an island which had no commerce either with Mæcêdônia or Thræcia (Tac. Ann. iii. 38).

C. Antistius, C. Antistii, *m.* a lieutenant-general of Augustus in Spain (Flor. iv. 12).

C. Antistius Lâbéo, C. Antistii Lâbêonis, *m.* a Roman, one of the ten commissioners sent to Mæcêdônia in 169 B. C. (Liv. xlv. 17).

C. Antistius Rêginus, C. Antistii Rêgini, *m.* one of Cæsar's lieutenant-generals in Gallia, France. Cæsar, in consequence of his expecting greater commotions in that country, gave orders, in the sixth year of the war, to Marcus Silânus, C. Antistius Rêginus, and T. Sêxtius, to levy troops. We find him, at other times, appointing this officer to honourable commissions (Cæs. B. G. vi. 1).

C. Antistius Vetus, C. Antistii Vêteris, *m.* was consul at Rome in the year 50, and had for his colleague M. Suilius Rufus (Tac. Ann. xii. 25).—2. Held the office of consul with C. Fulvius Valens, in the last year of the reign of the Emperor Dômitianus, which Eutrôpius makes the year of Rome 850, instead of 848 (viii. 1).

L. Antistius, L. Antistii, *m.* elected in his absence a tribune of the people, in 421 B. C. (Liv. iv. 42).—2. A tribune of the soldiers with consular power in 378 B. C. (Liv. vi. 30).—3. A tribune of the people, who preferred an accusation against C. Jullius Cæsar, after he had gone to his province. On appeal to the other tribunes, his absence was considered a sufficient cause for stopping the prosecution, nor does it appear to have been afterwards resumed (Suet. Jul. Cæs. 23).

L. Antistius Vetus, L. Antistii Vêteris, *m.* was elected consul with Claudius Nêro in the year 55. Antistius and Pômpêius Paulinus had the command of the army in Germany, and from triumphs in war having become common, they cultivated the arts of peace. To keep the soldiers in employment, Antistius attempted, by means of a canal, to join Arar, the Saône, and Mösella, the Moselle, and thus form a communication between Sinus Gâllicus, the Gulf of Lyons, and Oceânus Gêrmanicus, the German Ocean. Ælius Gracilis, the governor of Gallia Bêlgica, frightened him from the undertaking, by alleging that he would excite the displeasure of the Emperor, by bringing the legions into that province, because it might be inferred, that he wished to ingratiate himself with the Gauls. In his proconsulship of Asia, he punished one Claudius Demianus for his crimes, who afterwards joined Fortinatus, a freedman of Antistius, in accusing him to the Emperor, Nêro. Resolved on his destruction, that monster became exasperated at the solicitations of his daughter Antistia, the widow of Rubellius Rufus, not to receive the evidence of a freedman against his master, who, unwilling to

linger at the mercy of such a savage, opened his veins at the same time with his daughter and mother-in-law, on which they all bled to death (Tac. Ann. xvi. 11).

M. Antistius, M. Antistii, *m.* was sent along with Q. Têrentius by the senate to C. Flâminius, ordering him to return to Rome, to perform the usual rites, and to enter on the consulship in the common manner. The consul disregarded the embassy (Liv. xxi. 63).—2. A plebeian tribune who made a proposal to the people, that an order should pass, empowering the senate to decide finally in the case of the Satriciani (Liv. xxvi. 33).

M. Antistius Lâbéo, M. Antistii Lâbêonis, *m.* a man distinguished by his knowledge of the law, inflexible integrity, and his determined opposition to the measures of Augustus. The last probably originated in his admiration of the ancient forms and customs of the republic. He resisted the Emperor to his face, and this unyielding temper which he showed, probably induced the favourite of Augustus to give him the name of *madman*. Hôrâtius joins in this prejudice, to which his obligations to Augustus, and Mæcenas, most probably impelled him (Sat. i. 3. 82). The father of Antistius fell fighting in the ranks of the republican army at Philippi. To him Tacitus refers (Ann. iii. 75).

P. Antistius, P. Antistii, *m.* a Roman mentioned by Cicêro, in his treatise entitled Brûtus. By order of L. Jânus Brûtus Dâmâsippus, he was killed in Cûria Hostilia, in which that monster of cruelty had convened the senate (Vel. Pat. ii. 26). See *Calpurnia*.

Q. Antistius Vetus, Q. Antistii Vêteris, *m.* divorced his wife because he had seen her in public, speaking to a freedman of the lowest rank of society (Val. Max. vi. 3).

Antium, *i. m.* Anzo, a town of the Volsci, in Lâtium, on the coast, of which a few straggling houses only remain. It stood on a promontory of the same name, now *Cape Anzo*, and was a place of great strength. It had anciently no harbour, but afterwards one must have been formed, since we know from history that it received great improvements from the Emperor Nêro, and some of the late Popes repaired it. Here was a famous temple of Fortuna, of which a few arches undestroyed point out the spot on which it stood. The situation of Anzo was uncommonly delightful, hence Hôrâtius has *Gratum Antium* (Od. i. 35. 1). Here the Apollo of Belvedere was found in the fifteenth century. *Inh.* Antiatês, ium (Sing. Antias, âtis), *m.* the Antians, long and successfully resisted the dominion of the Romans who, at last, compelled them to submission. The conquerors afterwards granted them the rights of citizenship, but interdicted them from meddling in maritime affairs, in which they were very powerful. Part of their fleet was laid up in the dock, and part burned in 337 B. C. The prows of the latter decorated that part of the Forum, from which speeches were delivered, and, from this circumstance, was called the Rostra. *Adj.* Antias, as, as; âtis, et, Antianus, a, um. *Antias vilis* (Gel. xvii. 10). *Antias ager* (Tac. Ann. xiv. 3). *Antianus ager* (Plin. i. 340). In this district, the Roman Emperor Nêro was born, and also his daughter Augusta Pôppæa (Tac. Ann. xv. 23).

and afterwards betraying his associates (Sal. Cat. 21—59). After the expiry of his consulship, through the interest of Cicero, he obtained the province of Macedonia, where he continued for two years, and, on his return to Rome, he was brought to trial, and sentenced to perpetual banishment, for extortion and for making war beyond the bounds of his province. Before he obtained that appointment, the censors had expelled him from the senate, and, considering the state of morals at that time in Rome, he must have been a man of very wicked and nefarious habits, qualities which rendered him a very proper accomplice in the plot of Catilina, for the destruction of the government, and massacre of the virtuous and wealthy. In Thracia, the natives gained a victory over him, to the dishonour of the Roman name (Liv. Ep. 103). —2. Brother of M. Antonius the triumvir. Under C. Julius Caesar, he served as a lieutenant-general, was taken prisoner by the troops of Cn. Pompeius. At a future period, he and his army fell into the hands of M. Junius Brutus, by whose orders he was put to death (Liv. Ep. 110—121).

Julius Antonius, Julia Antonii, *m.* (Some write Iulius), was the son of M. Antonius the triumvir, and Fulvia, mentioned by Velleius Paterculus, as a remarkable instance of the clemency of Augustus, who, having conquered his father, not only granted him a full pardon, but, after he had violated his house, bestowed upon him the priesthood, praetorship, consulship, command of provinces, and even gave him in marriage the sister of his niece (ii. 100). Horatius inscribes to him the second ode of the fourth book. Like his father he indulged in licentiousness, and gratitude for such kindness did not restrain him from unlawful intimacy with Julia, the Emperor's daughter, for which he was condemned, and, to avoid an ignominious death, killed himself. Hence Velleius Paterculus says he was the avenger of his own crime. To him Tacitus alludes (Ann. iii. 18. iv. 44).

L. Antonius, L. Antonii, *m.* consul in 43 B. C., incited by Fulvia, the wife of his brother, M. Antonius the triumvir, made war on Augustus, drove from the city M. Aemilius Lepidus the triumvir, who, with an army, was charged with the protection of Rome. Augustus besieged him in the town Perusia, compelled him to surrender, granting pardon both to him and to all his soldiers (Liv. Ep. 125, 126). —2. A noble Roman, son of Julius Antonius and Marcella, daughter of Octavia the sister of the Emperor Augustus. Under pretence of prosecuting his studies, the Emperor sent him to Massilla, *Marseilles*, but in reality, that he might have him removed to a distance from his person. At his death, in the year 25, the senate decreed a magnificent funeral, and ordered him to be buried in the tomb of the Octavian family (Tac. Ann. iv. 44).

L. Antonius Satrianus, L. Antonii Satriani, *m.* a Roman, who raised a civil war in Germany, of which he was governor during the reign of the Emperor Domitianus, by whom it was quelled, without being obliged to take the field in person (Suet. Dom. 6). Martialis informs us that he disliked the surname of Satrianus, and the poet compares him with M. Antonius the trium-

vir, whom he resembled in vanity, perhaps also in some more reprehensible features of his character (Mart. iv. 11).

Manius Antonius, Manli Antonii, *m.* one of the conspirators who killed Q. Sertorius, in Spain, in 74 B. C. (Liv. Ep. 96).

M. Antonius, M. Antonii, *m.* appointed master of the horse, by P. Cornelius Rufinus, in 333 B. C., but an informality having been discovered in their creation, their abdication was unavoidable (Liv. viii. 17). —2. A tribune of the people, who opposed the bill of M. Juventius Thalna, praetor, in expectation that he would be chosen to conduct the war against the Rhodians, in 169 B. C. (Liv. xlv. 21). —3. A Roman praetor, attacked the pirates who infested the Mediterranean, and chased them to Cilicia, in 105 B. C. Few particulars of this naval war have been transmitted. To his other accomplishments he added that of an orator. See *M. Aquilius*. Of his character, literature, and general history, Cicero has recorded many particulars in different parts of his writings. The faction of Marius put him to death, and fixed up his head on the rostrum. He was the father of M. Antonius, surnamed Cræticus, and grandfather of the triumvir (Liv. Ep. 68—80. Cic. Brut. 43). —4. Son of the former, was a man of very great avarice, little scrupulous about the means by which he might gratify his favourite inclination. In 76 B. C. he obtained the praetorship, and the command of the whole coast of the Mediterranean. This unlimited authority enabled him to indulge his rapacity without restriction, and to accumulate money by pillaging not only Sicily, but the provinces. To give additional range to his inordinate love of money, he made war unjustly on the Cretans. Thinking himself sure of conquest, he assumed, at the commencement of hostilities, the surname of Cræticus; but, instead of overrunning the island, the natives defeated him with great loss, and he died of grief (Liv. Ep. 97). —5. Son of M. Antonius, surnamed Cræticus, was a man of great talents, inordinate ambition, and consummate profligacy. To the advantages of a handsome person, and pleasant countenance, he added elegance of manners and a captivating address. His intrepidity and strength were beyond those of ordinary men, and his knowledge of military tactics was highly extolled. Soon after the death of his father, Julia, his mother, who was of the family of the Caesars, married Cornelius Lentulus, who was condemned to suffer death, in consequence of his being engaged in the conspiracy of Catilina. To the execution of this sentence, which fell to the lot of Cicero as consul, has been attributed the implacable hatred which Antony conceived against the orator. His early dissipation and extravagance were, most probably, a consequence of his being educated under the roof of that traitor. From Sallustius it appears that, if not an accomplice, he was at least privy to the conspiracy of Catilina; and M. Tullius Cicero, his colleague in the consulship, detached him from that unlawful combination, by allowing him Macedonia to his province, without referring to the lots. That country was then enriched with the trade of the east, and held out a prospect of great wealth to Antonius, whose

only to support his previous character, but to rise in the esteem of his subjects. To extend the bounds of the empire formed no part of his plan, and to the loss of posterity no historian flourished during the time he enjoyed the purple, so that the details of his government have not been transmitted. A conspiracy formed against his life gave him an opportunity of showing his clemency, and his prudence may be estimated by his rejection of the vain titles bestowed on him by the senate. Rome was indebted to this prince for several elegant buildings, and the citizens for many splendid games, which he considered necessary, and therefore did not deem them a superfluous expense. The jurisprudence of the Romans received great improvements from the just enactments of this great man, who died in the year 161, at the age of seventy-five, in the twenty-third year of his reign. To him Claudianus alludes (xxviii. 421).

Antónius, i. m. surnamed Félix, was the brother of Pallas q. v. and the freedman of Antónia, the mother of the Emperor Claudius, from whom he had assumed the name Antónius. In Scripture he is called Félix. He was governor of Judæa, strictly speaking, that part possessed by the Samaritans, and he married Drüsilla, grand-daughter of M. Antónius and Clēōpātra. From what is known of his history, he must have been a man of enormous lewdness and cruelty. Even when he exercised in that country the authority of a king, he did not in his conduct rise above his birth, but in every action discovered the mind and disposition of a slave. He was the husband of three queens, two of whom had the name of Drüsilla, the other is unknown (Suet. Claud. 28. Tac. Ann. xii. 54. Hist. v. 9).

Antónius Flāmma, Antónii Flāmmæ, m. accused of extortion and cruelty by the inhabitants of Cýrēnē, for which crimes he was banished in the year 71 (Tac. Hist. iv. 45).

Antónius Mūsa, Antónii Mūsæ, m. was physician to Augustus, as his brother Euphōrbus had been to Júba, king of Mauritānia. He cured the Emperor of a lingering illness, by means of the cold bath, which brought that prescription into great celebrity. Augustus recompensed his medical skill with remarkable liberality, and the people erected a statue to him next to that of Æsculāpius (Suet. Aug. 59). As Mūsa is a surname of the Pompōnii, some have conjectured that he was a freedman of that family. He wrote a treatise, *De herba Vēttōnicā*, which is still extant (Plin. iii. 603).

Antónius Nāso, Antónii Nāsōnis, m. a prætorian tribune, cashiered by Galba in the year 70 (Tac. Hist. i. 20). Suetonius calls him M. Actōrius Nāso q. v.

Antónius Nātālis, Antónii Nātālis, m. a Roman knight, one of the conspirators against the Emperor Néro. He was the intimate friend and confidant of Cn. Piso. On the plot being discovered, Antónius made a full confession, on which account the Emperor pardoned him (Tac. Ann. xv. 50—71).

Antónius Nōvēllus, Antónii Nōvēlli, m. a first centurion in the army of Otho, who entrusted him and Suedius Clēmens with the command of the army against Gāllia Nārbōnensis. The expedition came to nothing, for

Antónius had no authority, and his colleague affected popularity, consequently both were useless (Tac. Hist. i. 87. ii. 12).

Antónius Prīmus, Antónii Prīmi, m. was a native of Tōlōsa, Toulouse, a man of great eloquence, and also of great influence among the common people. Having been witness to a forged will, the senate expelled him. Though disgraced by this sentence, he afterwards obtained the office of consul, besides Galba gave him the command of a legion in Pānnōnia. In him Vēspāsianus had a brave officer and an active friend, whose eloquence gave him a command over the minds of others, and whose military skill rendered his services of singular importance. The rebellion in favour of Vēspāsianus placed at once in his view the means both of gratifying his ambition, and of acquiring prodigious wealth. He advised to enter Italy immediately, and after artfully removing the two generals, T. Amplius Flāvianus, and M. Apōnius Sātūrinus, remained sole commander-in-chief. Having defeated the army of Vitēllius, he took the camp near Crēmōna, and, on threatening to attack the town, the inhabitants opened the gates. The sack of Crēmōna brands with infamy his military reputation, which his victory over the German legions, and the overthrow of Vitēllius raised to remarkable distinction. Even the troops that had remained faithful to Vitēllius, Antónius compelled to desert him, and thus opened, without opposition, a passage to Rome, which he entered, and obtained consular honours. After he had secured the imperial throne to Vēspāsianus, he set out to join him, and, from that period, does not appear to have possessed either much power, or much consequence. This neglect Tacitus attributes to his former arrogance, avarice and cruelty (Tac. Hist. ii. 86 &c.). When a boy, he had the surname of *Beccus*, i. e. cock's bill (Suet. Vit. 18).

Antónius Taurus, Antónii Tauri, m. a præfect of the prætorians, cashiered along with Antónius Nāso q. v. (Tac. Hist. i. 20).

A. Antónius, A. Antónii, m. one of the three Roman ambassadors sent to Persēs, king of Mācēdōnia, in 170 B. C., after that monarch had been conquered by L. Æmilius Paullus (Liv. xlv. 4).

C. Antónius, C. Antónii, m. a noble Roman, son of M. Antónius, a celebrated orator, and brother of M. Antónius Crēticus, the father of the triumvir. He held the consulship with M. Tūllius Cicēro 64 B. C., and commanded the army against the rebel L. Sērgius Cātīlina. With that traitor he had formerly been in habits of intimacy, and had they been elected to the consulship at the same time, the destruction of the government would have been the inevitable result. His indigent circumstances Cātīlina trusted, would have subjected him to subserviency in his flagitious measures, and it required the ingenuity of M. Tūllius Cicēro to withdraw him from the conspiracy, and from every other design formed against the state. According to Sāllūstius, the gout prevented him from appearing at the head of the troops in the engagement against Cātīlina; but some have alleged that he feigned inability on purpose to avoid meeting with the traitor, who might, before both armies, have reproached him with being accessory to the conspiracy,

Antónla, m, f. a tower in Jerusalem, so called by Heródes, in honour of M. Antónius (Tac. Hist. v. 11). *Adj.* Antónlānus, a, um. *Antónlāna praxidia* (Flor. iv. 9).

M. Antónius Gniphó, M. Antónli Gniphónis, m. a native of France, was exposed in infancy by his parents, but treated kindly by the person who brought him up, through whose means, probably, he obtained a thorough education, both in Latin and Greek. That he possessed great genius, and taught rhetoric with uncommon ability, cannot be doubted, since his school was frequented by eminent men, among whom was M. Tullius Cicéro, even when invested with the praetorship. Of a temper and disposition naturally mild, he seems to have been little solicitous about money, never pactioned with his scholars, but trusted to their liberality. His first attempts at teaching were in the family of C. Jullius Caesar, when that ambitious Roman was a boy. He died at the age of fifty, leaving behind him two large volumes on the Latin language, according to Atéius Philólógus, and it is to be regretted that that work has not been preserved (Suet. II. Gram. 7).

Q. Antónius Mērenda, Q. Antónli Mērenda, m. elected a tribune of the soldiers, with consular power, in 421 B. C. (Liv. iv. 42).

T. Antónius Mērenda, T. Antónli Mērenda, m. one of the second decemviri, appointed in 451 B. C. (Liv. iii. 35).

Antóres, is, m. a man of celebrity, and companion of Hércules, who, having departed from Argos, his native city, adhered to Evander, and was killed by Mēzentius (Virg. Æn. x. 778).

Antron, ónis, v. Antrónia, v. f. a town of Magnésia (Pom. Mel.), of Thessália (Steph. Strab.), remarkable for a large breed of asses. *Adj.* Antrónli, orum, m. *Adj.* Antrónlus, a, um. *Antrónlus Asinus*, a name given to a man of great size and little mind.

P. Antrónius, P. Antrónli, m. the man who murdered M. Antónius, and carried his head to C. Márius (Val. Max. viii. 9). Others call him Annlus.

Antúlla, v. f. a woman, whose premature death Mártialis has described (i. 117). She was the daughter of Fenius q. v.

Antunucum, i, n. *Andernoch*, a town near Bóna, Bonn, and Bingen, Bingen (Amm. Mar. xviii. 2).

Anúbis, is, v. idis, m. a god of the Egyptians, represented with the head of a dog, hence *latrator Anúbis* (Virg. Æn. viii. 693. Ov. Met. ix. 689); *latrans Anúbis* (Prop. iii. 11. 41). According to some, he was the son of Osiris, by Nephthys, the wife of Týphon, but others say he was the brother of Osiris. Plútarchus maintains that when he was exposed from fear of Týphon, a dog, called Anúbis, found him, and that he made this dog his constant attendant and guard. It has also been transmitted, that Anúbis was a boy, born with a dog's face, and that Mērcúrius was worshipped by the Egyptians in this form. The latter idea is at least countenanced, if not supported, by Juvénalis (Sat. vi. 533—7). *Derisor Anúbis*, the mocker of Anúbis, i. e. the high priest of that god, who, when carrying his image in a frantic manner up and down the streets, laughed at the follies of the people for joining in such an unmeaning and

absurd rite (Juv. Sat. vi. 533). *Per ora vērēndi Anúbidia* (Ov. Amor. ii. 13. 11).

Anulínus, i, m. a man enriched by the Emperor Séptimius Sévérus (Aur. Vic. Ep. 20). —2. A Roman of senatorian rank, of whom, according to some, the Emperor Diocletianus was a freedman; but, according to the more generally received opinion, he was the son of a clerk (Eutrop. ix. 19).

Anxur, úris, m. a king or prince of the Scythians (Val. Flacc. vi. 68).

Anxur, úris, m. et n. a town of Látium, situated on an eminence overhanging a morass, so called in the language of the Volscei, to whom it belonged, but the Romans called it Terrácina, *Tarracina q. v.* a name which it still retains. It was near Anýela, which was destroyed by serpents, and was taken by Númerius Fábius Ambústus in 405 B. C. (Liv. iv. 59). Its future attempts to regain independence were unsuccessful, and it fell wholly under the dominion of the Romans, who sent a colony thither in 328 B. C. The via Appia passed this town, now poor and inconsiderable, and forming part of the territory of the Pope. Júpiter was worshipped here under the name of Júpiter Anxúrus. That Anxúrus denotes beardless or unshaven seems a fiction of the grammarians (Virg. Æn. vii. 799). *Súperbus Anxur*, lofty or elevated Anxur (Mart. vi. 42). *Arces Anxúris* (Luc. Phar. iii. 84). Anxúras, as, as. *Anxúras populus* (Liv. xxvii. 38).

Anýsis, is, m. a king of Egypt, who succeeded Asychis, was banished from his kingdom by Sabacus, king of Æthiopia, and restored to the throne after he had lived fifty years on the island Elbo (Herod. ii. 137).

Anýsis, is, f. a town of Egypt, from which the district was called Anýsia (Herod. ii. 137).

Anýtus, i, m. one of the accusers of Sócrates, hence Hórátius *Anýtique rerum*, i. e. *Sócratem* (Sat. ii. 4. 3).

Anzaba, v. m. a river of Mēsopotámia (Amm. Mar. xviii. 6).

Aon, ónis, m. a man killed in the Theban war by Týdeus (Stat. Th. viii. 475). —2. A son of Néptúnus, who went from Apúlia to Bæótia. His posterity were called *Aónes*, and that part of Bæótia which they inhabited, *Aónia*, but some authors include the whole of that district under this name (Gel. xiv. 6). *Tellus Aónis*, Bæótia (Stat. Th. vi. 17). *Aóniæ, arum* (sing. *Aónides, æ*), m. Bæotians. *Tunc prior, Aónides, i. e.* Etócles (Stat. Th. ix. 95). *Aónides, um, f.* the Muses, from Hêlêcon and Citheron, mountains in Bæótia, being sacred to them. *Adj.* Aónlus, a, um, et, Aónis, is, e, Theban or Bæotian. *Aónlus vertex*, Hêlêcon (Virg. G. iii. 11). *Aónes montes*, the Bæotian mountains, i. e. Hêlêcon and Citheron (Virg. B. vi. 65).

Aörnus, i, m. a rock on the river Indus, which Alexander the Great carried by assault, not however without considerable difficulty, in 328 B. C. (Curt. viii. 11).

Aórsi, orum, m. a people whom Plinius places next the Gêtre (i. 438). Another people, or perhaps a different tribe of the same people, are mentioned by this geographer as adjoining to the Cádusi, and appear to have lived near the Caspian Sea (i. 676). To the latter Tacitus alludes under the name of *Adórsi* (Ann. xii. 15).

extravagance had overwhelmed him in debt (Cat. 26). In 49 B. C., Antōnīus, master of the horse, marched troops into *Rome*, in consequence of a sedition excited by P. Cōrnēlius Lēntūlus Dōlābella, a plebeian tribune, and killed eight hundred of the people. Three years after, when consul, he ran among the Lupercalians, went up to his colleague, C. Jūlius Cēsār, and placed a crown upon his head, which the latter laid by him on a chair. Eloquence was his favourite study, and his accomplishments as an orator commanded general applause. He first displayed his military talents in *Syria*, under the consul Gābīnius, by whom he was appointed master of the horse. The undaunted courage and martial abilities of Antony procured him the esteem and friendship of Cēsār, in whose army he held the commission of a lieutenant-general in the war in *Gallia, France*. To the interest of that consummate general, he was indebted for the highest offices in the state, which he amply repaid by his fidelity and valuable services. In the memorable battle of Phārsālīa, the plain of *Pharsa*, he commanded the left wing, and his activity, courage, and knowledge of military evolutions, contributed greatly to the success of his general. To Antony, Cēsār then gave the government of *Itālia*, with the title of master of the horse. He himself went immediately in pursuit of Pompey, resolved to complete his victory by the destruction of that great man, being convinced that during his life he would neither enjoy peace nor security. Confiding in the gratitude of the king of *Egypt*, whose father he had restored to the throne, Pompey fled to that country, where he was murdered by order of the Egyptian monarch. The death of Pompey rendered the authority of Cēsār absolute. He modelled the constitution, and governed the empire as he thought fit. His usurpation and despotism soon gave birth to a conspiracy against his life, which was carried into execution on the Ides of March, 43 B. C. After the assassination of his patron, Antony, whom Cēsār had named second in his will, was exceedingly enraged that Octāvīus had been preferred before him, and contempt for his youth and haughtiness, from his own intimacy with Cēsār, impelled him to treat Octāvīus with every degree of contumely and insult (Flor. iv. 4), when a number of the veterans revolted from him to Octāvīus. Acting on these principles, he artfully endeavoured to obtain the sovereignty of *Rome*; but his intention being perceived, success was denied. The plans which he formed, and the measures which he pursued, to gratify his ambition, discovered uncommon vigour of mind and depravity of heart. An obvious reason forbids entering into a detailed account either of his enormous cruelty, or his excessive dissipation. The greater part of the nobles joined the republicans, and Octāvīus, the grand-nephew of Cēsār, attached himself to the consuls Hīrtius and Pānsa, who marched by order of the senate against Antony, then besieging Dēcimus Brūtus in *Mūtina, Modena*. Upon his defeat, he fled with the remainder of his forces to Lēpīdus, who had, at that time, the command in *Gallia, France*. With these two, Octāvīus entered into an agreement respecting the settling of the state, which was, in fact, a

partition of the empire amongst them. The proscription was again revived with all its horrors. It contained 300 senators, and 2000 knights, among whom was Antony's maternal uncle, and Cicero. Of these, part fled to Brūtus and Cāssius (q. v.), and the rest were butchered wherever they were found. This compact received the name of the SECOND TRIUMVIRATE. Their first act was to raise forces and march against the republican party, at the head of which were the two patriots above-mentioned. Near *Philippi*, a town on the frontiers of *Macedonia* and *Thracia, Romania*, the hostile armies came to an engagement, in which Brūtus defeated Octāvīus, and Antony, Cāssius. Despairing of ultimate success, Cāssius ended his own life, and Brūtus, in the second battle, being completely vanquished, preferred a Roman death to submission. Antony went to *Egypt*, and spent his time in the most extravagant dissipation with Clēōpātra, the queen of that country. But Augustus having forced his wife Fūlvīa, and his son, to fly from *Rome*, he was at last roused from his inactivity, and concerted measures to resent the insult. With this view he crossed to Brūndisium, *Brundisi*, and hostilities would have soon commenced, had not their friends interfered. Meantime Fūlvīa died, and peace was concluded between them, by Antony marrying Octāvīa, the sister of Augustus, by whom he appears to have had two daughters, Antōnīa Māior, afterwards the wife of L. Dōmītius Ahenōbārbus, called inaccurately by Tacitus, Minor, and Antōnīa Minor, wife of Nēro Claudius Drūsus (Tac. Ann. iii. 3 seq.). Livius says he repudiated his wife Fūlvīa, at the earnest request of Octāvīus, and then married his sister Octāvīa (Ep. 127). His attachment to Clēōpātra still continued, and he appears to have lived almost wholly with her in *Egypt*. By her he had two sons, to one of whom he gave the kingdom of *Armenia*, after having imprisoned Artavasdes. By the Parthians he was defeated, and then returned to *Armenia*. He decimated the troops who had fled during the Parthian war, and fed the rest on barley (Ap. Bel. Par. 160—163). At this time Sex. Pompēius, with whom he had formed an alliance, rebelled against him, on which account he caused him to be put to death (Liv. Ep. 130—132). The divorce of his wife Octāvīa, put an end to the dissembled friendship, which had for some time existed between him and his brother-in-law. Both began to make preparations for war, and both exerted themselves with a zeal and activity proportioned to the greatness of the empire for which they contended. They met in *Mārē Iōnīum*, off *Actium*, a small town in *Acarnania, Karili*, a district of *Græcia, Greece*, of which no vestige now remains. Clēōpātra, contrary to the earnest remonstrances of Antony, was present at the engagement, and her timidity contributed to his defeat, for she was the first who retired from the battle, and he fled with her to *Egypt*, whither Augustus followed him. Finding himself deserted by all his friends, and at the mercy of a cruel rival, he stabbed himself. Tacitus, in allusion to the necessity of having recourse to this act of violence, says "interfecto Antōnio" (Ann. i. 2). *Rōmānus dux*, Antōnīus (Ov. Met. xv. 826).

of a fictitious king (Hom. Od. xxiv. 304).—2. A man killed by Phœbas, while buried in sleep from drunkenness, in the battle of the centaurs (Ov. Met. xii. 317).

Aphidna, *a*, *f*. a town of Lacedæmonia, celebrated for the battle of Cæstor and Pöllux with Lyncæus and Idas, sons of Aphæreus (Ov. Fast. v. 708).

Aphidne, *arum*, *f*. *Kassia*, a town of Attica (Herod. ix. 73). Here Thæseus concealed Hælen, after he had carried her off to Lacedæmon. *Adj*. Aphidneus, *a*, *um* (Herod. vi. 109).

Aphidnus, *i*, *m*. a Trojan killed by Tùrnus (Virg. Æn. ix. 702).

Aphir, *Iris*, *m*. a fugitive from the kingdom of Mäsinissa, who lurked about Cýrenë, and in pursuit of whom that monarch had requested permission of the Carthaginians to pass through that territory, a proof that it belonged to them. They produced this as evidence to the Roman senate when Mäsinissa claimed it as his in 195 B. C. (Liv. xxxiv. 62).

Aphrōdisias, *adis*, *f*. *Geyra*, a town of Caria, or Æolis, which Antiochus, king of Syria, took at the first assault in 192 B. C. (Liv. xxxvii. 21). *Inh*. Aphrōdisiensis, *um*, *m*. (Tac. Ann. iii. 62). *Adj*. Aphrōdisiensis, *is*, *e*.—2. A town of Cilicia, which had been under the government of the Egyptians, from whom Antiochus, king of Syria, took it in 199 B. C. (Liv. xxxiii. 20).—3. A small island on the African coast, near Cýrenë (Herod. iv. 169).

Aphrōditë, *es*, *f*. the Greek name of Vénus.

Apia, *m*, *f*. a Sythian goddess, the same with Tellus (Herod. iv. 59).

Apia, *m*, *f*. the ancient name of Pélōpōneus *q. v*.

Apianus, *i*, *m*. a legacy hunter, on whom Märtialis has written an epigram (vi. 62). Some copies read *Opptianus*.

Apicata, *m*, *f*. the wife of Scjānus, whom he drove from his house, after she had born him three children, to remove suspicion from the mind of Livia. She discovered the conduct of her husband to Drusus (Tac. Ann. iv. 3—11).

Apicius, *i*, *m*. a noted glutton, who wrote a treatise on cookery, and the best means of provoking appetite. From his great riches he made all his experiments at his own expense. After he had spent eight hundred thousand pounds, he put himself to death by poison, for fear he should die of want, although he had eighty thousand pounds remaining. Others say, that, having been despised in consequence of his poverty induced by his extravagance, he hanged himself (Juv. Sat. iv. 23). The latter idea, perhaps, originated from *pauper Apicius* (Juv. Sat. xi. 3), where Apicius seems to denote any luxurious, gluttonous person reduced to poverty by gratification of the palate, and therefore should be translated, a *poor Apicius*. It is probable he is the person mentioned also by Märtialis, from similarity of character (iii. 22). Dio calls him *M. Gavius Apicius*, and Plinius styles him, the deepest gulf of all gourmandisers. From Tacitus he appears to have been addicted to the worst of vices (Ann. iv. 1).

Apidānus, *i*, *m*. the *Satalge*, a river of *Thessaly*, which runs in a northern direction, and is joined by Enipeus and other streams before it falls into Pénæus, the *Salampria*, near Larissa (Luc. Phar. vi. 373).

Apidius Mērula, Apidli Mērula, *m*. a man whose name the Emperor Tiberius erased from the roll of the senate, because he refused to swear by the acts of Augustus (Tac. Ann. iv. 42).

Apinius Tiro, Apinli Tirōnis, *m*. a man who had held the office of prætor, and who put himself at the head of the revolt against the Emperor Vitellius, in favour of Vespasianus. The plot did not originate with him, but he took an active part, and the means which he employed for raising money from the free towns, injured the cause by the hatred which it excited, more than all the advantage resulting from the money which he raised (Tac. Hist. iii. 57, 76).

Apio, ōnis, *m*. a king of Libya, surnamed Ptolémæus, who, at his death, left the Roman people his whole possessions (Eutrop. vi. 11). Livius makes Ptolémæus his name, and Apio his surname (Ep. 70). To him Tacitus refers (Ann. xiv. 18).

Apōlæ, *arum*, *f*. a town of the Latins, taken by L. Tarquinius, with the spoils of which he began the capitol (Plin. i. 334). *Inh*. Apōlani, *orum*, *m*.

Apis, *is*, *e*. Idis, *m*. called by the Greeks Epaphus, a son of Phôrōneus and Læōdicë, who, after death, received divine honours under the name of Scërapis. He ordered Pélōpōneus, the *Moreo*, of which he was king, to be called Apia, from his own name (Apol. ii. 1). Apis is another name of Osiris *q. v*. He was worshipped under the form of a white ox, with black spots, hence *variousque coloribus Apis* (Ov. Met. ix. 690). The same poet writes *corniger Apis* (Ov. Amor. ii. 13, 14).

Apis, Idis, *f*. *Lebwyat*, a city of Egypt, on the confines of Libya (Herod. ii. 118).

Apisæon, ōnis, *m*. a native of Pæonia, son of Hippasus. He joined the Trojan army, was remarkably brave, but fell by the hand of Lycômêdes. Hippasides, *m*, *m*. Apisæon (Hom. Il. xvii. 348 seq.).

Apōdōti, *orum*, *m*. a people of Ætolia (Liv. xxxii. 34).

Apōllināris, *is*, *m*. a friend of Märtialis, to whom he addresses an epigram (vii. 25). His name occurs frequently in the writings of that poet.—2. A tragedian, on whom the Emperor Vespasianus conferred a present of 400,000 sesterces (Suet. Vesp. 19). Some suppose that he is the person named Apelles (Suet. Calig. 33).

Apōllinis prōmōntōrium, *Cape Zibeeb*, or *Zebibi*, the western promontory of Sinus Tūnitānus, the *Gulf of Tunis*, as was Mærcūri Prōmōntōrium, *Cape Bon*, or *Ras-adder*, the eastern (Liv. xxx. 24).

Apōllo, ōnis, *m*. the son of Jūpiter and Lātōna, the god of music, medicine, augury, painting, poetry, and all the fine arts. He was born at the same birth with his sister Diāna, near the foot of Cýnthus, a mountain in Dēlos, an island in Mærë Agēum, the *Archipelago*. Hence he was called Cýnthius, and Dēlius; and Diāna, Cýnthia and Dēlia. Among beasts, the wolf; among insects, the grasshopper; among birds, the cock, the crow, the swan, and the hawk; and, among trees, the palm, the olive, and the laurel, were sacred to Apollo. He was represented as a tall beardless young man (Acerscōmes *q. v*), of handsome shape, holding in his hands a bow (hence called *Dēus Arcilēns*, Ov. Met. i. 441) or a lyre, and his head sur-

Aōus, *i. m.* the *Pollonia*, or, *Viossa* (*Voissa*, Hughes), a river of Macedonian Illyricum, runs in a narrow valley between two mountains, called by the natives *Aērōpus* and *Asnāus*, affording a very narrow passage only along the bank (Liv. xxxii. 5). *Flōrus* makes it the boundary of *Macedōnia* (ii. 7). See *Eas*.

Apesus, *c. Pesus*, *i. m.* the name of a river on which stood a cognominal town, *Apesus*, *i. f.* They were both in the vicinity of *Lāmpsācus* (Hom. Il. ii. 828).

Apāmēa, *æ. f.* *Afiām-kara-hisār*, a town of *Phrygia*, not far from the source of *Meander*, the *Meinder*, and the site of *Vētēres Cēlena*, by the inhabitants of which it was built, and they gave it that name from *Apāmēa*, sister of king *Sēlēucus* (Liv. xxxviii. 13). *Inh.* *Apāmēenses*, *iur. m.* were relieved from tribute for five years, because they had suffered by earthquakes in the year 54 (Tac. Ann. xii. 58).—2. A town of *Syria*, so called from *Apāmēa* the mother of *Sēlēucus*. *Inh.* *Apāmēni*, *orum, m.* (Just. xxxix. 1).—3. A town on *Prōpōntis*, the *Sea of Marmora*, now *Mutania* (Amm. Mar. xxii. 8).—4. A town of *Parthia* (Amm. Mar. xxiii. 6). *Adj.* *Apāmēus*, *et*, *Apāmēnus*, *a. um.*

Apāmīa, *æ. f.* daughter of one *Alexander* of *Megālōpōlis*, and wife of *Amynder*, king of the *Athāmānes* (Liv. xxxv. 47).

Apelaurum, *i. n.* *Mermingo-longo* (*i. e.* *Ant-forest*), a mountain in *Arcadia*.

Apelaurus, *i. m.* a place in *Stymphalia* terra. Here *Nicōstrātus*, praetor of the *Achei*, commanded the neighbouring states to assemble on a particular day, on purpose to attack *Andrōsthēnes*, who commanded an army of six thousand men at *Cōrinthus* for *Philippus*, king of *Macedōnia*. *Andrōsthēnes* was routed and *Achāla* delivered from fear (Liv. xxxiii. 14, 15).

Apēliōtas, *æ. m.* the Greek name of the east wind, which the Latins called *Subsōlānus*, and is the same with *Eurus* (Cat. xxvi. 3).

Apēlles, *is, m.* a native of *Cos*, *Lango*, was the most eminent painter of antiquity. The excellence of his pictures, which so greatly surpassed that of all others, we find extolled to the highest degree both by poets and prose authors. In what their particular merit consisted, whether in design, attitude, or colouring, we have no certain information; only *Plinius* makes elegance his chief characteristic, and adds that he was no less distinguished for simplicity than for art (v. 207). Since *Alexānder* prohibited by edict any painter except *Apēlles* from taking his likeness, it is probable that the delicacy of his touches, colouring, and exquisite finishing formed part of his unrivalled supereminence. *Plinius* informs us that he never used more than four colours, and that the number of his paintings alone nearly exceeded those of all others. The same author has mentioned several of his pieces, *Venus*, rising out of the sea, which was considered his master-piece, &c., which our limits will not allow us to particularize (v. 212). *Adj.* *Apēllēus*, *a. um.* *Spirat Apēllēā redditus arte Mēmōr*, *Mēmōr*, restored by the art of *Apēlles*, breathes, *i. e.* has so much the appearance of life as to seem breathing (Mart. xi. 10). *Si quid Apēllēi gaudens animasse colōres*, if *Apēlles'* colours take pleasure in giving life

to any thing (Stat. Syl. ii. 2. 64).—2. A man whom *Philippus*, king of *Macedōnia*, sent with *Philōcles* to *Rome* in 183 B. C., in consequence of suspecting that his son *Dēmētrius* had entered into a traitorous correspondence with the senate. These commissioners acted with the utmost perfidy, forged a letter in name of *T. Quinctius Flāmius* to *Dēmētrius*, and gave other statements which convinced *Philippus* of his son's guilt, and he immediately ordered him to be put to death. To escape the punishment which his crime merited, *Apēlles* fled to *Rome* as soon as *Philippus* came to the true knowledge of the case, and, after the death of that monarch, *Pērseus*, at whose instigation *Apēlles* had acted, invited him to return to *Macedōnia*, promising him large rewards for his services, and, in open violation of this assurance, deprived him of life (Liv. xl. 20 seq.).

Apēnninus, *a. um.* *Apēnninus* (mons), the *Apennines*, a chain of mountains nearly in the middle of *Italy*, extending from *Alpes*, the *Alps*, to *Rhēgium*, *Reggio*, about seven hundred miles in length, in which all the rivers of that country take their rise. *Apēnnincola*, *æ. c. g.* an inhabitant of the *Apennines* (Virg. *Æn.* xi. 700). *Apēnninīgēna*, *æ. c. g.* a native of the *Apennines*; applied to *Tiber*, the *Tevere*, from having its source in these mountains (Ov. Met. xv. 432).

Aper *Arrius*, *Apri Arrii*, *m.* praefect of the praetorian band under the Roman Emperor *Cārus*, who, with the view of obtaining the crown, murdered both the emperor, and his son *Nūmēriānus*, although by the advice of his father he had married the daughter of *Aper*. His guilt having been discovered and *Diocletianus* elected Emperor, *Aper* was brought forth, and the newly elected Emperor, seated on the tribunal, having sworn that he had no hand in the death of *Nūmēriānus*, and having charged the crime upon *Aper*, he immediately descended from his seat, and thrust his sword into his breast, repeating "*Gloriāre Aper. Enēa magni dextrā cadis*," and *Aper* fell lifeless at his feet (Eutrop. ix. 18).

M. Aper, *M. Apri*, *m.* a distinguished orator, mentioned by *Tācitus* (Orat. 2 §c.).

Apērāntia, *æ. f.* a town of *Thessaly*, which *Philippus*, king of *Macedōnia*, took by force of arms in 193 B. C. *Inh.* *Apērāntii*, *orum, m.* the *Aperantians*, opened their gates to *Pērseus* in 171 B. C. (Liv. xliii. 22).

Aphāreūs, *ēos, m.* a warrior in the Grecian army, son of *Cālētor*. He was one of those who supported *Idōmēneus* attacked by *Enēas* and *Deiphobus*. He fell by the hand of *Enēas* (Hom. Il. xiii. 541).—2. A centaur, whose arm *Thēscus* fractured, but allowed him to live (Ov. Met. xii. 341). *Adj.* *Aphāreūs*, *a. um.* *Aphāreūa proles*, the sons of *Aphāreūs*, who were among the hunters of the *Calydonian* boar (Ov. Met. viii. 304).

Aphārias, *æ. m.* an officer in the army of *Alexander* the Great, who charged *Alexander Lyncestes* *q. v.* with conspiring against the life of the king (Curt. vii. 1).

Aphēllas, *æ. m.* See *Ophēllas*.

Aphēsas, *v. Apēsas*, *antis, et*, *Apēsantus*, *i. m.* (Plin. i. 417), *Fuka*, a mountain of *Argolis*, on which *Pērseus* sacrificed to *Jūpiter*, hence *Stātius* calls it *Pērseus mons* (Th. v. 640).

Aphidas, *antis, m.* the fictitious name of

of a felonious king (Hom. *Od.* xxiv. 304).—
2. A man killed by Phōrbas, while buried in
sleep from drunkenness, in the battle of the
mausers (Ov. *Met.* xii. 317).

Aphidna, *m.*, *f.* a town of Lācōnia, cele-
brated for the battle of Cāstor and Pollux
with Lysceus and Idas, sons of Aphāreus
(Ov. *Fast.* v. 708).

Aphidneus, *arum*, *f.* *Kassia*, a town of Attica
(Herod. ix. 73). Here Thēseus concealed
Hēlōna, after he had carried her off to Lācō-
nemon. *Adj.* Aphidneus, a, um (Herod.
ix. 129).

Aphidneus, *i.*, *m.* a Trojan killed by Turnus
(Virg. *Æn.* ix. 702).

Aphir, *iris*, *m.* a fugitive from the kingdom
of Māsīnissa, who lurked about Cŷrēnē, and
in pursuit of whom that monarch had re-
quested permission of the Carthaginians to
pass through that territory, a proof that it
belonged to them. They produced this as
evidence to the Roman senate when Māsī-
nissa claimed it as his in 195 B. C. (Liv.
xxiv. 62).

Aphrōdisias, *adis*, *f.* *Geyra*, a town of
Cāria, or Æolis, which Antiochus, king of
Sŷria, took at the first assault in 192 B. C.
(Liv. xxxvii. 21). *Inh.* Aphrōdisiensis, *ium*, *m.*
(Tac. Ann. iii. 62). *Adj.* Aphrōdisiensis, *is*, *e.*
—2. A town of Cilicia, which had been under
the government of the Egyptians, from whom
Antiochus, king of Sŷria, took it in 199 B. C.
(Liv. xxxiii. 20).—3. A small island on the
African coast, near Cŷrēnē (Herod. iv. 169).

Aphrōdisiā, *as*, *f.* the Greek name of Vēnus.

Apia, *as*, *f.* a Scythian goddess, the same
with Tēllus (Herod. iv. 59).

Apia, *as*, *f.* the ancient name of Pēlōpōn-
nēus *q. v.*

Apianus, *i.*, *m.* a legacy hunter, on whom
Mārtiālis has written an epigram (vi. 62).
Some copies read *Opptianus*.

Apicita, *as*, *f.* the wife of Sējanus, whom
he drives from his house, after she had born
him three children, to remove suspicion from
the mind of Livia. She discovered the con-
duct of her husband to Drusus (Tac. Ann.
iv. 3—11).

Apicius, *i.*, *m.* a noted glutton, who wrote
a treatise on cookery, and the best means of
provokeing appetite. From his great riches
he made all his experiments at his own ex-
pense. After he had spent eight hundred
thousand pounds, he put himself to death by
poison, for fear he should die of want, al-
though he had eighty thousand pounds re-
maining. Others say, that, having been
despised in consequence of his poverty induced
by his extravagance, he hanged himself (Juv.
sat. iv. 23). The latter idea, perhaps, origi-
nated from *pauper Apicius* (Juv. Sat. xi. 3),
where Apicius seems to denote any luxurious,
gluttonous person reduced to poverty by gra-
tification of the palate, and therefore should
be translated, *a poor Apicius*. It is probable
he is the person mentioned also by Mārtiālis,
from similarity of character (iii. 22). Dio
calls him M. Gāvius Apicius, and Pīnius
styles him, the deepest gulf of all gorman-
disers. From Tacitus he appears to have
been addicted to the worst of vices (Ann. iv. 1).

Apidneus, *i.*, *m.* the *Satalige*, a river of
Thessaly, which runs in a northern direction,
and is joined by Enpēus and other streams
before it falls into Pēnēus, the *Salampria*,
near Lāriaea (Luc. *Phar.* vi. 373).

Apidius Mērūla, Apidī Mērūle, *m.* a
man whose name the Emperor Tibērius
erased from the roll of the senate, because he
refused to swear by the acts of Augustus
(Tac. Ann. iv. 42).

Apinius Tiro, Apinī Tīrōnis, *m.* a man
who had held the office of praetor, and who
put himself at the head of the revolvers against
the Emperor Vitēllius, in favour of Vēspā-
sianus. The plot did not originate with him,
but he took an active part, and the means
which he employed for raising money from
the free towns, injured the cause by the
hatred which it excited, more than all the
advantage resulting from the money which
he raised (Tac. Hist. iii. 57, 76).

Apio, ōnis, *m.* a king of Libŷa, surnamed
Ptōlēmæus, who, at his death, left the Ro-
man people his whole possessions (Eutrop.
vi. 11). Livius makes Ptōlēmæus his name,
and Apio his surname (Ep. 70). To him
Tacitus refers (Ann. xiv. 18).

Apīole, *arum*, *f.* a town of the Latins,
taken by L. Tarquinius, with the spoils of
which he began the capitol (Plin. i. 334).
Inh. Apīolani, *orum*, *m.*

Apis, *is*, *e.* Idīs, *m.* called by the Greeks
Epāphus, a son of Phōrōnēus and Lāōdicē,
who, after death, received divine honours un-
der the name of Sērāpis. He ordered Pēlō-
pōnnēus, the *Morea*, of which he was king, to
be called Apia, from his own name (Apol. ii.
1). Apis is another name of Osiris *q. v.* He
was worshipped under the form of a white
ox, with black spots, hence *vārisque cōloribus*
Apis (Ov. *Met.* ix. 690). The same poet
writes *corniger Apis* (Ov. *Amor.* ii. 13, 14).

Apis, Idīs, *f.* *Lebwyat*, a city of *Egypt*,
on the confines of Libŷa (Herod. ii. 118).

Apisāon, ōnis, *m.* a native of Paeōnia, son
of Hippāsus. He joined the Trojan army,
was remarkably brave, but fell by the hand
of Lŷcōmēdes. Hippāsides, *as*, *m.* Apisāon
(Hom. Il. xvii. 348 *seq.*).

Apōdōti, *orum*, *m.* a people of Ætōlia
(Liv. xxxii. 34).

Apōllināris, *is*, *m.* a friend of Mārtiālis, to
whom he addresses an epigram (vii. 25).
His name occurs frequently in the writings
of that poet.—2. A tragedian, on whom the
Emperor Vēspāsianus conferred a present of
400,000 sesterces (Suet. *Vesp.* 19). Some
suppose that he is the person named Apēlles
(Suet. *Calig.* 33).

Apōllinis prōmōntōrium, *Cape Zibeeb*, or
Zebibi, the western promontory of Sinus
Tūnitānus, the *Gulf of Tunis*, as was Mē-
cūrii prōmōntōrium, *Cape Bon*, or *Ras-*
adder, the eastern (Liv. xxx. 24).

Apōllo, ōnis, *m.* the son of Jūpiter and
Lātōna, the god of music, medicine, augury,
painting, poetry, and all the fine arts. He
was born at the same birth with his sister
Dīāna, near the foot of Cŷnthus, a mountain
in Dēlos, an island in Mārē Egeūm, the
Archipelago. Hence he was called Cŷnthus,
and Dēlius; and Dīāna, Cŷnthia and Dēlia.
Among beasts, the wolf; among insects, the
grasshopper; among birds, the cock, the
crow, the swan, and the hawk; and, among
trees, the palm, the olive, and the laurel,
were sacred to Apollo. He was represented
as a tall beardless young man (Acērsēōmes
q. v.), of handsome shape, holding in his
hands a bow (hence called *Dēus Arcēnens*,
Ov. *Met.* i. 441) or a lyre, and his head sur-

rounded with rays of light. *Augur Apōllo* (Virg. *Æn.* iv. 376). *Apōllo auctor carminis*, Apōllo, father of poetry (Tib. ii. 4. 13). *Crinētus Apōllo*, long-haired Apōllo (Virg. *Æn.* ix. 638). *Altus Apōllo*, from his temple standing on an eminence (Virg. *Æn.* vi. 9). *Adj. Apōllināris*, is, e, et, Apōllinēus, a, um. *Apōllināres ludi*, games celebrated to procure victory, not health (Liv. xxv. 12). *Apōllināris laurea*, the laurel of Apōllo (Hor. Od. iv. 2. 9). *Apōllinēa urbs*, the capital of Delos (Ov. Met. xiii. 631). *Apōllinēa prōles*, the offspring of Apōllo i. e. Æsculāpius (Ov. Met. xv. 538).

Apōllōcrates, is, m. elder son of Dīōnysius, tyrant of Sicily. The success of his opponent, Dion, rendered him willing to make peace on the following terms, that Dion should have Sicily, Dīōnysius Italy, and Apōllōcrates Syracūse, *Saragossa* (Cor. Nep. Dion 5). This author does not appear to have considered him the son of Dīōnysius, but it is expressly mentioned by Plutarchus.

Apōllōdorus, i, m. an officer under Alexander the Great, whom he appointed governor of Bābylōnia in 331 B. C. (Curt. v. 1).

—2. An Egyptian mentioned by Mārtialis (i. 62). Of his history nothing is known, although it is probable he was an author of considerable eminence.—3. A Greek comic poet, the rival of Menander (Gel. ii. 23).

4. A preceptor of Augustus, was a native of Pergāmus, and an author whose style is censured by Tācitus (Orat. 19).—5. An Athenian, who advised a revolt of his countrymen from the Romans, for which he was tried, convicted, and driven into exile in 194 B. C. (Liv. xxxv. 50).

Apōllōnia, æ, f. *Polina*, a maritime town in the west of Græcia, Greece, on Æas, v. Aōus, the *Viosu* (Holland), where it falls into the *Gulf of Venice*, built by the Corcyræans and Corinthiāns. Plinius says it was about 7 miles from the sea, but we have the authority of Cæsar for calling it a sea-port (B. C. iii. 5). From this town Lūcillus carried to Rome, and placed in the capitol, a famous statue of Apōllo, 45 feet high, which, according to Plinius, cost 500 talents. *Inh. Apōllōniātes*, ium, v. *Apōllōniāte*, arum, m. *Adj. Apōllōniēnsis*, is, e, v. *Apōllōniēticus*, a, um.

—2. *Sizeboli*, a town of Thrācia, on the coast of the *Archipelago* (Just. xv. 2). *Inh. Apōllōniēnses*, ium, m. (Just. ix. 2).—3. A town of Mācedōnia, at which Pērseus met L. Æmilius Paulus, by whom he had been conquered (Liv. xlv. 28).—4. A city of Assyria (Amm. Mar. xxiii. 6).—5. Another, on the *Black Sea*, two days' journey distant from the sources of Tēarus (Herod. iv. 90).

Apōllōnides, is, m. a governor under Darius, who was given up bound to the officers under Alexander the Great, by the inhabitants of Chios, in 332 B. C. (Curt. iv. 5).—2. A Syracusan nobleman, whose judicious speech to his countrymen divided in opinion respecting the Romans and Carthaginians, in 216 B. C., Livius has recorded (xxiv. 28).

Apōllōnis, idis, et, *Apōllōnidēa*, v. *Apōllōnidia*, æ, f. a town of Lycia. *Inh. Apōllōnidēnses*, ium, m. (Tac. Ann. ii. 47).

Apōllōnius, i, m. an officer of Alexander the Great, whom he appointed governor of that part of Africa adjoining to Egypt, in 331 B. C. (Curt. iv. 8).—2. Commanded part of the fleet of Antiochus Magnus in the

engagement with the Rhodians off Sida in 192 B. C. The royal fleet was defeated, and Hannibal, who commanded the squadron on the left, was greatly dispirited by the loss of this one battle (Liv. xxxvii. 23).—3. Ambassador of Antiochus Epiphanēs at the senate of Rome, who, from the nature of the embassy, as well as from the valuable presents which he brought, was graciously received, presented with a hundred thousand asses, had a whole house for his accommodation, and his expenses defrayed as long as he was in Italy, in 175 B. C. The ambassadors who had been in Syria reported that he stood very high in the king's favour, and that he was a very great friend to the Roman people (Liv. xlii. 6).—4. A native of Chalcis, *Egripa*, who instructed the Roman Emperor, M. Antoninus, in philosophy. For that purpose Antoninus Pius had invited him from his native city to come to Rome, and on his arrival the Emperor sent for him to the palace; but the philosopher refused to go, alleging as a reason, that the scholar ought to wait on the master, and not the master on the scholar. When the Emperor received his answer, he said, laughing, "it is easier for Apollonius to come from Chalcis to Rome, than from Rome to the palace" (Eutrop. viii. 12).—5. A native of Tysana in Cappadocia, was born about the beginning of the first century. Adopting the opinions of Pythagoras, he observed his rules with uncommon strictness, abstained from the use of animal food, wine, and women. From his knowledge of medicine, or more probably of the virtues of herbs, he effected many wonderful cures, of which infidels have made a very unjustifiable use. Philostratus gave to the world a detailed account of this philosopher's life, in which he mentions so many improbabilities that the whole may be considered merely as fiction (Amm. Mar. xxi. 14).

Apōllōnius Mōlo, *Apōllōni Mōlonis*, m. a native of Alabānda, who obtained distinction as a rhetorician. He appears to have supported himself by teaching rhetoric, and had some eminent characters for his scholars. It is enough to mention M. Tullius Cicero, who studied under him both at Rome and in the island Rhōdos. This celebrated orator has recorded some of his sayings, and described some of his peculiarities. An epigram on Apollonius occurs in Mārtialis. The poet laughs at him for forgetting the names of the persons whom he was to salute, on which account he wrote out their names and committed them to memory (v. 22).

Apōllōphānes, is, m. an officer in the fleet of Sextus Pompeius. By the united attack of Apollōphānes and Demochares, Augustus was completely defeated, and, with difficulty, escaped with only one ship (Suet. Octav. 16).

Apōnius, i, m. a man put to death by the second triumvirate (Ap. Bel. Civ. 604).

Apōnius Sātūrninus, *Apōnii Sātūrnini*, m. a Roman who fell asleep at a sale at which the Emperor Cālgula was present. Observing Apōnius asleep, Cālgula desired the auctioneer to observe his nods, and to consider them as higher offers, a hint which he necessarily followed out, and adjudged thirty-seven slaves to the sleeper at a most enormous sum (Suet. Cal. 38).

M. Apōnius Sātūrninus, M. Apōnii Sā-

[illegible]

1. Apollonius, a Roman senator, commanded a Roman squadron in Persia, in 217 B. C. (Liv. 39). A Roman general under P. Scipio Africanus, who was at Mytilene, where he captured the island across than the sea, he commanded the fleet of that country, and lived in the memory of his activity, and his spirit. In a. d. 116, 122 B. C.

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European countries, the standard is dark blue, with three being amongst the most common, at a third of others. The Russian standard, at first, was a triangle of blue and a pale blue triangle, a year after, which was to denote the third part of a coat, then of red, sometimes of silver, and was made of gold, in different forms. Marked, during his second expedition, transferred into the Russian army the Eagle, which continued to be the Eagle till the liberation of the empire. The mark of originality does not belong to the Russian, for we have the authority of Koutchouk to maintain, that it was first used as a military standard by the Persians. Sometimes, it is a standard-bearer, whose office seems, in some degree, to correspond to that of Herald with us. His place was in the first rank. To allow the standard to fall into the hands of the enemy, was reckoned highly disgraceful to the whole legion, which is still the case in modern times, but particularly in the persons who carried it. In one instance mentioned by Livy, the standard-bearer was the first to die. But the Convention effected the same punishment at that time, and the army was dedicated for cowardice and treachery. It does not appear from Roman history, that measure was not to such service, unless in instances of wild destruction of duty, proceeding either from cowardice, or treachery manifest.

Apollonia, n. f. a considerable place in NE. A. about 22 miles from Clupea, mentioned in Caesar (B. C. II. 25). It had a harbor, reached by two promontories, which was convenient for shipping in the summer months. Here C. Caesarius from Sicily landed two legions, and 200 boats, on 10th

the Vindis on Mts. Hadrianum, the city of Vesio. Strabo says it was built by Romans, to resist the incursions of the Germans, when their territory on that coast did not extend further north. The same has been thought to be derived from its name (Vesio) lying over the site at the time the solution was laid; but more probably it is the Roman standard, in consequence of legions having been long stationed in place. From its splendour and magnificence, it was sometimes called *Atrium Solis*. A Roman colony was settled there 5 B. C. (Liv. xxxix. 51). Antioch, king of Huns, after a long and obstinate siege, ordered it, in the year 626, and completely the city destroyed, that the next generation should scarcely discover its ruins. Since time, a few soldiers' huts point out the place near which it stood. *Agrippa*, according to Pliny, was at the distance of 100 paces from the coast. *Agrippa*.

pulla, n. f. a woman convicted of adultery with Varus Niger, and executed at the instigation of the Emperor Tiberius (Tac. iv. 42).

in an island at the mouth of the River, Brissot had taken and plundered the Indian camps next the sea (T. 31).

Niger, Aquila Niger, m. a. Fl.

Q. Appuleius, Q. Appulei, *m.* one of the ten commissioners appointed to distribute the unoccupied lands in Liguria and the north of Italy, in 175 B. C. (Liv. xlii. 4).

Q. Appuleius Pansa, Q. Appulei Pansae, *m.* a Roman who was consul with M. Valerius Maximus in 302 B. C. They invested Nequinum, *Narni*, in Umbria, without carrying it, and it fell into the hands of the succeeding consuls (Liv. x. 5-9).

Apres, *is, m.* a nobleman of the Cölchi, who held a command at the time the Argonauts arrived, and appears to have been killed by Cólaxes (Val. Flacc. vi. 638).

Apri, *orum, f.* Apro, a town of Thracia, on the river Mēlos (Amm. Mar. xxvii. 4).

Apries, *is, m.* son of Psāmmis, a king of Egypt; in the beginning of his reign most fortunate, in the end driven from his throne in consequence of his being defeated by the Cyrenians (Herod. ii. 161 seq.).

Aprōnia, *ae, f.* daughter of L. Aprōnīus, and wife of Plautius Silvānus, by whom she was murdered (Tac. Ann. iv. 22).

C. Aprōnīus, C. Aprōnīi, *m.* elected a tribune of the people in 449 B. C. Besides this tribune, four of his colleagues were chosen, not from their previous merits but from expectation of their future conduct (Liv. iii. 54).

L. Aprōnīus, L. Aprōnīi, *m.* a Roman knight, who held a commission under Gērmanicus, and his conduct procured him triumphal ornaments. He was sent against Tacfarinas into Africa, of which country he had been proconsul, having been consul in the year 8, and had decorated a cohort, of which the behaviour had been disgraceful in an engagement with Tacfarinas *q. v.* Each man upon whom the lot had fallen died under repeated blows of a stick. His daughter Aprōnia was married to Plautius Silvānus, who murdered her. L. Aprōnīus having seized him, immediately carried him before the Emperor, and his guilt appearing indubitable, he had his veins cut to escape an ignominious death. He was likewise the father-in-law of Cn. Cōrnēlius Lēntulus Gætūlicus *q. v.* (Tac. Ann. i. 29 seq.).

L. Aprōnīus Cēsianus, L. Aprōnīi Cēsianī, *m.* son of L. Aprōnīus, distinguished himself when serving under his father in Africa at the head of a detachment against Tacfarinas in the year 20; eight years after, he displayed great bravery and activity when proprætor in Lower Germany, although the Frisians gained an advantage over him (Tac. Ann. iv. 73; xi. 19).

Apsēdes, *is, f.* one of the Nereids (Hom. Il. xviii. 46).

Apsorus, *i, v.* Bathys, *is, m.* the Sorak, a river of Moschica, which falls into the Black Sea.

Apsus, *i, m.* the Crevasta (D'Anv.), the Berat (Hughes), a small river of Græcia, Greece, which, running westward, falls into Mārē Adriaticum, the Gulf of Venice, to the N. of Apollōnia. Cæsar and Pompey encamped on the opposite banks of this river, where, according to Lūcānus, they first came in sight of each other. To the Apsus, Lūcānus joins the adjective *mollior*, which indicates that it was a gently flowing stream (Phar. v. 462).

Apūa, *ae, f.* Pontremoli, a town of Liguria. *Inh.* Apūāni, *orum, m.* to which Ligures is frequently added, the Apuan Liguri-

ans, often made war on their neighbours, which rendered it necessary for the Roman armies to march against them. Though frequently subdued, they still had recourse to arms, and at last were removed from their own country to Samnium (Liv. xxxix. 2 seq.).

Apūleia Vārilla, Apūlēne Vārillæ, *f.* daughter of Apūlēus and Marcella Māior, and granddaughter of a sister of Augustus, who was accused of uttering words to the dishonour of Augustus, and also against the Emperor Tiberius and his mother. To these charges adultery was added, and for this crime she was banished to a distance of two hundred miles from Rome. The Emperor and his mother desired that the language affecting them should not be brought against her, and with respect to Augustus she had a sentence of acquittal (Tac. Ann. ii. 50).

L. Apūlēus, L. Apūlēi, *m.* a tribune of the people, who brought M. Fōrlus Cīmīlus to trial, respecting the plunder of Vei, for which that general had to go into banishment, being unable to pay the fine of fifteen thousand asses, in 390 B. C. (Liv. v. 32).

2. A Roman who, after being one of the ten commissioners for dividing the unoccupied lands of Liguria and the neighbourhood, was elected prætor in 168 B. C. (Liv. xlii. 4 seq.).—3. An eminent grammarian, who appears to have been born a slave, and manumitted by Efficus Cālvinus *q. v.*

L. Apūlēus Sātūrninus, L. Apūlēi Sātūrnīni, *m.* was violently appointed a tribune of the people by the assistance of C. Mārius, after the soldiers had killed his competitor, A. Nōnīus, and he exercised the office with no less violence than he had obtained it. He passed an agrarian law by force, and brought to trial Q. Cæcilius Mētēllus Nūmidicus, because he had not sworn to the observance of this enactment. Anticipating the result of this prosecution, Cæcilius did not wait till sentence was pronounced, but retired into voluntary banishment at Rhodus. Apūlēus afterwards murdered C. Mēmōnius, a candidate for the consulship, for no other reason than that he feared opposition from him to his measures, on which the senate had recourse to force, when he and the associates of his criminal conduct atoned for the violation of the laws by an ignominious death, in 102 B. C. (Liv. Ep. 69). M. Tūllius Cicerō has recorded most of the facts above stated, and subjoined a few additional circumstances, as have likewise Applianus and Plūtarchus. These particulars, however, bearing chiefly upon the same point, render further detail unnecessary. To him Sallustius alludes (Frag. 1); and Tacitus (Ann. iii. 27). *Adj.* Apūlēianus, *et*, Apūlēus, *a, um.* Apūlēiana seditio (Flor. iii. 12). Apūlēia lex (Aur. Vic. Vir. Il. 61).

Sextus Apūlēus, Sexti Apūlēi, *m.* held the office of consul with Sextus Pōmpēius, when Tiberius succeeded to the imperial throne in the year 14, and these two took the first oath of fidelity to that Emperor (Tac. Ann. i. 7).

Apūlia, *ae, f.* Puglia, a district of Italia, Italy, bounded on the N. by the river Fortere, on the W. by Cāmpānia and Lūcānia, on the S. by Cālābria, and on the E. by Mārē Adriaticum, the Gulf of Venice. From Jūvénalis, land in Apūlia appears to

have been low priced, either from its being unfruitful and mountainous, or the atmosphere unwholesome (Sat. iv. 27). It was divided into two districts, Daunia, *Capitanata*, and *Peucetia*, *Terra di Bari*. The climate, from its southern latitude, was hot, hence *Hôrâtius, uxor perniciis Apuli perusta solibus*, the wife of the swift Apulian, scorched by the sun, i. e. from her working in the fields (Epid. ii. 42). The women of Apulia, like the Sabines, were distinguished for frugality and moral purity. *Inf.* Apuli, orum (sing. Apulus, i), m. divided by Plinius into three tribes, Daunii, Teani, and Lucani (l. 355). *Adj.* Apulicus, et, Apulus, a, um. *Apulicum mare*, the Gulf of Venice (Hor. Od. iii. 24. 4). *Apuli lupi*, Apulian wolves (Hor. Od. l. 33. 7).

L. Apustius, *L.* Apustii, m. a lieutenant-general, who commanded a Roman squadron at Tarentum, *Taranto*, in 217 B. C. (Liv. xlii. 38).—2. A lieutenant-general under the Roman consul P. Sulpicius Galba, who sent him against Macedonia, where he carried on war with greater success than clemency. He afterwards commanded the fleet which acted against that country, and Livius has recorded many instances of his activity, bravery, and enterprising spirit. In a disorderly combat he lost his life, 192 B. C. (Liv. xxxi. 27 seq.).

L. Apustius Fullo, *L.* Apustii Füllonis, m. was elected plebeian edile in 202 B. C. He afterwards was raised to the office of city praetor, and this appears to have been his highest civil preferment. Three commissioners were appointed to settle a colony in Thaurinus ager, and Apustius formed one of that number (Liv. xxxi. 4 seq.).

Aque Sextius, *Aquarum Sextiarum*, f. *Aix*, a town of Provence, founded in 124 B. C., by C. Sextus Calvinus q. v. It has cold and hot springs. Near this town, in 105 B. C., C. Marius killed two hundred thousand of the Teutones and Ambrones, besides making ninety thousand prisoners (Liv. Ep. 68. Flor. iii. 3).

Aquarius, i, m. the eleventh sign of the Zodiac. *Lēis Aquarius*, lightened, viz., from the toil of bearing the Sun, i. e. when the sun passes to Piscis (Ov. Fast. ii. 457).

Aquiculus, i, m. one of the Rutili, of fair renown in arms, who, with Tmarus, Haemon, Quercens, and their whole troops, attempted to burst in, when Pandarus and Bittas opened the gates of the city, and in defiance invited the enemy to enter. They either turned their backs in flight, or laid down their lives in the very gate (Virg. Æn. ix. 684).

Aquila, æ, m. an Eagle; also the standard of a Roman legion. From the second consulship of Marius, and under the Emperors, the standards were most commonly of silver, seldom of gold, in the form of an Eagle, from which the name is derived. The preference was given to the former metal, according to Pliny, because it is seen at a greater distance than the latter. But though the figure of the Roman Ensigns was always that of an Eagle, they were not always precisely alike. Sometimes they resembled an Eagle in a standing posture; at others, with outstretched wings, which was the most common form; and not unfrequently with a turret on their backs. In British and most

European countries, the standards are cloth, silk, &c., which from being variegated are called *colours*, or a *stand of colours*. The Roman standard, at first, was a bundle of hay fixed to a pole, *Mimiphus*, a term afterwards used to denote the third part of a cohort, then of wood, sometimes of silver, and more rarely of gold, in different forms. Marius, during his second consulship, introduced into the Roman army the Eagle, which continued to be the Ensign till the destruction of the empire. The merit of originality does not belong to the Romans, for we have the authority of Xenophon to maintain, that it was first used as a military standard by the Persians. *Aquilifer*, eri, m. a standard-bearer, whose office seems, in some degree, to correspond to that of Ensign with us. His place was in the first line. To allow the standard to fall into the hands of the enemy, was reckoned highly disgraceful to the whole legion, which is still the case in modern times, but particularly to the person who carried it. In one instance recorded by Livy, the standard-bearer was, for this crime, put to death. But the Centurions suffered the same punishment at that time, and the army was decimated for cowardice and treachery. It does not appear from Roman history, that recourse was had to such severity, unless in instances of wilful dereliction of duty, proceeding either from unmanly timidity, or treacherous intention.

Aquila, æ, f. corrupted from *Aquilina* q. v. (Aur. Vic. Cæs. 27).

Aquilaria, æ, f. a considerable place in Africa, about 22 miles from Clippa, mentioned by Caesar (B. C. ii. 23). It had a harbour, protected by two promontories, which was convenient for shipping in the summer months. Here C. Curio from Sicily, Sicily, landed two legions, and 500 horses, 49 B. C.

Aquileia, æ, f. a seaport of the Veneti on *Mare Adriaticum*, the Gulf of Venice. Strabo says it was built by the Romans, to repel the inroads of the barbarians, when their territory on that coast did not extend farther north. The name has been thought to be derived from an eagle (*Aquila*) flying over the site at the time the foundation was laid; but more probably from the Roman standard, in consequence of two legions having been long stationed in that place. From its splendour and magnificence, it was sometimes called *Roma Secunda*. A Roman colony was settled there in 185 B. C. (Liv. xxxix. 55). Attila, king of the Huns, after a long and obstinate siege, plundered it, in the year 452, and so completely was the city destroyed, that the next generation could scarcely discover its ruins. Since that time, a few fishermen's huts point out the place near which it stood. *Aquileia*, according to Pliny, was at the distance of 1500 paces from the coast. *Adj.* *Aquileus*, a, um.

Aquilla, æ, f. a woman convicted of adultery with Varius Egiur, and banished at the suggestion of the Emperor Tiberius (Tac. Ann. iv. 42).

Aquilus, i, m. a first centurion, left with troops in an island at the mouth of the Rhine, after Brinno had taken and plundered the two Roman camps next the sea (Tac. Hist. iv. 15).

Aquilius Niger, *Aquilli Nigri*, m. a R

man who declared that he had killed the consul, A. Hirtius, in the confusion of the battle (Suet. Aug. 11).

Aquilius Rēgulus, Aquilii Rēguli, *m.* extremely hated on account of the overthrow of the houses of the Crassi, and Orphitus, on the ruins of which he expected to raise himself. His brother, Vipstanius Messala, undertook his defence, and got great reputation by his eloquence and good temper. The false information of Aquilius Rēgulus, had branded him with the odious name of accuser of the innocent (Tac. Hist. iv. 42).

Aquilii, orum, *m.* brothers, but Livius does not mention their number, who entered into a conspiracy for the restoration of the Tarquins, in 509 B. C. In this plot were involved Vitellii, and two sons of the consul, L. Junius Brutus (Liv. ii. 4).

C. Aquilius Flōrus, C. Aquilii Flōri, *m.* consul with L. Cornēlius Scipio, in 261 B. C. From that part of Livius' history being lost, nothing further respecting Aquilius is known (Eutrop. ii. 20).

C. Aquilius Tuscus, C. Aquilii Tūsci, *m.* a noble Roman, who held the consulship with T. Sicius Sabinus, in 487 B. C. During the time he continued in that office he conquered the Hernici (Liv. ii. 40).

L. Aquilius Corvus, L. Aquilii Corvi, *m.* a military tribune, with consular power, in 387 B. C. (Liv. vi. 4).

Mānius Aquilius Crāssus, Mānii Aquilii Crāssi, *m.* a Roman consul, in 132 B. C., went against Aristonici, whom he wished to make an ornament of his triumph, rather than adorn the procession of M. Perpenna, by whom he had been conquered (Just. xxxvi. 4).

—2. A Roman proconsul, who put an end to the war of the slaves in Sicily, in 101 B. C. He was accused of extortion, and refused to solicit the favour of the judges, on which M. Antonius, his advocate, cut up his vest and showed the marks of his wounds in front, the sight of which produced his immediate acquittal. Cicero is the only author who mentions this fact. He was defeated by Mithridates, in 90 B. C., who is said to have put him to death by pouring melted gold into his mouth (Liv. Ep. 69—77).

P. Aquilius, P. Aquilii, *m.* a Roman, appointed with M. Ogulnius, to purchase grain in Etruria for the citadel of Tarentum, Taranto, in 212 B. C. The Romans sent one thousand soldiers with that grain to reinforce the garrison (Liv. xxvii. 3).

Aquilo, ōnis, *m.* the north wind, called by the Greeks, Bōrēas (Gel. ii. 22). *Adj.* Aquilonius, a. um. Aquilonia prōles, Zēthes and Cālās (Prop. i. 20. 25).

Aquilōnia, *a. f.* Carbonara (Cluv.), Lacedæna (others), a town of the Hirpini, taken and plundered by L. Pāpilius Cursor, the consul, who burned it to the ground, in 295 B. C. Thirty thousand and three hundred of the Samnites were killed there, three thousand eight hundred and seventy taken, with ninety-seven military standards (Liv. x. 33—44). —2. *Agnois*, stands to the east of the *Apennines*, between *Sāgrus*, the *Sangro*, and *Trinius*, the *Trigno*.

Aquilus, i, *m.* a bad poet, who appears to have written with great malignity (Cat. xiv. 18). A friendship existed between him and Cicero (Cic. Tusc. v. 22).

Aquūm, i, *n.* Aquino, a town of Lātium, on Melpis, the *Melfa*, a branch of Liris, the *Garigliano*. Juvēnalis, the celebrated Roman satirist, was a native of this town. *Inh.* Aquinates, ium (*sing.* Aquinas, ātis), *m.* excelled in dyeing a kind of purple. It required nice discernment to observe the difference between it and that of Tyros. *Adj.* Aquinas, as, as; ātis. *Aquinas fucus*, a purple dye (Hor. Epist. i. 10. 27). *Aquinas colōnia* (Tac. Hist. i. 88).

Aquīnus, i, *m.* a man devoured by the huge serpent, which M. Atilius Rēgulus afterwards killed on the banks of Bāgrāda, the *Mejerda* (Sil. Ital. vi. 166).

Aquitānia, *a. f.* one of the three principal divisions of Gallia, France, bounded on the E. by Prōvincia, *Languedoc*, *Provence*, and *Dauphiné*, on the N. by the river Gārūma, the *Garonne*, which separates it from Gallia Cēltica, on the W. by Océānus Cāntabrieus, the *Bay of Biscay*, and on the S. by Pyrēnei Montes, the *Pyrenees*, or *Pyrenean Mountains*, which divide France from Hispania, Spain. As Aquitānia was much less than either of the other two divisions, Augustus extended its northern boundary to Ligēris, the *Loire*. M. Valērius Mēssala had the honour of a triumph for reducing this district into the form of a province, in 29 B. C. (Con. Cal.). It contained more than twenty different nations, not numerous, nor much known, all bearing a greater resemblance in language and form to the Spaniards than to the Gauls. *Inh.* Aquitāni, orum (*sing.* Aquitānus, i), *m.* the Aquitanians. They excelled as miners, from having mines of brass (Ces. B. G. iii. 21). Flōrus relates, they were a cunning people, and concealed themselves in caves, which Caesar ordered to be shut up. This manner of putting the people to death discovered great cruelty of disposition (iii. 10). *Adj.* Aquitānicus, ā, Aquitānus, a. um. *Mārē Aquitānicum*, the *Bay of Biscay*. *Aquitāna gens* (Iib. ii. 1. 33).

Aquites, is, *m.* priest of Phāsīs, the *Phaz*, a river of Cōlchis, who was killed in the Argonautic expedition (Val. Flacc. vi. 295).

Ara, *a. f.* the name of a constellation consisting of eight stars in the southern hemisphere, hence *pressa ara* (Ov. Met. ii. 139).

Arābarches, *a. m.* a præfect of Arābia (Juv. Sat. i. 130). The reading is doubtful, and the meaning of the passage disputed.

Arābia, *a. f.* a country of Asia, generally considered, in ancient times, as bounded on the north by Pālēstina, on the east by Euphrātes, the *El Frat*, on the south by the Indian Ocean, and on the west by Sinus Arābicus, the *Red Sea*, or the *Arabian Gulf*, and *Isthmus of Suez*. That the territories of the Arabians frequently exceeded these bounds, particularly on the east and west, is manifest, from their possessing a considerable part of Mēsōpōtāmia, *Jezirah*, and the whole of the western shore of the *Red Sea*. Ptolēmaeus is the first geographer who mentions the divisions of Arābia, viz., *Petrea*, *stony*, *Deserta*, *desert*, and *Felix*, *happy*; but Plinius employed the same terms (only he has *Bēta*, in place of *Felix*) in his description of that country. Arābia Felix is called by the natives, *Aden*, and is by far the most valuable part of Arābia. Arābia Petrea,

supposed to have its name from *Petrā*, its capital, or from the number of granitic rocks and mountains, lies to the north of *Arābia Félix*, and to the west of *Arābia Deserta*, the greater part of which is sandy desert, over which the traveller has to direct his course, either by the heavenly bodies, or by the mariner's compass. *Inh.* *Arābes*, *um* (*sing.* *Arābis*, *ābis*), *m.* *Arābes* *Ascīte*, Arabians who had this name from the Greek word, signifying a bladder, because they laid hurdles upon bladders, and crossed the sea on them, as in ships, and thus infested the Red Sea by their piracies. *Arābes Aulēi*, had their settlement on the west side of the Red Sea, and afterwards had the Arabic district of *Egypt*. Conjoined with them were the *Arābes Gebādēi*. *Arābes Cānchlēi* bordered on *Syria* on the east, whom some have supposed to be the *Amalecīte* of Sacred Scripture. *Arābes Cōdrēi* lived on the south, and probably had their name from inhabiting Cedar, or rather Kedar, a district of the *Saracēni*, according to *Hērōnīmus*, and so called from a son of *Ishmael*. *Arābes Orēi* (*i. e.* mountaineers, from *ōre*), inhabited part of *Mēsōpōtāmia*. *Arābes Retāvi* appear to have been contiguous to those last mentioned, and their chief town was *Singāra*. *Arābes Scēnīte*, in *Arābia Petrea*, had their name probably from living in tents. They are also called *Saracēni*, and in Holy Writ, *Imācēlīte*. *Arābes Trōlōdīte*, a tribe, who lived on the western coast of the Red Sea (*Curt.* iv. 7). *Livius* says, that the archers of the Arabians rode on dromedaries, and had swords four cubits long (*xxxvii.* 40). *Dices Arabs cultor sōdōrāte sēgētis*, the rich Arabian, the cultivator of an odoriferous crop (*Tib.* iv. 2. 18). *Adj.* *Arābicus*, *et*, *Arābius*, *a*, *um*. *Arābius Sinus*, the Red Sea (*Cor. Nep. Frag.* vii. 3). See *Mārē Rubrum*. *Adv.* *Arābicē*, after the manner of the Arabs.

Arābīte, *arum*, *m.* a people of *Gedrōsīa*, whose country is now called *Arābia*. *Curtius* makes the *Gedrōsīi* and *Arābīte* inhabit different countries (*ix.* 10).

Arābus, *i*, *m.* a man killed by *Hādrūbal* whilst he attempted to strip *Nābis* of his armour (*Sil.* Ital. xv. 693).

Arābus, *e*, *Arābius*, *i*, *e*, *Arābis*, *is*, *m.* the *Meas*, or, the *Pooralee*, a river of *Gedrōsīa*, in which lived the *Arābīte*, and from which they received that name (*Curt.* ix. 10).

Arāchia, *e*, *f.* a town of *Sūsīāna* (*Amm.* Mar. xxiii. 6).

Arāchnē, *es*, *f.* a woman of *Lydīa*, whose father's name was *Idmon*. She excelled in weaving, in which art she challenged *Minerva* to a contest, and, having been surpassed, hanged herself. The goddess, in commiseration of her unhappy fate, turned her into a spider, called by the Greeks *Arachnē*, and by the Latins *Arāchnē*. Perhaps in ancient times *Arāchnē* was a common appellation of women who excelled in spinning, dyeing and weaving, and afterwards when it became a proper name the word may have given origin to the fable which *Ovidius* has beautifully sung (*Met.* vi. 5-145). *Adj.* *Arāchnēus*, *a*, *um*.

Arāchōsīa, *e*, *f.* a country lying to the west of *Indus*, the *Sind*, which fell to the lot of *Sibyrīus* at the death of *Alexander the Great*. *Inh.* *Arāchōsīi*, *orum*, *m.* (*Just.* xlii. 4).

Arāchōtoserēnē, *es*, *f.* a lake or marsh in *Arāchōsīa* (*Amm.* Mar. xxiii. 6).

Arāchthus, *i*, *m.* the *Arta*, is the same with *Arētho*, *v.* *Arēthon* *q. v.* and is variously written.

Arācillum, *i*, *n.* a town in the north of *Spain*, which resisted the Roman arms with great bravery, although at last obliged to submit (*Flor.* iv. 12).

Arācynthus, *i*, *m.* *Zigos*, a celebrated mountain of *Ætōlia* or *Acarnānia*, hence *Actaus* *Arācynthus* (*Virg.* B. ii. 24).

Arādus, *i*, *m.* a man in the army of *Hānūbal*, killed by *Mūrrus* (*Sil.* Ital. i. 380).

Arādus, *i*, *et*, *Ardos*, *i*, *f.* (*Plin.*), *Rund*, an island of *Phoenicia*, supposed to be called *Arvad* in Scripture (*Ezek.* xxvii. 8), about two hundred paces from the shore, and less than a mile in circumference. On this island stood a cognominal town which, with *Tyrus* and *Sidon*, formed *Tripōlis*. *Inh.* *Arādīi*, *orum*, *m.* whose territory *Strabo* mentions (1070).

Arēthyrēa, *e*, *f.* a city of the *Argīvi* (*Hom.* Il. ii. 571).

Arāgus, *i*, *m.* the *Aragua*, a river of *Ibēria*, one of the tributaries of *Cyrrus*, the *Kar*.

Arar, *āris*, *acc.* *im*, *e* *in*, *ab.* *e*, *v.* *i*, *m.* (called also *Sauconna*, whence, probably, the modern name, *Amm.* Mar. xv. 11), the *Saone*, a very slow smooth-running river of *Gallia*, *France*, which takes its rise near *Vogēsus*, *Mount Vange*, runs southward, and, after receiving several streams, falls into *Rhōdānus*, the *Rhone*, at *Lugdūnum*, *Lyon*, or *Lyons*. *Lucānus* describes this river as rapid and impetuous, hastening the *Rhone* along with it (*Phar.* vi. 476). The poet *Claudīanus* writes *Arāris* in the nominative (*v.* 111 &c.).

Arārat, *n.* indec. *Maas* (*Armenīais*), *Agri-Dagh* (*Turks*), a mountain of *Armenia*.

Arārus, *i*, *m.* the *Sereth*, a river of *Scythia*, and northern branch of the *Danube* (*Herod.* iv. 48).

Arathis, *is*, *f.* wife of *Dāmāscus*, king of *Syria*, in whose honour he built a splendid tomb, which was regarded as a temple (*Just.* xxxvi. 2).

Arātus, *i*, *m.* a Greek poet, born at *Sōli*, afterwards *Pōmpēiōpōlis*, *Mezethu*, a town of *Cilicia*, in the reign of *Ptolēmīus* *Philādēlphus*. The talents which he discovered in early life induced his parents to give him a good education. He adopted the opinions of the *Stoics*, studied medicine, and acted as physician to *Antīgōnus* *Gōnātas*, king of *Macedōnia*, to whose court he had been invited by that prince, from a love of literature and a desire to encourage learned men. Here he wrote his poem entitled *Phanōmēna*, in which he describes the motions of the stars, their nature, influences, and relations. *Cicero*, in very early life, translated this poem into Latin verse, as did also *Germanicus* *Cæsar*, and *Festus* *Avlēnus*. A few fragments only of *Cicero*'s version now remain. The numerous commentators on the *Phanōmēna* show the high esteem in which the learned held this poem, which must be considered an ingenious and beautiful treatise on a subject not remarkably suited for poetical embellishment. *Virgilius* owes obligations to him in different parts of the *Georgics*, and the *Apostle Paul* has quoted some of his words in his speech to the *Athenians* (1).

xvii. 28). *Nōtus Arātus*, celebrated Arātus (Stat. Syl. v. 3. 23). *Adj.* Arātēus, *et.* Arātius, *a.*, *um.* *Arātēa* (carmina) (Cic. Div. ii. 5). *Arātium carmen* (Cic. Leg. ii. 3).—2. A Lacedæmonian, who advised the sending of the youth home from the Messenian war, that the state might not suffer from want of children. His son Phālānthus conducted to Italy the children born in consequence of that advice (Just. iii. 4). See *Parthēnia*.—3. A man of distinction among the Achæi, from whom Philippus, king of Mæcēdōnia, when he came to assist that nation against the Etōli and their allies in 210 B. C., took away his wife Pōlycrātia, pretending that she would be married to a sovereign prince (Liv. xxvii. 31).—4. A native of Sicyon, son of Clinias, whom Philippus murdered, although he used to call him his father (Liv. xxxii. 21).—5. Son of the former, whom Philippus likewise unlawfully bereaved of life, and whose spouse he carried off to Mæcēdōnia for the gratification of his own licentiousness (Liv. xxxii. 21).

Arauricus, *i.*, *m.* an eminent warrior of the same age with Phoreys, pursued by Hānnibal at Trāsimēnus, the *Lake of Perugia* (Sil. Ital. v. 557).

Aravisci, *orum*, *m.* a people of Pānnōnia (Tac. Mor. Ger. 23). Ptolēmaeus places them in the north-east corner of that country.

Araxates, corruptedly written by Ammianus Marcellinus for Iaxartes *q. v.* (xxiii. 6).

Arāxes, *is*, *m.* the *Arash*, or *Arrassow*, has its rise in the same mountains with Euphrates, the *Frat*, at the distance of only six thousand paces, and, after being increased by the river Mūris, falls into Cýrus, the *Kur*, which runs into Mārē Cāspium, the *Caspian Sea*. It formed the boundary between Mēdia and Armēnia, according to Appianus (Bel. Par. 163). Pōmpōnius Mēla has given an admirable description of this river (iii. 74). Xēnōphon calls the upper part of this stream by mistake Phāsis. The rapidity of Arāxes, the *Arash*, in certain parts of its course, Virgilius has elegantly described, *pontem indignātus Arāxes* (Æn. viii. 723).—2. An ancient name of Pēnēus, the *Salampria*, which Strābo derives from the Greek verb to *break asunder*, because it broke off Ossā from Olympos, and he thinks that the former river in Armēnia had its name from a similar cause (771).—3. See *Chabōras*.

Arbāca, *æ*, *f.* a town in Arāchōsia (Amm. Mar. xxiii. 6).

Arbāces, *is* (Arbācus, *i.*, *v.* Arbāetus, *i.*), *m.* the governor of Mēdia, in the reign of Sārdānāpālus, who formed a conspiracy against the life of his sovereign, and received the crown as the reward of his perty. By this prince the monarchy was transferred from the Assyrians to the Medians (Just. i. 3).

Arbācus, *i.*, *f.* a town of Celtibēria (Sil. Ital. iii. 362). Stēphānus writes Arbācē. *Inh.* Arbāci, *v.* Arbāci, *orum*, *m.* (Aur. Vi. Vir. II. 61).

Arbates, *æ*, *m.* king of Cāppādōcia (Curt. x. 10).

Arbēla, *æ*, *f.* a town of Sicily, the situation of which is unknown (Sil. Ital. xiv. 271). The Greeks shorten the second syllable of this word, and used it in the plural as well as in the singular number. *Inh.* Arbēlei, *orum* (*Sing.* Arbēlaus, *i.*), *m.* From

their extreme credulity arose the proverb mentioned by Sūidas "*quid non fies Arbēlaus cite conferas*."

Arbēla, *orum*, *n.* *Erbil*, a castle, according to Tacitus, memorable for the last battle between Dārius and Alexander the Great, which decided the fate of the Persian monarchy. It was situated to the north and east of Ninus, in Assyria, on the river Zabos (Tac. Ann. xii. 13). Arbēlitis, *idis*, *f.* the district round Arbēla. *Inh.* Arbēlitas, *arum*, *m.*

Arbocāla, *æ*, *f.* a city of the Cārtēi, which Hānnibal took after a defence long continued by the bravery and number of its inhabitants (Liv. xxi. 5).

Arbūscūla, *æ*, *f.* a comedian that lived in the time of Cicero, who commends her acting (Ep. ad Att. iv. 15); but Hōrātius mentions her having been hissed, and her despising that mark of insult as it proceeded from the common people, not from the Equites or Pātrici (Sat. i. 10. 77).

Arcādia, *æ*, *f.* an inland country in Pēlōpōnnēsus, the *Morea*. From the number of oaks which it produced, it was anciently called Drymōdes, afterwards Pēlāsgis, and at a later period, Arcādia, from Arcas, the son of Jūpiter and Cāllisto. The inhabitants were mostly shepherds, and excelled in music and pastoral poetry. *Pēcūaria Arcādia*, the pasture grounds of Arcādia, *i. e.* the herds of asses; from the Arcadians rearing a number of the largest and best kind of these animals (Pers. Sat. iii. 9). Arcas, ādos, an Arcadian. The Arcadians were reckoned dull and stupid, hence the Greek poets call them βουπαιδῆνες, delirious, silly; and Αρκάδιον βλάστημα, an Arcadian shoot, was proverbial, denoting mental incapacity. *Pius Arcas*, the pious Arcadian, *i. e.* Mērcūrius (Mart. ix. 35). *Adj.* Arcas, *as*, *et.* Arcādus, *v.* Arcādileus, *a.*, *um.* Arcus dēa, Cāllisto (Val. Flacc. v. 206). Arcas (sidus), Bōotes (Val. Flacc. v. 371). Arcādii cōlōni (Stat. Th. ii. 50). Arcādici iuvenis, the Arcadian youth, *i. e.* the stupid or unteachable youth (Juv. Sat. vii. 160).—2. A city of Crēta (Sen. Nat. Quest. iii. 11).

Arcādus, *i.*, *m.* eldest son of Thēodōsius the Great, was born in Spain, and succeeded his father as Emperor of the East in the year 395, when he was about eighteen years of age. In Constantinople he received an excellent education suited to his high rank, and here he lingered out an indolent life in the most extravagant magnificence. The powers of his mind were inferior to his station, and courtiers, who flattered his vanity, took advantage of his weakness, to govern the empire, for their own aggrandisement, but to the injury of the state. Eutrōpius, a eunuch, in advanced life, openly assumed the administration, satiated his own avarice, insulted the nobles, and performed almost every imperial office. The reign of this favourite, however, did not continue long. The rebellion of Tribigild, and the conspiracy of Gainas, roused the careless Emperor to activity, on purpose to prevent, if possible, the loss of his Asiatic dominions; yet neither now, nor at any former or later period of his reign, can one single measure be mentioned, which properly belonged to him. The Empress, the rapacious and haughty Eudoxia, predeceased Arcādus, leaving only one son, Thēo-

Arctus, the younger, said by some to have been the son of Count John, rather than of *Arctidius*. This Emperor died at *Constantinople*, in the thirty-first year of his age, and fourteenth of his reign (*Claud. v. 143 seq.*).

Arctidius, *i. m.* a river of Asia Minor, which falls into the *Black Sea* (*Amm. Mar. xxii. 8*). In *Ptolemy* the nominative appears to be *Arctidis*.

Arctidius, *m. m.* a son of *Mithridates* (*Ap. Bel. Mith. 181*).

Arctus, *utia*, *m.* a Sicilian, who sent his son to the assistance of *Æneas*. The youth was killed by *Mæcænius* (*Virg. Æn. ix. 581-589*).

Arctylas, *m. m.* a Greek philosopher, by birth an *Æolian*, was a scholar of *Polemôn*, and, on settling at *Athens*, became the founder of the middle academy. He denied the evidence of the senses, maintaining that nothing could be certainly known. His learning entitled him to higher respect than the purity of his morals, or the moderation of his appetites (*Pers. Sat. iii. 79*).

Archelaus, *i. m.* a commander of the *Boeotians*, who was killed by *Hæctor* (*Hom. Il. ii. 436: xv. 329*).—2. A native of *Cyrênê*, whom *Pindarus* celebrates (*Pyth. iv. and v*). There were other two of this name born at the same place (*Herod. iv. 159 seq.*).—3. An officer of *Alexander the Great*, at whose death *Mesopotamia*, *Al-jesrah*, fell to his lot (*Just. xii. 4*).—4. A friend of the tyrant *Agathocles*, by whom *Archagathus* was killed in 307 B. C. (*Just. xii. 8*).

Archelus, *i. m.* a son of *Jupiter*, the father of *Læertes*, and grandfather of *Ulysses* (*Ov. Met. xii. 144*). According to *Hæginus*, who calls him *Archus*, he was the only son of *Cephalus* and *Procris* *q. v.* (189).

Archagathus (*Diódorus* and *Polybius* write *Archagathus*), *i. m.* a son of *Agathocles*, tyrant of *Sicily*, who accompanied his father into *Africa*, where, for some time, he commanded the army against the *Carthaginians*. After his father, after a severe defeat, deserted both him and the army, the latter made peace with the enemy, and the former was slain (*Just. xii. 5-7*).

Archelaus, *i. m.* a commander under *Alexander the Great*, to whose care he entrusted *Susa*, and a garrison of three thousand men, in 331 B. C. (*Curt. v. 2*).—2. A king of *Macedonia*, who was killed and his death not resented on the perpetrators (*Curt. vi. 11*).—3. A son of *Amyntas II.* and *Gygæa*, killed by his brother *Philippos* (*Just. vii. 4: viii. 3*).—4. A nobleman of *Acarnania*, who, with *Blænor*, recommended an alliance with the *Romans*, for which they were afterwards condemned as guilty of treason. Resolved either to be acquitted, or to suffer whatever should happen, they with the prætor *Zœuxidas* went into an assembly of the people, and spoke at first in the manner of suppliants, afterwards stated their case with more boldness, and at last complained of the cruelty and injustice which they had received. By this determined conduct, the people were so much affected, that they repealed the decrees respecting them, in 196 B. C. (*Liv. xxxiii. 16*).—5. One of the generals of *Mithridates*, king of *Pontus*, who took *Athens* and *Piræus* in 89 B. C., and made a vigorous resistance against *L. Cornélius Sulla*, who retook that city during the

following year. His defence of the latter against *Sulla*, is one of the noblest acts of bravery and military skill recorded by antiquity (*Ap. Bel. Mith. 190 seq.*). *Sulla* afterwards defeated the army of *Mithridates* in *Thessalia*, *Thessaly*, killed a hundred thousand, and took their camp by storm. That noble Roman entirely destroyed the army of *Mithridates*, on its being recruited, and again commencing active preparations against *Piræus*, on which *Archelaus* surrendered and gave up the royal fleet to *Sulla* (*Liv. Ep. 78-82*). From *Plutarchus*, *Archelaus* appears to have had camels in his army, both at *Orchoménos*, *Screpá*, and at *Charônêa* (*Plut. Lucul.*). The account of *Eutropius* differs a little from that of *Livius* (*v. 6*).—6. Appointed king by the *Egyptians* after they had dethroned *Ptolémæus*. *A. Gabinius*, proconsul of *Syria*, dethroned and put him to death, with his sister *Bérénice*, to whom he was married, and restored the banished king *Ptolémæus* to the throne, in 57 B. C. (*Liv. Ep. 105. Dio xxxix. 57 seq.*).—7. A king of *Cappadocia*, who filled the throne during a space of fifty years. To *Tiberius*, when residing in the island of *Rhodus*, he paid no sort of respect, not from any dislike to the prince, but acting on the advice of the friends of *Augustus*, and this incurred the resentment of his unforgiving mind. On his accession to the throne, *Tiberius* invited him to *Rome*, promising forgiveness of all past offences. Treachery lay at the bottom of this apparent kindness, for no sooner had the aged monarch arrived at *Rome*, than he was arraigned before the senate, and, though acquitted, sunk with grief at his degraded situation of a state prisoner. He died, but whether by his own hand, or a natural cause, *Tacitus* considers doubtful. His kingdom was then reduced into the form of a province (*Tac. Ann. ii. 42*).

Archémorus, *i. m.* was the son of *Lycurgus*, king of *Némæa*, by *Eurydice*. *Apollodorus* says, he was surnamed *Ophêltes*, and that some called his mother *Amphithêa* (*i. 9*). From this passage it appears, that his name at first was *Ophêltes*, and not the surname, as the same writer has mentioned in a different place. He relates that his nurse *Hypsipylê* went to show *Adrastus* and his companions, a spring of *Längia*, and having left the child, a serpent killed him before her return. These men destroyed the serpent, buried the child, called him *Archémorus*, and in honour of him instituted the *Nemæan games*. From that period, the fountain *Längia* bore his name (*Stat. Th. iv. 719*).—2. A son of *Rhoetus*, king of the *Marrubii* in *Italy*. His father married, after his mother's death, *Caspéria*, whom her step-son violated, and when *Rhoetus* came to the knowledge of his criminality, and wished to punish him, he fled to *Turnus* (*Serv. ad Virg. Æn. x. 389*). *Noverca Archémôri*, *i. e.* *Caspéria* (*Juv. Sat. vii. 235*). This name is also written *Archémolus*.—3. A man in the *Carthaginian* army, killed by *Rüllus* in the battle at *Zama* (*Sil. Ital. xvii. 426*).

Archêptolémus, *i. m.* the brave charioteer of *Hector*, whom *Tæucer* killed in place of his master. He succeeded *Enlôpeus*, and was the son of *Iphitus* (*Hom. Il. viii. 312*).

Archestrātus, *i. m.* a Grecian of some distinction (Plin. Ol. x. 2).

Archētiūs, *i. m.* a Rutulian, who was killed by Mnēsthēs (Virg. *Æn.* xii. 459).

Archias, *æ. m.* first magistrate of Thēbe, Theba, whose neglect of business for the gratifications of the table proved fatal to himself and to many others. Pēlōpidas, at the head of the exiles, attacked them, when drunk during the night, and delivered their country from the power of the Lacedæmonians (Cor. Nep. Pelop. 3).—2. A priest of Cēres, who, in a letter to Archias above-mentioned, narrated every particular respecting the march of the exiles. Having been seated at table when he received it, he put it under his pillow without breaking the seal, with this observation, "I defer all serious business till to-morrow." Pēlōpidas and the other exiles burst in upon him and his friends during the darkness, and put the whole to the sword, when drunkenness unfitted them for resistance, forced the Lacedæmonians from the garrison, and delivered their country from foreign domination (Cor. Nep. Pelop. 3).

Archidāmus, *i. m.* son of Agēsīlāus, who, when commander of the Lacedæmonian forces, was wounded in battle with the Thebans, in 385 B. C., and, observing his army overcome, demanded, by a herald, the bodies of the killed for burial. This requisition the Greeks considered an acknowledgment of defeat, and accordingly the Thebans sounded retreat (Just. vi. 6).—2. An Ætolian, who compelled Philippus, king of Mācēdōniā, to raise the siege of Thaumāci, in 201 B. C. Eight years after, he was sent ambassador to the council at Ægium, where his language was most intemperate, particularly against T. Quinctius Flāminius, who made a keen and sarcastic reply (Liv. xxxii. 4 seq.).—3. A prince of the Ætoli, who attached himself to Pērsēs, king of Mācēdōniā, and was one of the three persons who accompanied him in his flight after he had been conquered by the Roman commander, L. Æmilius Paulus, in 170 B. C. (Liv. xliii. 21 seq.).

Archigēnes, *is. m.* a physician of great eminence, born at Apāmēa, a town of Sýria, who wrote a number of books on medicine, and exercised that profession at Rome, in the reigns of Dōmītiānus, Nērvā, and Trājanus. His name occurs often in the writings of Galēnus and Ætius. Juvēnālīs uses the name to denote any eminent physician, whose appearance the gullant was to assume (Sat. vi. 235). Others think that the poet in that passage charges physicians with the crime of adultery, which they committed under pretence of exercising their profession.

Archilōchus, *i. m.* a native of Pāros, *Paro*, a poet who flourished about 750 B. C. *Romulo regnante vixit* (Cic. Tusc. i. 1). He is supposed to have been the first who wrote in Iambic verse, a measure suited to satire, and to the bitter severity in which he indulged. He must have excelled in this kind of poetry, since Aristōphānes considered the Iambics of Archilōchus by far the best. Lēcambes gave to another his daughter Nēōbūlē after she had been betrothed to Archilōchus, on which account he wrote a poem against them, full of the keenest sarcasm, and poignant wit, which drove both to self-destruction. They hanged themselves. Some of his writings are

still extant. The Lacedæmonians, for the obscenity of his verses, banished him from their territories, and condemned his writings. He appears to have been murdered, which Apōllo condemned, no doubt on account of the excellence of his genius (Plin. ii. 50). Of his poetical merits Cicero must have formed a very high opinion, since he mentions him between Hōmērus and Pindārus (Plin. ii. 35). *Adj.* Archilōchus, *a. um*, of Archilōchus; bitter, cutting, sarcastic. *Archilōchium edictum Bibuli*, the sarcastic edict of Bibulus (Cic. Att. ii. 20).—2. A son of Antēnor, skilled in every kind of fight. He warred under Ænēas, and was killed by Te-lamonian Ajax (Hom. Il. ii. 823—xiv. 464).

Archimēdes, *is. m.* one of the most celebrated geometricians of antiquity, was a native of Sýracūse, the capital of Sicily. By birth he was related to Hērō, king of that island, which, in ordinary characters, would be deemed an honour; but the extraordinary powers of his mind rendered him an honour to all his relations. In a knowledge of mathematics, history can place few men in competition with him, and he surpassed all in mechanical invention. He is said to have formed a glass sphere of most astonishing workmanship, in which he represented the motions of the heavenly bodies. The king had employed a jeweller to make him a crown of pure gold; but suspecting the fidelity of the artist, he gave it to Archimēdes to ascertain the quantity of alloy, which the mathematician ascertained by immersing it in a vessel full of water, and measuring the quantity which the crown caused to run over. The idea was suggested to him, after some days of severe study, by observing the water rise on the side of the bath as he went into it, and, transported at the discovery, he ran out into the streets naked, crying *εὕρηκα*. By means of the machines which he invented, Archimēdes baffled, for a considerable time, the best efforts of the Roman consul, M. Claudius Mārcellus, to take Sýracūse. Immediately after it fell into the hands of the Romans, 214 B. C., Archimēdes lost his life, but in what manner is not certainly known. Livius states that he was killed by a soldier, who knew not who he was, whilst intent upon some mathematical figures which he had drawn on the sand. Claudius regretted his death, gave him an honourable interment, and protected all the relations of that great man. Of his writings a considerable part is lost, but part is preserved (Liv. xxiv. 34 seq.).

Archippus, *i. m.* a king of Archippē, a town of the Marsi, swallowed up by Lācus Fūcīnus, *Lago di Celano*. It was built by Mārsyas, who was at the head of a party of Lydi (Plin. i. 360. Virg. *Æn.* vii. 752).—2. A native of Argos, who drove the garrison of Nābis out of that city, in 197 B. C. (Liv. xxxiv. 40).

Archo, *ūs. f.* a daughter of Hērōdēus, a Thessalian nobleman, whose father and husband Philippus, king of Mācēdōniā, killed. She was afterwards married to Pōris, the chief of the Ænīates, by whom she had many children, and died when they were young (Liv. xl. 4).

Archos, *i. t.* Archon, *ōntis. m.* an officer under Alexander the Great, who, on the death of that prince, succeeded to the govern-

ment of the Pélēgi (Just. xlii. 4). The reading here doubtful; perhaps it ought to run thus: "Archus obtained the Babylonians, Poncestes, the Persians, and Tleptolēmus, the Carmani."

Archytas, *m.*, a philosopher, who adopted the opinions of his preceptor Pythagoras. Though born at Tarentum, Taranto, he was a Greek by extraction. Mathematics, astronomy, geometry, and mechanics appear to have been his favourite studies, and in all he excelled. As a proof of his ingenuity in the last, he made a wooden dove which flew, and invented several curious machines. Some fragments of his writings may be seen in Stobæus. His personal bravery saved his life when Pythagoras and some of his scholars were killed, and his military achievements added to the celebrity of his fame as a philosopher. The intimate friendship of Plato and Timæus gives proof both of his high character and attainments. A letter of the former to Archytas is still extant.

Arco, *c.* Arcion, ōtis, *m.* brother of Xēnarchus, prætor of the Achai, who was friendly to an alliance with Pērcēus, king of Macedōnia, in 176 B. C. (Liv. xli. 24).

Archēnēsus, *i.*, *f.* an island in the Archipelago, near the coast opposite Hălēcārñassus, Hălēcār.

Arctōphylax, ōcis, *m.* a constellation near the north pole, to which the Greeks gave this name from being, as it were, the companion and guardian of Ūrsa Mājor, and the Latins sometimes called it Custos Ūrsæ (Ov. Fast. ii. 153, 159).

Arctos, *i.*, *f.* the Greek name of a constellation near the North Pole, which the Latins called Ūrsa Mājor. Callisto, daughter of Lŷcāon, visited by Jūpiter, and transformed by Jūno into a bear, was changed into this constellation, hence "*clarissime Lŷcōnis Arcton*" (Virg. G. i. 158). Her son Arcas was transformed into Arctōphylax, *i. e.* the Bear's keeper. She is also called Hēlicē, *i. e.* a revolving. Ūrsa Minor (also denominated Cŷnōsūra, *i. e.* the tail of the dog, by the Greeks,) was translated into this constellation by Jūpiter, in gratitude for her having been one of the nymphs who kept him. Hence there are two still names, the Greater, and the Less, Bear. *Adj.* Arctōus, *a.*, *um.* of Aretos; northern. *Arctos Osea* (Stat. Th. iii. 319).

Arcturus, *i.*, *m.* a constellation which, according to Cōlūmella, rises on the fifth day of September, and, according to Plinius, seven days before the equinox (Virg. G. i. 90). The name has been derived from its position, *arctos osea*, tail of the bear. Icārus was changed into this constellation, and his daughter Erigōnē into the sign Virgo (Hyg. ii. 11).

Arctus, *i.*, *m.* a Grecian philosopher, whom the Emperor Augustus took into his family, who did also his sons Dīōnŷsius and Nicās. It does not appear that the Emperor did, even with these advantages, make great progress in Grecian literature, as he never learned either to speak or write the Greek language (Suet. Aug. 89).

Arctes, *um.*, *m.* a people living on the west of the Black Sea (Orph. 1034).

Arctilius, *i.*, *m.* a son of Vŷlcānus, said to have invented the pipe, and to have built a temple to the Muses, who are hence called Arctides (Paus. ii. 31).

Ardēa, *m.*, *f.* a town of Lātium, built by Ardēas, a son of Ūlŷssēs and Cīrēa, who called it by his own name. According to Virgilius and Silius Itālicus it was built by Dānāē, who, after she was injured by Jūpiter, fled to Italy, and founded this town, which was anciently called Ardēa. On its being burned, the inhabitants said it was changed into a bird, called Ardēa, which, after it was rebuilt, became the name of the city (Virg. En. vii. 412). Here, Plinius says, there were paintings in his day older than Rome (v. 178). When Eneās arrived in Lātium, this city was the capital of the Rūtuli, which it continued to be for many generations afterwards. Tarquinius Sūpēbus was besieging it at the time he and his family were banished from Rome (Liv. i. 57). A colony from this place settled at Sīgūntum, *Mureidro*, hence Silius Itālicus applies the adjectives *Dānŷlus* and *Rūtŷlus* to that town, and its inhabitants. *Inh.* Ardēates, *ium* (Sing. Ardēas, ōtis), *m.* *Adj.* Ardēas, *as*, *as*, *et*, Ardēatinus, *a.*, *um.* *Ardēas templum*, the temple of Ardēa (Plin. v. 222). *Ardēatinum pradium* (Cor. Nepi. Att. 14).—2. A city of Persia (Amm. Mar. xxiii. 6).

Ardæi, *orum*, *m.* a people of Blyricum, frequently mentioned by Strābo, Pōlybius, &c., and their name occurs also in Lŷvius (xxvii. 30).

Ardēnā. See Hērđōnā. *Inh.* Ardēnā. *Inh.* Ardēnā. *m.*, *f.* Ardenne, a forest of Gallia, France, the largest in that country, reaching, according to Cæsar, from Rhēnus, the Rhine, and territory of the Trēviri, to that of the Nērvii, upwards of 500 miles in length (Cæs. B. G. vi. 29). D'Anville makes the length about 160 miles, and supposes that Cæsar meant to write 160; but there is no good authority for this reading. The ground is now in many places cleared, and cities built upon it. Strābo says, the trees of this forest were not of a great height, and, although of great extent, it is less than the measurement of some writers, who estimate it at 4,000 stadia.

Ardēs, *is*, *m.* a son of Antōchus, king of Sŷria, sent along with his brother Mithridātes at the head of the army, and ordered to wait for their father at Sardes, in 199 B. C. (Liv. xxxiii. 19).

Arēacide, *arum*, *m.* a Numidian nation (Ap. Bel. Pun. 18).

Arēas, *m.*, *m.* a Spartan commander against the Etōli (Just. xxiv. 1).

Arēcca, *m.*, *f.* a town of Sŷsīāna, a district of Persia. *Adj.* Arēccæus, *a.*, *um.* *Arēccæi campi*, Babylonian plains (Tibul. iv. 1. 142).

Arēcōmici, *orum*, *m.* a people of Gallia, France, who lived on Gallus Sīgus, the Gulf of Lyons, to the west of Rhōdānus, the Rhone (Cæs. B. G. vii. 7 seq.). See *Volcæ*.

Arēi, *orum*, *m.* an African nation, whose particular situation is unknown. They sent auxiliaries to the Rhodians, in 199 B. C. (Liv. xxxiii. 18).

Arēlŷcus, *i.*, *m.* father of Prōthōemōn, wounded by Patrōclŷs (Hom. Il. xiv. 451—xvi. 308).

Arēthōus, *i.*, *m.* father of Mēnēsthus, and king of Arna (Hom. Il. vii. 8 seq.).—2. The charioteer of Klŷgmus, killed by Achilles (Hom. Il. xx. 487).

Arēlātum, *i. v.* Arēlātē, *is, n. et*, Arēlas, *itis, f.* *Arles*, a town of the Salŷes, on the east side of Rhodānus, the *Rhone*, at no great distance from the mouth of that river. There Cæsar, in thirty days from the cutting of the wood, built twelve long ships. From an expression of Ausonius, it appears to have been a city of considerable eminence. It was called Arēlas Sextānorum, from being built by the soldiers of the sixth legion (Cæs. B. C. i. 36). *Iah.* Arēlātenses, *ium, m.* *Adj.* Arēlātensis, *is, e.* Arēlātense oppidum (Aur. Vic. Ep. 41).

Arēmōricæ. See *Armōrica*.

Arēmūlus Silvius, Arēmūli Silvii, *m.* a king of Lātium, called by Līvius, Rēmūlus Silvius; by Ovidius, Rēmūlus; and by Diōnysius, Alladius (Aur. Vic. Or. 18).

Arēnæum, *i, n.* *Arnhem*, a town of Germany, on Rhēnus, the *Rhine* (Tac. Hist. v. 20).

Arēnē, *es, f.* daughter of Cebālus, and wife of Aphāreus, to whom she bore Lyncæus and Idas, two of the Argonauts (Val. Flacc. i. 463).

Arēnē, *es, f.* *P. Castro*, a town of Mēssēnia (Plin. i. 415), called by Strābo, *Pyltāca Arēnē* (506). Hōmērus mentions Arēnē, a proof of its antiquity, and Pausānias says, that it was built by Aphāreus, who gave it that name in honour of his wife (iv. 2).

C. Arēnnius, C. Arēnnii, *m.* a tribune of the people, in 212 B. C., who opposed the election of a dictator to the consulship, alleging it was inconsistent with the principles of a republic to reappoint the same person to the highest magistracy (Liv. xxxvii. 6).

L. Arēnnius, L. Arēnnii, *m.* a tribune of the people, in 212 B. C. He joined C. Arēnnius in opposing the re-election of a person to the supreme magistracy (Liv. xxvii. 6).—2. A prefect of the allies, taken prisoner by Numidians, in 210 B. C. (Liv. xxvii. 26, 27).

Arēōpāgus, *i, m.* a court at Athens, which had this name from the hill of Mars (*agros areos*), on which it was held. The institution of this judicature is uncertain, and likewise the number of persons who composed it, some making it nine, others thirty-one, and some fifty-one. The justice and impartiality of its sentences rendered this tribunal so famous, that even foreign states often submitted their differences to its decisions. Murder, poisoning, robbery, wilful fire-raising, and innovations, either in religion or government, fell under the cognizance of this court. Besides the custody of the laws, the Arēōpāgus managed the public fund. Pēricles diminished its authority, because unsuitable to his plans. For a considerable time after, it continued to retain its dignity, but courts rise and fall in integrity with the general state of morals. Arēōpāgite, *arum, m.* the judges of this court. *Adj.* Arēus, *a, um.* Arēum iudicium, a trial in the Arēōpāgus (Tac. Ann. ii. 55).

Arēos, *i, m.* a centaur, killed by Drŷas, one of the Lāpithæ (Ov. Met. xii. 310).

Arēs, *is, m.* a nobleman of Cŷzicus, Chizico, and brother of Mēlanthus; both were killed by Telāmon, in the Argonautic expedition (Val. Flacc. iii. 203).

Arēta, *e, f.* daughter of Rhēxenor, and wife of Alcīnōus, who was her uncle. She

appears to have exercised the office of supreme judge (Hom. Od. vii. 66).

Arētāon, ōnis, *m.* a man of distinction in the Trojan army, killed by Tēucer (Hom. Il. vi. 31).

Arētē, *es, f.* daughter of the former Diōnysius, king of Sŷracūsa, *Saragossa*, and Aristōmāchē, and wife of Dion (Cor. Nep. Dion 1).—2. Daughter of Aristippus, whom her father educated with care (Diog. Laert. Arist.).

Arētes, *is, m.* an officer under Alexander, whom he sent against the Scythians, in his engagement with the Persians at Arbēla, in 331 B. C. (Curt. iv. 15).

Arētho, ōnis, *v.* Arēthou, ōntis, *m.* the River of Arta, a navigable river of Athānānia, which falls into Sinus Ambrācius, the Gulf of Arta (Liv. xxxviii. 3).

Arēthūsa, *e, f.* a daughter of Nērēus and Dōris, and one of Diāna's Nymphs. When she fled from Alphēus, exhausted by fatigue, and unable to make further exertion, dissolving into tears, Diāna, from compassion, opened a passage to her below ground, under the sea, until she reached Ortŷgia, a small island on the east coast of Sicīlia, Sicily, where the goddess turned her into a fountain, which retained her name. This spring was fabled to be the river Alphēus, the *Ronŷia*, of the *Morea*, which ran under ground beneath the sea from that country to Ortŷgia, a fiction which Strābo takes the trouble to disprove. It, in ancient times, emitted a large stream of very sweet water, which abounded with fishes. It proceeds from a submarine stream, which flows under the old harbours, and branches out in different directions. A late traveller (Hughes) supposes the *Acradina* contains its spring, and adds, that this fountain is now a public wash-tub, and has become brackish, probably in consequence of an earthquake. Arēthūsis, *idis, f.* of Arēthūsa, applied to females, and to nouns feminine. Arēthūsidēs Sŷracūsa, Arēthusian *Saragossa*, from the first part of it having been on Ortŷgia (Ov. Fast. iv. 873). *Adj.* Arēthūseus, *a, um.* Arēthūsai latices, the waters of that fountain (Claud. xxxv. 60).

Arēthūsa, *e, f.* a town of Thrācia, at which the poet Euripides was buried (Amm. Mar. xxvii. 4).

Arētūlla, *e, f.* a Roman lady, who expected to procure from Dēmētrianus the return of her brother, an exile in Sārdinia. Mārtialis writes her an Epigram on this subject, which he enlivens with a beautiful fiction (viii. 32).

Arētus, *i, m.* a man in the Trojan army, killed by Antōmēdon (Hom. Il. xvii. 494 seq.).—2. Son of Nestor (Hom. Od. iii. 414).—3. The father of Nisus, who is hence called Arētīades (Hom. Od. xviii. 412).

Arēus, *i, m.* a Lacedæmonian exile, who, together with Alcibiādes, complained to the Roman senate of the injustice and cruelty of the Achæi, who had condemned them both to die. The opposition of the Romans induced the Achæi to comply with the will of the senate, and the sentence of death was reversed (Liv. xxxix. 35).

Arēvāci, orum, *m.* a people of Spain, in Old Castile, to whom belonged Clūnia, *Coruana*, and Segobia, *Segovia*, on Arēva, the *Eresma*. Argēi, orum, *m.* places in Rome, set apart

(Liv. Eps. 46, 47).—6. Another Cappadocian king, who banished his brother Orophernes, assisted Alexander Bala the enemy of Demetrius, and likewise went at the head of auxiliaries to the assistance of the Romans, against Aristonicus. He lost his life in that war, about 132 B. C., and the Romans gave to his children Lycônia and Cilicia (Just. xxv. 1: xxxvii. 1). See *Lædicæ*.—7. A king of the same country, who married a sister of Mithridates, king of Pontus, and was killed by his brother-in-law in 89 B. C. (Just. xxxviii. 1).—8. Son of the former, who was cut off by his maternal uncle Mithridates (Just. xxxviii. 1).—9. Brother of the former, driven from Cappadocia by the same Mithridates, after which he died, in consequence of grief at his misfortune (Just. xxxviii. 2).—10. A son of Mithridates, whom his father appointed king of Cappadocia, when only eighteen years of age, in 93 B. C., and sent with him Gordius as his director (Just. xxxviii. 1).

Arias, *æ, m.* the *Herud*, a river which traverses Aria (Amm. Mar. xxiii. 6).

Ariastænus, *i, m.* a king of the Scythians, who engaged in war with the Argonauts, fought from chariots armed with scythes, and lost his life in battle (Val. Flacc. vi. 403—423).

Ariaspæ, *es, f.* a town of Drangiana (Amm. Mar. xxiii. 6).

Aricia, *æ, f.* *Arícia*, or *Nemi*, a town of Latium, built by Hippolytus at the foot of the Alban mount, adjoining to which was a grove sacred to Diana, whence she was called *Nemoralis*, and it "her woody kingdom," which contained the fountain Egéria, and a lake (Ov. Met. xiv. 331). *Iuh. Aricini, erum* (*Sing.* Aricinus, *i*), *m.* having a dispute with the Ardeates respecting some territory, agreed to refer the matter to the decision of the Roman people, and the comices, on the evidence of one P. Scaptius, a plebeian, adjudged the lands to themselves, in 444 B. C. Against this iniquitous appropriation, the consuls and the chief of the senators solemnly protested, and solicited each of the tribunes of the people to prevent the disgrace of such an act of rapacity and injustice, but in vain, for justice or clemency is seldom an attribute of the multitude. The right of citizenship was given them, and their worship restored to them by the senate, in 337 B. C. (Liv. iii. 71 *seq.*). *Adj. Aricinus, æ, um.* Aricinus lacus, the *Lake of Nemi*, the waters of which Stätius celebrates for their clearness (Syl. iii. l. 57); in this he is supported by Strabo (343). *Lacus comæ Hippolyti*, the *Lake of Nemi*, near which Hippolytus resided (Stat. Syl. iii. l. 57). *Empor Aricini arri*, the purchaser of land at *Arícia* (Hor. Epist. ii. 2. 167). *Ad Ariciæ axes*, at the Arician axles, *i. e.* in the chariots on the road to Aricia. It was a much frequented road, and, on that account, infested by beggars (Juv. Sat. iv. 117). *Aricidia Tertulla*, Aricidia Tertulla, *f.* daughter of Tertullus, and first wife of the Roman Emperor Titus (Suet. Tit. 4).

Arideus, *i, m.* a son of Amyntas II. king of Macedônia, and Gygea (Just. vii. 4).—2. (Sometimes called Philippus Arideus) son of Philippus, king of Macedônia, by Philina, a native of Larissa, a woman of low birth and lewd practices (*Salutrix, Scort-*

tum, Just. xiii. 2). The infantry, after the death of his brother Alexander the Great, saluted him king, and ordered him to be called by the name of his father Philippus. They appointed him life-guards, and threatened destruction to the cavalry who had agreed to the proposal of Pêrdiccas, that they should wait for the delivery of Rôxana, and, if she had a son, they appointed Cratærus, Læonæus and Pêrdiccas guardians, and swore obedience to the tutors. An agreement having been effected, by the eloquence of Pêrdiccas, between the infantry and cavalry, both declared Arideus king, reserving a portion of the empire to the son of Alexander, if Rôxana's child should be a boy. Arideus appears to have laboured under a particular infirmity, which probably unfitted him for the proper administration of government, an office which his wife Eurýdicæ exercised. Cæssander having married Thêssalonîcê *q. v.*, Eurýdicæ, in name of the king, commanded Polyperchon to deliver up the army to his son-in-law. Owing his appointment to Eurýdicæ, he acted solely by her direction, and spread terror over the greater part of Greece. The unsettled state of the country obliged Eurýdicæ to recall him from Pelôpônnesus, the *Morea*, and, soon after, Olympias, the mother of Alexander the Great, returning from Epirus, *Lower Albania*, the Macedonians declared for her, and she commanded both Arideus and Eurýdicæ to be slain. This event happened in the sixth year after the death of Alexander the great, in 317 B. C. (Just. ix. 8 *seq.*). To him Cörnêlius Nêpos alludes, under the name of Philippus (Phoc. 3).—3. A general of Alexander the Great, who was ordered after his death to carry his body to the temple of Jupiter Ammon (Just. xiii. 4).

Aries, *ëtis, m.* a ram, also a military engine for battering down walls. It is said to have been first used by the Carthaginians at the siege of Gades, *Cadiz*. This instrument was originally very simple. To the end of a beam, varying in length and thickness according to circumstances, was affixed a piece of iron in the form of a ram's head, to which it owes its name. This powerful engine of war rested on the arms of the soldiers who worked it. The first improvement made on the battering ram, was to suspend it by a chain or a rope from the top of two logs of wood, having the lower ends fixed firmly in the ground, at a considerable distance from each other, and terminating in a point at the upper, by which contrivance the men who wrought were wholly relieved of its weight. To protect them from the destructive weapons thrown by the besieged, a shade or mantlet, with a strong roof, was formed around it. The whole stood on wheels, so that the besiegers easily moved the engine at pleasure. It does not appear from ancient history, that the battering ram received any important improvement after the one just stated. The discovery of gunpowder and introduction of artillery have quite superseded the use of this military engine, which the Romans long held in great esteem. The number of men employed at once in working the ram, and the length of time they continued, would vary according to the number of troops, the magnitude of the beam, the thickness of the wall, &c. It is certain that

the order of Minerva, hence she is called *Palladia pinus* (i. 457), and *Dea* (iv. 336). Some derive the name from the Greek adjective *σιφίς*, and others from Argivi, because built and sailed by the Greeks. This seems to have been the opinion of Cicero. Plinius appears to have supposed that Iason first sailed in a ship of war, hence it is probable he did not consider Argo the first ship (ii. 104). *Adj.* Argōus, a, um. *Argōa signa*, a representation of the ship Argo (Stat. Th. vi. 725).—2. The name of a constellation. *Argollicus*, i, m. the husband of Pōmpēia Macrina. The Emperor Tiberius put him to death and condemned her to banishment. He was the son of Lūco q. v., and a man of distinguished rank in Achāia (Tac. Ann. vi. 18).

Argōnautae, arum, m. a name given to the heroes who, under the command of Iason, sailed with him in the Argo to Cōlchis in quest of the golden fleece (Stat. Syl. ii. 7. 77). See *Aurum vellus*.

Argos, ōs, n. *Plur.* Argi, orum, m. used by Hōmērus and other Greek authors to signify Greece, the principal city of Argōlis, a district of Pēlōpōnnēsus, the Morea, between Arcādia, and Mārē Egēum, the *Archipelago*. Argos Milias, part of the plain of Mantinēa, so called from its being marshy and uncultivated (Paus.). *Inh.* Argivi, orum, m. often used as a general appellation of the Greeks. Argōlis, idis, f. of Argos, applied to females or nouns feminine. *Argōlis Alcōnē* (Ov. Met. ix. 276). *Adj.* Argēus, Argēvus, et, Argōllicus, a, um. *Tibur Argēo pūllum cōlono*, Tivoli, founded by a colony from Argos (Hor. Od. ii. 6. 5). *Bellum Argivum*, v. *Achūcum* (Gel. x. 16). See *L. Mummulus*. *Pellis Argōlica*, i. e. iūs (Ov. Met. i. 726). *Argōlicī fratres*, Clēōbis and Bitōn q. v. (Cland. l. 39).

Argus, v. os, i, m. the son of Aristor, who married Ismēnē, the daughter of Asōpus. He had a hundred eyes, of which two only slept in succession. On this account, Jūno sent him to watch Io, when changed into a cow; hence called *custos Junōnis* (Ov. Met. ii. 678). But Mērcūrius, at the command of Jūpiter, lulled him asleep, by the sound of his flute, and then killed him. Jūno put the eyes of Argos into the tail of the peacock, which was sacred to her. *Argiphōntes*, a, m. a name of Mērcūrius from killing Argos (Hom. ii. 103). *Aristōrides*, a, m. a patronymic of Argos.—2. The builder of the ship Argo, and one of the sailors in that vessel in the expedition to the Cōlchis in quest of the golden fleece (Val. Flacc. i. 93 seq.).

Argēvus, i, m. a boy beloved by Agāmēmmon, who was drowned, according to some in Cēphissus, the *Macroneri*, according to others, in the sea (Prop. iii. 7. 22).

Argyraspides, um, m. a name given by Alexander the Great to his army, from their having silver shields, i. e. covered or studded with plates of silver. He covered the trappings of his horses and the armour of his soldiers with silver; that the appearance of the troops might correspond with the idea of their being the conquerors of the East (Just. xii. 7). At the battle of Thēātira, Thira, or Abhisser, in 192 B. C., the royal cohort of Antiochus, king of Syria, had the same name, and from the same cause. They were heavy armed soldiers (Liv. xxxiv. 40).

Argyrippa, v. *Argyrippa*, v. f. at first Argos Hippium, of which Argyrippa is a contraction, afterwards shortened into Arpi, a city of Apulia, built by Diomedes, who gave it this name from Argos in Pēlōpōnnēsus, the Morea, and its pastures being fitted for the rearing of a good breed of horses (Virg. Æn. xi. 246).

Aria, v. f. a country of Asia, southeast of the southern extremity of Mārē Cāspium, the Caspian Sea, forming the boundary of Parthia on the east. *Inh.* Arii, et, Ariani, orum, m. appear from Plinius to have been numerous and powerful (i. 691). *Fortis Arius* (Luc. Phar. iii. 281).—2. A people of Germany (Tac. Mor. Ger. 43).

Ariadnē, es, f. daughter of Minos, king of Crēta, Candia, and Pasiphāa, who conceived a strong attachment for Thēsēus, whom her father had shut up in the labyrinth to be devoured by the Minotaur. Thēsēus destroyed that monster, and Ariadnē gave him a clue by means of which he extricated himself from the intricate mazes of his prison. In pretended fulfilment of his promise, he carried her away with him, but left her asleep on the island Dia, Standia, thinking it would be dishonourable for him to take her to his native country, and afterwards married her sister Phadra. Bāchus, after Ariadnē had been deserted by her faithless lover, married her, and hence Ovidius says she became a goddess by the crime of Thēsēus, i. e. his desertion of her (Fast. iii. 460). Bāchus gave her a crown, which was changed into a constellation under the same name. Ovidius calls this *Corōna Gnōis*, because she was a native, and her father king, of Crēta, Candia. *Adj.* Ariadnēus, a, um. *Ariadnēum sidus*, the constellation of Ariadnē, or the Crown (Ov. Fast. v. 346). *Ariadnēa Corōna* (Manil. v. 21).

Ariārthes, is, m. son of Artāxērcēs Mēmon, brother of Dārius, and Ochus (Just. x. 1).—2. A king of Cāppadōcia, whom Perdicas drove from his kingdom in 323 B. C. (Just. xiii. 6).—3. Son of Artāmēnes, who obtained the crown of Cāppadōcia about 223 B. C. (Just. xxix. 1).—4. King of Cāppadōcia, from whom Antiochus, king of Syria, requested auxiliaries after his defeat in a naval engagement at Mōnōnēsus, in 191 B. C. The Cappadocians and the auxiliaries of Morzus, formed the left wing of the army of the Tēctōsāgi and Trōcmi in the battle at Magaba. To Cn. Mānlius Vulso he made an apology for assisting Antiochus with troops. The Romans, for assisting their enemy, fined him in six hundred talents of silver. Through Eumēnes, king of Asia, to whom he had married his daughter, the one half of the fine was remitted, and he was received into friendship with the Romans. He afterwards sent his son to be educated at Rome, a measure very grateful to the senate, who ordered the Prætor to hire a house for the young prince and his attendants. He died in 165 B. C. (Liv. xxxviii. 26 seq.).—5. The son of the former, who succeeded him in the throne, renewed the alliance with the Romans, and was afterwards driven from his kingdom by Dēmētrius, king of Syria, but the Romans restored him to his dominions. After a second expulsion by the same monarch, the senate again put him in possession of the kingdom of Cāppadōcia.

(*Liv. Ep.* 46, 47).—6. Another Cappadocian king, who banished his brother Orophernes, assisted Alexander Bala the enemy of Dmétrius, and likewise went at the head of auxiliaries to the assistance of the Romans, against Aristónicus. He lost his life in that war, about 132 B. C., and the Romans gave to his children Lycônia and Clícia (*Just. xxxv. 1: xxxvii. 1*). See *Lædiciæ*.—7. A king of the same country, who married a sister of Mithridates, king of Pontus, and was killed by his brother-in-law in 89 B. C. (*Just. xxxviii. 1*).—8. Son of the former, who was cut off by his maternal uncle Mithridates (*Just. xxxviii. 1*).—9. Brother of the former, driven from Cappadocia by the same Mithridates, after which he died, in consequence of grief at his misfortune (*Just. xxxix. 2*).—10. A son of Mithridates, whom his father appointed king of Cappadocia, when only eighteen years of age, in 93 B. C., and sent with him Gordius as his director (*Just. xxxviii. 1*).

Arias, *m. m.* the *Hericul*, a river which traverses Aria (*Amm. Mar. xxiii. 6*).

Ariaménus, *i. m.* a king of the Scythians, who engaged in war with the Argonauts, fought from chariots armed with scythes, and lost his life in battle (*Val. Flacc. vi. 465—423*).

Arîspé, *es. f.* a town of Drangiana (*Amm. Mar. xxiii. 6*).

Aricia, *m. f.* *L'Arícia*, or *Nemi*, a town of Latium, built by Hippolytus at the foot of the Alban mount, adjoining to which was a grove sacred to Diana, whence she was called *Nemoralis*, and it "her woody kingdom," which contained the fountain Egéria, and a lake (*Or. Met. xiv. 331*). *Inh.* *Arîcîni*, *urbs* (*Sing.* *Arîcînus*, *i*), *m.* having a dispute with the *Ardeates* respecting some territory, agreed to refer the matter to the decision of the Roman people, and the commons, on the evidence of one P. Scaptius, a plebeian, adjudged the lands to themselves, in 444 B. C. Against this iniquitous appropriation, the consuls and the chief of the senators solemnly protested, and solicited each of the tribunes of the people to prevent the disgrace of such an act of rapacity and injustice, but in vain, for justice or clemency is seldom an attribute of the multitude. The right of citizenship was given them, and their worship restored to them by the senate, in 357 B. C. (*Liv. iii. 71 seq.*). *Adj.* *Arîcînus*, *a. um.* *Arîcînus lăcus*, the *Lake of Nemi*, the waters of which Stătius celebrates for their clearness (*Syl. iii. l. 57*); in this he is supported by Străbo (343). *Lăcus conatus Hippolyti*, the *Lake of Nemi*, near which Hippolytus resided (*Stat. Syl. iii. l. 57*). *Emper. Arîcîni arri*, the purchaser of land at *L'Arícia* (*Hor. Epist. ii. 2. 167*). *Ad Arîcînos axes*, at the *Arîcînian axles*, *i. e.* at the chariots on the road to *Aricia*. It was a much frequented road, and, on that account, infested by heggars (*Juv. Sat. iv. 117*).

Aricidia *Tertullia*, *Aricidia* *Tertullia*, *f.* daughter of Tertullus, and first wife of the Roman Emperor Titus (*Suet. Tit. 4*).

Arideus, *i. m.* a son of Amintas II. king of Măcêdônia, and Gygea (*Just. vii. 4*).—2. (Sometimes called Philippus *Arideus*) son of Philippus, king of Măcêdônia, by Philinna, a native of Lărissa, a woman of low birth and lewd practices (*Salatrix*, *Scor-*

tum, *Just. xiii. 2*). The infantry, after the death of his brother Alexander the Great, saluted him king, and ordered him to be called by the name of his father Philippus. They appointed him life-guards, and threatened destruction to the cavalry who had agreed to the proposal of Pêrdiccas, that they should wait for the delivery of Rôxăna, and, if she had a son, they appointed Crăterus, Lăônănus and Pêrdiccas guardians, and swore obedience to the tutors. An agreement having been effected, by the eloquence of Pêrdiccas, between the infantry and cavalry, both declared Arideus king, reserving a portion of the empire to the son of Alexander, if Rôxăna's child should be a boy. Arideus appears to have laboured under a particular infirmity, which probably unfitted him for the proper administration of government, an office which his wife Eurýdicê exercised. Căssănder having married Thessălônîcê *q. v.*, Eurýdicê, in name of the king, commanded Polyperchon to deliver up the army to his son-in-law. Owing his appointment to Eurýdicê, he acted solely by her direction, and spread terror over the greater part of Grăce. The unsettled state of the country obliged Eurýdicê to recall him from Pelôpônnesus, the *Morea*, and, soon after, Olymphas, the mother of Alexander the Great, returning from Epirus, *Lower Albania*, the Macedonians declared for her, and she commanded both Arideus and Eurýdicê to be slain. This event happened in the sixth year after the death of Alexander the great, in 317 B. C. (*Just. ix. 8 seq.*). To him Cărnălius Năpos alludes, under the name of Philippus (*Phoc. 3*).—3. A general of Alexander the Great, who was ordered after his death to carry his body to the temple of Jupiter Ammon (*Just. xiii. 4*).

Aries, *ëtis, m.* a ram, also a military engine for battering down walls. It is said to have been first used by the Carthaginians at the siege of Gădes, *Cadiz*. This instrument was originally very simple. To the end of a beam, varying in length and thickness according to circumstances, was affixed a piece of iron in the form of a ram's head, to which it owes its name. This powerful engine of war rested on the arms of the soldiers who worked it. The first improvement made on the battering ram, was to suspend it by a chain or a rope from the top of two logs of wood, having the lower ends fixed firmly in the ground, at a considerable distance from each other, and terminating in a point at the upper, by which contrivance the men who wrought were wholly relieved of its weight. To protect them from the destructive weapons thrown by the besieged, a shade or mantlet, with a strong roof, was formed around it. The whole stood on wheels, so that the besiegers easily moved the engine at pleasure. It does not appear from ancient history, that the battering ram received any important improvement after the one just stated. The discovery of gunpowder and introduction of artillery have quite superseded the use of this military engine, which the Romans long held in great esteem. The number of men employed at once in working the ram, and the length of time they continued, would vary according to the number of troops, the magnitude of the beam, the thickness of the wall, &c. It is certain that

in some instances, upwards of fifty men plied on each side, and from the severity of the labour, they must, in ordinary cases, have been frequently relieved.

Arīma, orum, *n.* a place in Cilicia, famous for its subterraneous fires. Some maintain that it was in Syria (Hom. II. ii. 783).

Arīmāspi, orum (*Sing.* *Arīmāspus, i*), *m.* a people of Scythia, supposed by Major Rennel to have lived about 45° North Lat., and 105° East Lon. This tribe had, according to ancient history, but one eye, which their name in their native tongue is said to denote; *Arīma*, one, and *Speu*, an eye. They inhabited Altai, which contained gold mines, denoted by the name; *Alta*, in the Mongul and Kalmuc languages, signifying gold. Herodotus considers them a European nation, but disbelieves the fiction of their having only one eye. By Lucanus they are represented binding their hair with gold (Phar. iii. 281). *Adj.* *Arīmāspēus, a, um* (Herod. iv. 14).

Arīmāsthe, arum, m. a savage nation near Palus Maotis, and adjoining the Arsōpē (Orph. 1052).

Arīmāzes, is, m. a Sogdian, who, with thirty thousand men, obtained possession of a rock thirty stadia high, and a hundred and fifty in circumference, and in vain attempted to prevent its falling into the hands of Alexander the Great, in 328 B. C. (Curt. vii. 11).

Arīmīnum, i, n. *Rimini*, a city of Umbria, on the south bank of Ariminus, *i, m.* the *Marechia*, near the place where it falls into *Mārē Adriaticum*, the *Gulf of Venice*. Here the tribunes in the interest of Cæsar met him, when he first raised the standard of rebellion against the government of the state, and the lives of his fellow-citizens. Bomb shells were invented about the year 1468 at *Rimini*. These bombs were made of bronze, and *Rimini* contains some buildings of good architecture. There is a bridge of five arches over the *Marechia*. Via Flāminia, the *Furlo road*, extends from *Rome* to *Rimini*, a distance of two hundred and eight Roman miles. The modern road follows the course of the ancient, and is about two hundred English miles. *Iah.* *Arīmīnēses, ium, m.* (Liv. xxvii. 10). *Adj.* *Arīmīnēsis, is, e.* *Arīmīnēsis Fōlla*, *Fōlla of Rimini* (Hor. Epod. v. 42).

Arīmphēi, orum, m. a people who lived on the borders of the *Black Sea*, distinguished for their justice, and mildness of disposition (Ann. Mar. xxii. 8).

Arīnchi, orum, m. a savage tribe reckoned among the Tauri, as were also the *Sinchi* and *Nāpei*. Of them Ammianus Marcellinus gives a horrible account (xxii. 8).

Arīnes, is, m. a Colchian nobleman killed by Cālāxes, in the Argonautic expedition (Val. Flacc. vi. 638).

Arīnthēus, i, m. a Roman, who was consul with Mōdēstus, in the year 363 (Claud. xviii. 478).

Arībārāzēs, is, m. a military commander under Dārīus, who defended Pylæ Susides (Curt. iv. 12). See *Orōbātes*.—2. A prefect of Lydia, Ionia, and the whole of Phrygia, who revolted from the Persian monarch, and seized the kingdom of Pōntus, of which he retained possession till his death. His name occurs frequently in the lives of

the Commanders, written by Cōrnēlius Nepos.—3. A Numidian, grandson of Sýplax, whom the Carthaginians had in their army, at the head of a vast body of Numidian troops, in 154 B. C. (Liv. Ep. 48).—4. A king of Cāppadōcia. L. Cōrnēlius Silla, in 97 B. C., restored him to his kingdom, from which he had been expelled by his more powerful neighbours, who seem to have obliged him to leave the country whenever they chose. Continuing faithful to the Romans, Cæsar restored him to the throne, after Mithridātes had expelled him from his kingdom, and took his brother Ariarāthes under his protection, at the time he passed through that country, when he marched against the king of Pōntus. The senate recommended him to the protection of M. Tūllius Cicero, who executed the trust with fidelity, delivered him from immediate danger, and not only protected him, but enabled him to reign with the authority and dignity of a monarch (Cic. Ep. Fam. xv. 4). To the preservation and re-establishment of this prince, the same author alludes in strong language, for he seldom underrates his own merits or good offices (Ep. Att. v. 20). To him Eutrōpius refers (v. 5).—5. By birth a Mede, distinguished for his graceful form and mental abilities, obtained the kingdom of Armēnia with the consent of the natives, by the appointment of C. Cæsar, grandson of Augustus. On the death of this prince, which was caused by an accident, the Armenians refused submission to his descendants (Tac. Ann. ii. 4). See *Erāto*.

Arion, ōnis, m. an eminent lyric poet and musician, son of Cyclos, and a native of Mēthymna, *Molico*, in Lēsbos, hence *Mēthymneus Arion* (Mart. viii. 51). He was the first who published dithyrambs at Corinth, where he spent some time with Pēriānder, tyrant of that city, and afterwards went into Italy, where he acquired a large fortune. As he was returning home, the sailors resolved to seize his property, and insisted he should either kill himself, that he might be buried on land, or leap into the sea. He preferred the latter, and having dressed himself in his best clothes he requested that he might be allowed to play a tune before his death, to which they assented; when he had finished it he leaped into the sea and was carried back safe to Tēnārus to Pēriānder, by one of the Dolphins which the sweetness of his music had attracted round the ship. For this intended murder, Pēriānder caused the sailors, on their return to that port, to be crucified. *Adj.* *Arīōnius, a, um.* *Arīōnia līra* (Prop. ii. 26. 18).—2. The horse of Adrāstus, during the Theban war, of which Stātilus has given a detailed account (Th. vi. 424 seq.). He was reared by the Nereids, and presented to that monarch by Nēptūnus (Claud. viii. 554); Pausānias makes Arion the son of Cēres and Nēptūnus viii. 25). He had the power of utterance, and foretold what was to happen. In this fiction, Stātilus has followed the Roman historians, who often mention oxen announcing future events, and Plīnius states the same thing.

Arīōvistus, i, m. king of the Germans, who invaded Gallia, France, 60 B. C., conquered a considerable part of that country, and subjected the inhabitants to the most cruel and oppressive treatment. Cæsar

marched up to his very camp, compelled him to fight, and gained such a complete victory, that a very few only, among whom was Ariövistas himself, escaped. These continued their flight, until they reached the banks of the *Rhine*, which they crossed, some by swimming, others by boats. Ariövistas, in a little vessel, got safely to the other side. From this period nothing of his history is known, nor does his name afterwards occur above three times in the Commentaries of Caesar. Titurius in his speech mentions the death of this prince as subject of regret among the Germans; and, from the manner in which it is introduced, there is little doubt that he had fallen a victim to the ambition of the Romans (Cæs. B. G. v. 29).—2. A commander of the Insubres Galli, whom the consuls C. Quinctius Flamininus Népos and P. Furius Philus conquered, 225 B. C. (Flor. ii. 4).

Aris, is, *m.* a commander of the Carthaginians, who behaved in a cowardly manner when P. Cœnilius Scipio Africanus and his friend C. Lælius attacked Carthago Nova (Sil. Ital. xv. 232). Lælius writes the name differently (xxvi. 49).

Arisba, æ, *v.* Arisbæ, *es, f.* a city of the Troad, built by Scamandrius, and Ascænius, son of Æneus. It stood between Percotæ and Abydos, and belonged to the Mitylænei. Others say that Dardanius, coming from Scaudetræcia into the Troad, married Arisba, daughter of Tœceer of Crœta, *Candia*. The site of it was doubtful in the age of Strabo, but it must have been of considerable note, since Hómærus calls it *divine* (Il. ii. 836).—2. Another in Lêsbois, mentioned by Lûcians (Phar. iii. 204), so called from Arisba, daughter of Macar or of Mœrops, who was first married to Alexander, son of Priâmus (Steph.).

Arisbas, æ, *m.* the priest of Jûpiter Ammon (Sil. Ital. iii. 668).

Aristæus, i, *m.* prætor of the Achæi in 200 B. C., who prevailed on his countrymen to renounce the alliance of Philippus, king of Mæcédônia, and join the Romans. After accompanying T. Quinctius Flamininus to an interview with Philippus, king of Mæcédônia, he advised the Boeotians to attach themselves to the Romans, reproved the vanity of the Etôli, and joined Quinctius near Clœonæ with ten thousand Achæan infantry and one thousand cavalry (Liv. xxxii. 19 *seq.*).

Aristæus, i, *m.* son of Apôllo, by Cÿrênê, daughter of Pênêus, king of Arcâdia, according to some, of Pênêus, the *Salampria*. He was born at the same time with Nômios, Authônus, and Argæus. Aristæus married Autônê, daughter of Cædmus, by whom he had Actæon &c. Aristæus had an extensive kingdom in Arcâdia, and was the first who taught mankind the use of bees, honey, and milk for cards. To this Ovidius alludes (Ep. Pont. iv. 2. 9). He was also the first who found out the subtilties of the dog star (Just. xiii. 7). Cicero makes him the inventor of the olive, or of the oil of olive. Virgilius has beautifully sung the fiction respecting the manner in which he recovered his bees (G. iv. 316 *seq.*). Sallustius relates that after the death of his son he quitted Thêbæ, Thera, took possession of Cœa, *Lango*, afterwards with Dædalus went to Sardinia, and at last to Cômæ (Frag.). Justinus calls

him the Son of Grynus, and treats his origin and history as a fiction (xiii. 7). Diodôrus Siculus says he had three names, Nômios, Argæus and Aristæus (iv. 81).—2. A Corinthian, son of Adamantus, put to death by the Athenians (Herod. vii. 137).

Aristagôras, æ, *m.* Several of this name are mentioned by Hêrôdotus, of whom the most distinguished was the son of Mœlpagôras (v. 30 *seq.*).

Aristander, dri, *m.* a native of Telmissus, a very skilful soothsayer, who accompanied Alexander the Great to Pêrsia (Curt. iv. 2).

Aristarchus, i, *m.* a grammarian of great celebrity, who lived at Alexândria in the reign of Ptôlêmaus Philadêlphus. The accurate judgment, and critical acuteness which he discovered in correcting the writings of Hómærus and other Grecian poets, gained him so great celebrity, that his name became a common appellation, denoting a critic of elegance, taste, and superior discernment. His commentaries on the Greek poets, it is said, extended to eighty volumes. Cicero commends him in various parts of his works, and calls his friend T. Pompônus Atticus, his Aristarchus, "*meis orationibus quarum tu Aristarchus es*" (Att. i. 14). Quintiliânus allows him a high rank among judges of poetry (x. 1). Ovidius considers him as greatly inferior to Hómærus. "Correction, in point of difficulty," says he, "is as much greater than composition, as great Hómærus is greater than Aristarchus" (Ep. Pont. iii. 9. 24).

Aristides, is, *m.* son of Lÿsimæchus, was born at Athens about 500 B. C. Thémistôcles was nearly of the same age, and surpassed him in that kind of eloquence which captivates the multitude. This talent gave him a decided superiority over his rival in all popular assemblies, secured to him the highest offices in the state, and procured the banishment of Aristides for a period of ten years. The innocence of his life, and unsullied integrity of his conduct, were of no avail with the giddy rabble, swayed by the winning eloquence, and fallacious arguments of Thémistôcles. A decree of the people restored him to his native country in the sixth year of his banishment, when Xêrxes made a descent on Greece. He fought in the battle at Sâlâmîs, *Colouri*, and commanded the Athenians at Plâtêa, *Coela*, when Mærdônîus was routed, and his army cut off. That regard for justice which distinguished his whole life, procured him the surname of *Just*, and the same excellence raised the Athenians as a people, and placed them at the head of the Grecian states. The unbounded confidence placed in him by his countrymen, he justified by a strict and undeviating adherence to moral rectitude, and the prosperity of the state, despising the accumulation of wealth, and the aggrandisement of his own family. At his death, he left his family in poverty, being scarcely possessed of a sum equivalent to his funeral expenses. His daughters were brought up by the state, and at their marriages received portions from the common treasury. The biography of this great man is succinctly recorded by Cœrnâlius Népos, and at great length by Plûtarchus. Appiânus states that he was accused of theft, made no defence, but submitted in silence to the insult (Bel. Syr. 114).

Aristion, ônis, *m.* an Athenian philoso-

pher, who adopted the opinions of Epicurus (Ap. Bel. Mith. 189).

Aristippus, *i. m.* an African, born at Cyrene, who founded that sect of philosophers called, from the place of his birth, the Cyrenaic. He studied under Socrates, but his opinions differed greatly from those of his master. His philosophy led men to pursue pleasure as the supreme good, and encouraged a principle of selfishness, teaching every man to live chiefly, if not solely, for himself. This system rose to eminence under Epicurus, who, according to Lucianus, had been the scholar of Aristippus. The doctrine of Epicurus did not exactly coincide with that of Aristippus, nor did the followers of the former adopt, without alteration, the tenets of their master. Horatius has delineated the character of Aristippus, whom he contrasts with Diogenes the Cynic (Epist. i. 17). *Adj.* Aristippicus, *a. um.*

M. Aristius, M. Aristii, *m.* a tribune of the soldiers under Cæsar, during the Gallic war (Cæs. B. G. vii. 42).

Aristo, *onis, m.* a Grecian of a good family, and great property; was by birth a Sicilian, and by employment a tragedian. Among the Greeks this profession was not counted dishonourable. Of his patriotism, in discovering the plot of Andronodorus, in 216 B. C., he gave an unquestionable proof, on which the conspirators suffered the punishment which their crime merited (Liv. xxiv. 24).—2. A Tyrian, upon whom Hannibal, when at Ephesus with Antiochus, king of Syria, in 195 B. C., prevailed to undertake a voyage to Carthage, in order to rouse the state against the Romans. The enemies of Hannibal discovered that he was within their walls, and summoned him before the senate, where he discovered considerable shrewdness in eluding the charge, maintained his innocence, and effected his escape by means of a deception, in which he overreached the Carthaginians (Liv. xxxiv. 61).—3. An Athenian, who delivered up Athens to Mithridates, king of Pontus, about 89 B. C. (Eutrop. vi. 6).

Aristobulus, *i. m.* a king of the Jews, conquered by Cn. Pompeius Magnus, who led him in triumph through the streets of Rome in 63 B. C. (Eutrop. vi. 16).—2. A man to whom Nero intrusted Armenia Minor, and allowed him to assume the badge of monarchy when he made preparations for invading the territory of the Parthians, in the year 54 (Tac. Ann. xiii. 7: xiv. 26).

Aristoclides, *æ, m.* a native of Ægina, whom Pindarus celebrates for his victory in the Pænicrætum, at the Nemean games (Pin. Nem. 3).

Aristodemus, *i. m.* a descendant of Hercules, and one of the commanders of the Heraclidae at the time they invaded Peloponnesus, the *Morea* (Vel. Pat. i. 2).—2. King of Cume, to whom Tarquinius Superbus fled after the battle at the lake Regillus, and with whom he died, in 495 B. C. He detained the Roman ships which had purchased corn at Cume, as the property of the Tarquini, of whom he was the heir, in 492 B. C. (Liv. ii. 21–34).—3. A Thessalian in the army of Darius. At the battle of Issus he had the command of twenty thousand infantry (Curt. iii. 9).

Aristogiton, *onis, m.* the companion of

Harmodius in the expulsion of the Pisistratide from Athens (Gel. ix. 2).—2. An Athenian mentioned by Curtius as having broken faith and joined the Persians (iii. 13). Here the statement differs considerably from that of Arrian, whose accuracy is more to be depended on.

Aristomachus, *es, f.* the sister of Dion, and wife of the former Dionysius, by whom she had two sons, Hipparinus and Nymæus, and as many daughters, Sophrosyne and Arete (Cor. Nep. Dion 1).

Aristomachus, *i. m.* a great-grandson of Hercules (Pin. Pyth. x. 4).—2. A traitor, who headed the populace of Cræta, *Cotrone*, by which he secured admission to the Brutii, and, finding himself unable to betray the citadel, he quitted the place and joined Hannibal in 217 B. C. (Liv. xxiv. 2 seq.).

Aristomædes, *is, m.* a Thessalian, who commanded twenty thousand infantry in the army of Darius, at the battle of Issus (Curt. iii. 9).

Aristomènes, *is, m.* a native of Ægina, celebrated by Pindarus for gaining the prize for wrestling at the Pythian games (Pyth. viii.).—2. An officer under Darius, king of Persia (Curt. iv. 1).

Ariston, *onis, m.* an officer under Alexander, who distinguished himself in an engagement at the head of the cavalry of the Pæones, in 331 B. C. (Curt. iv. 9).

Aristoniceus, *i. m.* tyrant of the Methymnæi, and appears to have exercised the infamous employment of a pirate. The inhabitants of Chios put him and his men in chains, and gave them over to Amphoterus and Hegelochus, in 332 B. C. (Curt. iv. 5 seq.).

Aristoniceus, *i. m.* Son of Attalus, king of Pergamus. Justinius makes him a son of Eumenes. In the epitome of Livius, and also in Eutropius (lv. 20), he is called a reputed son of Eumenes, king of Asia, by a concubine Ephessa; Florus says of the royal blood (ii. 20). He seized on the kingdom left by Attalus, which by the will of that king ought to have been free. Aristoniceus defeated and killed P. Licinius Crassus, consul and pontifex maximus, who marched against him, according to Florus made himself prisoner; but M. Perpenna, consul, afterwards gained a decisive victory over this usurper, whom he allowed to surrender, in 132 B. C. (Liv. Ep. 59). If confidence may be placed in the accuracy of the fragments of Sallustius, the Romans led him in triumph. From its being a letter from Mithridates to Arsaces, whom he endeavoured to persuade to take up arms against the Romans, he may naturally be expected to exaggerate the avarice, rapacity, and injustice of his inveterate enemies. Eutropius states that the death of Perpenna prevented a triumph, in consequence of the victory over him, and that he was strangled in prison by order of the senate (iv. 20).

Aristonius, *i. m.* an officer in the army of Alexander the Great, who contributed to the safety of that monarch, when severely wounded in battle with the Malli (Curt. ix. 3).

Aristophanes, *is, m.* a poet of Athens, then father of ancient comedy, who flourished during the Peloponnesian war. He possessed an imagination both lively and powerful, and a strong sense of the ludicrous, which he depicted in a manner irresistibly laughable, or exposed to insufferable contempt. He ex-

hibited on the stage real characters under their real names, and exposed, with the utmost severity, their foibles or vices. Nor did he confine his ridicule or satire to persons who merited reproof or exposure to infamy, but sometimes unjustly assailed the virtuous, of which his attack on Socrates is both a proof and a censure. Impurity of thought too often debases his writings, and the coarseness of his language aggravates the grossness of the idea. This charge may be generally brought against comic writers of every age and country. How seldom do we find comedy unspiced by impure language, or indelicate allusion? Had Aristophanes written under the restraint of delicate feeling, and moral rectitude, his plays might have ameliorated the conduct and morals of his countrymen, but they frequently had an opposite tendency. He excelled in elegance of diction, and his inexhaustible fund of wit added to the finest railery, or most sarcastic severity, might have rendered his writings a source of elegant and instructive amusement. He composed seventy-four comedies, of which eleven only remain.—2. The father of Aristocides (Pin. Nera. iii. 35).

Aristor, *oris, m.* the father of Argos, whom Juno appointed keeper of Io. Aristorides, *m, m.* a patronymic of Argos (Ov. Met. i. 624).

Aristoteles, *is, m.* one of the greatest philosophers of antiquity, was the son of Nicomachus and Festida, and born at Stagira, *Stagros*, a town of Macedonia, about 384 B. C. His father, who had been physician to Amyntas, grandfather of Alexander, died when he was young, leaving him a considerable fortune, most of which he spent in extravagance, in consequence of his mother's death and the carelessness of his tutor. He then entered the army, which he soon quitted in disgust, and afterwards consulted the oracle at Delphi respecting his future conduct. The priestess advised him to study philosophy at Athens, and he immediately obeyed the oracle, placing himself at the age of eighteen under the tuition of Plato, whose scholar he continued for nearly twenty years. His extraordinary application procured a corresponding extraordinary degree of success. He slept little, lived on spare diet, and gave almost none of his time either to recreation or exercise. On the death of Plato, from whom he differed in several particulars, he retired to Assaria, a city of Mysia, where he married Pythias, sister of Hermias, king of that place, and such was his affection for his wife, that he offered sacrifice to her. His brother-in-law having been taken prisoner by a general of the king of Persia, he removed to the capital of Lesbos, *Mityleni*, where he remained until invited by Philippus, king of Macedonia, to undertake the education of his son, Alexander the Great. That monarch, in his letter to the philosopher, stated, that he returned thanks to the gods, not so much for making him a father, as for giving him a son, whom he could have Aristoteles for his instructor. In eight years (five, Just. xii. 16), Aristoteles finished the education of the young prince with such astonishing success, that Philippus erected statues in honour of him, and rebuilt his native town, Stagira, *Stagros*, which the wars had nearly reduced to ruins. Alexander showed great respect and

attachment to Aristoteles, from whose instructions he received, according to Plutarchus, more advantage than he did from the splendour and power transmitted to him from his father. At the suggestion of the pupil, the philosopher wrote the history of animals, in which the liberality of the former, and the pains which he took in collecting specimens in his Asiatic expedition, enriched the labours, and afforded time for maturing the treatise of the latter. Aristoteles edited the Iliad of Homerus, and his critical knowledge of poetry must have greatly improved that poem. Alexander had always that copy with him, and slept with it under his pillow. Of the numerous writings of Aristoteles, a simple enumeration would exceed our bounds. Many of them have been transmitted entire, and the variety of subjects on which he has written, and the ability uniformly displayed, prove the vast powers of his mind. The fame of Alexander secured him tranquillity during the life of that monarch, whose liberality afforded him every facility for the prosecution of his philosophical inquiries. He resided at Athens during the last fourteen years of his life, and no sooner was Alexander dead than the priests and sophists incited the fury of the populace against him, by which he was induced, from regard to his own safety, to withdraw from that city. Lest that measure should have been imputed to unmanly fear, particularly when contrasted with the magnanimity of Socrates, he justified his conduct by saying, that he did not wish to give the Athenians another opportunity of sinning against philosophy. According to some, he only survived his departure from Athens a few months; grief and anxiety terminated his life. Others maintain that he threw himself into Euripus, the Strait of Negropont, because he could not discover the cause of its irregular tides. Another account has been transmitted, that he died at Athens. These different statements afford sufficient evidence that respecting his death nothing is certainly known. He was the founder of the Peripatetic philosophy, which many of the Romans adopted during the reign of the Cæsars. From his native city he was called Stagiritæ. *Adj.* Aristotellus, *et*, Aristotellus, *a, um.* *Aristotella pigmenta*, the embellishments of Aristoteles (Cic. Att. ii. 1).—2. The name of Battus, the founder of Cyrene *q. v.* (Pin. Pyth. v. 117).—3. An officer of Antiochus, king of Syria, who commanded at Chalchis, in 193 B. C. On the approach of the Roman consul, he left that place, and all the cities of Eubœa submitted (Liv. xxvi. 21).

Aristotimus, *i, m.* a tyrant, who seized on the city of the Epœi, and acted with the greatest cruelty, for which his life atoned at the end of five months (Just. xxvi. 1). See *Hellenicus*.

Arius, *i, m.* a native of Libya, who flourished during the fourth century, and was the founder of the sect called from him Arians. His peculiar tenets were, denying the Divinity, and the consubstantiality of the Word. The spread of his opinions at first was greatly promoted by Eusebius, bishop of Nicomedia, taking part with him, and from his having great influence with Constantia, sister of the Emperor Constantinus. The numerous disputes to which they gave rise, induced Constantinus

to assemble a council at Nice, in the year 325, when the doctrine of Arius was condemned, his books ordered to be burned, and capital punishment denounced against all who kept them. Sentence of banishment was pronounced against himself, which, being revoked at the end of five years, Arius gave in a confession of his faith, so artfully framed as to satisfy the Emperor, who ordered Alexander, bishop of Constantinople, to receive him, but he died that evening. Athanasius, his zealous opponent, having been promoted to the See of Alexandria after his banishment, continued dissatisfied with his creed, and refused to admit him into communion (Amm. Mar. Excerpt.).

Arius, a. um. See *Arēis*.

Armēnes, is, m. son of Nābis, tyrant of Lacedæmon, who was given as a hostage to T. Quinctius Flamininus, and adorned the triumph of that victorious general, in 196 B. C. (Liv. xxxiv. 52). Eutropius mentions the same circumstance (iv. 2).

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and continued even during its subjection to the Tartars. But in the year 1522 the Turks again subjected it to their power, and it has ever since been a province of the Turkish empire, except the eastern part, which is included in the Persian dominions. Armēnla in general is mountainous. The most remarkable are Taurus and Antitaurus. It is, however, reckoned one of the most fruitful countries of Asia, and is watered by several large rivers. The Lycus and Phāsis, which fall into the *Black Sea*, the Araxes and Cyrus which run into the *Caspian Sea*, and Euphrātes which flows into the *Persian Gulf*, besides others of less note, have their sources in Armēnla. *Annibustuendis Armēnla Sýriaque*, for defending the rivers of Armēnla and Sýria; the Euphrātes and Tigris, i. e. the eastern boundaries of the Roman empire (Juv. Sat. viii. 169). *Inh. Armēni*, oftener, Armēnli, orum, m. Claudianus describes them as having curled hair, and wearing clothes of a greenish colour, the dress of the poorer Romans (v. 108). *Odorūti Armēni*, the sweet scented Armenians, i. e. the Armenians, whose country produced numerous aromatic plants (Tib. i. 5. 36). *Adj. Armēnius, et, Armēniacus*, a, um. *Armēnla dra*, the coast of Armēnla (Hor. Od. li. 9. 4). *Armēnlāca arbōres*, apricot trees; *Armēnlāca mūla*, apricots.

Armēnlius, i, m. a Thessalian, who went with Iāson to Cōlchis, and gave his name to Armēnla. Some maintain that he was a native of Armēnios, a town near the lake Bæbēis (Strab. 734). Bochart's derivation is very different.

Armes, is, m. a Scythian commander, of little bravery, who endeavoured to compensate for the want of courage by stratagem and deceit (Val. Flacc. vi. 530).

Armillātus, i, m. a lawyer, of consular dignity, who acted as a spy and informer to the Emperor Dōmitianus, on that account stood high in his favour (Juv. Sat. iv. 53).

Arminius, i, m. a man of influence and treachery, who distracted the Cattiāns by his factious measures, and occasioned the destruction of both Vārus and his legions. He had violently seized on the daughter of Sēgēstes, the other chief of that people, whom Strābo calls Thūsnēlda, and this ferocious act inflamed their mutual animosity. The wife of Arminius fell into the hands of the Romans, and after that event was delivered of a boy, who was brought up at Rāvēnna. His disasters, says Tacitus, made him the sport of fortune, which that historian promises to relate, but no narrative of that kind occurs in his writings which have been transmitted to modern times. Arminius had more of the qualities of a good soldier than of a deep politician. Aspiring at the sovereignty, he fell at last by the treachery of his own relations, in the thirty-seventh year of his age, after a career of fame and power, which he supported during twelve years against the Romans. Tacitus calls him the deliverer of *Germania*, stating that he was sometimes victorious, often defeated, but in the issue of the war still unconquered (Tac. Ann. i. 55—ii. 88. Flor. iv. 12). By Strābo, his son is named Thūmēlicus, and from this author it appears that he adorned the triumph of Gērmānicus.

Armōricæ, v. *Arēmōricæ civitatēs*, were those of the Cūriōsōlites, Rhēdōnes, Amb-

béri, Calètes, Osismii, Lémovices, Vénètes, Unelli, and perhaps some others who inhabited the western part of the countries, between Ligëris, the Loire, and Sëquana, the *Sciæc*. They had this name from their situation on the sea coast; *Armor* signifying, in the language of the ancient Gauls, *on the sea*. Pliny states that *Arémorica* anciently denoted that part of Gallia afterwards called Aquitania. See *Aquitania*. *Inh.* *Armōrica*, *orum*, *m.* *Adj.* *Arēmōricus*, *a*, *um*.

Armoſata, *e*. *Arsamoſata* *q. v.*

Arna, *e*, *f.* *Civitate d'Arno*, a town of Umbria, on the confines of Etruria, *Tuscany*. Tiber, the *Tevere*, separates it from *Perusia*, *Perugia* (Sil. Ital. viii. 456). *Inh.* *Arnates*, *ium*, *m.* (Plin. i. 364).

Arneus, *i*, *m.* an Ithacan beggar, called also *Irus*, a man of prodigious size and great cowardice (Hom. Od. xviii. 5).

Arnē, *es*, *f.* a Thracian, whom Ovidius calls *insipia*, for having received a bribe to betray one of the islands in *Mare Egæum*, the *Archipelago*, which he does not name. For this crime she was transformed into a *daw* (Ov. Met. vii. 465). The readings here are various, and consequently doubtful.—2. A daughter of *Æolus*, who gave her name to a city of *Beotia*, and to another of *Thessalia* (Paus. ix. 40).

Arnē, *es*, *f.* a town of *Doris* (Plin. i. 428). *Strophæus* makes it a city of *Thessalia*, inhabited by a colony from *Beotia*, and *Homerus*, a city of *Beotia*, adding, that it abounded with grapes (Il. ii. 507). *Pausanias* states, that it belonged to the *Chæroneuses*, of course was in *Beotia*, that it had its name from *Arnē*, daughter of *Æolus*, and that there was also a city of this name in *Thessalia*, *Thessaly*. The account of *Pausanias* reconciles the different writers, some mentioning the one, and some the other (ix. 40).—2. A fountain in *Arcadia*, near which *Neptūnus* was brought up, by shepherds, to whom his mother had entrusted him, to prevent his being devoured by his father. The fountain received its name from the Greek word (*ἀρνίον*, *arnion*) signifying a *lamb* (Paus. viii. 8).

Arnus, *i*, *m.* a son of *Faunus*, hence *Silius Italicus* calls him *Faunigēna*. He was king of *Etruria*, *Tuscany* (Sil. Ital. v. 7).

Arno, *i*, *m.* the *Arno*, a river of *Italy*, between *Florëntia* and *Pise* (Liv. xxi. 2).

Aron, *onis*, *m.* a nobleman of *Cölchis*, distinguished by his wealth and bravery (Val. Flacc. v. 591 seq.).

Arpi, *orum*, *m.* a city of *Apulia*, now in ruins. See *Argyripa*. *Martialis* has *Arpi disertu*, eloquent, from its being a city of *Apulia*, and *Hörätius* born in that district (liv. 35). *Virgilius* has *Ætolii Arpi*, because it was built by *Diomēdes*, a native of *Ætolia*, under whom it was the royal residence (*Æn.* x. 28). *Inh.* *Arpāni*, *e*. *Arpini*, *orum*, *m.* (Liv. xxiv. 45). *Adj.* *Arpānus*, *e*. *Arpinus*, *a*, *um*. *Arpānus ager*, the territory of *Arpi*, in which sown grain never grows (Plin. i. 242).

C. Arpineus, *C. Arpinu*, *m.* a Roman knight, whom *L. Aurunculeius Cotta* and *Quintus Titurius* sent along with *Quintus Junius*, a Spaniard, to converse with *Ambiorix*, after that prince had made an attack on their camp (Ces. B. G. v. 7 seq.).

Arpinum, *i*, *n.* *Arpino*, a town of *Lätium*, which, in ancient times, belonged to the *Volsi*,

and which the Romans recovered from the *Samnites*, in 307 B. C. (Liv. ix. 44). *M. Tullius Cicero* and *C. Marius* were born at *Arpinum*. *Inh.* *Arpinates*, *ium* (*Sing.* *Arpinas*, *atis*), *m.* favoured the interest of the Romans, for which they received the freedom of the state (305 B. C.), at the same time with the *Trebulani* (Liv. x. 1). *Arpinas arator*, the ploughman of *Arpinum*, *i. e.* *C. Marius* (Plin. v. 73). *Adj.* *Arpinas*, *as*, *gen.* *atis*, *et*, *Arpinus*, *a*, *um*. *Arpinas prædium* (Cic. Epis. Att. i. 6). *Arpina charta*, the writings of *Cicero* (Mart. x. 19). *Arpinus agellus* (Mart. xi. 51).

Arpus, *i*, *m.* a prince of the *Cattians*, whose wife and daughter *Silius*, an officer under *Germanicus*, made prisoners in an irruption, which he made into the territory of that nation (Tac. Ann. ii. 7).

Arracillum. See *Aracillum*.

Arrētinus Clēmens, *Arrētini Clēmētis*, *m.* a favourite of *Domitianus*, of consular rank, nearly related to the family of *Vespasianus*, whom *Licinius Mucianus* made commander of the prætorians (Tac. Hist. iv. 68).

Arrētium, *i*, *n.* *Arezzo*, one of the twelve towns of *Etruria*, *Tuscany*, in *Italy*, on the river *Clānis*, or *Clānius*, the *Chiana*, one of the northern branches of *Tiber*, the *Tevere*. During the time *Scipio* made war against *Carthage*, this city possessed greater resources than all the rest of *Tuscany*. But no trace of its ancient beauty and splendour is seen in the modern city, which was plundered first by the *Goths*, and afterwards by the *Lombards*. *Persius* writes *Arēti* (Sat. i. 129) in the genitive, which should be printed *Arēti*, a mistake which has escaped most Editors. *Plinius* also writes *Arētium* (iv. 470). *Inh.* *Arrētini*, *orum*, *m.* *Adj.* *Arrētinus*, *a*, *um*. *Arrētina testa*, a particular kind of earthenware, which was made at *Arrētium*, *Arezzo*. *Arrētinus ager* (Sal. Cat. 36).

Arria, *e*, *f.* the wife of *Cæcina Pætus*, whom *Claudius* the Emperor sentenced to death, because he had taken part in the revolt of *Scribonianus*. Having failed in her numerous and earnest solicitations to procure his pardon, *Arria* urged her husband to prefer a Roman death to the disgrace of a public execution. After repeated conferences on that subject, finding he had little inclination, if not an aversion, at dying by his own hand, she plunged the sword into her own bosom, and having drawn it out she held it forth, exclaiming, "*O Pætus, it gives no pain*." *Martialis* has recorded this saying (l. 14). *Plinius* the younger has given some excellent traits of her character (iii. 16).—2. Daughter of the former, who married *Thrasea*, whom *Nero* doomed to death, and she resolved not to survive. *Thrasea* intreated her to remain longer in life, to support and comfort their daughter in her tender years (Tac. Ann. xvi. 34).—3. The mother of two sons whose fate *Höros*, an astrologer, foretold (Prop. iv. l. 89).

Arria Galla, *Arriæ Gällæ*, *f.* a woman who had great elegance of form, and nothing else which could recommend her. She had been first married to *Domitius Silus*, and seduced from her husband by *C. Cæpurnus Piso* *q. v.* (Tac. Ann. xv. 59).

Arrius, *i*, *m.* a man whom *Catullus* ridicules for affected pronunciation (lxxxiv. 2).

Arrius Antoninus, *Arrii Antonini*, *m.* was

to assemble a council at Nice, in the year 325, when the doctrine of Arius was condemned, his books ordered to be burned, and capital punishment denounced against all who kept them. Sentence of banishment was pronounced against himself, which, being revoked at the end of five years, Arius gave in a confession of his faith, so artfully framed as to satisfy the Emperor, who ordered Alexander, bishop of Constantinople, to receive him, but he died that evening. Athanasius, his zealous opponent, having been promoted to the See of Alexandria after his banishment, continued dissatisfied with his creed, and refused to admit him into communion (Amm. Mar. Excerpt.).

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Armēnes, is, m. son of Nābis, tyrant of Lacedæmon, who was given as a hostage to T. Quinctius Flamininus, and adorned the triumph of that victorious general, in 196 B. C. (Liv. xxxiv. 52). Eutrōpius mentions the same circumstance (iv. 2).

Armēnia, æ, f. a large country of Asia, divided into Māior and Minor. Armēnia Māior, now called *Turcomania*, was bounded on the S. by Sýria and Mēsōpōtāmia, on the E. by Mēdia, on the N. by Iberia and Cōlchis, which two countries extended from Pōntus Euxinus, the *Black Sea*, to Mārē Cāspium, the *Caspian Sea*. It was made tributary to the Medes by Astyāges, and Cýrus reduced it to a province. Alexander the Great also subdued this country, which afterwards fell under the power of Antiochus the Great, who sent two deputies, Zādriādes and Artāxias, to take the command of it. But these governors, stimulated by love of power, excited the Armenians to revolt, carried on a successful war against several neighbouring states, and shared between them the sovereignty of the country. By them it was first divided into Armēnia Māior, and Armēnia Minor; the former of which fell to the lot of Artāxias, and the latter to Zādriādes. Armēnia Māior, *Turcomania*, was, according to Strābo, who was a native of Cāppādōcia, a neighbouring province, bounded on the N. by part of Mount Caucāsus, on the E. by Mēdia and Atrōpātēna, on the S. by Taurus, which separates it from Mēsōpōtāmia, and on the W. by the river Euphrātes, or Armēnia Minor, and the mountain Parýādes, *Jildiz Dag*, which divide it from Cāppādōcia and Pōntus. The boundaries of Armēnia Minor, were on the S. Mount Taurus, separating it from Cilicia, on the E. the Euphrātes, and on the N. and W. that chain of mountains known by the names of Amānus, *Alma-dag*, Antitaurus, and Sōrdiscus. The limits assigned to these two countries by ancient geographers, are not materially different from those above-mentioned, which were generally adopted by subsequent writers. Of Armēnia Minor little is known. Tigrānes, king of Armēnia Māior, made a brave and long resistance against the Romans, but was at last subdued by Pompey. From that time the kings of this country were tributary to the Romans, till the reign of Trajan, when it was reduced to a province. Under Justin II. it was subdued by the Saracens, who retained their possession until they were conquered by the Turks, who gave it the name of *Turcomania*. On regaining their freedom, the Armenian princes ascended the throne,

and continued even during its subjection to the Tartars. But in the year 1522 the Turks again subjected it to their power, and it has ever since been a province of the Turkish empire, except the eastern part, which is included in the Persian dominions. Armēnia in general is mountainous. The most remarkable are Taurus and Antitaurus. It is, however, reckoned one of the most fruitful countries of Asia, and is watered by several large rivers. The Lycus and Phāsis, which fall into the *Black Sea*, the Araxes and Cýrus which run into the *Caspian Sea*, and Euphrātes which flows into the *Persian Gulf*; besides others of less note, have their sources in Armēnia. *Annibustundis Armēnia Syrtaque*, for defending the rivers of Armēnia and Sýria; the Euphrātes and Tigris, i. e. the eastern boundaries of the Roman empire (Juv. Sat. viii. 169). *Iuh. Armēni, oftener, Armēni, orum, m.* Claudianus describes them as having curled hair, and wearing clothes of a greenish colour, the dress of the poorer Romans (v. 108). *Odorati Armēni*, the sweet scented Armenians, i. e. the Armenians, whose country produced numerous aromatic plants (Tib. i. 5. 36). *Adj. Armēnius, et, Armēniacus, a, um.* *Armēnia ora*, the coast of Armēnia (Hor. Od. ii. 9. 4). *Armēniaca arbōres*, apricot trees; *Armēniaca mēla*, apricots.

Armēnius, i, m. a Thessalian, who went with Iāson to Cōlchis, and gave his name to Armēnia. Some maintain that he was a native of Armēnos, a town near the lake Bœbēis (Strab. 734). Bochart's derivation is very different.

Armes, is, m. a Scythian commander, of little bravery, who endeavoured to compensate for the want of courage by stratagem and deceit (Val. Flacc. vi. 530).

Armillātus, i, m. a lawyer, of consular dignity, who acted as a spy and informer to the Emperor Dōmitianus, on that account stood high in his favour (Juv. Sat. iv. 53).

Arminius, i, m. a man of influence and treachery, who distracted the Cattiāns by his factious measures, and occasioned the destruction of both Vārus and his legions. He had violently seized on the daughter of Sēgēstes, the other chief of that people, whom Strābo calls Thūsnēlda, and this ferocious act inflamed their mutual animosity. The wife of Arminius fell into the hands of the Romans, and after that event was delivered of a boy, who was brought up at Rāvēnna. His disasters, says Tacitus, made him the sport of fortune, which that historian promises to relate, but no narrative of that kind occurs in his writings which have been transmitted to modern times. Arminius had more of the qualities of a good soldier than of a deep politician. Aspiring at the sovereignty, he fell at last by the treachery of his own relations, in the thirty-seventh year of his age, after a career of fame and power, which he supported during twelve years against the Romans. Tacitus calls him the deliverer of *Germany*, stating that he was sometimes victorious, often defeated, but in the issue of the war still unconquered (Tac. Ann. i. 55—ii. 88. Flor. iv. 12). By Strābo, his son is named Thūmēlicus, and from this author it appears that he adorned the triumph of Gērmānicus.

Armōricæ, v. *Arēmōricæ civitatēs*, were those of the Cūriōsōntes, Rhedōnes, Ambli-

Arpi, Calètes, Oisimili, Lēmōvices, Vēnēti, Lucii, and perhaps some others who inhabited the western part of the country, between Ligēris, the Loire, and Sēquāna, *de Seis*. They had this name from their situation on the sea coast; *Arpi* signifying, in the language of the ancient Gauls, *on the sea*. Pliny states that Arēnōrēica anciently denoted that part of Gallia afterwards called Aquitānia. See *Aquitānia*. *Inh.* Arēnōrēici, *um*, *m.* *Adj.* Arēnōrēicus, *a*, *um*. *Arēnōrēica*, *v.* Arsamōsāta *q. v.*

Arna, *a*, *f.* *Civitate d'Arno*, a town of Lucania, on the confines of Etruria, *Tuscan*. Tiber, the *Tevere*, separates it from Perusia, *Perugia* (Sil. Ital. viii. 456). *Inh.* Arnates, *um*, *m.* (Plin. i. 364).

Arneus, *i*, *m.* an Ithacan beggar, called also *Irus*, a man of prodigious size and great voracity (Hom. Od. xviii. 5).

Arnē, *es*, *f.* a Thracian, whom Ovidius calls *impia*, for having received a bribe to betray one of the islands in Mārē Egēum, the *Archipelago*, which he does not name. For this crime she was transformed into a *fox* (Ov. Met. vii. 465). The readings here are various, and consequently doubtful.—2. A daughter of Æolus, who gave her name to a city of Boeotia, and to another of Thessalia (Paus. ix. 40).

Arnē, *es*, *f.* a town of Dōris (Plin. i. 428). Stephanus makes it a city of Thessalia, inhabited by a colony from Boeotia, and Hōmēras, a city of Boeotia, adding, that it abounded with grapes (Il. ii. 507). Pausanias states, that it belonged to the Cherōnēses, of course was in Boeotia, that it had its name from Arnē, daughter of Æolus, and that there was also a city of this name in Thessalia, *Thessaly*. The account of Pausanias reconciles the different writers, some mentioning the one, and some the other (ix. 40).—2. A fountain in Arcadia, near which Neptunus was brought up, by shepherds, to whom his mother had entrusted him, to prevent his being devoured by his father. The fountain received its name from the Greek word (*agne, αγνε*) signifying a lamb (Paus. viii. 8).

Arnus, *i*, *m.* a son of Faunus, hence Silius Italicus calls him *Faunigēna*. He was king of Etruria, *Tuscan* (Sil. Ital. v. 7).

Arnus, *i*, *m.* the *Arno*, a river of Italy, between Flōrēntia and Pisae (Liv. xxi. 2).

Aron, *ōnis*, *m.* a nobleman of Cōlchis, distinguished by his wealth and bravery (Val. Flacc. v. 591 seq.).

Arpi, *orum*, *m.* a city of Apulia, now in ruins. See *Argghipa*. Martialis has *Arpi disertis*, eloquent, from its being a city of Apulia, and Horatius born in that district (iv. 35). Virgilius has *Ætoli Arpi*, because it was built by Diomēdes, a native of Ætolia, under whom it was the royal residence (Æn. x. 28). *Inh.* Arpāni, *v.* Arpini, *orum*, *m.* (Liv. xxiv. 45). *Adj.* Arpānus, *v.* Arpinus, *a*, *um*. *Arpinus ager*, the territory of Arpi, in which sown grain never grows (Plin. i. 242).

C. Arpineus, *C.* Arpinei, *m.* a Roman knight, whom L. Aurunculeius Cotta and Quintus Titurius sent along with Quintus Junius, a Spaniard, to converse with Ambiorix, after that prince had made an attack on their camp (Cæs. B. G. v. 7 seq.).

Arpinum, *i*, *n.* *Arpino*, a town of Latium, which, in ancient times, belonged to the Volsi,

and which the Romans recovered from the Sannites, in 307 B. C. (Liv. ix. 44). M. Tullius Cicero and C. Marius were born at Arpinum. *Inh.* Arpinates, *um* (*Sing.* Arpinas, *ātis*), *m.* favoured the interest of the Romans, for which they received the freedom of the state (305 B. C.), at the same time with the Trebulani (Liv. x. 1). *Arpinas arator*, the ploughman of Arpinum, *i. e.* C. Marius (Plin. v. 73). *Adj.* Arpinas, *as*, *as*, *gen.* *ātis*, *et*, Arpinus, *a*, *um*. *Arpinus prædium* (Cic. Epis. Att. i. 6). *Arpinæ charta*, the writings of Cicero (Mart. x. 19). *Arpinus agellus* (Mart. xi. 51).

Arpus, *i*, *m.* a prince of the Cattiis, whose wife and daughter Silius, an officer under Germanicus, made prisoners in an irruption, which he made into the territory of that nation (Tac. Ann. ii. 7).

Arracillum. See *Aracillum*.

Arrētinus Clēmēns, Arrētini Clēmētis, *m.* a favourite of Dōmitianus, of consular rank, nearly related to the family of Vespasianus, whom Licinius Mucianus made commander of the prætorians (Tac. Hist. iv. 68).

Arrētium, *i*, *n.* *Arezzo*, one of the twelve towns of Etruria, *Tuscan*, in Italy, on the river Clānis, or, Clānius, the *Chiana*, one of the northern branches of Tiber, the *Tevere*. During the time Scipio made war against Carthage, this city possessed greater resources than all the rest of *Tuscan*. But no trace of its ancient beauty and splendour is seen in the modern city, which was plundered first by the Goths, and afterwards by the Lombards. Pērsius writes *Arēti* (Sat. i. 129) in the genitive, which should be printed *Arēti*, a mistake which has escaped most Editors. Plinius also writes *Arētium* (iv. 470). *Inh.* Arrētini, *orum*, *m.* *Adj.* Arrētinus, *a*, *um*. *Arrētina testa*, a particular kind of earthenware, which was made at Arrētium, *Arezzo*. *Arrētinus ager* (Sal. Cat. 36).

Arria, *a*, *f.* the wife of Cæcina Pætus, whom Claudius the Emperor sentenced to death, because he had taken part in the revolt of Scribonianus. Having failed in her numerous and earnest solicitations to procure his pardon, Arria urged her husband to prefer a Roman death to the disgrace of a public execution. After repeated conferences on that subject, finding he had little inclination, if not an aversion, at dying by his own hand, she plunged the sword into her own bosom, and having drawn it out she held it forth, exclaiming, "*O Pætus, it gives no pain.*" Martialis has recorded this saying (l. 14). Plinius the younger has given some excellent traits of her character (iii. 16).—2. Daughter of the former, who married Thrāsēa, whom Nēro doomed to death, and she resolved not to survive. Thrāsēa intreated her to remain longer in life, to support and comfort their daughter in her tender years (Tac. Ann. xvi. 34).—3. The mother of two sons whose fate Hōros, an astrologer, foretold (Prop. iv. l. 89).

Arria Gālla, Arrie Gāllæ, *f.* a woman who had great elegance of form, and nothing else which could recommend her. She had been first married to Dōmitius Silus, and seduced from her husband by C. Cālpiurnus Piso *q. v.* (Tac. Ann. xv. 59).

Arrius, *i*, *m.* a man whom Cātullus ridicules for affected pronunciation (lxxxiv. 2).

Arrius Antōninus, Arrū Antōnini, *m.* was

the colleague of M. Celsus in the consulship, from July till September, in the year 70. Otho made this foolish appointment. According to some, he was the maternal grandfather of the Emperor Antoninus Pius (Tac. Hist. i. 77).

of Arrius Varus, Arrii Vári, *m.* an officer in the army of Corbulo, who commanded a cohort. From the few particulars respecting him mentioned by Tacitus, we know little of his history, except that he defeated the favourers of Vitellius, became prætorian præfect, and obtained prætorian ornaments (Tac. Ann. xiii. 9: Hist. iii. 16—iv. 14).

of C. Arrius, C. Arrii, *m.* a friend of Cicero, whom the orator mentions in a letter to his brother Quintus, as having acted insincerely and deceitfully towards him (i. 3).

of Q. Arrius, Q. Arrii, *m.* a man of low birth who stood high in the favour of the people, for his fluency of speech. He was elected prætor and appointed to the government of Sicily, in 73 B. C. In place of going to his province, the senate ordered him against the gladiators, and in that command he defeated and killed Crixus, but was, with L. Gellius Pöplio, defeated by Spartacus, the other commander of these gladiators (Liv. Ep. 96).—2. The son of Q. Arrius, to whom C. Julius Cesar had been under obligations, and whom he thwarted in his canvass for the consulship. In honour of his father, he gave a feast in the temple of Castor, mentioned by Horatius (Sat. ii. 3. 86), with the view, most probably, of obtaining the support of the people, and thereby securing his election. From Cicero, who was intimate with him, it appears probable, that this entertainment was soon after the death of his father (in Vatin. 13).

of Arrubas, v. Arrýbas, *m.* brother of Neöptölémus, and king of the Mölössi, who married Tröas, sister of Olympias, the wife of Philippus, and mother of Alexander the Great. By this affinity with Philippus, he expected to enlarge his kingdom, counting on the good offices of his brother-in-law, who acted a very different part, by seizing on his kingdom, and driving Arrubas into banishment, where he died. Justinus commends him as a legislator (vii. 6 seq.). According to Pausanias, he was the fifteenth in descent from Pýrrhus son of Achilles (i. 11).

of Arruns, úntis, *m.* one of the Etrusci whom Tärcho brought to Enéas. He killed Camilla, and was himself killed by Opis, one of Diana's nymphs (Virg. Æn. xi. 759, 864).

—2. A Tuscan prophet, who lived at Lúca, Lucæ, and foretold future events from lightning, the entrails of animals, and from the flight or appearances of birds (Luc. Phar. i. 586).

of Arrüntius Stëlla, Arrüntii Stëllæ, *m.* a man to whom the Emperor Néro entrusted the care of the public spectacles which he intended to exhibit in the year 55 (Tac. Ann. xiii. 22).

of L. Arrüntius, L. Arrüntii, *m.* a distinguished Roman, who held the consulship with M. Claudius Márcellus 24 B. C. He commanded the left, under Augustus, in the naval engagement at Actium (Vel. Pat. ii. 77 seq.).—2. A Roman, who moved that the titles of all the laws of Augustus, and the names of the conquered nations should be carried before the body in the funeral procession. Augustus entertained a high opinion of his

talents, but the freedom with which he delivered his sentiments, exposed him to the suspicion of Tiberius. In the year 15, Tiber, the Tevere, overflowed the lower part of Rome, and the Emperor appointed L. Arrüntius, and C. Atëus Capito to adopt means to prevent future inundations. Of his power some idea may be formed from the Emperor's complaining in a law-suit, of his weight and influence. A prosecution raised against him and others for an alleged course of adultery with Albucilla, involved them as accomplices in all her crimes. Arrüntius, now advanced in life, resolved to end his days, on purpose to avoid the trial and its consequences. After an excellent speech, which Tacitus has recorded, he opened his veins, and bled to death. His accusers suffered the punishment merited by their false evidence. In talents, respectability and moral rectitude, L. Arrüntius appears to have been one of the first characters in Rome. He held the consulship with M. Æmilius Lëpidus, in the year 6 (Tac. Ann. i. 8—vi. 48).

T. Arrüntius, T. Arrüntii, *m.* a man whom Cn. Cälpurnius Piso desired, along with others, to plead his cause, which they declined (Tac. Ann. iii. 11).

Arsa, *æ, f.* a city of Bætica in Spain (Ap. Bel. Hisp. 294).

Arsäces, *is, m.* a governor of Média, appointed by Alexander the Great, in place of Oxydätes (Curt. viii. 3).—2. The founder of the Parthian monarchy, who, having expelled the Macedonian præfects, established the kingdom, and thus rendered himself as distinguished among his countrymen as Cýrus was among the Persians, Alexander the Great among the Macedonians, or Römulus among the Romans. He died in old age, and the Parthians, from respect to his memory, called all their kings by his name (Just. xli. 4, 5). To him Tacitus alludes (Hist. v. 8). Arsäcides, *æ, m.* a kind of patronymic assumed by the successors of Arsäces, as if they had been descendants from the father of the Parthian monarchy. Arsäcides dominus Parthörum nascitur (Luc. Phar. viii. 409). Adj. Arsäcius, *a, um.* Arsäcius fästus (Claud. xviii. 415).—3. (11.) Son of the former, who succeeded his father in the throne of Parthia, in 254 B. C. (Just. xli. 5).—4. (III.) Surnamed Priäpätius, whom Justinus makes the third Parthian king, passing over Artabänus I., who obtained the crown in 217 B. C., and died in 209 B. C., the year in which the reign of Priäpätius commenced, and it terminated in 194 B. C. (Just. xlv. 1).—5. A king of Parthia, who sent ambassadors to L. Cornëllus Sulla, requesting the friendship of the Roman people, in 97 B. C. (Liv. Ep. 70).—6. The eldest son of Artabänus the second, king of Parthia, whom his father placed on the throne of Armënia, which had become vacant by the death of Artäxias the third, in the year 53.

Mithridätes prevailed on the servants of this monarch to cut him off by poison, in the same year (Tac. Ann. vi. 31—33). See Mithridätes and Pharasménès.—7. Arsäcia, *æ, f.* Rha, a town of Média, according to Sträbo the same with Euröpus. This is also the idea of Stëphänus, but Ammianus Marcellinus makes them different (xxiii. 6).—8. Arsämes, *is, m.* præfect of the Dränge

under Alexander the Great, afterwards superseded by Stašnor, in 328 B. C. (Curt. viii. 3).—2. Father of Hystaspes, and grandfather of Darius (Herod. i. 209 seq.).

Arasabōsāta, *orum*, *n. Simul*, a town of Armenia near Euphrates, the *El-Frat* (Plin. l. 664). Tacitus mentions it only as a castle or fort (Ann. xv. 10).

Arasānes, *is*, *m.* governor of Cilicia, who desolated that country on the approach of Alexander the Great, in 333 B. C. (Curt. iii. 4).—2. Son of Darius, and Artystonē, daughter of Cyrus (Herod. vii. 69).

Arasānas, *is*, *m.* the *Aras*, a small river of Armenia Major, which runs in a southwest direction, and falls into Euphrates, the *El-Frat* (Plin. l. 580). Rennel considers it the same with the Telēbōas of Xenophon, now the *Ak-sou*.

Arases, *is*, *m.* a man in the army of Hannibal, killed by Q. Fabius Maximus at the time that noble Carthaginian had surrounded the troops of M. Minicius Rufus, the colleague of Fabius in the dictatorship (Sil. Ital. vii. 598).

Arasā, *is*, *m.* the *Aras*, a small river, which divides Hyrcania from Istria (Flor. ii. 5). By changing the course of this river, the Roman consul, C. Claudius Pulcher, took Nesatum *q. v.*

Arasā Silva, appears to have been at no great distance from Jancitulum. We find it called likewise Arslum Nēmus. The diversity of opinion respecting the place occupied by this wood, arises, most probably, from its having been cut down early in the Roman state, as scarcely two authors agree with regard to it (Liv. ii. 7).

Arasāna, *m.* *f.* a town of Sūsāna (Amm. Mar. xxiii. 6).

Arasdeus, *i. m.* son of Dātāmes, sent by his father with an army against the Pisidae, by whom he was killed in battle (Cor. Nep. Dat. 6).

Arasidōē, *es*, *f.* a daughter of Ptolēmaeus, king of Egypt, and wife of Lysimachus, by whose orders she administered poison to his son Agathōcles. By Lysimachus she had two sons, Lysimachus and Philippus, both killed by her brother Ptolēmaeus Ceraunus, on which she went into exile at Sāmōthracia (Just. xvii. 1—xxiv. 3).—2. Sister of Antigonus Gōnatas, and wife of Magas, king of Cyrenē, by whom she became the mother of Bērēnice *q. v.* (Just. xxvi. 3).—3. Daughter of Ptolēmaeus Lāgus, king of Egypt, who put Achilles to death, and appointed Gānymēdes, a eunuch, commander-in-chief of the army, in his place. C. Julius Caesar, after he had conquered Egypt, led her in triumph through the streets of Rome (Luc. Phar. x. 521).—4. A daughter of Ptolēmaeus Aulētēs, king of Egypt. To gain the favour of her elder sister Clēōpātra, M. Antonius deprived her of life.

Arasidōē, *es*, *f.* a city of Libyā, so called from Arasidōē, sister and wife of Ptolēmaeus Philādēphus.—2. Another, now *Fium*, or *Faiana*, in Cyrenāica, or Syrtis Major, of which the original name was Tauchira.—3. A city of Syria, in Aulon, of which the circumference was eight thousand stadia, according to Stēphānus. No other author mentions this town, and the space assigned to it exceeds all belief.—4. One in Cilicia (Plin. l. 583).—5. One in Cyprus (id. i.

614).—6. One on Rubrum Mārē, the *Red Sea*, a hundred and twenty-five Roman miles from Pēlūsium (id. 564).

Arsōpēs, *arum*, *m.* a Scythian nation (Orph. 1052).

Artābānus, *i. m.* son of Hystaspes, brother of Darius, and uncle of Xērxēs, appears to have been a man of great judgment, prudence, and consideration. It had been well for his relations that they had listened to his counsel, uniformly dictated by wisdom (Herod. iv. 83 seq.).—2. Son of Artasyras, a prefect of Xērxēs, to whom that monarch showed great kindness and attachment. In expectation of succeeding to the crown of Persia, he, with his seven sons, all of uncommon strength, murdered his master, and, in his turn, fell by the hand of Artāxērxēs (Cor. Nep. Reg. 1. Just. iii. 1).—3. (I.) King of Pārthia, ascended the throne in 217 B. C. and died in 209 B. C.—4. (II.) Succeeded his nephew, Phrāates II., in the throne of Pārthia, in 128 B. C., made war on the Thōgarīi, a Scythian nation, died in consequence of a wound in the arm, in 124 B. C., and was succeeded by his son, Mithridātes III. (Just. xlii. 2).—5. A descendant of Arsāces, who had been educated among the Dāhas, and, having defeated Vōnōnes the first, ascended the throne of Pārthia. Haughty in his conduct to the Romans, and cruel to his countrymen, he neither conciliated the affections of the latter, nor commanded the confidence of the former. Finding himself deserted on every side, he chose for his body guards men destitute of every good principle, and ready to perpetrate any crime. With these ruffians, attached to him merely by hire, he fled to Scythia. On Tiridates ascending the throne, the fickle Parthians despised his youth, and still more his Roman education, went in quest of the exiled monarch, whom they found in Hyrcania, reduced to the lowest degree of wretchedness, depending for his subsistence on his bow and arrow. Having collected a number of Scythians, he returned to Pārthia, and had little difficulty in overcoming the unwelcome Tiridates, who fled from danger, when his troops divided, part returning to their own houses, and part flocking to the standard of Artābānus. He cut off the greater part of the family of Arsāces (Tac. Ann. ii. 3—vi. 48).

Artābāzānes, *is*, *m.* a son of Darius, who disputed with his brother Xērxēs for the sovereignty (Herod. vii. 2 seq.).

Artābāzes, *is*, *m.* a son of Tigrānes.

Artābāzus, *i. m.* son of Phārnāces, prince of the royal youth of Persia under Darius. After the death of that monarch, he was treated with great respect and honour by Alexander the Great, who sent him against Satibarzānes, and appointed him governor of Bactria, but he soon declined office on account of his advanced age (Curt. iii. 13 seq.).—2. A prefect of Xērxēs, whom that monarch sent to Pausānias, on purpose to encourage him in the accomplishment of the traitorous designs which he had formed against his native country (Cor. Nep. Paus. 2).

Artābūs, *i. m.* a river in Gedrosia (Amm. Mar. xxiii. 6). The proper reading seems to be Arābūs, *v.* Arābis, the *Pooralee*. See *Arābus*.

Artācāna, *is*, *f.* a town of Pārthia (Amm. Mar. xxiii. 6). This is perhaps the city called by Curtius, Artācāna, *is*, *f.* (vi. 6).

Artāces, *v.* **Artōces**; is, *m.* a king of Ibēria in Asia, conquered and taken by Cn. Pōmpeius Māgnus, about 66 B. C. (Eutrop. vi. 14).

Articlē, *es*, *v.* **Artācia**, *ae*, *f.* a spring, at which the companions of Ulysses met the daughter of Antiphātes, who had gone there for water. It supplied the town of Læstrygōnia (Hom. Od. x. 108. Tibul. iv. 1. 60).

—2. Another spring of this name, celebrated for being visited by the Argonauts, in the vicinity of Cŷzicus (Apol. Rhod. i. 957).

Artai, *orum*, *m.* the ancient name of the Persians (Herod. vii. 61).

Artāmēnes, is, *m.* a king of Cāppādōcia, and father-in-law to Antiochus Hērax (Just. xxvii. 3). Diōdōrus Siculus calls him Artāmenes.

Artānes, is, *m.* brother of Dārius, son of Hystāspes, and grandson of Arsāmes. His daughter Phrātīgūna was married to Dārius, by whom she became the mother of Abrōcōmes and Hypērānthes (Herod. vii. 224).

Artānes, is, *m.* the *Vid*, a Thracian river, which falls into the *Danube*, on the north bank (Herod. iv. 49).

Artānus, *i*, *m.* a friend of the poet Mār-tiālis, to whom he appears to have sent a present of his book (Mart. viii. 72).

Artāphēnes, is, *m.* brother of Dārius, under whom he had the government of Sār-des. According to Justinus, he was appointed umpire by his nephew Artābāzānes, or Artemēnes, and Xērxes, in order to determine which of these two should ascend the throne of Pērsia (ii. 10. Herod. v. 25).—2. Son of Artāphēnes and nephew of Dārius. To Dātis and Artāphēnes that monarch gave the command of a fleet of fifty ships, and of an army consisting of two hundred thousand infantry, and ten thousand cavalry, with a view to reduce Greece under his dominion (Cor. Nep. Milt. 4).

Artātus, *i*, *m.* a river in Penēstia, on which stood Oenēum *q. v.* (Liv. xlii. 19).

Artāvāsdes, is, *m.* king of Armēnia, whom M. Antōnius, the triumvir, treacherously induced to come to him, under promise of protection, and whom he put into prison, bestowing the kingdom of that monarch upon a son of his own by Clēōpātra, queen of Egypt, in 36 B. C. (Liv. Ep. 131). Tacitus says that Antōnius basely murdered him, but mentions nothing of a son of Antōnius and Clēōpātra being seated on his throne (Ann. ii. 3). From respect to the rank of the Armenian king in prison, his chains were of silver, and, when he adorned the triumphal procession, of gold. Greek writers call him Artābāzes.—2. Artāvāsdes the second, by order of Augustus, succeeded, on the demise of the children of Tigrānes the third, to the throne of Armēnia, in 6 B. C. Although supported by the resources of the Roman empire, he did not retain the kingdom above five years. About three years after his expulsion, C. Cesar placed the crown on the head of Ariōbāzānes *q. v.* (Tac. Ann. ii. 3).

Artāxāta, *orum*, *v. e.* **Artāxāta**, *ae*, *f.* *Ar-des*, the chief city of Armēnia Major, stands on the river Arāxes, the *Arash*, built by Artāxius, appointed by the Armenians their king, from whom the name is derived. Cn. Pōmpeius Māgnus took it, and spared both the inhabitants and city, but, in the reign of

Nēro, the Romans, under Corbūlo, levelled it with the ground, in the year 58 (Tac. Ann. xlii. 41. Juv. Sat. ii. 170).

Artāxērxes, is, *m.* (*i. e.* a great warrior), son of Xērxes, called by the Greeks Artāxērxes Macrōchēir, and by the Latins, Lōngimānus (*i. e.* long-handed), because, when standing upright, his hands reached his knees. Strābo mentions this particular, which does not appear to have been the idea of Cōrnēlius Nēpos, who states, that he was remarkable for the very large and the very handsome make of his person, which he rendered still more conspicuous by his extraordinary merit as a soldier, for no Persian surpassed his bravery in battle. According to our ideas of the human form, a man whose hands reached his knees would not attract notice for personal symmetry, however much he might be stared at for his deformity. The Geographer above-mentioned makes the length of his arms an exception from the beauty of his figure. Artābānus, induced by the contempt into which Xērxes had sunk, on account of his voluptuousness, murdered him, and placed Artāxērxes Lōngimānus on the throne, in 473 B. C., with the view of ultimately securing the crown to himself. For the perfidy and ingratitude of Artābānus to his sovereign, and his designs on the government, Artāxērxes put him to death. In order to secure the tranquillity of his government, he deprived his brother Hystāspes of life. After a successful reign of forty years, he died, leaving his kingdom to his only legitimate son Xērxes. By his concubines he had seventeen sons, one of whom, named Sōgdianus, killed Xērxes, and usurped the throne. For this murder, Sōgdianus atoned by a cruel death, inflicted by another of these illegitimate sons, called Ochus, known in history by the name of Dārius Nōthus *q. v.* According to some authors, Artāxērxes Lōngimānus is the Ahasuerus mentioned in the book of Esther.—2. The eldest son of Dārius Nōthus, by Pārysātis, a daughter of the former Artāxērxes, whose original name was Arsāces, but took that of Artāxērxes on ascending the throne, in 404 B. C. On account of his uncommon memory, he had the surname of Mnēmōn. A younger brother, Cŷrus, prompted by his mother, who wished him to succeed his father, avowedly because he had been born after his father was king, but really because he was her favourite son, endeavoured to dethrone his brother, and, with that view, engaged a number of Greeks to march with him from Asia Minor, of which he was governor, into Pērsia. The bravery of his auxiliaries would probably have secured to him the object of his wishes, had he not, in battle, rashly and ferociously attempted to kill his own brother, and lost his life by that unjustifiable act. In consequence of his death, the Greeks, having been deserted by the Persians, resolved immediately to return home, which they accomplished under Xēnōphon, the philosopher and historian, through a rugged, mountainous, and almost inaccessible tract, annoyed every-where by the enemy. This remarkable march is called, in history, the *Retreat of the ten thousand*, and forms, perhaps, the most remarkable military expedition accomplished by any army in any country. Ar-

Artaxerxes, from an unaccountable weakness, gave up to his mother the very men who had saved his own life by killing Cyrus, and she displayed a barbarous ingenuity in putting them to death by exquisite torture. His whole reign exhibited his unfitness for so extensive and unsettled a kingdom. Fresh commotions arose in every quarter of his dominion, at a distance from the seat of administration, either from the unskillfulness or infidelity of his governors, or from the oppression of his exactions. The jealousies which agitated the different states of Greece, put it in his power to conclude agreements with either party on very advantageous terms, whereas their union would have secured the independence of their country against foreign domination, and might have even driven the Persians from Asia Minor. The dispute at court respecting his successor distressed him in the latter years of his life, on which account he at last declared his eldest son, Darius, king, and invested him with the royal authority. His ambition, far from being satisfied by this liberal grant, stimulated him to attempt the murder of his father. The plot having been discovered before the time fixed for its execution, the conspirators expiated their crime under the hands of the public executioner. Artaspes, his second son, from dread of his younger brother, Ochus, effected his own death by poison. Besides these three legitimate sons, Artaxerxes Mnemon had a hundred and fifteen by his concubines, and of these illegitimate sons Arsames was his favourite. This youth, highly esteemed for his virtues, Ochus poisoned, and grief at these enormities sunk the spirits and destroyed the health of Artaxerxes, who died, oppressed with sorrow, in the ninety-fourth year of his age, and forty-third or forty-sixth of his reign (Cor. Nep. Reg. 1). Plutarchus writes his history at great length.—3. A legitimate son of the former, whom he succeeded in the throne, in 338 B. C. His original name was Ochus, but he prefixed that of Artaxerxes on his coming to the crown. His reign was marked by deeds of enormous cruelty, regardless of kindred, sex, and age. Bagoas, an Egyptian physician, deprived him of life by poison (Just. x. 3).

Artaxias, *m.* the second, son of Artabanes, who succeeded his father in the throne of Armenia, in 20 B. C., and from the fate of his father conceived a strong aversion to the Romans. With the assistance of the Arsacids, he defended himself and kingdom against the Romans, until he fell by the treachery of his own relations, when Augustus placed the crown on the head of Tigranes (Tac. Ann. ii. 3).—2. Artaxias, the third, a name given to Zeno by the Armenians, in allusion to the place of his coronation (Tac. Ann. ii. 56).

Artamenes, *m.* the eldest son of Darius, whom Herodotus calls Artabazanes (vii. 2), disputed with Xerxes respecting the succession; the former claimed it from priority of birth, and the latter from his having been born after his father had ascended the throne of Persia. Justinus says they referred it to their paternal uncle Artaphernes, and Herodotus states that it was determined in the lifetime of their father. Whether the monarch himself or his brother decided the dis-

pute, all agree that Xerxes succeeded his father (Just. ii. 10).

Artamidorus, *m.* a painter mentioned by Martialis and ridiculed by the poet, because, whilst he painted Venus, he paid homage to Minerva, and wondered that the graces were wanting to his picture. Martialis introduces different persons of this name, of whom nothing more is known than what the epigrams in which these characters occur, contain (v. 41).

Artēmis, *idis, f.* a name of Diana, as goddess of childbearing.

Artēmis, *m.* a river of Bactriana (Amm. Mar. xxiii. 6).

Artēmisia, *m, f.* daughter of Hecatomnus, wife of Mausolus *q. v.*, who mixed the ashes of her husband with wine, which she drank, and erected to his memory one of the most splendid structures of antiquity, esteemed one of the seven wonders of the world. From it magnificent tombs have been called *Mausolea* (Cic. Tusc. iii. 31). Grief, on account of her husband's death, gradually consumed her frame, and she died in deep regret for his loss. She offered rewards of great value to the writer who excelled in praise of Mausolus; amongst the candidates appeared Theopompus, Theodectes, and Naucrites. The first obtained the prize, and the second wrote a tragedy to which he gave the name of Mausolus (Gel. x. 18).—2. Daughter of Lygdamis, a queen of Halicarnassus, who came at the head of a reinforcement to Xerxes, and excited, with great ardour, the Persian monarch to war (Just. ii. 12).

Artēmisium, *i, n. Syrochori*, a promontory of Eubœa, Negropont, in the northern part of that island. Its situation in the Strait induced Themistocles, near it, to attack the Persian fleet, when Xerxes invaded Greece, in order to prevent his being surrounded by the greater force of the enemy. *Adj.* Artēmisius, *a, um.* *Artēmisium litus* (Cor. Nep. Them. 3).

Artēmita, *m, f.* *Beladroud*, a city of Parthia (Tac. Ann. vi. 41).—2. *Van*, a town of Armenia.

Artēna, *m, f.* a town of the Völsei, which the Romans took and destroyed in 403 B. C. There was another town of this name between Cære and Veii (Liv. iv. 61).

Artētārus, *i, m.* a native of Illyricum, whom Persæus, king of Mæcedonia, put to death because he had communicated to the Roman people some facts regarding his conduct which he wished to conceal from them. The defence of the king, when charged with this crime by the Roman ambassadors in 174 B. C., appears unsatisfactory (Liv. xlii. 13—41).

Artimpāsa, *m, f.* the Venus of the Scythians (Herod. iv. 59).

Artiscus, *i, m.* the *Salsdere*, a Thracian river, which flows through the country of the Odræse into Hæbrus, the *Maritza* (Herod. iv. 92).

Artogerassa, *m, f.* a town of Armenia, of which nothing is certainly known (Amm. Mar. xxvii. 12).

Artōrius, *v.* Artūrius, *i, m.* a man of mean birth, who had risen to affluence by vicious practices (Juv. Sat. iii. 29).—2. A physician, who attended Augustus, and from the state of his health forbade his joining in the battle at Philippi. Plutarchus, in the life of Brū-

tus, mentions this physician, as does also Velleius Paterculus (ii. 70).

Arūs, *a*, *m*. the name given by Jūstinus to a son of Moses; but there is error both in the name and relationship, for the name is Aaron, and he was the brother, not a son of Moses. Besides, the historian makes him priest of the Egyptians, and adds that from his having been a priest, and afterwards a king, these two offices were always united in the same person (Just. xxxvi. 2).

Arulēnus Rūsticus, Arulēni Rūstici, *m*. a tribune of the people, a young man of great warmth of temper, and ambitious of praise. His commendation of Petus Thrāsca cost him his life, but not before he had held the office of praetor, and had established his character as a man of great respectability, and of unsullied integrity. He was the brother of Jūnius Mauricus *q. v.* (Tac. Ann. xvi. 26 &c.).

Aruns, ūntis, *m*. son of Dāmārātus, a Corinthian, and brother of Lūcūmo, afterwards called L. Tārquinius *q. v.* He predeceased his father, and left his wife pregnant, which was unknown to Dāmārātus when he made his will, and consequently the infant was unprovided for, whence he was called Egerius *q. v.* (Liv. i. 34).—2. Son of Pōrsēna, sent by his father to besiege Aricia in 508 B. C. He fell in the first engagement with the Aricini (Liv. ii. 14).—3. A man of Clūsiūm, *Chiusi*, who, from resentment against Lūcūmo, his pupil, or ward, because he had corrupted his wife, carried wine to the Gauls, on purpose to induce them to invade Italy, and acted as their guide across the Alps, that they might besiege Clūsiūm. Livius maintains that the Gauls, who invested that city, were not the first who crossed the Alps, for some of that nation had passed into Italy two hundred years before that period (*v. 33*).

Arūpinus, *i*, *m*. a town of Illyris (Strab. 455). *Inh.* Arūpinātes, *i*um (*Sing.* Arūpinas, *ātis*), *m*. Pauper Arūpinas, from the barrenness of their country (Tib. iv. l. 110).

Arūseius, *i*, *m*. an informer, on whom the Roman senate pronounced sentence of condemnation. He and Sānquinus were the accusers of L. Arrūntius (Tac. Ann. vi. 7).

L. Arūseius, L. Arūseii, *m*. a man of some distinction, who suffered a violent death under the Emperor Tiberius in the year 36 (Tac. Ann. vi. 40).

Arūsinaus, *a*, *um*. *Arūni campi*, plains in Lucania, on which the Romans gained a complete victory over Pyrrhus, king of Epirus, Lower Albania (Flor. i. 18).

Arvāci, *orum*, *m*. a people of Spain, near the river Suco (Ap. Bel. Hisp. 279).

Arva, *arum*, *f*. a town mentioned by Curtius, but by no other author (*vi. 4*).

Arvernī, *orum* (*Sing.* Arvernus, *i*), *m*. the Arvernians, a people of Gallia Celtica, whose territories lay between the sources of Eleaver, the *Alier*, and Dūrānius, the *Dordogne*, branches of Ligēris, the *Loire*, and Gārūnna, the *Garonne*. From the numerous wars which they had carried on against the Romans, Strābo infers their power and resources must, in former ages, have been very great. Like the Romans, they boasted of being descended from the Trojans. *Arvernique aussi Latios se fingere fratres sanguine ab Illiaco populi* (Luc. Phar. i. 427). The Arvernī received Hasdrūbal in a very friendly

manner, and accompanied him to Italy, in 209 B. C. (Liv. xxvii. 39). The district *Auvergne* retains their name.

Arvernī, *orum*, *f*. *Auvergne*, a town and district of Aquitania (Amm. Mar. xv. 11).

Arvirāgus, *i*, *m*. a king of Britānnia, *Britain*, who, according to Pōlydōrus Virgīlius, embraced the Christian religion through the agency of Jōsēphus Arimatheus, or at least gave him and his companions *Glasgow* for a residence in his kingdom, and allowed him to preach the Gospel (Juv. Sat. iv. 127).

Arvis, *v*. Arūs, *is*, *m*. a mountain in the island Chios, *Scio*, according to Viblius Sēquēster. *Adj.* Arūsus, *a*, *um*. *Arūsianum*, was in high esteem among the ancients, and is still famous. Strābo says it was the best of all the Grecian wines. *Arūsus ager*, was mountainous, without harbours, of nearly three hundred stadia, which is about one third of the circumference of the island (Strab. 924).

Arybas, ātis, *m*. a Sidonian of great wealth, whose daughter the pirates carried off, and sold for a slave (Hom. Od. xv. 425).

Arzanēna, *a*, *f*. a district of Mēsōpōtāmia. The chief town was Arzē (Amm. Mar. xxv. 7).

Asārōton, *i*, *n*. a kind of pavement, of great elegance, resembling what is now called Mosaic, of which Plinius has given a description (*v. 340 seq.* Stat. Syl. l. 3. 56).

Asasis, *is*, *m*. a commander under Masinissa, who deserted from him and joined Hasdrūbal. In this act of perfidy Sūba, joined with him in command, followed his example (Ap. Bel. Pun. 38).

Asbameus, *i*, *m*. a name of Jūpiter, in Cāppādōcia (Amm. Mar. xxiii. 6). Other writers give this name to the hot spring there, which boils as in a chaldron, at one time, at another it disappears.

Asbōlus, *i*, *m*. (*Coal black*), one of Aetæon's dogs (Ov. Met. iii. 218).

Asbūtes, *a*, *m*. a man in the army of Ænēas, killed by Turnus (Virg. Æn. xii. 362).

Asbyste, *arum*, *m*. an African nation, to the south of Cūrēnē (Herod. iv. 170).

Asbūtē, *es*, *f*. daughter of Iarbas. She joined Hānnibal, in Spain, and displayed great bravery at the siege of Sāgūntum. Despising marriage and female employments, she delighted in arms, and, before the town above-mentioned, she killed Lēus, Thāmyris and Eurūdāmas. This female warrior fell by the hand of Thēron (Sil. Ital. ii. 53 seq.).

Ascālāphus, *i*, *m*. a son of Achēron, by Orphnē. When Prōsērpina was carried by Plūto to the Infernal Regions, Ascālāphus was appointed to watch over her. On Cēres obtaining from Jūpiter her daughter's freedom, on condition that she had not tasted of the fruit which grew in the infernal groves, Ascālāphus informed Plūto she had eaten some pomegranates. In consequence of this, the king of the gods ordered her to remain annually six months with Plūto, and the rest of the year with her mother. For giving this information, Prōsērpina, in revenge, sprinkled water from the river Phlēgēthon, on the head of Ascālāphus, and turned him into an owl (Ov. Met. v. 539 seq.).—2. A son of Mars, and one of the Argonauts, according to Apollōdōrus.

Ascalon, ōnis, f. Ascalon, an ancient city of Syria, at the distance of seven hundred and twenty stadia from Jerusalem. Ammianus Marcellinus states, that in the tract about Ascalon, Gaza, &c., there was no navigable river, but warm fountains, possessing sanative qualities, sprung up in many places (xiv. 8). *Inh. Ascalōnū, orum, m.* (Just. xviii. 3). *Adj. Ascalōneus, a, um.*

Ascula, ō, f. a city and district of Phrygia.—2. Another of Mysia (Hom. II. ii. 833: xlii. 733).

Ascīntas, ō, m. Burdoor, a salt lake near Colossæ.

Ascūmā, ō, f. a mountain in the country of the Sācie, called by Ptolemy, *Ascatanens* (Arin. Mar. xlii. 6).

Ascīnus, i, m. the son of Æneas and Crēusa. See *Iūles*.—2. Son of Hippōtion, a commander of the Phrygians (Hom. II. xlii. 792).—3. An Italian, who had joined Hannibal after his descent into Italy, and was killed by Völēsus (Sil. Ital. xlii. 244).

Ascīnus, i (Lācus), m. Lago di Niece, a lake of Bithynia, whence issues a river of the same name, to which Virgilius applies the word *Sōnans*, roaring, probably to denote the rapidity of its current (G. iii. 270). The lake was near the foot of mount Olūmpos, which is of great height, and some of the streams which run into it may have their source in that mountain. Perhaps one of them had the name of Ascīnus.

Aschētos, i, m. the horse of Amphīarāus, whom Statius calls the Argive prophet (Stat. Th. vi. 463).

Aschburgum, i, n. Asburg, a town of Germany, on the bank of the Rhine. It is now only a village (Tac. Hist. iv. 33).

Asclēas, arum, m. See *Arābia*.

Asclepiādes, is, m. a philosopher of Erētria, who became blind, and bore that calamity with great evenness of temper (Cic. Tusc. v. 39).—2. A physician, a man of great eloquence, who was a friend of Crassus. In early life he taught rhetoric, a profession which he gave up for that of medicine, as being more lucrative. To his patients he recommended exercise and abstinence, prescriptions which raised his character high, in the opinion of some next to Hippocrātes. He was born at Prusa, and lived to a great age (Cle. de Or. i. 14. Plin. ii. 58).—3. A native of Mēdes, who, in his books on the worship of the gods, relates a fiction respecting Athē the mother of Augustus (Suet. Oct. 94).

Asclepiōdōrus, i, m. an officer under Alexander the Great, who brought a reinforcement of Syrians to the Macedonian army, after it had been considerably reduced by frequent engagements in Asia. He conspired against the life of Alexander, in 328 B. C. (Curt. vii. 6 seq.).

Asclepiōdōtus, i, m. commanded two thousand Gallic soldiers in the army of Perseus, king of Mācedōnia, in 179 B. C. Two years after, that monarch sent him to Volustāna, the highest point of Cāmbūnū mōntes, with ten thousand light infantry, on purpose to guard the passes against the Roman army (Liv. xlii. 51 seq.).—2. The praetorian prefect of the Emperor Cōstantinus, who overcame Allectus q. v., and restored Britain to the government of Rome, about the year 293 (Entrop. ix. 22).—3. A native of Lesbos,

one of the conspirators against Mithridates. On the discovery of the plot, the traitors were put to death by torture (Ap. Bel. Mith. 202).

Asclētario, ōnis, m. an astrologer, whom the Roman Emperor Dōmītiānus asked "to what end he himself thought he would come?" The astrologer replied, "I shall, in a short time, be torn to pieces by dogs." To prevent the fulfilment of the prophecy, and to show the uselessness of the art, Dōmītiānus ordered him immediately to be killed and carefully buried. By an accident the funeral pile was overturned, from which the half-consumed body of Asclētario fell, and was torn to pieces by the dogs as he himself predicted. This event made a deep impression on the mind of the Emperor (Suet. Dom. 15).

Ascōlus Lābēs, Ascōlū Lābēōnis, m. the tutor of the Emperor Nēro, who requested the senate to confer on him consular ornaments (Tac. Ann. xlii. 10).

Q. Ascōlus Pēdīanus, Q. Ascōlū Pēdīāni, m. a native of Pātāvium, Padua, who, according to Eusēbius, flourished under Vespasianus, was a man of great learning, lived to an advanced age, lost his sight twelve years before his death, and left several valuable works, all of which are lost, except some annotations on Cicero. He was the intimate friend of the poet Silius Italicus, who has delineated his character under a fictitious personage, whom he calls Pēdīanus (xli. 212).

Ascōrdus, i, m. a river of Mācedōnia, on which the Roman consul, Q. Mārcius Philippus, encamped in 171 B. C. (Liv. xlii. 7).

Ascrā, ō, f. Zaglāra, a village of Boōtia, built by Ephialtes and Otus, about forty stadia from Thēspis, celebrated as the birth place of Hēsiodus. Its situation, high and rugged, is to the right of Hēlicon. Dodwell supposes Neochorio is on the site of Ascrā, which Pausānias says was at the foot of Hēlicon, and Hēsiodus near that mountain. *Adj. Ascræus, a, um. Ascræus senex*, Hēsiodus (Virg. B. vi. 70). *Ascræus pōtū*, Hēsiodus (Virg. Cu. 98). *Ascræum carmen*, Hesiod's poem on husbandry (Virg. G. ii. 176).

Ascūa, ō, f. a town of Spain, taken by the Romans in 218 B. C. (Liv. xxiii. 27). It appears to have been in the south of Spain, probably not far from Frētum Gādītānum, the Strait of Gibraltar.

Asculum Picēnum, Asculū Picēni, n. Ascoli, the chief city of the Picēni, on the river Trūentus, the Tronto, at which Pyrrhus, king of Epirus, Lower Albania, was defeated by Fabricius. It was taken by the consul P. Semprōnius Sōphus, 270 B. C. (Flor. i. 19). The adjective Picēnum is added to distinguish it from a town of the same name in Apūlia. It is sometimes written Esculum. *Inh. Asculāni, orum, m.* (Gel. xv. 4). *Adj. Asculēus, v. Esculēus, et, Asculānus, a, um. Esculēa arx* (Luc. Phar. ii. 469). *Asculāna defectio* (Aur. Vic. Vir. ii. 65).

Ascūris, idis, f. Mauri Limni, a marsh in Mācedōnia, on the confines of Thessaly (Liv. xlii. 2). Here the readings vary.

Asia, ō, f. the wife of Prōmēthēus, who gave name to that division of the globe (Herod. iv. 45).

Asiā, ō, f. Asia, one of the three divisions

of the ancient world. It is bounded on the W. by *Mārē Rēgūm*, the *Archipelago*, *Hēlēspōntos*, the *Dardanelles*, *Prōpōntis*, the *Sea of Marmōra*, *Thracius Bōsphōrus*, the *Strait of Constantinople*, *Pōntus Euxinus*, the *Black Sea*, *Cimmērius Bōsphōrus*, the *Strait of Caffa*, *Pālus Mēōtis*, the *Sea of Asoph*, and *Tānāis*, the *Don*, which separates it from *Europā*, *Europe*. The other western boundaries of Asia, are the *Mediterranean*, the *Isthmus of Suez*, and *Mārē Rūbrum*, v. *Sinus Arabicus*, the *Red Sea*, or, the *Arabian Gulf*. The last two divide it from *Africa*. On the remaining three sides, *Asia* is encompassed by the ocean. The name is said to be derived from *Asiā*, a daughter of *Ocēānus*. It is situated between 26° and 190° of E. long. and between 2° and 77° N. lat. being 7,583 miles in length, and 5,250 in breadth. A small tract only of this extensive country was known to the Greeks and Romans. That part of it which lies between the *Black Sea* and the *Mediterranean* received, in the middle ages, the appellation of *Asia Minor*, *Anatolia*, or *Natolia*, a name which does not occur in any classic author, called by *Cūrtius* and *Appianus*, *Chērsōnēsus*. The Romans divided it into *Asia*, *Cis*, v. *Intra Taurum*, and *Asia Ultra*, v. *Extra Taurum*. In *Met.* xiii. 484, *Ovidius* uses *Asia* instead of *Troja*, to give a magnificent idea of the wealth and grandeur of that city: *Inh. Asiāni*, orum, *m.* *Asis*, idis, *f.* of *Asia*, applied to a noun feminine. *Adj.* *Asius*, *Asiācus*, *Asiānus*, *et*, *Asiāticus*, *a*, *um*. *Asia pālūs*, a fenny country, which received the overflowings of *Cāyster*, the *Kutchukmeinder* (*Virg. Aen.* vii. 701); probably the same with *Asia prāta* (*Virg. G.* i. 383). *Asiāna expeditio* (*Just.* ii. 5). *Asiāni equites*, Asiatic knights, *i. e.* slaves from *Asia*, who, by wicked means, had acquired wealth entitling them to be ranked as knights (*Juv. Sat.* vii. 14). *Asiaticī Græci* (*Sal. Frag.*) *Asiāticum*, v. *Cārpāthicum mārē* (*Plin.* i. 593. *Flor.* iii. 6). *Asinus*, *a*, *um*, occurs only in *Luc. Phar.* viii. 195, where the reading is very doubtful, and probably ought not to be *Asina*, but *Pejoria cautes*.

Asia, *ae*, *f.* a maritime district of *Asia Minor*, *Natolia*, extending from *Pērgāmus* in *Mysia*, to *Cāria*. It formed the kingdom of *Attālus*, whom *Livius* calls king of *Asia* (xxvi. 24).—2. The province to which the Romans gave this name included *Phrygia*, *Mysia*, *Lydia*, and *Cāria*. In the history of *Livius*, *Asia* generally occurs in the former of these restricted senses.

Asias, *ae*, *m.* son of *Cōtys*, from whom, according to the *Lydians*, *Asia* has its name (*Herod.* ii. 45).

Asiaticus, *i*, *m.* a commander of *Gallia*, whom the army demanded for punishment, because he had fought for *Vindex*, during the time *Vitellius* harangued the troops (*Tac. Hist.* ii. 94).—2. A freedman of *Vitellius*, who atoned for his improper exercise of power by suffering the death of a slave (*Tac. Hist.* ii. 57—iv. 11).

Asillus, *i*, *m.* the twin-brother of *Hiērus*, commended by *Mārtialis* for his beauty (*ix.* 106).

Asilus, *i*, *m.* a Tuscan soldier, made prisoner at *Trāsimēnus*, the *Lake of Perugia*, became the servant of *Bērās*, who allowed

him to return to his native place, a kindness which *Asilus* afterwards repaid by saving the life of his former master, who had nearly fallen by his hand in battle, before they recognised each other (*Sil. Ital.* xiv. 148 seq.).

Asinē, *es*, *f.* *Viteas*, a city of the *Argivi* (*Hom.* II. ii. 560).

Asinlus, *i*, *m.* a man addicted to theft, whom *Cātullus* calls ironically *Mārricius*. The poet says he makes a bad use of his left hand, insinuating that he stole, a mode of expression common among the Romans (*xii.* 1).

Asinlus Epicādus, *Asinli Epicādi*, *m.* a Parthian, who formed a conspiracy against *Augustus* (*Suet.* Oct. 19).

Asinius Mārcellus, *Asinli Mārcelli*, *m.* great-grandson of *Asinius Pōllio*, whose name will live for ever in the writings of *Virgilius* and *Hōrātius*. The favourite maxim of *Asinius Mārcellus* gives no very exalted idea of his moral principle. He held poverty to be the worst of evils, hence it can excite no wonder, that he became an accomplice of *Vālērius Fābiānus*, who forged a will for his relation *Dōmītiūs Bālbis*. The fraud having been discovered, the senate condemned the other conspirators to banishment on an island; but the favour of the prince, and the dignity of his ancestors, preserved *Asinius Mārcellus* from punishment, not from infamy, although his previous character had been without a stain (*Tac. Ann.* xiv. 40).

Asinius Pōllio, *Asinli Pōllionis*, *m.* a prefect of cavalry under *Lūcēus Allbūus*, governor of *Mauritānia Cēsāriēnsis*, who, for attachment to his superior officer, was murdered (*Tac. Hist.* ii. 59).

Asinius Sālōninus, *Asinli Sālōnini*, *m.* was the son of *Gāllus Asinlus* and *Vipsānia Agrīppina*, who had been the wife of *Tibērius*, by whom she became the mother of *Drusus*. The grandfather of *Asinius* obtained the surname of *Sālōninus* from his victory over the *Sālōni*, a people of *Dalmātia*. *M. Vipsānius Agrīppa* was his maternal grandfather. He died in the year 22 (*Tac. Ann.* iii. 75).

C. Asinius Pōllio, *C. Asinli Pōllionis*, *m.* a Roman of considerable eminence as a historian, an orator, and a poet. *Virgilius*, who was in terms of friendship with him, has celebrated his poetical talents in his third pastoral, and alludes to his high rank in the state in his fourth pastoral, which is commonly inscribed *Pōllio*. *C. Jūlius Cēsār*, not long before his death, appointed him governor of *Hispānia*, *Spain*. After the assassination of his benefactor, he attached himself to *M. Antōnius*. In his letters to *Cicēro* he appears the zealous friend of liberty, and it is probable that he despaired of the restoration of the republic on a stable or permanent basis, otherwise he would not have adopted the interest of that ambitious and unprincipled citizen. His military talents promoted the success of *Antōnius* in the war in *Pērūsia*, where he commanded seven legions (*Vel. Pat.* ii. 76). The year after he had been consul, he triumphed over the *Pārthini*, a people who lived on the east of *Mārē Sūpērum*, the *Gulf of Venice*, and from that period seems to have retired from all public offices, and to have spent his time in literary pursuits. He had considerable influence

with Augustus, and a rupture between M. Antonius and Augustus was prevented, on one occasion, by the united intercession of Pólio and Mæcenas. He wrote a history of the civil wars, which Tacitus and other Roman authors have commended, but of which a few fragments only remain. Hörätius alludes to this work (Od. ii. 1), and the same poet has commended his dramatical talents. His orations obtained the approbation of Quintilianus, although that critic says, that, in point of elegance, they were greatly inferior to those of Cicero. He was the intimate friend of Hörätius as well as of Virgilius, and to his patronage both owed many obligations. He is said to have lived to a great age. Both his military and literary talents entitle him to a high rank amongst the distinguished of his countrymen. In the protection and patronage of genius he scarcely yielded to Mæcenas.—2. Held the consulship with C. Antistius Vetus, in the year 23 (Tac. Ann. iv. 1).

L. Asinius Gállus, L. Asinii Gállus, m. was the colleague of P. Mærius Cæsus in the consulship, in the year 62 (Tac. Ann. xiv. 48).

M. Asinius Agrippa, M. Asinii Agrippæ, m. held the consulship with Cossus Cornélius Léntulus, in the year 25, and died towards the end of next year. Tacitus calls him an illustrious man, of noble ancestors, and of upright conduct (Ann. iv. 61).

M. Asinius Mærcellus, M. Asinii Mærcelli, m. was consul in the year 54, with Mænius Acilius Aviola (Tac. Ann. xii. 64).

Asinius, i, m. a man against whom the orator Cælius delivered an oration, which he afterwards published (Tac. Or. 21).

Asius, i, m. a Trojan commander, son of Hýrtæus, and father of Acamas. He was killed by Idómeneus (Hom. Il. xii. 96 seq.).

Asides, æ, m. Acamas (Hom. Il. xii. 140).—2. Son of Dýmas, brother german of Hécula, wife of Priamus. He was born on the river Sangárius (Hom. Il. xvi. 717).—3. A son of Imbrásus, hence called Imbrásides, æ (Virg. Æn. x. 123).

Asmîra, æ, f. a mountain and town in Scythia (Amm. Mar. xxiii. 6). Asmîræ, arum, m. a people of Sérica, who inhabited the mountain Asmîra (Amm. Mar. xxiii. 6). Adj. Asmîræus, a, um.

Asnæus, i, m. Trebechina, a mountain of Illyricum, separated from Aërópus by the river Aôus, the Pollonia. On this mountain Athênagóras, with the light infantry, encamped, whilst Philippus, king of Mæcédônia, had possession of Aërópus, when he went to make war against the Roman consul, P. Villius Tappûlus. The Macedonian army were defeated, and driven from that height (Liv. xxxii. 5 seq.).

Asopichus, i, m. a native of Orchóménos, who gained a prize for running, when a boy, and his competitors were of the same age (Pin. Ol. xiv).

Asopódorus, i, m. a Theban nobleman (Pin. Ist. i. 50).

Asôpus, i, m. a river of Bæotiâ, which, after heavy rains, overflows its banks, and becomes difficult to cross. According to Dodwell, it rises in Katabathron, a mountain about four miles north of Thêrmôpylæ, Thërma; but Clarke says that it has its source in the plain near Cithæron, Elatias,

runs through that of Plátæa, Platâna, and falls into Eurîpus, the Strait of Negropont. In summer it is nearly dry.

Holland makes it a branch of Spêrechêus, the Hellada. According to Apollodôrus, Asôpus was the son of Océanus and Têthys, or of Néptûnus and Pêro, or of Júpiter and Eurýnômê, who married Mêtôpê, by whom he had two sons, Ismênus and Pêlâgon, and twenty daughters, of whom Júpiter carried away one, Egîna, who gave her name to that island in Sinus Sârônîcus, the Gulf of Egîna. Enraged at this rape, Asôpus dashed his waves against the skies, but Júpiter, incensed at that rash act, darted his thunderbolts at him, which soon procured the submission of the river (Stat. Th. vii. 315 seq.). By the king of the gods, Egîna became the mother of Eâcus. Asôpides, um, f. daughters of Asôpus; Asôpiæ, Egîna (Ov. Met. vi. 113). Asôpi, orum, m. people who lived on the banks of this stream (Herod. ix. 15). Asôpiâdes, æ, m. Eâcus, from his grandfather Asôpus (Ov. Met. vii. 484). Adj. Asôpius, a, um. Asôpius Hýpsêus (Stat. Th. vii. 723).—2. A river which flows by Lâodîcêa (Plin. i. 595).—3. A river of Sicýon. According to fiction it is the Mæander of Asia Minor, which runs under the Archipelago, rises in Phlîasiâ, flows through Sicýonia, and falls into the sea near Corinth (Paus. ii. 5). Pausânias mentions a similar fiction with respect to Nilus and Euphrâtes.—4. A river which runs into Málîæus Sinus, the Gulf of Zeiton (Liv. xxxvi. 22).—5. A river of Lâcônîa, which is dry in the summer months.

Asphabôta, æ, f. a town of Scythia (Amm. Mar. xxiii. 6).

Aspacûræ, arum, m. a people of Sérica, whose town was Aspacûra, æ, f. (Amm. Mar. xxiii. 6).

Aspar, âris, m. a Numidian, on intimate terms with Bôcchus, whom Jûgûrtha sent to that monarch after he had invited L. Córnelius Sûlla to his court, on purpose secretly to obtain information respecting his intentions with regard to himself and the Roman people. These two outwitted Aspar, the deputy of Jûgûrtha, said little on the subject in his presence, only Bôcchus promised to give an answer to the Roman on the tenth day. Instead, however, of waiting ten days, Bôcchus gave Sûlla a private audience during next night, and he assented to measures for delivering Jûgûrtha into the hands of the Romans, which he soon afterwards executed, and thus put an end to the Numidian war (Sal. Jug. 108—112).

Asparâgium, i, n. a town of Græcia, Greece, on the south bank of the river Apus, the Crevasta. It probably belonged to the inhabitants of Dýrrâchium, Durazzo, from which it was about 34 miles distant; hence Cæsar says, Asparâgium Dýrrâchinorum (B. C. iii. 30).

Asparâta, æ, f. a town of the Sêres (Amm. Mar. xxiii. 6).

Aspâsia, æ, f. a woman of lewd character, whom Artaxêxes married, after she had been a concubine to his brother Cýrus (Just. x. 2).

Aspâstes, is, m. a governor of Cármanîa, in 326 B. C. During Alexander the Great's absence in India, he attempted to raise a revolt, for which that monarch put him to death (Curt. ix. 10).

Aspathènes, *is. m.* father of Præxæpes *q. v.*

Aspendus, *i. f.* a town of Pamphylia, on Eurymedon, the *Kapri-su*, which falls into Mære Pamphylum, the *Gulf of Adalia*. *Inh.* Aspendii, *orum, m.* informed Eudæmus, the commander of the Rhodian fleet, that the fleet of Antiochus, king of Syria, was at Sida, *Eski-Adalia* (Liv. xxxvii. 23).

Asphalion, *onis, m.* a servant of Ménélaus (Hom. Od. iv. 215).

Asphaltes, *æ, m.* called also Mære Mōrtium, the *Dead Sea*, is a lake of about fifty miles in length, and twelve or thirteen in breadth, into which the river Jōrdānes, the *Nahr-El-Arden*, or *El-Sharia*, empties itself. The fetid limestone of its shores emits an effluvia owing to the presence of sulphuretted hydrogen, and the water has a similar odour. Every thing about it, says a late traveller, is in the highest degree grand and awful. Its desolate, although majestic, features, are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. Beautiful fruit, say they, grows on its shores, which on being touched becomes dust and bitter ashes. This fruit is the Solanum Melongena, which abounds on the shores of the *Dead Sea*, and when attacked by an insect (Tenthredo), the inside turns into dust, yet the skin remains entire and retains a beautiful colour. It is now known that the waters of this lake swarm with myriads of fishes; that certain birds make it their peculiar resort; that shell fishes abound upon its shores; that bodies sink or float in it in proportion as their gravity exceeds or falls short of the gravity of the water; that its vapours are not more unwholesome than those of any other lake; that numerous Arabs people the neighbouring district; that its waters are perfectly transparent; and that five pounds' weight of water contains one of salt. Modern observation has confuted the fictions of antiquity, that clouds of smoke perpetually exhale from the sulphur of the lake; that no living creature exists in it; that no bird can fly over it without being killed by the pestilential vapour; and that the country is black and desolate for miles around it. Tacitus records all the absurd and fictitious tales respecting it (Hist. v. 6), and Justinus has added several (xxxvi. 3). Conjecture has placed the sites of Sodom and Gomorrah on the ground now covered by this lake.

Aspis, *idis, f.* *Aklibia* (Sil. Ital. iii. 244). See *Clūpæa*. There was also a promontory of Ethiopia, near Egypt, of this name.—2. A city of Mæcedonia, built by Philippus. The island Arconneus sometimes occurs under the name of Aspis.—3. Another island near Psylla.—4. A third, mentioned by Clæon, which had no trees.—5. One beyond Pissæ. All of these appear to be of little note, probably also sterile and uninhabited.

Asplædon, *onis, f.* *Polea*, a town of Bœotia (Hom. Il. ii. 511).

L. Asprénas, L. Asprénātis, *m.* proconsul of Africa, was appointed, according to some, to send assassins to the island of Cérceina, *Kerkeni*, to murder Sēmprōnīus Græchus *q. v.* in the year 14 (Tac. Ann. i. 53). Velléius Pâtérclūlus mentions one of this name, who was a lieutenant-general in Germany, at

the time P. Quinctilius Vārus lost the army in that country (il. 120).

Aspūna, *c.* *Aspōna, orum, n.* a free town of Gālātia (Amm. Mar. xxv. 10).

Assa, *æ, f.* a town on Mount Athos (Herod. vii. 122).

Assacānus, *i. m.* a king in India, whose capital, Mazāge, was of great strength (Curt. viii. 10).

Assæus, *i. m.* a Grecian chief, killed by Hēctor (Hom. Il. xi. 301).

Assāræus, *i. m.* the second son of Tros, king of Troy. He was the father of Cāpys, grandfather of Anchises, and great-grandfather of Ænēas (Virg. G. iii. 35). *Tellūs Assāræci*, the Troad, or district of Troy (Hor. Epod. xiii. 19). *Ad umbras Assāræci*, to the shades of Assāræus; to the ghosts of his ancestors, *i. e.* to a peaceful death (Juv. Sat. x. 259).—2. Two Trojans of this name (Virg. Æn. x. 124).

Assēnsio, *onis, f.* In the Roman senate, assent was given in three ways. 1st, By words, which might either be done in a single sentence, or more, as the person chose; or by a single word, *assēntio*. 2d, By a nod, and raising up the hand. 3d, By the senator rising from his seat, and going to the individual, or party, whose motion he approved. This was expressed by *pedibus in sententiam allatus ibat*. The last only when a division took place, and was probably at one time the practice in the British Parliament, whence originated the phrases, *the House divided*, *a division took place*, on a division, &c.

Assus, *i. f.* *Beyram*, a town of the Troad, on Adramyttæus sinus. The ruins of the ancient town are said to be sufficient to employ any person two days in a mere survey. Many inscriptions exist there, hitherto unobserved by European travellers. *Adj.* Assius, *a, um.* *Assius lapis*, a kind of stone found at Assus, possessed of wonderful properties, according to Plinius, which being wholly fabulous need not be repeated (Plin. v. 320 seq.).—2. A town of Lycia.

Assyria, *æ, f.* *Curdistan*, a large country of Asia, the extent of which was very different at different times. Assyria was at first bounded on the E. by Mædia, on the S. by Bābylōnia, on the W. by Mēsōpōtāmia, and on the N. by Armēnia. But in its flourishing state the limits of this empire were greatly enlarged. The Assyrian monarchy, of which some authors make Ninus, and others Belus, the founder, was esteemed the most ancient in the world, and continued from 2059 B. C. to the reign of Sārdānāpālus, 820 B. C. *Pinguis Assyria* (Tib. iii. 2. 24). *Inh.* Assyrii, *orum, m.* sometimes confounded, both in Latin and Greek authors, with the Syri, which, according to Justinus, became their common name (i. 2). *Adj.* Assyrius, *a, um.* *Assyrius orbis*, the Assyrian world; the extensive Assyrian empire (Juv. Sat. ii. 108). *Assyria cades*, the slaughter of the Assyrians (Claud. vii. 36). *Assyrii odoræ*, Assyrian perfumes (Tib. i. 3. 7). *Assyrius color*, purple (Virg. Cu. 61), which the same poet calls *Assyrium cōnūm*, in contempt at the native whiteness of Italian wool being sullied by that expensive dye (G. ii. 465). *Assyriae litteræ*, *i. e.* the first letters, in the opinion of Plinius, by which he probably means the Hebrew, although he allows that some thought they were discovered by the Syri, and

others that *Mercurius* communicated them to the Egyptians (Plin. ii. 94). *Assyria maulus*, the citron tree (Plin. iii. 272). *Assyrium stagnum*, the Sea of Galilee (Just. xviii. 3).

Asta, *æ*, *f.* *Asti*, a town of *Ligūria*, near which the *Goths* experienced a severe defeat, hence *Vindica Asta* (Claud. xxviii. 203). The modern city gives name to the district in which it stands, and may be considered its capital. The site of *Asti* is pleasant, in a fertile valley, watered by *Tānārus*, the *Tanaro*.—2. *Xerez de la Frontera*, a town in the South of *Spain*, taken by *C. Atinilius*, prætor, who, in approaching the walls, too incautiously, received a mortal wound, of which he died in a few days, in 188 B. C. (Liv. xxxix. 21). *Adj.* *Astēnsis*, *is*, *e.* *Astensis* *ager*, the territory of *Asta* (Liv. xxxix. 21).

Astābōras, *æ*, *m.* the *Tacazzé*, a river of *Abyssinia*, one of the eastern branches of the *Nile*, which it joins considerably below the place where that river receives *Astāpus*, the *Abassi*.

Astāciā, *æ*, *f.* a town of *Bactria*, called by *Ptolemy*, *Astāciāna* (Amm. Mar. xxiii. 6).

Astācus, *i*, *m.* a *Theban*, whose sons distinguished themselves during the siege of their native city. *Mēnālippius*, who wounded *Tydeus*, was his youngest son (Apol. iii. 6). *Astāclides*, *æ*, *m.* a son of *Astācus*; *Mēnālippius* (Stat. Th. vii. 718).

Astācus, *i*, *f.* a city on *Prōpōntis*, the *Sea of Marmora* (Amm. Mar. xxii. 8).

Astāpa, *æ*, *f.* *Estepa*, a town of *Spain*, on *Bætis*, the *Guadalquivir*. *Inh.* *Astāpenses*, *im*, *m.* in 208 B. C., in consequence of their alliance with the *Carthaginians*, ravaged the lands belonging to the *Roman* allies, which brought on them the vengeance of that people who invested their town, which could not have long resisted the enemy. Either from ferocity of disposition or apprehension of *Roman* cruelty, the *Astāpenses* formed the resolution of destroying themselves, which they executed in the most shocking and barbarous manner (Liv. xxviii. 22, 23).

Astāpus, *i*, *m.* the *Abassi*, or *Bahr el Azerge*, an eastern branch of *Nilus*, the *Nile*, the sources of which have been frequently, says *D'Anville*, mistaken for those of the *Nile*. That geographer supposes *Mēroë* lay between this stream and *Astābōras* *q. v.*, both of which take their rise within ten degrees of the equator.

Aster, *ēris*, *m.* the father of *Anchimōlius* (Hesod. v. 63).

Astēria, *æ*, *f.* one of the ancient names of *Idus* *q. v.*, so called from the daughter of *Geus*, who fled from *Jupiter*, and was transformed into a quail, hence also from her called *Ortygia* (Ov. Met. vi. 108). This name is frequently written by the poets *Astēris*.—2. The ancient name of *Rhōdos* (Plin. i. 616).

Astēris, *es*, *f.* the wife of *Gyges*, to whom *Hæcates* addresses the seventh ode of book third.

Astēriōn, *ōnis*, *m.* a son of *Minos*, king of *Creta*, *Crete*, a man of great strength, killed by *Thēseus* (Paus. ii. 31).—2. Son of *Claetes*, one of the *Argonauts*, whom his father brought up at the junction of *Enipeus* and *Apidāmus*, the *Epideno*, or *Satalde* (Val. Flacc. i. 355. Paus. v. 17).—3. Son of *Eschylus*, a statuary (Paus. vi. 3).

Astēriōn, *ōnis*, *m.* a river of *Argolis*, at the distance of fifteen stadia from *Mycēnæ*, *Corinthi*, disappears below ground. According to ancient fiction, *Eubœa*, *Prōsyrina* and *Ascrea*, nurses of *Jūno*, were daughters of this stream (Paus. ii. 15 seq.). *Cēter Astēriōn* (Stat. Th. iv. 122).

Astēris, *Idis*, *f.* a small island between *Ithāca* and *Sāmos*, afterwards *Cēphallēnia*, with good harbours, at which the suitors of *Pēnelōpē* watched the return of *Tēlēmachus*, intending to kill him (Hom. Od. iv. 846). *Apollōdorus* describes it nearly in the same manner as *Hōmērus*, in which he differs from *Strābo*. It had a cognominal town, and another called *Alālōmēnæ*.

Astērium, *i*, *n.* a well-built city of *Thēssa* (Hom. Il. ii. 735).

Astērius, *i*, *m.* a native of *Pellēnē*.

Astērōdēa, *æ*, *f.* a *Caucasian* nymph, who became the mother of *Absyrtus* by *Æetes*, king of *Cōlchis*, before his marriage with *Idyia*, who bore him two daughters *Chālciopē* and *Mēdēa* (Apol. Rhod. iii. 242).

Astērōpæus, *i*, *m.* a *Trojan* commander, son of *Pēlēgon* and *Pēriboea*. He was the bravest of all the *Pæones*, and was killed by *Achilles* (Hom. Il. xvii. 217 seq.).

Astīdāmia. See *Hippolytē*.

Astii, *orum*, *m.* a nation of *Thrace*, who appear to have lived to the north of *Mārē Ægæum*, and were neighbours to the *Cæni*, *Madnatēni*, and *Cōrēli*. These four nations attacked the *Roman* army under *Cn. Manlius Vulso* in 190 B. C., returning from *Asia*, and carried off a considerable part of the booty, besides killing a number of men (Liv. xxxviii. 40).

Astrea, *æ*, *f.* the daughter of *Astræus*, king of *Arcadia*, one of the *Titans*; and *Anrōra*, or, according to others, of *Jupiter* and *Thēmis*, was the goddess of Justice, often taken for justice itself. *Virgo Astræa*, the *Virgin Astræa*, *i. e.* Justice (Ov. Met. i. 149). During the golden age, like many of the other celestial deities, she had her residence on the earth. But when mankind became wicked, grieved and provoked at their crimes, she ascended to her native skies, and was translated into the Sign *Virgo*. *Hjginus* says that *Erigōnē* was transformed into this sign (130). Of all the celestial deities, *Astrea* was the last who, in consequence of the iniquity of men, forsook the earth. *Astræa jubet lentos descendere pisces* (Luc. Phar. ix. 535).

Astræum, *i*, *n.* a town of *Peōniā*, to which *Philippus*, king of *Macedonia*, sent his son *Dēmētrius* with *Didas*, to whom he had given instructions to put *Dēmētrius* to death, which order was obeyed at *Hēraclea* in 183 B. C. (Liv. xl. 24).

Astræus, *i*, *m.* one of the *Titans*, who married *Aurōra*, by whom he had the winds and the stars (Hes. Th. i. 378 seq.). *Adj.* *Astræus*, *a*, *um.* *Astræi fratres*, the winds (Ov. Met. xiv. 545).

Astrāgon, *i*, *n.* a fort in *Strātōnicēnsis* *ager*, taken by *Pausistrātus* and the combined army of the *Rhōdi* in 199 B. C. (Liv. xxxiii. 18).

Astræus, *ēos*, *m.* a man, whose mother was a native of *Palestina*, killed by *Percus* at his nuptial feast. His father was unknown (Ov. Met. v. 144).

Astu, *ūs*, *n.* a name of *Athēnæ*, *Athens*,

used chiefly by the Greeks (Cor. Nep. Them. 4).

Astur, ūris, *m.* commander of three hundred Cæretini, who joined Æneas against Turnus (Virg. Æn. x. 180.).

Astūra, æ, *f.* v. Astūra, orum, *n.* the *Esia*, a river of Astūria in Spain (Flor. iv. 12).—2. The *Astura*, a river of Lātium (Liv. viii. 13), in which was an island of the same name. Upon it Cicero had a villa. This river is also called Stūra (Suet. Octav. 97.).

Astūria, æ, *f.* a district of Hispania, Spain, bounded on the north by Sinus Cāntabricus, the Bay of Biscay, on the east by Cāntabria, and on the west by Callæcia. From ancient writers, this district appears to have abounded with gold mines. *Inh.* Astūres, um (Sing. Astur, ūris), *m.* *Pallidus Astur*, the pale Asturian (Claud. xxix. 75). The paleness referred to was probably a consequence of their working in mines below ground, as their country abounded with valuable metals, to which Silius Italicus alludes (i. 231), and Martialis (x. 16). *Adj.* Astur, ur, *et*, Astūricus, v. Astūrius, a, um. *Astur equus* (Mart. xiv. 199). *Astūrica gens* (Plin. ii. 212. Sil. Ital. xvi. 583). *Astūrium aurum* (Luc. Phar. iv. 298). Some copies have *Asgrum*, unquestionably a false reading.

Astūricus, i, *m.* a man of wealth and rank. The word is differently written, and the name supposed to be fictitious (Juv. Sat. iii. 212).

Astūges, is, *m.* a man who was turned into stone at the marriage of Pērcūs and Andrōmēda, by looking at the Gorgon's head (Ov. Met. v. 203).—2. A king of Mēdia, who gave his only daughter, Mandānē, in marriage to Cambyses, a man of mean birth, in order to prevent the fulfilment of a prediction, declaring that his grandson would acquire much greater distinction than himself, and the consequence would be, the loss of his kingdom. The plans which he adopted failed in accomplishing his intentions, for the life of the child, Cýrus, was preserved, by whom he was afterwards conquered and dethroned, in 551 B. C. With him ended the kings of the Medians (Just. i. 4–6).

Astūlus, i, *m.* a man in the Trojan army, killed by Pölýpetes (Hom. Il. vi. 29).

Astānax, ætis, *m.* the son of Hēctor and Andrōmāchē, whom his mother concealed, on the taking of Troy; but he was discovered, and tumbled headlong, by the Greeks, from the fort whence his mother had often pointed out to him his father fighting for his native country. That nation dreaded lest he should inherit his father's bravery, and at a future period re-establish the Trojan kingdom; on which account they deprived the noble youth of life, an act of ferocity to which they were encouraged by the advice of Ulysses (Ov. Met. xiii. 415–417).

Astūdānia, æ, *f.* the wife of Hērcules, and mother of Hēpōlēmus (Pin. Ol. vii. 43). Hōmērus writes this word Astūschia.

Astūlos, i, *m.* an augur, who, at the battle of the Centaurs, sought safety by flight. He had, to no purpose, dissuaded his countrymen from having recourse to war, and, consistently with his own advice, he withdrew from the contest (Ov. Met. xii. 308).

Astymēdes, is, *m.* a Rhodian, who, with Philocrates, was at the head of an embassy

sent to the Roman senate, in 169 B. C. (Liv. xlv. 25).

Astynōmē, es, *f.* daughter of Chryses, priest of Apollo at Lyrnēssus. On that town being taken by the Greeks, she became the property of Agāmēmon, who refused to restore her for ransom. See *Chryses*.

Astynōus, i, *m.* a man in the Trojan army, killed by Diōmēdes, at the same time with Hýpēnor (Hom. Il. v. 144 seq.).—2. Son of Prōtiāon, succeeded Clitus, as charioteer of Pölýdamas (Hom. Il. xv. 455).

Astýochē, es, *f.* the mother of Pentheüs, who fell at the siege of Thēbæ, *Theba* (Stat. Th. iii. 171).—2. The daughter of Acton, and mother of Ascālaphus and Iālmēnus by Mars (Hom. Il. ii. 513).

Astýpālea, æ, *f.* *Stampalia*, an island in Mārē Ægēum, the *Archipelago*, to the north of the eastern extremity of Crēta, *Candia*. At the time when Plinius wrote, *Stampalia* was a free state (i. 460). *Adj.* Astýpāleus, a, um. *Astýpāleia regna* (Ov. Met. vii. 461).

Astýpýlus, i, *m.* a noble Pæonian, killed by Achilles (Hom. Il. xxi. 209).

Astyr, ūris, *m.* the armour-bearer of Mēmon. Silius Italicus states, that, after the death of his master, he came into Spain, and settled in that part called afterwards, from him, Astūria. This can only be considered a poetical fiction, not a historical fact (iii. 334).

Asychis, ūdis, *m.* a king of Egypt, who built a pyramid of bricks (Herod. ii. 136).

Asýlas, æ, *m.* one of the Tuscan commanders who joined Æneas. He was a brave man, and skilled in augury (Virg. Æn. x. 175).

Asýllus, i, *m.* a gladiator, distinguished for his skill in that art (Juv. Sat. vi. 267).

Atābūlus, i, *m.* a wind peculiar to Apūlia, and often calamitous, from which the name has been derived (ἀτὰρ βούλος). Plinius has described the injurious effects of this wind (iii. 410).

Atābýrium, i, *n.* a very high mountain in the island Rhodus, on which Júpiter had a chapel. *Adj.* Atābýrius, a, um. *Atābýrius Júpiter*. Appianus writes Tābýrius (Bel. Mith. 187).—2. A mountain in Sicily (Pin. Ol. vii. 160).

Atacotti, orum, *m.* a warlike people, who invaded Britain, with the Picts, Scots, and Saxons, in the year 364 (Amm. Mar. xxvi. 4).

Atālānta, æ, v. Atālāntē, es, *f.* daughter of Schoenēus, king of Scýros, *Scyro*, an island in Mārē Ægēum, the *Archipelago* (an Arcadian, Apol. i. 8). The ancients represent her as a woman of uncommon beauty. From aversion to marriage, she requested her father not to betrothe her to any of her numerous lovers, whom her beauty had captivated. In compliance with this request, her father, not choosing to offend them by a positive denial, had recourse to a stratagem, which he expected would secure the wish of his daughter. She excelled in running, and he informed each of her admirers, that he must first contend with her in the race. The lover, unarmed, started first; she followed, with a weapon, and, if she overtook him within a given distance, the failure was to cost him his life, and his head to be stuck up in the stadium. After she had surpassed in speed

and killed several, who had adventured their lives in this manner, at last Hippomaneus, son of Megareus and Merope, by a stratagem, reached the goal in safety. Venus presented him with three apples of uncommon beauty, and instructed him how to use them. When on the point of being overtaken in the race, he dropped them singly, and, while she stopped to lift them up, the youth arrived at the end of the stadium, consequently received Atalanta in marriage. On his way to his native country, he sacrificed to Jupiter Victor on Mount Parnassus, *Liakura*, but, forgetful of the favour of Venus, made no acknowledgment to the goddess; on which, transported with rage, she excited Hippomaneus to profane the temple of Jupiter, who, for this improper indulgence, transformed him into a lion, and Atalanta into a lioness (Hyg. 185. Ov. Met. x. 565 seq.). Apollodorus makes Milonion the successful lover.—2. Daughter of Iasius, a native of Tegea, a town of Arcadia. She was one of the hunters at Calydon, and the first who wounded the boar. On that account, Melæager, who killed that ferocious animal, presented her with the skin. She married Milonion. From her father she is called *Iasis* (Prop. i. 1. 10). Ancient writers, among whom Statius, in the Thebaid, frequently confound this Atalanta with the one above-mentioned, and also their husbands. See *Hippomaneus* and *Milonion*. Every reader of taste must admire the manner in which Statius introduces Atalanta, and the appropriate speech, full of maternal feeling and sentiment, which she utters, on learning that her son was marching against the Thebans. The disconsolate mother breathes in every line, and her severe trial commands the sympathy of every heart not dead to the sensibilities of human nature (Th. iv. 309 seq.). *Manilia Atalantæ*, Arcadian Atalanta (Sat. Th. vi. 563). Atalantiades, æ, m. a patronymic of Parthenopeus, son of Atalanta, by Melæager, according to Hyginus (70. Stat. Th. ix. 789). See *Parthenopeus*. Adj. Atalanteus, a, um. *Atalantæ aures* (Stat. Th. iv. 309). *Atalantæ labores* (Manil. v. 179).

Atalantæ, æ, v. Atalantæ, es, f. an island which, either wholly or in a great part, sunk, about the time of the Peloponnesian war (Senec. N. Q. vi. 24. Thuc. iii. 89).—2. An island in Eurius, the Strait of Negropont (Liv. xxxv. 37).

Atarne, es, v. Atarnia, æ, et. Atarneus, es, f. *Dikeli*, a town of Mysia (Herod. vii. 42).

Atarnes, is, m. a river of Thracia, which flows into the Danube (Herod. iv. 49).

Atax, æcis, m. the *Aude*, a river of Gallia Narbonensis, which rises in mount Gaspir, and, after traversing the marsh of *Sygeam*, by means of a canal of hewn stone, falls into Gallicus Sinus, the Gulf of Lyons, below Narbonne. Perhaps there was a cognominal village near its banks (Cat. xcv. 5). Adj. Atacensis, a, um. Varro Atacinus. See *Varro*.

Atedius Mellor, Atedii Melloris, m. a friend of Statius, whom he endeavours to console for the loss of his freedman Glaucias (Syl. ii. 1. 1). Martialis writes an epigram to Atedius Mellor (viii. 38). Both poets sympathize with him, not only on the death

of Glaucias, but also of Bhesus, who was likewise his servant.

Atæius Philologus, Atæi Philologi, m. a freedman, was born at Athens. Of him Capito Atæius says, "he was a rhetorician among grammarians, and a grammarian among rhetoricians." From a quotation in Suetonius we find him called Atæius Prætextatus, so that Philologus seems to have been a professional, rather than a proper, name. With many of the most eminent characters in the Roman state, he appears to have lived in terms of the greatest intimacy. It is enough to mention C. Crispus Sallustius, the historian, and Asinius Pollio. None of his writings have been transmitted (Suet. II. Gram. 10).

C. Atæius Capito, C. Atæi Capitonis, m. the uncle of the historian C. Velleius Paterculus, a man of senatorian rank, who seconded Agrippa in his accusation of C. Cassius Longinus (Vel. Pat. ii. 69).—2. Was entrusted with the care of preventing inundations in the lower parts of the city Rome. In this commission he had L. Arruntius for his colleague, and they proposed in the senate to give a new direction to the lakes and rivers which empty themselves into Tiber, the *Tevere*. The inhabitants, whose country was watered by the tributary streams which fall into that river above the city, opposed the plan, and the senate declared against the innovation. Skilled both in sacred and civil law, he possessed many virtues, but he tarnished the lustre of his reputation by servile flattery to the Emperor Tiberius. From his ancestry he derived little advantage; his father having been only prætor, and his grandfather a centurion under L. Cornélius Sulla. With him the gifts of nature supplied the place of noble descent, and raised him to the first eminence in the state. M. Antistius Labeo, a strenuous assertor of civil liberty, besides a great favourite with the populace, was his rival, and, like himself, had risen to distinction by his talents, and by a knowledge of jurisprudence. The flexibility of Atæius rendered him a favourite with Augustus, who exalted him to the consulship during the year 5, whilst the unaccommodating political principles of Antistius prevented his rising above the rank of prætor. Atæius died in the year 22 (Tac. Ann. i. 76—iii. 75).

Atella, æ, f. *Aversa*, a town of the Osci in Campānia, equidistant from Capua and Næapōlis, Naples. Inh. Atellani, orum (Sing. Atellanus, i), m. revolted to Hannibal after the battle of Cannæ. On the taking of Capua, the Atellani surrendered to the Romans, and the senate decreed that they should be free, unless they or their parents had joined the enemy, but that none of them should be capable of becoming a Roman citizen, or a Latin confederate. Afterwards they were ordered by the senate to remove to Calatia, and the Nucerini took possession of Atella (Liv. xxii. 61—xxvii. 3). Adj. Atellanus, et. Atellanicus, a, um. *Atellana fabula*, seem to have been somewhat like modern farces, and the collections, chiefly from them, called *Exodia*, interludes, properly speaking, endings, i. e. not connected with the plot. The performance of these by the younger citizens did not either degrade them from their tribe, or render them inadmissible to the army.

(Liv. vii. 2). *Atellāticum exōdium* (Suet. Tib. 45).

P. Atellius Hister, P. Atellii Histri, *m.* the governor of Pannonia, in the year 50 (Tac. Ann. xii. 29).

A. Atērius, A. Atērii, *m.* a Roman, who was consul in 454 B. C., and, with his colleague Sp. Tarpeius, passed a law, fixing the price of sheep and oxen as a fine. Livius does not mention this enactment. Seven years after, they were both chosen plebeian tribunes, although of patrician and consular dignity (Liv. iii. 31, 65). *Adj.* Atērius, *a.* *um.* *Atēria lex* (Gel. xi. 1).

Atērnūm, *i. n.* *Aterni* (Pescara, Cluv.), a town of Lucania, a district of Italy, at the mouth of Aternus, the Pescara, taken in 215 B. C., by P. Sēmprōnīus Tādītānus (Liv. xiv. 47). *Inh.* Aternēnses, *iūm.* *Adj.* Aternēnsis, *is, e.* *Aternensis ager* (Cluv.).

Aternus, *i. m.* the Pescara, a river of Italy, which separated the Vēstīni from the Marrūcīni (Cluv.).

Atētē, *is, n.* *Eate*, a town of Italy, a little to the southwest of Pātāvium, Padua (Tac. Hist. iii. 6).

Atētīna, *a, f.* a Sabine, by birth, and wife of Clēmēs, to whom Mārtiālis sent some unpublished verses (x. 93).

Athā, *a, m.* a boy who surpassed in running, mentioned by Mārtiālis (iv. 19).

Athācus, *i. f.* perhaps a town of the Dāsārētīi, near which Philīppus, king of Mācēdōnia, fortified a rising ground, in 202 B. C., at the distance of little more than two hundred paces from the Roman camp (Liv. xxxi. 34).

Athagōrē, *arum, m.* a people of Sērica (Amm. Mar. xxi. 6).

Athāmānia, *a, f.* a district of Aetolia (Plin. i. 407). Others place it in Epirus, bordering on Thessaly. *Inh.* Athāmānes, *um* (Sing. Athāmas, *ānis*), *m.* the Athamānians, frequently mentioned by Livius, in the war with Philīppus, king of Mācēdōnia. *Adj.* Athāmānus, *a.* *um.* *Athāmānia littora* (Prop. iv. 6. 15).

Athāmas, *antis, acc. tu, m.* a king of Boeotia, and the son of Aēolus. He had Phryxus and Hellē by Nēphēlē, whom he afterwards divorced, and then married Ino, a daughter of Cādmus, by whom he had two sons, Lēārchus and Mēlicērtēs, v. Mēlicērtēs. The children of Nēphēlē, to avoid the cruelties of their step-mother, who plotted their destruction, quitted their native country on a golden ram, which Mercūrius gave them. In consequence of the wrath of Jūno, who envied the prosperity of Ino, Athāmas became mad. He supposed his wife to be a lioness, and her two children whelps, upon which he killed Lēārchus; and Ino, to escape his fury, threw herself and her other son into the sea. Neptūnus, in pity to her fate, changed both into sea deities. On recovering his reason, Athāmas, being childless, adopted Cōrōnus and Alārtus, the sons of his nephew Thērsānder. Vālērīus Flaccus says nothing of the madness of Athāmas, but states that he unwittingly killed Lēārchus in hunting (iii. 68). Athāmāntis, *idos, f. Ino, or, Leucōthōē*; of Athāmas, *or, of Thessalia*, applied to a noun feminine (Ov. Fast. iv. 903). Athāmāntiādes, *a, m.* a son of Athāmas; Pālēmōn (Ov. Met. xiii. 919). *Adj.* Athāmāntēus, *et, Athā-*

māntēus, *a.* *um.* *Athāmāntēi* (sinus) (Ov. Met. iv. 496). *Athāmāntium aurum*, the golden fleece (Mart. viii. 25).

Athānāgia, *a, f.* the capital of the Bār-gētes *q. v.*, which Cn. Cōrnēlius Scipio took in 220 B. C. (Liv. xxi. 61).

Athānāgōras, *a, m.* an officer, whom Pharnābāzus set over Chios, with Apōllōnides, with whom he shared the same fate (Curt. iv. 5).

Athārias, *a, m.* an officer who served first under Philīppus, and afterwards under his son Alexander. He apprehended Philōtas, and afterwards distinguished himself in battle at Hālicārnāssus (Curt. vi. 8 seq.). He is probably the person called Adarchias (v. 2).

Athēas, *a, m.* a king of the Scythians, who requested assistance from Philīppus, through the Apōllōniēnses, when distressed by the Istrians, and promised to adopt Philīppus, that he might succeed to the kingdom of Scythia. Like other barbarians, selfishness and a disregard of promise marked his conduct. Philīppus resented the infidelity of Athēas by making war on the Scythians, in which, however, he obtained neither gold nor silver, but a great quantity of cattle, among which were twenty thousand mares, which he sent to Mācēdōnia to propagate the breed, in 340 B. C. (Just. ix. 2).

Athēne, *arum, f.* *Athens*, the capital of Attica, a country of Greece. It is said to have been founded fifteen hundred and fifty-six years before the Christian era by Cērops, and a colony from Egypt. From its founder it was called Cēropia, afterwards Athēna, in honour of Minēra, who was the protectress of the city. Athens was long the seat of learning. In it many of the sciences and fine arts were cultivated and improved, and some carried to a degree of perfection which later times have not been able to imitate, much less to excel. The modern town contains from 1,200 to 1,300 houses, which in general are not well built or commodious; the streets are narrow and irregular, which was the case in ancient times, and the water in the wells is brackish. Population about twelve thousand, nine-tenths of whom are Greeks, the rest Turks. A reservoir at Hymēttus, *Trelo-couni*, supplies an ornamental fountain at the foot of the rock on which the citadel stands: *Erichthōa Athēna*, Athens, of which Erichthēus was king (Virg. Cir. 22). *Inh.* Athēniēnses, *iūm* (Sing. Athēniēnsis, *is*), *m.* the Athenians, shone unrivalled in oratory, music, painting, and statuary. They were early distinguished by their ardent love of freedom, and were as eminent for their skill and bravery in war, as for their ingenuity and industry in the arts of peace. The Athenians put criminals to death by administering hemlock, to which Tacitus alludes (Ann. xv. 64). An ancient author of great respectability asserts, that Athēne was the only democracy that acquired great distinction, which he attributes to the prudence of the inhabitants, and their strict observance of the laws. *Adj.* Athēniēnsis, *is, e, et, Athēneus, a.* *um.* *Athēniēnsē bellum* (Just. v. 11). *Athēnaca mania* (Lucr. vi. 749).

Athēneum, *i. n.* a fort of Athāmānia, near the frontiers of Mācēdōnia (Liv. xxxviii. 1).

Athēneus, *i. m.* a brother of Eumēnes,

king of Asia, who, with his brother Attalus, joined the Roman consul, Cn. Manlius Vulso, in the war against the Gallograeci, in 191 B. C. These three brothers crossed into Greece to assist the Romans against Persius, king of Macedonia, in 173 B. C. (Liv. xxxviii. 12 seq.).

Athénagoras, *m.*, a governor of Chios, appointed by Pharnabazus, an officer under Darius; these two, with Apollonides, were bound and given up to the Macedonians, in the service of Alexander the Great (Curt. iv. 5).—2. A praefect of Philippus, king of Macedonia, who made an unsuccessful attack on L. Apulcius, a lieutenant-general under P. Sulpicius Galba, consul, as he was returning with the troops under his command, loaded with spoil, from having taken several forts and towns in Macedonian Illyricum, in 202 B. C. He seems to have been an active commander (Liv. xxxi. 27 seq.).—3. An officer under Persius, king of Macedonia, who, with Esmenes, commanded at Thessalonica, in 170 B. C. (Liv. xlv. 32).—4. A friend of Martialis, mentioned by him in two of his Epigrams (viii. 41: ix. 97). From the former, the poet appears to have been on intimate terms with Athénagoras, but the latter suggests a different idea.

Athénodorus, *i.*, a Greek, who served under Alexander the Great, and, from love of dominion, assumed the title of king, and induced the people in Bactria to revolt, in 327 B. C. (Curt. ix. 7).

Athēsis, *is*, *m.* the *Adige* (*Etsch*, by the Germans), a beautiful and rapid river of Italy, which takes its rise in the Alps, and, running eastward, falls into Mære Hadriaticum, about thirty miles to the south of Venice. It is next in size to the Po, passes through Verona, and nearly surrounds the principal part of the town by its winding. On this stream the Cimbrî defeated the Romans, in 103 B. C. (Val. Max. v. 8). *Amazones Athēsis* (Virg. Æn. ix. 680).

Athis, *idis*, *f.* a daughter of Cranius, the second king of Athens, who, according to Justinus, gave her name to the district Attica (ii. 6).

Athis, *r.* Atys, *idos*, *acc. tin.* *m.* an Indian, the son of Lîmnâtê, or, Lîmnâcê, daughter of the Ganges, who assisted Phineus in endeavouring to prevent the marriage of Andromeda with her deliverer, and was killed by Persius with a burning log of wood (Ov. Met. v. 47).

Athos, *i.*, *m.* *Monte Sancto*, a mountain of Macedonia, which stood between Sinus Sinaiticus, the Gulf of Monte Sancto, and Sinus Strymonicus, the Gulf of Contessa, which, towards the west end of Athos, are so near each other, that the distance does not exceed one mile and a half. It is more wooded than Parnassus, *Lickura*, and has a greater variety of trees and shrubs, some of which are not found in any other part of Greece (Wal. ii. 242). Through this isthmus, Xerxes, king of Persia, dug a canal so broad that two ships could pass one another, which Juvénalis mentions as a fiction of the Greeks (Sat. xi. 174). The ancients reckoned that the circumference of this mountain was about 100 miles, that it projected its shadow 75 miles, and that the sun was seen on its top two or three hours sooner than at the bottom. These assertions greatly exceed the truth.

Its height cannot be estimated at more than 4560 feet; of course, the sun will not be visible at its summit above six or seven minutes before he can be seen at the foot of it, or on the plain. From the twenty monasteries which are upon it, containing four thousand monks, it has derived the modern name *Monte Sancto*, i. e. the sacred mountain. *Mēdus Athos* (Luc. Phar. ii. 677).

Athribis, *is*, *f.* *Athrib*, a city of the Delta in Egypt, from which the Nômos or government was called Athribites (Amm. Mar. xxii. 16).

Athrys, *ÿis*, *m.* a Thracian river, which falls into the Danube (Herod. iv. 49).

Athyr, *ÿris*, *m.* a man skilled in the charming of serpents. He fell by the hand of Murex (Sil. Ital. i. 412).

Athyras, *æ*, *f.* a town on Prôpôtis, so called from a river of the same name, now the *Glycynero*, on which it stood (Amm. Mar. xxii. 8).

Ati, *orum*, *m.* a people who lived near the cataracts of the Nile (Amm. Mar. xxii. 15). Some think the reading ought to be *Æti*.

Atia, *æ*, *f.* daughter of M. Atius Balbus and Julia, sister of C. Julius Caesar, was the mother of Augustus, whom she educated, and of Octavia Minor (Tac. Or. 28). From her perhaps comes the adjective *Atius*, *æ*, *um* (Virg. Æn. v. 568).

Atia, *æ*, *f.* a city of Cămpăniă.

Atidius Gēmīnus, *Atidii Gēmīni*, *m.* prætor of Aethiopia in the year 25 (Tac. Ann. iv. 43).

Atilius, *i*, *m.* a man's name (Virg. Cat. iv. 5).—2. Another mentioned by Martialis (ix. 57).—3. The son of a freedman, who built an amphitheatre at Fidēniæ, *Castel-Giubileo*, with the view of making money. The structure being superficial gave way at the first exhibition, and not less than fifty thousand persons lost their lives. For this, Atilius was banished (Tac. Ann. iv. 62, 63). Suetonius says the number was above twenty thousand (Tib. 40).

Atilius Rufus, *Atilii Rūfi*, *m.* an officer of consular rank, who died whilst governor of the province of Syria (Tac. Ag. 40).

Atilius Vergilio, *Atilii Vergiliōis*, *m.* the standard-bearer of the cohort which remained with Galba. At the arrival of the prætorians he tore the colours, on which the soldiers declared for Otho (Tac. Hist. i. 41).

Atilius Vērus, *Atilii Vēri*, *m.* the first centurion of the seventh legion, who performed wonders of valour in the army of Vitellius, near Crēmōna, in the last struggle for the empire against Vespasianus. After a dreadful carnage Atilius fell fighting with great bravery (Tac. Hist. iii. 22).

A. Atilius Calātinus, A. Atilii Calātinus, *m.* consul with P. Sulpicius Păterculus, was rescued from a dangerous place, surrounded by the Carthaginians, into which he had incautiously marched his army, by the bravery of M. Călpurnius Flamma, a tribune of the soldiers in 260 B. C. In this perilous situation he probably vowed the temple to Hope, which Germanicus dedicated in the year 17 (Tac. Ann. ii. 49). He was appointed dictator, and was the first who, in that office, led an army out of Italy in 250 B. C. (Liv. Ep. 17 seq. Flor. ii. 2). A. Atilius Serranus, A. Atilii Serrani, *m.*

elected praetor in 195 B. C., and afterwards in 175 B. C., when the senate directed him and Q. Mārcius Philippus to visit Epirus, and other parts of Greece. In Pēlōpōnnēsus, the *Morea*, they met P. Cornēlius Lēntūlus, and, on inquiry, found that Pērseus, king of Mācedōniā, was completely prepared for war. Against this monarch they preferred certain charges, heard his reply, and, with seeming reluctance agreed to a delay, that he might send ambassadors to Rome. The truth, however, was, that the Romans at this time found themselves not in a condition to meet him upon equal terms, on which account these ambassadors were particularly desirous to procure time until sufficient reinforcements could be provided, and, on their return to Rome, piqued themselves not a little on having overreached the Macedonian monarch. The younger senators commended their conduct, whilst those of more advanced years, and of ancient morals, recognised nothing Roman in that transaction, and considered it deserving severe censure. In 172 B. C., Atilius obtained the consulship (Liv. xxv. 10 seq.).

C. Atilius, C. Atilii, *m.* See *M. Pāpilius*.—2. See *C. Acilius*.

C. Atilius Bālbis, C. Atilii Bālbis, *m.* a noble Roman, who held the consulship first with M. Fābius Būtō in 247 B. C., and afterwards with T. Mānlius Tōrquātus in 237 B. C. His second consulship was rendered memorable by the temple of Jānus having been shut for the first time, after the reign of Nūma Pōmpilius.

C. Atilius Serrānus, C. Atilii Serrāni, *m.* a praetor in 220 B. C., sent to the relief of L. Mānlius with one Roman legion and five thousand auxiliary troops. Two years after, when pontiff, he stood candidate for the consulship without success (Liv. xxi. 26 seq.).

—2. A duumvir, who dedicated the temple to Concord in 218 B. C. (Liv. xxiii. 21).—

3. Elected a curule edile in 196 B. C. and praetor nine years after (Liv. xxxiv. 54 seq.).

—4. Was consul in 108 B. C. with Q. Sērvilius Cēpio *q. v.* (Vel. Pat. ii. 53).

L. Atilius, L. Atilii, *m.* One of the first military tribunes with consular authority, appointed in 443 B. C. (Liv. iv. 7).—2. Elected to the same office in 398 B. C. (Liv. v. 13).—3. A tribune of the people in 311 B. C. (Liv. ix. 30).—4. A quaestor who fell in the battle at Cānnæ in 218 B. C. (Liv. xxii. 49).—5. A tribune of the people in 212 B. C. who consulted the people respecting the Campanians and others who had submitted to the power of Rome (Liv. xxvi. 33).—6. Chosen praetor in 200 B. C. and obtained Sārdinia as his province (Liv. xxxii. 27, 28).—7. The commander of the garrison of Lōcris in 217 B. C., who privately escaped from that town, on which the gates were opened to Hāsdrūbal and the Carthaginians (Liv. xxiv. 1).—8. A Roman youth, who addressed a speech to the Samothracians against Evānder, who had almost murdered Eumēnes, near Dēlphi, and had taken refuge in their island (Liv. xlv. 5).

M. Atilius, M. Atilii, *m.* elected city praetor in 216 B. C., but he likewise exercised the jurisdiction of his colleague, M. Emilius, the foreign praetor, and freed the populace from the new religious observances, which then almost distracted the citizens.

He fought at Cāpua, where he showed the fortitude of a Roman. The senate afterwards sent him ambassador to Ptolēmius (Liv. xxiv. 43 seq.).—2. A duumvir appointed to consecrate the temple of Concord, in 218 B. C. (Liv. xxiii. 21).

M. Atilius (v. Acilius) Pāficānus, M. Atilii Pāficāni, *m.* a man of low birth, was distinguished by loquacity rather than eloquence (Quint. iv. 2). He was a native of Picēnum, a district of Italy (Sal. Frag.).

M. Atilius Rēgulus, M. Atilii Rēguli, *m.* obtained the consulship with M. Valērius Cōrvus, in 334 B. C. His colleague appears to have been, at least in the opinion of the senate, a better soldier; since, at their request, the war against the Ausonians, who inhabited Cāles, was assigned to him without a reference to the lots. After subduing the enemy, and enjoying the honour of a triumph, the senate ordered both consuls to lead the forces against the Sidicini, that Atilius might not be without a share of the honour (Liv. viii. 16).—2. Was elected consul with L. Pōstūmius Mēgellus, in 296 B. C. Samnium was decreed to both consuls, in consequence of the Samnites having raised three armies, one to recover Etrūria, *Tuscany*, another to ravage Campānia, *Campagna*, and a third to defend their own frontiers. Atilius marched against them alone, from his colleague being sick, and had nearly suffered a defeat by their attacking his camp in a very thick mist. By the judiciousness of his measures, and the bravery of his troops, he repulsed the enemy, drove them from the camp, and, being afterwards joined by Pōstūmius, the Samnites did not venture to face them. The consul having scattered them in different directions, proceeded to desolate their lands, and to besiege their towns. The Samnites, however, met Atilius in the territory of Lūcēria, *Lucera*, and defeated him. Next day he renewed the engagement with no better success at first; but, after his troops had been routed, he compelled them to rally, gained a complete victory, killed four thousand eight hundred, and made seven thousand three hundred prisoners, whom he sent under the yoke. He cut in pieces another army of the Samnites, which had attempted to seize Interamna, in which they failed, and contented themselves with plundering the country. The senate denied him a triumph for these victories, both because he had lost a number of men, and because he had merely sent the prisoners under the yoke, without imposing any other condition (Liv. x. 32—36).—3. Consul, defeated the Carthaginians in a naval engagement, on which he passed over to Africa, in 257 B. C. Here he killed a serpent one hundred and twenty feet long, on the banks of Bāgrāda, the *Mejerda*, but not without great loss of men. His success against the enemy induced the senate to continue him in command, of which he complained in a letter to the senate, assigning as a reason, that his small property was going to ruin from the mismanagement of hired stewards. The Carthaginians having solicited aid from the Lacedaemonians, the latter sent them a general, Xānthippus, who defeated Rēgulus in battle, and took himself prisoner, in 255 B. C. After five years' imprisonment, the Carthaginians deputed him to Rome, to procure a treaty of peace, and an exchange of prison-

ers, binding him by oath to return, if his mission failed. Atilius dissuaded the senate from agreeing to these propositions; then, in fulfilment of his oath, went back to Carthage, where he was put to death by torture (Liv. Ep. 18), to which Stätius refers, *lacera umbra*, his mangled shade. The ancients believed that the spirit retained the mark of the wounds inflicted on the body (Syl. i. 4. 88). Hörätius has celebrated the heroic sentiments, and dignified conduct of Atilius in one of his most beautiful and animated odes (iii. 5. 13 seq.). Silius Italicus alludes to him (ii. 343).—4. Created consul by Q. Fabius Maximus, dictator, in room of C. Flaminus, and received the command of the army in 219 B. C. This was his second consulship, ten years before, he and P. Valerius Flaccus held that office. The greatest harmony subsisted between him and his colleague, Cn. Servilius Geminus. They adopted the plans of Fabius, harassing Hannibal on his march, cutting off stragglers, and surprising his foraging parties, but never hazarded a general engagement. To such distress did they reduce that noble Carthaginian, that, had he not feared a retreat would have had the appearance of a flight, he would have returned into Gaul. This judicious conduct obtained the approbation of the senate, and procured their continuance in command another year. On account of the state of his health, Atilius requested leave to return home, which was granted as soon as the consuls had arrived at the camp. Next year he was appointed a public banker with L. Æmilius Papius and L. Scribonius Libo, from there being such a scarcity of money at Rome. In 216 B. C., Q. Fabius held an assembly for the appointment of censors, when the choice fell on Atilius and P. Furius Philus. The emptiness of the treasury saved them the trouble of erecting public works, and, therefore, they turned their attention to the regulation of morals. They instituted a number of judicious inquiries, and pronounced judgment with moderation and discernment. On the death of his colleague, Atilius abdicated the censorship (Liv. xxii. 25—xxiv. 43).

M. Atilius Serranus, M. Atilii Serrani, m. nominated a triumvir for settling colonies at Placentia and Crémōna, in 192 B. C. Eighteen years after, on being chosen prætor, the province of Sardinia fell to his lot (Liv. xxxvii. 46 seq.).

P. Atilius Philiscus, P. Atilii Philisci, m. a man who, by his conduct towards his daughter, gave a singular proof how highly the Romans, before the state became corrupted, esteemed female chastity. In him it was the more remarkable, that having been born in slavery his master had compelled him to gain money by personal abuse (Val. Max. vi. 1.).

Atilla, w. f. the wife of M. Annæus Mella, and mother of the poet Lucanus, whom he implicated as an accomplice in the conspiracy against the Emperor Nero. She was then, probably, of an advanced age, as the tyrant allowed her to pass the remainder of her days in silent obscurity, without either being condemned or acquitted (Tac. Ann. xv. 56, 71).

Atimæus, i. m. the freedman of Domitia, and of the Emperor Nero. Agrippina makes him a paramour of Domitia, in her indication of her own innocence with respect

to the conspiracy against Nero, which he had undertaken at the request of Iturius and Calpurnius to convey to the ear of the Emperor. This false accusation, which did not originate with Atimæus, cost him his life (Tac. Ann. xlii. 19—22).

Atina, w. f. *Atina*, a powerful city of the Volsci, taken by the Roman dictator, C. Pontellius, in 313 B. C. (Liv. ix. 28). *Inh.* Atinates, *im* (*Sing.* Atinas, *atis*), m. *Adj.* Atinas, as, as; *atis*. *Atinas ager*, the territory of the Atinates (Liv. x. 39).

Atinas, *atis*, m. one of the commanders of the Rutuli (Virg. Æn. xi. 869).

C. Atinlus, C. Atinli, m. a military tribune of the fourth legion, in a desperate engagement with the Gauls, in 196 B. C., snatched the standards from the bearers, and threw them among the enemy. The struggle to recover them proved successful, and compelled the enemy to give way (Liv. xxxiv. 46).—2. Was created prætor in 190 B. C. The south of Spain became his province, in which he overpowered the Lusitani, and took Asta, but approaching the wall too carelessly he was struck, and, in a few days, died of the wound, in 188 B. C. (Liv. xxxviii. 35 seq.).

—3. A plebeian, one of the chief priests and founders of the Baccanalia, who confessed his crime to the Roman consul, in 183 B. C., and from what is stated by Livius, it is probable he was put to death (xxxix. 17, 18).

C. Atinius Labeo, C. Atinli Labëonis, m. a tribune of the people who, with C. Ursanius, prevented the consuls, C. Cornélius Cethegus, and Q. Minucius Rufus from putting in their claims together for a triumph, in 199 B. C., in consequence of their having defeated the Gauls in the north of Italy. He afterwards obtained the office of prætor peregrinus (Liv. xxxiii. 22 seq.).—2. Elected prætor in 193 B. C., and received the province of Sicily, with the army there, from M. Æmilius (Liv. xxxvi. 45 seq.).—3. A tribune of the people, who ordered Q. Cæcilius Metellus Macedonicus, censor, to be thrown from the Tarpeian rock, in 133 B. C., because the name of Atinius had been struck out of the list of the senate by the censor who would for this act, probably of moral propriety, have lost his life, had not the other tribunes protected him (Liv. Ep. 59). From Cicero and Plinius we learn that Metellus did expel this tribune from the senate.

M. Atinius, M. Atinli, m. a Roman who commanded a small garrison at Thuris, in 214 B. C., and was betrayed by the Thurini in marching against the Carthaginians, under Hanno and Mago. The mildness of his government induced the Thurini to open their gates for his admission, which they had shut as soon as the Romans were without the walls, that they might be cut off by the enemy (Liv. xxv. 15).—2. A præfect of the allies, killed by the Gauls, in 196 B. C. (Liv. xxxiv. 47).—3. A plebeian, one of the chief priests and founders of the Baccanalia. See C. Atinius.

T. Atinius, T. Atinli, m. a plebeian, who had a dream respecting the games; and not communicating it to the consuls, as ordered by Jupiter, the god punished his delay by the death of his son. Though warned that unless he delivered the message to the consuls, a greater evil awaited him, still he lingered until he had a stroke of the palsy, after which

he consulted his friends, who caused him to be carried immediately to the consuls, and they to the senate-house, where he related the particulars, and on finishing the narrative, recovered the use of his limbs, and walked home without assistance, in 491 B. C. (Liv. ii. 36).

Atintānia, *v. f.* a part of Epirus (Strab.), of Mæcēdōnia (Steph.). It is also written Atintānis, Idis, *f. et.* Atintānium, *i. n.* It appears to have belonged to the Romans before 210 B. C., as the Achæans then wished it to be restored to the Romans. Atintānia, Stymphālis, and Elymīōtis, formed part of the fourth division of Mæcēdōnia after that kingdom had been reduced to a Roman province in 169 B. C. (Liv. xxvii. 30 seq.).

Inh. Atintānes, *um, et.* Atintānii, *orum, m.* L. Atius, L. Atii, *m.* first tribune of the second legion, by whose bravery and speech to the soldiers the Roman camp was retaken from the Istri in 180 B. C. (Liv. xli. 3).

M. Atius Bālbis, M. Atii Bālbis, *m.* a noble Roman who married Jūlia, a sister of C. Jūlius Cæsar, by whom he had Atia *q. v.*

Atizyes, *is, m.* a Phrygian governor, killed in the battle at Issus (Curt. iii. 11).

Atlas, ātis, *voc.* Atla, *m.* a celebrated king of Mauritānia, Morocco and Fez, a country of Africa, to the south of Frētum Gādītānūm, *v.* Hērclūm, the Strait of Gibraltarr, was a son of Iāpētus and Clēmēnē. He had a great number of flocks of every kind, and to him also belonged the beautiful gardens so celebrated in antiquity, which contained the golden apples, and abounded with every species of fruit, the care of which he entrusted to a dragon. Being informed by an oracle that a son of Jūpiter would dethrone him, he refused to Pērseus, who pretended to be a son of that god, the rites of hospitality, and even offered him violence. Pērseus being inferior to the Mauritanian king in strength, showed him the head of Mēdūsa, on which Atlas was changed into a mountain of the same name, which runs across the deserts of Africa from east to west, and so high that the ancients thought the heavens rested on its summit (Ov. Met. iv. 656). Strābo says the Greeks called it Atlas, and the barbarians Dyris; the Arabs still give it the name of *Daran* or *Darah*. Virgilius describes it as covered with perpetual snow. The fable of Atlas supporting the heavens most probably arose from his being the inventor of the Sphere, from his knowledge of astronomy, and from often observing the motions of the heavenly bodies on the top of that mountain. Atlas was, from his father, called Iāpētōnides. Atlāntīādes, *m, m.* Mērcūrius, the son of Jūpiter and Maia, a daughter of Atlas (Ov. Met. i. 682). Atlāntīādes, *v.* Atlāntīdes, *um, f.* the daughters of Atlas; seven of whom, from their mother, Plēiōnē, received also the name of Plēiādes. After death, they were converted into a constellation, in the sign Taurus, under the latter appellation. *Eōa Atlāntīdes abscondantur*, let the morning Plēiādes be hidden or set, *i. e.* let the Plēiādes be set in the morning, which, according to Columella, happened on the thirty-first day after the autumnal equinox (Virg. G. i. 224). Atlāntīādes sōrōres, the Plēiādes (Sil. Ital. xvi. 136). Atlāntīs, Maia (Ov. Met. ii. 685). Atlāntēi, *orum, m.* the inhabitants of mount Atlas, who, according to Ammianus Mārcellinus, never dream

(xv. 2). Adj. Atlānticus, Atlāntēus, *v.* Atlāntēus, *et.* Atlāntīlācus, *a, um.* Mārē Atlānticum, the Atlantic Ocean; from its washing the western base of that mountain. Atlāntica mūnēra, the gifts of Atlas, *i. e.* the wood which grew on that mountain, more valuable than gold in the opinion of Mārtilis (xiv. 89). Atlāntēus finis, the boundary of Atlas, *i. e.* the western extremity of the earth (Hor. Od. i. 34. 11). Atlānticum aquor (Hor. Od. i. 31. 14), *v.* Atlāntēus ōcēānus, the Atlantic Ocean (Luc. Phar. v. 598).—2. A Spaniard who attacked Appius in the battle at Trāst-mēnus; but displayed cowardice rather than bravery, and fell a victim to the courage of that Roman (Sil. Ital. v. 271 seq.).—3. One of the competitors for the prize given by Scipio Africānus at the conclusion of the Spanish war, for excelling in the chariot race. The horse Caucāsus was his property (Sil. Ital. xvi. 367).

Atlas, ātis, *m.* a Thracian river, which has its rise in Hēmus, and falls into the Danube (Herod. iv. 49). It received this name from Atlas, king of Arcādīa.

Atlēsīs, *is, m.* a prince of Thrācia, who made inroads into the territories of Cōtyes, king of the Odrýsæ, and took the district called Mārēnē (Liv. xlii. 67).

L. Atrātīnus, L. Atrātīni, *m.* a man whom M. Cælius Rufus accused of bribery in his canvass for office about 53 B. C. (Cic. pro Cæl. Suet. Clar. Rhet. 2).

Atrax, ācis, *m.* a son of Pēncēus and Būra, who built a town in Thēssālīa, Thessaly, ten miles distant from Lārissa, on Pēncēus, the Salampria, to which he gave his own name. Inh. Atrāces, *um* (Sing. Atrax, ācis), *m.* came originally from Pērthæbia, and, from Līvius, appear to have been both active and brave. Atrācides, *v, m.* a descendant of Atrax, a Thessalian; hence Ovidius calls Cæcēus, Atrācides (Met. xii. 209). Adj. Atrācius, *a, um,* of Atrax; Thessalian; magical. Atrācia ars, magical art (Stat. Th. i. 106). Atrācia virgo, Hippodāmīa (Val. Flacc. i. 141).

Atrax, ācis, *m.* the Micro Tzigota, one of the northern branches of Pēncēus, the Salampria.—2. A river of Athāmānia, which runs into the Ionian Sea (Plin. i. 407).

Atrēbātes, *ium, v. um* (Sing. Atrēbas, ātis, Cæs. B. G. vi. 6), *m.* a people of Gallia Bēlgica, the neighbours of the Mōrini, whose country lay along the English Channel, opposite to Dover. Their chief city Nemetacum, *v.* Nemetocenna, afterwards Atrēbātes, Atrax, is called by the Flemings, Atrēcht. Adj. Atrēbāticus, *a, um.*

Atrēus, ēos, *m.* a son of Pēlōps, king of Pisa, and Hippodāmīa. Being suspected by his father of the murder of Chrysippus, a natural son of Pēlōps, he fled to Eurysthēus, king of Mycēnæ, whose daughter, Aērōpē, he married, and succeeded his father-in-law in the throne. According to some authors, he had by Aērōpē three sons, Plisthēus, Agāmēmnon, and Mēnēlaüs. But it has been maintained that Plisthēus was the husband of Aērōpē, to whom she bore Agāmēmnon and Mēnēlaüs, and that Atrēus, having brought them up with paternal affection and solicitude, came to be accounted their father. In Grecian history they are, almost without a single exception, called the sons of Atrēus. Atrides, *v, m.* a patronymic of Agāmēmnon.

In the singular number this term seldom means *Mênélâus*. In the plural, *Atrides* includes both *Major Atrides*, Agamémnon, from his being the elder of the two; and *Minor Atrides*, *Mênélâus*, because he was the younger brother; hence *majoris frater Atrides*, the brother of the elder son of *Atrêus*, i. e. *Mênélâus* (Ov. Met. xiii. 359). *Atride gemini*, Agamémnon and *Mênélâus* (Virg. Æn. ii. 415). *Superbi Atride*, the courageous sons of *Atrêus* (Hor. Od. i. 10. 13). *Juvénalis* uses *Atrides*, to denote any husband whose wife has determined to poison him (Sat. vi. 659). *Adj.* *Atrêus*, a, um. *Atrêus sanguis* (Stat. Th. viii. 742).

L. *Atrêus*, L. *Atrêi*, m. of Fréglæ, in whose house, *Livius* records, a spear burned for two hours without being consumed in 171 B. C. (xliii. 13).

Atrîa. See *Hadria*.

C. *Atrius* *Umbri*, *C. Atrîi Umbri*, m. a common soldier, and a ringleader of the mutiny at *Suro* in 208 B. C. Having been appointed joint-commander with *C. Albinus Calênus*, they assumed the badges of supreme command, the rods and fasces, which, on the quelling of the mutiny, were applied to their own backs and necks. It is probable that *Atrius* was a native of *Umbria*, hence his surname (Liv. xxviii. 24 seq.).

Q. *Atrius*, *Q. Atrîi*, m. an officer to whom *Cæsar* gave the command of the shipping, which had carried him and his army to the west of *Britain* (Cæs. B. G. v. 9).

Atropâtus, i, m. an officer of *Alexander the Great*, on whose death he obtained *Média Mînor*; and the father-in-law of *Pêdiceas*, *Média Mînor* (Just. xiii. 4). *Strâbo* says this part of *Média* was from him called *Atropâtia*, or *Atropâtênê*, which *Ammiânus Marcellinus* mistakingly calls *Acrôpâtênê* (xxiii. 6). *Isak.* *Atropâtênî, orum*, m.

Atropos, i, f. one of the three *Pârce*, or *Fates*. It was her office to cut the thread of life. Her name (from *at*, priv. and *epior*, I turn), denoting inflexible, inexorable, expresses her character; hence *immôta Atropos* (Stat. Th. i. 328). *Atropos ignâra mûceri* (Stat. Th. iii. 68). *Ferrêda Atropos* (Stat. Th. iv. 601). The poets sometimes use *Atropos* to denote the period of human life, hence *alba Atropos*, prosperity (Stat. Syl. iv. 8. 19). *Albini flum.* conveys the same idea.

Atropos, i, m. the summit of *Êta*, from which *Xêrxes* attacked *Lêônidas* and the *Lacedæmonians*, at *Thermôpyle* (Ap. Bel. Sp. 97).

Attâlus, i, m. a general of *Philippus*, king of *Macedônia*, whose sister, or rather sister's daughter, *Clêôpâtra*, was married to that monarch. He was a very great enemy of *Alexander the Great*, by whose orders *Parandis* put him to death (Just. ix. 5—xii. 6).

—2. A general of *Alexander the Great* (Just. iii. 6).—3. A man who informed *Epicydes*, in 214 B. C., that a plot was entered into, for taking up *Syracuse* to the Romans. The discovery, which *Attâlus* communicated because he was not entrusted with the secret, proved fatal to all concerned; for they not only lost their lives, but were put to death by *Scurus* (Liv. xxv. 23).—4. Son of *Eumênes*, king of *Pêrgâmus*, was the first of the *Pergamene* princes of that name. In 213 B. C. the Roman people formed a treaty with the *Attâli*, to which *Attâlus* was included. From

that period, the Romans experienced great advantages from his activity and fidelity. At the request of the senate, he conducted to *Pêsinus* in *Phrygia*, the Roman ambassadors, to whom he delivered the stone which the natives said was the mother of the gods; in Roman mythology, *Mater Idæa*, *Cybele*, &c. The superstitious Romans considered this gift a very particular favour, received it into their capital with the utmost solemnity, and preserved it with the greatest care. His friendship for the Grecian states excited him to great exertion, besides forming many useful schemes which might, had they been properly executed, have accomplished the deliverance of that ingenious people. The inroads of his enemies frequently obliged him to quit *Greece*, where he commanded in person, on purpose to defend his own territories. In general his aid was more powerful on sea than on land; yet the number of his land forces was frequently considerable, nor were they deficient either in courage or enterprise. The Romans, in return for his good offices, conferred particular honour on *Attâlus*, besides increasing both his wealth and power. In an assembly of the *Beoti* at *Thêbæ*, in 199 B. C., *Attâlus* was the first who stood up to speak, but, being advanced in age and feeble, his voice failed, and he dropped down. His attendants removed him to *Pêrgâmus*, where he died soon after, in the seventy-second year of his age, and forty-fifth of his reign. Except riches, fortune had given *Attâlus* nothing which could excite the hope of a kingdom. By a prudent and splendid use of his wealth, he appeared, first to himself, and afterwards to others, not undeserving of a crown. He assumed the title of king on his defeating the *Gallogræci*, a nation more terrible to *Asia*, as they had but lately appeared in that country. His government was distinguished by the strictest justice towards his subjects, and fidelity towards his allies. A wife and four children survived him, and his kingdom descended to the third generation. Of the *Asiatics*, he had the merit of being the first who refused to pay tribute to the Gauls. *Attâlis*, *Idis*, f. a purposed tribe of the *Athenians*, in honour of this king (Liv. xxxv. 15).—5. A son of the former, and brother of *Eumênes*, who succeeded his father in 198 B. C. Four years after, he went to *Rome*, on purpose to inform the senate, that the *Êtoli* had an army in readiness to join *Antiochus*, king of *Syria*, who had crossed *Hellêspôntus*, the *Dardanelles*. For this proof of fidelity, the senate returned thanks to him and his brother *Eumênes*, who was not present, treated him with the highest respect, and honoured him with very valuable presents. *Attâlus* was a man of fidelity, courage, and military skill, which he displayed on every opportunity, and thereby contributed to the complete defeat of the Syrian monarch. In the war carried on by *Cn. Mânlius Vulso* against the *Gallogræci*, his services were of great importance, as well as in that against *Pêrseus*, king of *Macedônia*. On the conquest of that country, to which he himself had greatly contributed, he went to *Rome* to congratulate the senate, where he appears to have had views of a private nature, more justifiable on the principle of ambition than of fraternal affection (Liv. xxxv. 23—xlv. 20). See *Strâbus*.—6. Surnamed *Philômêtor*, the last king of

Pergāmus, who died in 135 B. C. without children, leaving the Roman people his heir; *Attālus heredem voluit te Rōmare linguā* (Claud. xviii. 215). This gift proved injurious to the morals of the Romans, by introducing a love of the most profuse extravagance (Plin. v. 72). Attālus was the reputed son of Eumēnes II., and grandson of Attālus I.; but not acknowledged by his father. The invention of cloth of gold is ascribed to him, hence *Attālica* (Plin. ii. 231). According to Jūstinus he murdered his friends, punished his relations, and put to death both his mother, an old woman, and his wife Bērēnicē; after which he put on mourning, allowed his hair and beard to grow, and never appeared in public. Of him it may be said, that he did nothing like a man in his senses. Neglecting the administration of government, he digged in his garden, sowed seeds, and mixed wholesome with noxious, tainted the whole with poison, and sent them in presents to his friends. Afterwards he amused himself working with wax and brass. A stroke of the sun deprived him of life (Just. xxxvi. 4). After the death of this monarch, his kingdom became a Roman province, called Asia Propria, of which Pergāmus was the capital. Tib. Sēmprōnius Grāchus, a tribune of the people, proposed that the immense wealth of Attālus should be divided among those who were entitled to land by Lex Sēmprōnia. This motion excited against Grāchus the violent indignation of the senate, which was only appeased by his death. *Adj.* Attālicus, a, um. *Attālica opes*, an enormous expense (Virg. Cu. 62). *Attālica conditōnes*, on condition that he should receive the wealth of Attālus (Hor. Od. i. 1. 12).—7. A busybody ridiculed by Mārtiālis (i. 80). The wit of this epigram consists in the play on the word *ago*. The same person falls again under the lash of the epigrammatist (ii. 7; iv. 34).

Attānes, is, m. a prince of the Tūrdētāni, who deserted Hāsdrūbal, son of Gisgo, after the decisive victory which P. Cōrnēlius Scīpio Africānus gained over him at Bēcūla in 208 B. C. Besides the great number of his countrymen who accompanied him to the Roman camp, his revolt was followed by delivering up two fortified towns, with their garrisons, to Cōrnēlius (Liv. xxviii. 15).

Attārras, æ, m. an officer in the army of Alexander the Great, who was active in apprehending the conspirators against his sovereign's life, in 330 B. C. (Curt. vi. 8).

Attēgūa, æ, f. a town of Spain. *Inh.* Attēgūenses, ium, m. (Val. Max. ix. 2).

Attes, æ, m. a priest of Cýbēlē, of whose birth two different accounts are given, both probably fabulous. He was incapable of getting children, hence perhaps originated the practice of emasculation being uniformly observed by the priests of that goddess (Paus. vii. 17). See *Attis*.

Atthis, idis, f. daughter of Crānāus, who was the most wealthy and powerful citizen of Athens, of which, by means of his riches, he obtained the government. He had other daughters besides Atthis, but she probably was either the eldest or most distinguished for personal or mental accomplishments, otherwise it would be difficult to account for her giving name to that district of Greece, formerly called Actæa (Lucret. vi. 1114. Paus. i. 2). *Atthisides*, um, f. Athenian women (Stat.

Th. xli. 536). Mārtiālis uses it in place of *hirundines*, because Prōcnē, the daughter of Pāndion, was changed into a swallow (vi. 68).—2. A favourite of the poetess Sappho (Ov. Ep. Her. xv. 18).

Attica, Acta, v. Actica, æ, originally Actē, es, f. a country of Græcia, Greece, of which Athēnæ, Athens, was the capital. Some derive the name from Actæus, who conquered that part of Greece, to which he gave the name of Attica. His daughter, Aglauros (3 syl.), was married to Cécrops, who is generally considered the first king of Athens. The soil is light, calcareous, and arid, deficient in water, on which account the Athenians could not rear many horses. It contained, anciently, a hundred and twenty-four towns, rather villages (*δυνας*), besides the capital, and its population was probably about a million and a half of souls. From several of its streams becoming dry in the summer months, originated the fabulous contest for the region between Nēptūnus and Jūno, recorded by Pausānias (ii. 15). Attica abounded with good ports, and its air is still the best in Greece. Its olives, imported from the source of the Danube, by Hērclēs, according to Pindar, and honey, are reckoned to surpass those of any other country, the wine indifferent, meat bad from want of pasture, and the fish scarce. It abounds with many varieties of owls, hence the proverb *γλαυκὰ ἐκ Ἀθηνῶν*, coals to Newcastle. The Atticans considered the owl an auspicious bird, while almost all other nations held an opposite opinion. The inhabitants were divided into four classes, husbandmen, artists, soldiers, and priests, a distinction which continues to be observed in modern times. Actias, ādis, f. of Attica, or, Athens, applied to nouns feminine. *Actias Orithyia*, Athenian Orithyia (Virg. G. iv. 463). *Adj.* Actæus, et, Atticus, a, um, of Attica, Athenian. *Actæa acies*, Athenian lines, or armies (Stat. Th. xli. 196). *Actæa area* (Ov. Met. i. 313). *Attici fines*, the coast of Attica (Hor. Od. i. 3. 6). *Attico lepore*, with Attic elegance (Mart. iii. 20). *Attica terra*, the district of Athens (Liv. xxviii. 8).

Atticilla, æ, f. a woman with whom Mārtiālis appears to have been intimate, and to whom he writes an Epigram (xii. 81).

A. Atticus, A. Attici, m. was the præfect of a cohort in the Roman army, under Agrippina, and fell in the battle with the Caledonians, near the Grampian hills (Tac. Ag. 37).

Attilius, i, m. a Roman senator, who, from fear of a trial, fled to Mithridates, against whom he plotted, and on being discovered was, by the order of that monarch, put to death, but not by torture in consequence of his rank (Ap. Bel. Mith. 228).

Attin, inis, et, Attis, idis, m. a youth of Phrygia, distinguished for personal beauty, with whom Cýbēlē, the mother of the gods, fell passionately in love. She prevailed on him to vow perpetual chastity to her, and, having violated his promise by intercourse with the nymph Sīgāritis, the goddess struck him with madness, on which he mutilated his person, and all the priests of that goddess followed his example. He was changed into a pine tree, which is sacred to Cýbēlē. From the mountain Bērēcýnus, thus he is called Bērēcýnthiādes (Ov. Ib. 508). *Cýbēlēus Attis* (Ov. Met. x. 104).

Bēvējāthūs Attis (Pers. i. 93). Both adjectives are used from his being a favourite with Gōbbēs. Probably Attin and Attes were names of the same person.

Attinnas, *a*, *m*. commanded the country possessed by the Massāgētē, and at that time plundered by the Bactriāni. In that enterprise, which he conducted in a very unsoldier-like manner, he and his whole force fell by the hand of the enemy (Curt. viii. 1).

Attius, *i*, *m*. a friend of Pompey, who took possession of Auximum, *Osimo*, but fled at the approach of Caesar.—2. One of the Pēlignī, hence called Pēlignus, who, with Lūcrētius, restrained the inhabitants of Sūlmo, *Sulmona*, a town of the Pēlignī, from putting themselves under the protection of Caesar. When M. Antony advanced with a few cohorts to the gates, the people opened them, and welcomed his arrival. Lūcrētius and Attius endeavoured to escape over the wall, but the latter was taken, carried before Antony, and afterwards set at liberty by Caesar (Cæs. B. C. i. 18).

Attius Rufus, Attii Rufi, *m*. a partisan of Pompey, who impeached L. Afrānius before that general, for the loss of the army in Spain (Cæs. B. C. iii. 83).

Attius Tūllus, Attii Tūlli, *m*. a Volscian prince, and an inveterate enemy of the Romans. With him C. Mārcius Cōrōlānus lodged after he had retired from Rome, in consequence of the unjust prosecution to which he had been subjected. The Volscian, from an old animosity, and Mārcius, from fresh resentment, sought the first opportunity of revenge against the nation detested by both. The plans which they adopted soon provoked hostilities, and added to the military character of Mārcius, who, by the splendour of his achievements, soon eclipsed Attius Tūllus, the commander-in-chief, and placed him at the head of the army. He fought no battle which he did not gain, and stormed no town which he did not take. See Mārcius. To Attius the command of the army would naturally return, but, although he displayed great bravery in battle, the Volscian troops had little success against the Romans, while he was their general, nor can his character be ranked high as a soldier (Liv. ii. 35–39).

P. Attius Vārus, P. Attii Vāri, *m*. the praetor in Africa, at the commencement of the civil wars. His name occurs frequently in the writings of Cicero. C. Scribōnius Cūrio, a lieutenant-general of Caesar, drove him from Africa, 51 B. C. (Liv. Ep. 110. Luc. Phar. ii. 4 seq.). He is probably the lieutenant-general who fought a desperate naval battle with Didius, at the Strait of Gibraltar, in which both fleets were wrecked (Flor. iv. 2). Adj. Attianus, *a*, *um*.

Q. Attius Vārus, Q. Attii Vāri, *m*. a Roman of considerable distinction, whose name frequently occurs in the civil wars, as a prefect of the cavalry. After serving under Caesar, he joined the republican forces, and was in the army in Africa, over which Caesar gained a decisive victory (Eutrop. vi. 24). Caesar frequently calls him simply Vārus, suppressing his *nomen*.

T. Attius Lābiēnus, T. Attii Lābiēni, *m*. one of Caesar's lieutenant-generals in the Gallie war. In the beginning of the civil war he deserted to Pompey, escaped from the

battle of Pharsalia, and was killed in that of Mūnda (Cæs. B. G. i. 21 seq.). To him Lucānus alludes (Phar. v. 346), and Jūstinus (xlii. 4). Adj. Lābiēnānus, *a*, *um*, used, perhaps, only in the masculine gender, and chiefly applied to the soldiers who were under his command.—2. Son of T. Attius Lābiēnus, who fell at Mūnda, took the command of the Pārthi, who were of the party of Cn. Pōmpēius Māgnus, and having defeated L. Dēclidius Sāxa, a lieutenant-general under M. Antōnius, the triumvir, possessed themselves of the whole province of Sŷria, in 42 B. C. P. Vēntidius Bāssus, a lieutenant-general of M. Antōnius, defeated the Pārthi in battle, drove them out of Sŷria, and killed their general T. Attius Lābiēnus (Liv. Ep. 127. Flor. iv. 9).—3. A Roman, whose writings were suppressed by a decree of the senate, on account of their immorality. By order of the Emperor Cāligūla, these books were allowed to be brought from their obscurity, and to be read by the public (Suet. Cal. 16). Adj. Lābiēnānus, *a*, *um*. Lābiēnāni Gālli (Hir. Bel. Af. 29).

Attūārī, *orum*, *m*. a tribe of the Franks, whose name is very differently written (Amm. Mar. xx. 10).

Attus Claudius, Atti Clausi, *m*. afterwards called, by the Romans, Appius Claudius, and in the consular calendar Appius Claudius Sābinus Rēgillēnsis, fled with a great number of dependants from the Sabines, and settled at Rome. The senate assigned them lands beyond Anŷo, the *Tererone*, and all the privileges of the state. They had the name of *vetus Claudia tribus*, to distinguish them from the new tribes which came from the same part of the country, and were added to this tribe. Appius having been elected into the senate, soon equalled in dignity the first of the nobles (Liv. ii. 16–44). He was elected consul in 495 B. C., the year in which Tarquinius Sūperbus died. His conduct in the subsequent years of his life was that of a man of prudence and a steady patriot. Tacitus says he came at the head of the Sabine nobility, and from him descended the whole Claudian family (Ann. iv. 9). L. Dōmītiūs Ahēnōbārbus, better known in history by the name of Nēro, was the first adopted by the Claudian family (Tac. Ann. xii. 25). Adj. Claudius, *a*, *um*. *Claudia gens*.

Attus Nāvius, Atti Nāvii, *m*. a celebrated augur in the reign of L. Tārquinius, who insisted that no alteration or addition should be made to the Rāmnēnses, Titiēnses, and Lūcēres, as instituted by Rōmūlus, without the sanction of the birds. In contempt of his art, the king said, "Discover by your augury whether my present intention can be executed." Nāvius, after due examination, according to the rules of augury, answered, "It could." "Then," said the king, "I was thinking whether you could cut a whetstone with a razor, take these and perform what your birds foretell to be practicable." Nāvius easily cut the stone in two with the razor. In the place where this transaction happened, a statue of Nāvius was erected, with a fillet on his head. With respect to the truth of this story, Livius judiciously indicates a considerable degree of doubt (i. 36).

Atiūtūci, *a*. Adūātūci, *orum*, *m*. a people of Gāllia, France, whose territories lying between the rivers Mōsa, the Meuse, and Scāldis,

the *Scheldt*, were adjoining to those of the Nervii and Toxandri. Their capital was Atuatua, *ae. f. Tongres*, in *Brabant* (Cæs. B. G. ii. 4 seq.).

Atur, *uris, et. Atūrus, v. Atūrrus, i. m.* the *Adour*, a river of Gallia Aquitania, in the country of the Turbelli (hence called *Turbellius Atūrrus*, Auson. Id. x. 468), which falls into *Mare Cantabricum*, the *Bay of Biscay* (Th. i. 7. 4).

Atymnius, *i. m.* father of Mydon, charioteer of Pylæmènes, hence he is called Atymniades (Hom. Il. v. 581).—2. Son of Amisodarus, a Lycian, wounded mortally by Antilochus (Hom. Il. xvi. 317 seq.).

Atys, *ŷis, m.* son of Hércules and Omphale (of Manes, Herod. i. 7), was king of Macedonia, in Asia Minor, the father of Lydus and Týrrhēnus. The former continued to possess his native territory, which, from him, took the name of Lýdia, and Týrrhēnus, from an overgrown population, set sail with a number of his countrymen, and settled on the western coast of Italy (Tac. Ann. iv. 55). See *Týrrhēnus*.—2. A young Trojan, the favourite of Iulus. *Adj. Atius, a, um. Atii Lati, i. e.* Romani, so called from being descendants of Atys, according to Virgilius (Æn. v. 568). *Atia gens*, the family or clan of the Atii.—3. A youth born at Cýrrha, betrothed to Ismēnē, on whose account he went to the Theban war, where, in the army of Etēocles, he made a conspicuous figure, rather as a hero in romance, than a brave warrior. He is decked out in all the finery of a modern fop, and when he wished to gain some renown, by his bravery in arms, he unfortunately met with Týdeus, who addressed him in a short speech, full of the most sarcastic contempt, levelled him with a javelin, and left him, disdainful to bear away his arms and ornaments, which were so effeminate, that the gallant conqueror considered them unfit to be presented to his own wife. He is carried into the palace, and Ismēnē, at his earnest request, enters the apartment, weeps over his wounds, and closes his eyes. This final interview Státius describes with great feeling and tenderness (Th. viii. 554—638 seq.).—4. An Alban king, son of Albas, and father of Cápys (Liv. i. 3).

Atys, *ŷis, m.* the *Carabi*, a river of Sicily, called also Acithis and Carabis, whence the modern name (Cluv.).

Avāricum, *i. m.* *Bourges*, was the chief city of the Bitūriges, and afterwards known by their name. It had its former appellation from the river Avāra, the *Eure*, one of the south branches of Ligēris, the *Loire*. At the time Cæsar invaded Gallia, France, Avāricum appears to have been one of the finest cities in that country. It was strongly fortified by its natural situation, being nearly surrounded by a marsh and the river. That general made himself master of it by considerable labour and difficulty, and his merciless ruffians, on entering the walls, massacred without distinction the inhabitants of all ages, and of both sexes (Cæs. B. G. vii. 13 seq.). *Inh. Avārici, orum* (Sing. Avāricus, *i. m.* *Adj. Avāricēnsis, is, e.*

Auāstomates, *im, m.* a people of Africa (Amm. Mar. xxix. 5).

Auchāte, *arum* (Sing. Auchātes, *ae, m.* a people of Scythia, in whose country, according to Plinius, Hýpānis, the Bog, takes

its rise (l. 471). This author calls them Auchāte, and others Auchātes (Val. Placc. vi. 132).

Auchēnius, *a, um.* *Auchēnium genus*, the same with Anicia gens (Claud. i. 8).

Auchus, *i. m.* a commander of the Cimærii, in the Argonautic expedition, killed in battle by Iāson (Val. Placc. vi. 619).

Audēna, *ae, m.* the *Ula*, or *Aula*, a river of Gallia Cisalpina (Liv. xli. 19), one of the branches of Maera, the *Magra*.

Aveia, *ae, f.* *Alano*, an inland town of the Vēstini in Italy (Sil. Ital. viii. 518).

Avēns, *ēntis, m.* an Umbrian, swallowed by the serpent which M. Attilius Rēgulus afterwards killed on the banks of Bāgrāda, the *Mejerda* (Sil. Ital. vi. 167 seq.).

Avēnticum, *i. n.* *Avenches* (French), *Wifisprung* (Germans), the principal city of the Helvetians (Tac. Hist. i. 68).

Avēntinus, *i. m.* the son of Rōmulus Silvius (Liv. i. 3), Rōmulus Silvius (Ov. Fast. iv. 49). He was the thirteenth king of Alba, and, after a reign of thirty-seven years, was killed by lightning. The hill on which part of Rome was afterwards built, bore his name, in consequence of his being buried there. Dionysius of Hālicarnāssus does not mention the manner of his death. *Adj. Avēntinus, a, um, et, Avēntiniēnsis, is, e.* *Avēntinus mons*, *Monte Aventino*, first occupied by the inhabitants of Pōlitōrium, afterwards by those of Tēllēne and Ficūna, during the reign of Ancus Mārcius. Rēmus chose this mountain for taking the omen which was to decide the sovereignty claimed both by him and Rōmulus, and on it he is said to have been buried; hence *Avēntinus Rēmus* (Prop. iv. 1. 50). A law passed for disposing of it as public property, to be built upon and inhabited, in 456 B. C. At that time, the greater part of it, although within the walls of the city, was covered with wood. The Roman army at Algidum, on hearing the tragical fate of Virgīnia, mutinied, came to Rome, and pitched on mount Avēntinus, where they were soon after joined by the other army (Liv. i. 6—iii. 50). *In extrinso Avēntino*, on the most distant part of *Monte Aventino* (Hor. Epist. ii. 2. 69). *Avēntiniēnsis Dīana* (Val. Max. vii. 3).

Avērnus, *i. m.* *Lago di Averno*, a circular sheet of water in Cāmpānia, of about a mile and a half in circumference. The ground on the one side is low, on the other high, but not steep, and cultivated all around. The earth, which separated between this lake and that of Lūcrinus, was removed by Augustus, who thus opened a communication betwixt them. Besides, he connected them with the sea by means of a canal, and used them for naval exercise, that he might have a fleet superior to that of Sextus Pōmpēius, whom he wished to subdue (Liv. xxiv. 12). A large octagonal brick building stands on the southern bank, called by some the temple of Prōserpina, by others of Avērnus. On the opposite bank of the lake is the opening of a subterraneous gallery, called by the natives *Grotto della Sibylla*, into which Eustacē penetrated as far as the second gallery; but was stopped by the walls having fallen in. His opinion was, that it might lead to a subterraneous city. He adds, that the steeping of flax in this lake renders the air unwholesome during the summer. *Adj. Avērnus, a, um, et, Avērnalis,*

is, *c.* *Aetna Jūno* (Ov. Met. xiv. 114). *Aetnales aqua*, the water of *Lago di Averno* (Hor. Epod. v. 26).

Avërrūcus, *i. m.* the same with *Robigus q. v.* Some think that the *Dii Avërrūci* were talismanic figures (Gel. v. 12). To them the Greeks sacrificed such things as they considered necessary to avert evil (Paus. ii. 11).

Aufidēna, *a. f.* *Alfidena*, a city of the *Sāmnites*, which *Cn. Fūlvius*, the consul, took by assault, in 300 B. C. (Liv. x. 12).

Aufidia, *a. f.* the wife of *Cervinus*, whom he divorced, and whom he afterwards passionately loved on her being married to another man (Mart. iii. 70).

Aufidēnus Rufus, *Aufidēni Rūfi*, *m.* the praefect of the camp, who rose from the ranks to that office. Some legions in *Pannonia*, under his command, adding insolence to disobedience, revolted, and treated *Aufidēnus* with contempt, because he had endeavoured to recall the strictness of ancient discipline (Tac. Ann. i. 20).

Aufidius, *i. m.* a noted debauchee, held up to infamy by *Juvēnalis* (Sat. ix. 25), and by *Martialis* (v. 62).

Aufidius Bassus, *Aufidii Bāssi*, *m.* a historian commended by *Quintilianus* for his history of the German war. That critic considers some of his other works as below himself (Tac. Or. 23).

Aufidius Lūscus, *Aufidii Lūsci*, *m.* a man who had, in early life, been a scribe, and afterwards attained the praetorship of *Fūndi*, *Fundi*. *Hōrātius* ridicules him for his vanity, because he presented himself to strangers with all the ornaments and ensigns of dignity which belonged to the praetors of *Rome* (Sat. i. 5. 34).

Cn. Aufidius Orestes, *Cn. Aufidii Orēstis*, *m.* was the colleague of *P. Licinius Lēntulus Sūra* in the consulship, in 73 B. C. (Eutrop. vi. 8).

M. Aufidius Lūreo, *M. Aufidii Lūrcōnis*, *m.* a Roman, who, according to *Plinius*, was the first that fed peacocks, by which he made sixty thousand sesterces annually (ii. 405). *Vāro* mentions the same fact, and nearly in the same words (iii. 6). *Hōrātius* condemns his taste (Sat. ii. 4. 24).—2. A Roman, who carried a law against bribery, in 62 B. C. when he was a tribune of the people (Suet. Cal. 23).

Aufidus, *i. m.* the *Ofanto*, the chief river in *Apulia*, which takes its rise high in the *Apennines*, and, running eastward, falls into the *Gulf of Venice*. Its current is rapid, like other mountainous streams, consequently heard at a distance, hence *Hōrātius*, *vīlens obstruat Aufidus* (Od. iii. 30. 10). Both the *Carthaginian* and *Roman* armies were encamped on this river the day before the battle of *Cānna*, in 218 B. C. (Liv. xxii. 4). *Crācentus Aufidus*, alluding to that battle (Flor. ii. 6). *Adj.* *Aufidus*, *a. um.* *Aufidii stagna* (Sil. Ital. x. 170).

Aufilēna, *a. f.* a woman of infamous morals, to whom *Cātillus* addresses some of his poems.—2. A beautiful girl (Catul. c. 1).

Q. Aufilēnus, *Q. Aufilēni*, *m.* the brother of the beautiful *Aufilēna*. He appears to have been a native of *Vērona* (Catul. c. 1).

Aufurn, *i. n.* *Karahissar*, a town of *Asia Minor*, to the west of *Synnada*.

Augē, *ea. f.* daughter of *Alēus*, king of *Ar-*

cādia, who became the mother of *Tēlēphus* by *Hērēcles*. At his birth she exposed the infant, whom a stag nourished, and, on that account, when the shepherds found him, they called him *Tēlēphus q. v.* *Augē*, dreading her father's displeasure, fled to *Tēuthras*, king of *Moesia*, who, being childless, not only admitted her into his family, but treated her as his daughter (Hyg. 99). To the violation of *Augē*, *Ovidius* alludes (Ep. Her. ix. 49). *Manālis Augē*, *Arcadian Augē* (Stat. Syl. iii. 1. 40).

Augēas, *a. m.* one of the *Argonauts*, son of *Sol* and *Naupidāmē* (Apol. Rhod. i. 172), was king of *Elis*. *Hērēcles* cleaned, in one day, the house in which three hundred of his cattle had been for thirty years, by turning into it the river *Anigrus*. After the work had been completed, *Augēas* refused the promised reward, at which the hero, being provoked, put him to death, and gave the crown to his son *Phylēus*, because he had agreed in opinion with *Hērēcles*, that, the conditions being fulfilled, the remuneration was justly due. In revenge for this judgment, his father had banished him to *Dulichium*. This account is partly in accordance with the narrative of *Pausanias* (v. 1).

Auginus, *i. m.* *Monte Codoro*, a mountain of *Liguria*, to which the *Friniates Ligures* fled on concealing a part of their arms, and were pursued by the consul, *C. Flāminius*, who obliged them to abandon it, in 189 B. C. (Liv. xxxix. 2).

Augur, *iris*, *m.* an augur, one who pretends to predict future events chiefly by the flight, feeding, or chirping of birds. Among the *Romans*, the augurs had most frequently recourse to these means, yet they had many other ways which they occasionally employed. Besides, it was their duty to explain certain phenomena, and prescribe the manner of expiation, when that was judged necessary. Hence *augurium* was of more extensive signification than *auspicium*, which properly referred to the inspection of birds. As a body, the augurs possessed very great authority, since nothing of importance to the public was ever attempted without previously consulting them. From *Livius*, they appear to have been instituted by *Nūma Pōmpilius*. The three ancient tribes, the *Rhānnes*, the *Titiēnses*, and *Lūcēres* had each its own augurs, and *Livius* says that it was a law that the number ought to be odd; hence he cannot understand that there were four augurs in 302 B. C., when an additional number was proposed, except by the death of two. But if the odd number was to be strictly observed, when more augurs were required, the three tribes could not each elect one, otherwise the number would have been six, which, being even, the law did not allow. Some suppose that the number of each tribe being one, and the tribes being three, on being doubled, might still be considered odd, referring to the original number three; but, from the passage already referred to, the augurs were increased to nine, which does not favour that idea. Of this pretended art, which was wholly deception, the *Romans* acquired their knowledge from the *Tuscans*, and the sons of the chief men at *Rome*, were sent by a decree of the senate to the twelve states of *Etruria*, on purpose to be instructed in augury. During the monarchy and the republic, every atten-

tion was paid to the observances of this institution, which, however, gradually declined in reputation as knowledge became more general, afterwards was observed chiefly for form's sake, and, at last, wholly neglected.

Augūsta, *æ, f.* daughter of the Emperor Néro and Poppæa, was born in the year 63. The Emperor bestowed the same title on Poppæa. Augusta died before she had completed her fourth month. The adulation of the Romans, besides deification, decreed her a temple, a bed of state, a priest, and religious ceremonies (Tac. Ann. xv. 23).

Augūsta Taurinōrum, Augūstæ Taurinōrum, *f. Turin*, the capital of the Taurini, in the north of Italy, at the foot of the Alps. It stands at the junction of the Po and Doria, and is the capital of Piedmont (Tac. Hist. ii. 66).

Augūstāmnica, *æ, f.* a division of Egypt, of which the chief town was Pelūsium (Amm. Mar. xxii. 16).

Augūstōdūnum, *i, n.* *Autun*, of which the ancient name was Bibractē, the capital of the Ædūi. From Augustus it took the name of Augūstōdūnum, of which *Autun* is a corruption (Tac. Ann. iii. 43). See *Bibracte*.

Augūstōnēmētum, *i, n.* *Clermont*, the capital of the Arverni *q. v.*

Augūstōphratēnsis, *is, f.* a name afterwards given to Commagēnē. It is also written Euphratēsia, and Augūsto Euphratēsia.

Augūstus, *i, m.* a name given to Octavius by the senate, on the motion of L. Mūnātius Plancus, in preference to that of Rōmūlus, which some had proposed, because it was both new, and of greater dignity. Suetonius is uncertain whether Augustus is derived from *Auctus*, *acium gestus*, or *acium gustus* (Oct. 7). See *C. Octavius*. Adj. Augūstus, *a, um, et*, Augūstālis, *is, e,* of Augūstus, imperial. *Postes Augusti*, the gates of Augustus (Ov. Met. i. 562). *Augūstales sodales*, priests consecrated to the Julian clan, by the Emperor Tiberius. Tacitus mentions this priesthood (Ann. i. 54. Suet. Claud. 6).

Avīdīēnus, *i, m.* surnamed *Cānis*, the dog, from his extreme avarice. He ate olives five years old, which were generally reckoned useless after two years. The rest of his food seems nearly of the same description, nor could any thing but the extremity of sordidness have induced the wealthy miser to swallow what was only fit for the dunghill (Hor. Sat. ii. 2. 55).

C. Avīēnus, C. Avīēni, *m.* a military tribune of the tenth legion, whom Cæsar broke at Thāpsus, on account of his rapine, and licentious behaviour in Italy, and filling one of the ships from Sicily with his own equipage and attendants (Cæs. B. Af. 54).

Avīōnes, *um, m.* a people of Germany, neighbours to the Angli and Rēudigni (Tac. Mor. Ger. 40). A late writer supposes they inhabited part of the duchy of Mecklenbourg, and that from them the *Avæ* has its name.

Aulēi, *orum, m.* See *Arēbia*.

Aulērci, *orum, m.* Of this name some reckon four nations of Gallia, France. *Aulērci Brannōices*, whose territories, *Morienne*, were adjoining to those of the Ædūi, Sēgūlāni, and Ambivariti. *Aulērci Cēnōmāni*, whose country, *Mans*, lay between the rivers Sārtæ, the *Sarte*, and Ledus, the *Lez*, two of the northern branches of the *Loire*. *Sutudūnum, v. Sūddūnum, i, n.* afterwards Cēnō-

māni, on the *Sarte*, was their chief city. *Aulērci Eburōnes* (Cæs. B. G. vii. 75) inhabited the left bank of Sēquāna, the *Seine*, below Lūtētia, *Paris*. Their chief town was Mēdiolānum, afterwards Eburōvices, *Everci*. The *Aulērci Diablintes*, *Diablitæ*, et *Diaditæ*, lived between the two last mentioned nations. Neodūnum, afterwards Diablintes, *Jublentis*, was their largest town. Cæsar uses *Diablintes* simply without *Aulērci*, as he does also that appellation twice, most probably from the last three forming but one people, and from their being with more propriety denominated tribes than distinct nations (Cæs. B. G. iii. 34 seq.).

Aulēstes, *is, m.* a Tuscan king, who joined *Æneas*, and was killed by Mēssāpus (Virg. Æn. xii. 290).

Aulis, *idos, voc.* *Auli, f. Megalo-Vathi*, a small sea-port town of Bēōtia, on Eurypus, the Strait of Negropont, with a large harbour, at which the combined forces of Greece were detained from sailing against Troy, until Agamemnon appeased the wrath of Dīana, by the sacrifice of his daughter Iphigēnia (Ov. Met. xiii. 182). To this circumstance Lucānus alludes, *ad iniquam clāssibus Aulin* (Phar. v. 236). See *Eubæa*. *Inh. Aulidēsens, ium, m.* According to Pansānias they were all potters (ix. 19). Adj. *Aulidensis, is, e.*

Aulium, *i, n.* a cave on Pōntus Euxinus (Amm. Mar. xxii. 8).

Aulius. See *Emilius*. *Aulius*, *m.* a prefect of the allies, who was killed with the consul M. Claudius Mārcellus *q. v.*, in 210 B. C. (Liv. xxvii. 26, 27).

Aulon, *ōnis, f.* a city of Lācōnia.—2. Another of Arcādia.—3. A third of Crēta, *Candia*.—4. *Aclona*, a seaport town of Epirus.

Aulon, *ōnis, m.* a hill in Cālābria, near Tārētum, *Taranto*, which Hōrātius has celebrated for its fertility in vines (Od. ii. 6. 18). Mārtilis has also mentioned the excellence both of its grapes, and of the wool yielded by sheep which pastured on this height (xiii. 125). It had a cognominal town, now *Castel Velere*, and the latter poet may either refer to it, or to the mountain.

Aulus, *i, m.* a man killed by Scæva (Luc. Phar. vi. 236).—2. A standard-bearer of Tuscan descent, who lost his life by the sting of a serpent (Luc. Phar. ix. 737).

Aunus, *i, m.* an inhabitant of Apenninus, the *Appennines*, whose son Cāmilla killed. Virgilius describes this Ligurian as deceitful and cunning, timid and cowardly. The son, whose name the poet does not mention, inherited his father's dispositions (Æn. xi. 700 seq.).

Auras, *m.* the *Taban*, one of the great rivers which flow from mount Hamus, and pour their waters into the Danube (Herod. iv. 49).

Aurēlla, *æ, f.* the wife of C. Jūlius Cæsar, and mother of the first Roman Emperor. We learn from Tācītus, that she formed the mind of her son in early life, and, from other authors, she appears to have been a woman of uncommon talents (Tac. Or. 28).—2. A dealer in fish. Some suppose her to have been a rich childless matron or widow, who received so many presents of excellent fish from expectants, that she was under the necessity of selling part to prevent their becoming useless. The former is the more probable idea (Juv. Sat. v. 98).

Aurēlia Orēstilla, **Aurēlia Orēstilla**, *f.* a woman in whom men of virtue saw nothing to praise except her beauty. L. Sērgius Cātīlina conceiving a violent attachment to this woman, offered her his hand in marriage, which she refused to accept, merely because he had a son of a former marriage, arrived at man's estate. To remove this objection, Cātīlina put his son to death, and, by that atrocious act, cleared his house for their impious nuptials. Sallustius mentions it as a fact generally believed, but Valērius Māximus (*ix. 1*) states expressly that he took off his son by poison, and lighted at his funeral pile his second nuptial torch, gratifying Orēstilla with his childlessness in place of a marriage gift. Cicero insinuates, that to accomplish the same purpose, he would have by similar means cleared the house of his former wife. It is easy to conjecture what sort of a woman Aurēlia Orēstilla must have been, who readily formed a union with such a monster as Cātīlina, and when their marriage was preceded by such enormity (*Sal. Cat. 15*). Ancient authors allege, she was his own daughter, by the wife of Cn. Aurēlius Orēstes, with whom he had an intrigue; and Cicero publicly declares, that by one criminal act he obtained both a mistress and a daughter.

Aurēlianus, *i. m.* the successor of Claudius II. in the Roman empire. History has neither transmitted the name of his parents, nor the country which gave him birth. In ancient authors, we find him a native of Stridum, of Pannōnia, of Dacia, and of Moesia. Aurēlius Victor informs us, that his father cultivated the lands belonging to a Roman senator called Aurēlius; and this statement agrees with his entering the army as a common soldier. He passed through all the gradations of rank, and, in the war against the Goths, he held the important office of commander-in-chief of the cavalry. In every station he displayed a degree of valour which astonished even the soldiers. From the rigid discipline which he maintained, and the ability with which he formed his plans, scarcely any enterprise failed of success. This soldier of fortune was adopted by Ulpius Crispinus, who gave him his daughter in marriage, and, with his immense wealth, raised Aurēlianus from poverty to affluence and grandeur. Quintillus, brother of Claudius II., having been declared emperor by the troops which he commanded at Aquileia, to prevent the inroads of the barbarians, and Aurēlianus having obtained the same honour from the legions under him in Illyricum, both prepared to support their nominations by the sword. Quintillus, deserted by his soldiers, opened his own veins, and his death left his rival in the peaceful possession of the empire. The ardent passion for war which Aurēlianus displayed from infancy, continued through life, and the Goths, Alani and Mārcomanni, Grōthungi, and Vāndāli, were compelled to sue for peace. On returning to Rome, he doomed to death several illustrious senators, merely on suspicion of their having excited sedition: nor did the public hatred fail to follow, as the just reward of his cruelty. He then began to rebuild the fortifications of Rome, and extend the limits of the city, of which the circumference, according to the historians of that period, measured about fifty

miles; a work which his successor, Prōbus, completed. Zēnōbia *q. v.* having added several countries to her territories, Aurēlianus quitted Rome, defeated her in battle, and reduced the city Palmīra to the greatest distress; on which she fled, but was overtaken by a detachment of the horse, and brought back to the royal presence. She and her son, Vaballath, were permitted to live; but sentence of death was pronounced on her ministers and counsellors, whose crime consisted in faithful adherence to their sovereign. In that number was Lōnginus, whose writings have perpetuated his name. Not long after, Palmīra revolted, when it was given up to be plundered by the soldiers, and the inhabitants of both sexes and of every age were massacred. Firmus, who had usurped the government of Egypt, next added to the number of his victories; and, on returning to the west, he re-united France, Spain, and Britain to the empire, over which countries Tétricus had usurped dominion for six years. The modesty and simplicity which marked the beginning of his reign now disappeared, and, in a splendid triumph, he led Zēnōbia and her children, loaded with gold and diamonds, and Tétricus, who had voluntarily surrendered. In justice to Aurēlianus, it must be added, that he treated these personages with kindness and generosity. Many of his acts indicated his love both of justice and good order; yet his severity, which he carried to an unjustifiable length, gave birth to a conspiracy, by which he lost his life at Canōphrurium in Thrācia, in the year 275. Aurēlius Victor appears to have had a very unfavourable idea of his character; nor can it be denied that his reign is disgraced by many bloody and cruel actions. He assumed a number of surnames, from the countries which he had subdued; but rejected with scorn that of Cārpicus, decreed to him by the senate, for conquering the Cāрпи, a Thracian nation.

Aurēlius, *a. um.* **Aurēlia via**, led from Rome, through Tuscany and the maritime Alps, to Arēlatum, Arles (*Eutrop. vii. 16*).

Aurēlius Cōtta, **Aurēlii Cōtta**, *m.* grandson of the orator M. Valērius Mēssala Cōrvinus, to whom the Emperor Nēro granted an yearly pension, although his distress was the result of his own dissipation (*Tac. Ann. xiii. 34*).

Aurēlius Fūscus, **Aurēlii Fūsci**, *m.* a distinguished pleader, who was much addicted to intemperance, which produced the effect at which Juvēnalis sneers (*Sat. xvi. 46*).

Aurēlius Opillus, **Aurēlii Opilli**, *m.* the freedman of an Epicurean, was first a teacher of philosophy, afterwards of rhetoric, and at last of grammar, in the Roman sense of the term. On giving up his school he followed Rātīlius into banishment, and lived with him at Smyrna, in his advanced years. In his writings, which were numerous, he showed great erudition. He is frequently mentioned by Festus (*Suet. II. Gram. 6*).

C. Aurēlius, **C. Aurēlii**, *m.* a lieutenant-general under M. Claudius Mārcellus, in 218 B. C. He held a command at the battle of Nōla, in which Hannibal was defeated (*Liv. xxiii. 16*).—2. A prætor, to whose lot Sardinia fell, in 188 B. C. (*Liv. xxxix. 6, 8*).

C. Aurēlius Cōtta, **C. Aurēlii Cōttæ**, *m.*

was elected prætor, and the jurisdiction of the city fell to his lot, in 204 B. C. Two years after, he obtained the consulship, and in that office had P. Sulpicius Galba for his colleague. Italy fell to his province, in the northern part of which the Gauls had taken up arms, but had been conquered by L. Furius Purpureo, prætor. The victory obtained by Furius did not prevent the consul from going to his province, where, Livius remarks, he obtained more spoil than honour (Liv. xxx. 26 seq.).—2. Held the office of consul with L. Octavius, in 77 B. C., and passed a law empowering the tribunes of the people to hold other offices, which L. Cornélius Sulla had rendered them incapable of obtaining. After his consulship he went to Gallia, France, appointed to him as his province, from which he never returned. A speech of his to calm the tumult of the enraged multitude, on the defeat of the Roman arms in Hispania, Spain, and Mæcedonia, is preserved among the fragments of Sallustius. He was esteemed one of the most celebrated orators of his age, and the misfortunes which befel the state under his consulship, called forth the utmost efforts of his eloquence to pacify the turbulent citizens of Rome (Sal. Frag. 3).

L. Aurélius, L. Aurélii, *m.* a city quæstor, in 198 B. C. A keen dispute respecting the liability of the augurs and pontiffs to contribute to the support of the state, was maintained for some time between the city quæstors and these two orders. In vain did the latter appeal to the tribunes of the people, who supported the quæstors, and both the pontiffs and augurs were compelled to pay their proportions (Liv. xxxiii. 42).

L. Aurélius Cotta, L. Aurélii Cotta, *m.* a military tribune, who, with Sextus Julius Cæsar, commanded the third legion, in 183 B. C. (Liv. xl. 27).—2. Accused of extortion by P. Cornélius Scipio Æmilianus Africanus Numantinus, and after the cause had been heard, and postponed seven different times, he was acquitted on the eighth hearing, lest his condemnation should have been attributed to the dignity of the prosecutor (Tac. Ann. iii. 66. Val. Max. viii. 1).—3. Youngest son of M. Aurélius Cotta, held the office of prætor (72 B. C.), and that of Censor four years after. He and L. Manilius Torquatus were consuls, 67 B. C. The right of judicature which C. Sempronius Gracchus had taken from the senate and bestowed on the knights, but afterwards by Sulla restored to the senate, was, through his interest, equally divided between these two bodies (Vel. Pat. ii. 32). L. Sergius Catilina, and P. Autronius Pæstus formed the resolution of murdering both these consuls in the capitol on the kalends of January. The design having transpired, the discovery saved the lives of the consuls, and obliged these traitors to defer their intended massacre to a future day (Sal. Cat. 18). To the proposal of a law for recalling Cicero from banishment he declared himself averse, because the Orator had been illegally convicted. A quinquagennary of this name stated that it was mentioned in the Sibylline books, that the Parthi could not be conquered but by a king, and, therefore, C. Julius Cæsar should be called Rex (Suet. Jul. Cæs. 79).

L. Aurélius Orestes, L. Aurélii Orëstis,

m. consul, quelled an insurrection in Sardinia (Liv. Ep. 60).

M. Aurélius, M. Aurélii, *m.* surnamed Antoninus Pius, was the adopted son of the Roman Emperor, T. Antoninus Pius, who gave him in marriage his daughter Faustina, by whom he had three sons, two of whom died young, and the third, L. Antoninus Commodus, succeeded him in the empire, besides several daughters, one of whom, Lucilla, became the wife of L. Annius Antoninus Vêrus, whose original name was Commodus. The title of Cæsar followed him, becoming the son-in-law of the emperor who raised him to the consulship. At his own request, and for his particular advantage, Antoninus sent for a celebrated Stoic philosopher from Chalcis in Syria, to whom he acknowledged great obligations. Elevations of rank did not divert the mind of the young nobleman from literary pursuits, which he continued to prosecute with unwearied application. Nine years after his adoption, he received the tribunical and proconsular powers from Antoninus, nor can it be denied that his virtues justified the honours as well as the confidence of the Emperor, with whom he lived in the closest intimacy during nearly twenty-three years, administering the sovereign power in common, without distrust, jealousy, or ambition. This perfect harmony necessarily resulted from the good dispositions and undeviating rectitude of both. On the death of Antoninus, Aurélius drew the character of that prince in a style creditable to the abilities of the writer, and to the virtues of the deceased. To the memory of Antoninus the senate erected a monument, which forms the principal ornament of modern Rome, and is still called the pillar of Antoninus. A remarkable instance of generosity, on the part of Aurélius, appeared in his requesting the senate to associate with him in the empire, Commodus, son of the late Emperor, on whom his father had bestowed no office or title which would justify him in assuming sovereign power, and, on that account, Aurélius had succeeded to the purple without opposition. They two were the first who had the title of Augustus, and they held the consulship together. In every good quality Aurélius greatly surpassed Commodus, whose mind was not naturally powerful, nor improved by education. The command of the army in the east, instead of reclaiming Commodus from effeminacy, opened a wider field for indulgence, which his troops did not fail to embrace, yet the armies commanded by his lieutenant-generals, conquered Armenia, Parthia, and Media; on which account the soldiers gave him the surnames of Armeniacus, Parthicus, and Medicus. Aurélius had given him, in marriage, his daughter Lucilla, whom Commodus met at Ephesus, returned with her to Rome, where he carried his vices to greater excess. The troops under Commodus carried with them, from the east, a plague which threatened desolation to the empire. Aurélius used every effort to alleviate the public calamity, but Commodus only wallowed in debauchery. Besides performing with minute fidelity all the duties of a senator, Aurélius adopted every mean to render that character honourable, passed a number of excellent laws for the administration of jus-

tion, ordered the names of every child, free-born in Rome, to be enrolled within thirty days from its birth, and similar registers to be kept in the provinces. This law, originally enacted by Servius Tullius, had gone into desuetude. The old law which restricted succession to the relations of the father, he abolished, and ordained that mothers should succeed to their children, and children to their mothers. To repel the Mærcōmāni, the two Emperors quitted Rome, in the year 167, proceeded to Aquilæa, whence Cōmōdus proposed to return to Rome, but died in Vēnētia, and Aurēlius ranked him among the gods, notwithstanding his notorious vices, which the Emperor both knew and regretted. After defeating the Iazyges, Aurēlius subdued the Mærcōmāni, on which he took the surname of Germānicus, brought under subjection the Quadi, overpowered, according to report, by a shower of fire from heaven, which Claudianus (xxviii. 330) ascribes to the virtues of Aurēlius, but Eusebius, to the prayers of the Christians. The whole German nations in succession submitted, and, in this war, Pōmpēianus, the husband of Lucilla, the widow of Cōmōdus, acquired great fame. A rebellion, headed by Avidius Cilius, was soon crushed, and the Emperor set out for the east, carrying with him his wife, Faustina, whose enormous lewdness he adopted no plan to restrain, and after her death paid divine honours to her memory, a monstrous absurdity which the senate sanctioned. From that period he continued to live with a concubine, a practice tolerated by Roman law, but repugnant to the purity of moral principle. Returning from the east, after he had adjusted matters to his will, he associated with him his son Cōmōdus, a measure which had no precedent, and which the notorious vices of that youth should have prevented. The restless spirit of the Mærcōmāni rendered it necessary to place himself at the head of the army; and he expired at Vindobonæ, Vienna, in the year 180, in the fifty-ninth of his age, and twentieth of his reign, not however before he had gained great victories in Pannonia, Mœsia, and Dacia. The wickedness of Cōmōdus, who accompanied him in this expedition, gave rise to suspicions respecting the nature of his death which authentic history does not confirm. In the science of morals, he had no equal in that age, nor can it be doubted that he was one of the greatest men and one of the best princes whom Rome ever saw.

M. Aurēlius Antōninus Bāsiliānus, M. Aurēlii Antōnini Bāsiliāni, m. whose original name was Bāsiliānus, from his maternal grandfather, Bāsiliānus, priest of the sun in Phœnicia; instead of which, his father, the emperor Sēvērus, substituted the respected names of M. Aurēlius Antōninus; and, from an attachment to a robe worn by the Gauls, called Cārācālla, he received that name by which he is generally known in history. He succeeded his father, who died at York on the 4th of February, in the year 211; and his reign exhibited many acts of dreadful ferocity, of which he gave very early indications. Soon after his marriage with Plautilla, daughter of Plautinus, the prætorian præfect, his brother Gēta obtained the title of Augustus, and their mutual hatred, in which they had indulged from their early

years, assumed a more dreadful appearance, and threatened immediate destruction. Cārācālla attempted the murder of his brother, which the resolute conduct of Sēvērus frustrated; and he then resolved to destroy his father with his own hand. On a march, the unnatural son drew his sword, with the intention of giving to his father a mortal stab; but the cry of those who had observed his design, disconcerted the parricide, and in a few days the emperor died of the gout. Sēvērus knew that the election to the empire was vested, not in the senate, but in the army, and therefore kept his two sons always with him in the camp. By his will he had appointed them joint-sovereigns, nor could Cārācālla prevail on the soldiery to proclaim him sole emperor. Not long after their return to Rome, he caused his brother to be assassinated in the arms of his mother, to whom he had fled for protection. This crime appears to have tormented him during life, since, at Pērgāmus, Pergamo, he employed the assistance of Æsculāpius to relieve him from frightful visions which harassed his mind. He often thought that his father and brother pursued him with naked swords in their hands. From the soldiers, with whom his brother was a greater favourite, on account of his comparative mildness of disposition and courteousness of behaviour, Cārācālla procured forgiveness by immense bribery. Now without restraint, he deluged Rome with the blood of her citizens. By his orders, his wife and her brother, Plautus, had been murdered, after they had been sent into exile. To relate every instance of his cruelty would occupy much space, and could only shock the reader by the ferocity and perfidy with which they were attended. The largesses, obtained by rapine and extortion, secured him the favour of the army, for by every other class of citizens he was hated and detested. Conscious of public abhorrence, he employed spies in all places, a practice which tended to vitiate the morals of both sexes, even in the higher ranks of life. Meanness and vice frequently unite; hence Cārācālla employed the lowest and vilest of men in every office connected either with his person or government. His debaucheries too excited disgust, and added contempt to hatred. Consistency seldom appears in characters of remarkable profligacy; hence this monster of vice and licentiousness, whilst he corrupted public morals by his example, punished adultery with death, and pretended great zeal for religion. Deceit not only marked his conduct, but the coin of his reign; copper passed for gold, and gilded lead for silver. One of the most remarkable acts of his government was conferring the privileges of Roman citizens on all inhabitants of the empire. His military expeditions scarcely deserve notice; in Gaul and Germany he purchased peace from the natives, and in the east gained no victory of any note. For the bitter sarcasms and pointed railery of the Alexandrians, he nearly exterminated them. Against the king of Parthia he led an army, because that monarch had refused him his daughter in marriage; and, on quitting the country after some inconsiderable actions, he took the title of Parthicus. Mēcrinus, one of his prætorian præfects, who dreaded his displeasure, conspired against him, and, by means of Mārtialis, a centurion,

accomplished his death at Edessa, *Orfah*, in the year 217, in the thirtieth year of his age, and seventh of his reign. For ridding the world of this second Cālīgūla, Mācrinus received the purple (Eutrop. viii. 20).

M. Aurēlius Antonīnus Bāsslānus, M. Aurēlii Antonīni Bāsslāni, *m.* of whom Bāsslānus was the original name, from his great grandfather (see former article), was the son of Jūlia Sōemīs, *v.* Sōēmēa, wife of Varius Mārcellus, by the Roman Emperor Cārācālla, according to the report industriously spread by Mēsa, his maternal grandmother, whose activity and address, added to bribery, and every other means which ambition could devise, obtained the purple for him, at the age of fourteen. His attachment to the worship of the sun, called Hēliōgābālus at Emēsa, procured him that name, by which he is best known. No stronger instance can be given of the dangers and miseries resulting from a military government, than the election to the sovereignty of the greatest empire that mankind ever obeyed, of this boy, by birth a Syrian, and unallied to any Roman family, whose only recommendation was his being the reputed son of one of the worst emperors that ever filled the throne. The vices which have consigned his name to infamy, appeared in very early life, and the imperial power enabled him to indulge them without restraint. By the dexterous conduct of Mēsa, who was the sister of the Empress Jūlia, the troops sent against him by Mācrinus, deserted and joined Hēliōgābālus. This infamous woman openly avowed the infidelity of her daughter Sōemīs, and her criminality with Cārācālla. The soldiers pretended to discover the features of the late Emperor in the countenance of this youth; and, disliking Mācrinus, crowded to his standard, and gained a victory over his opponent, who was taken by the pursuers and killed. Without consulting the senate, Hēliōgābālus assumed all the titles of imperial power. Among numerous instances of cruelty, may be mentioned, his murdering, with his own hand, his tutor Gānnys, who laid the plan for his obtaining the dignity of Emperor, and by his uncommon talents, though without military experience, gained the victory which secured the crown to his pupil. In lewdness, cruelty, and vice, as well as in meanness and buffoonery, he at least equalled the most flagitious of his predecessors. His detestable conduct excited against him the indignation of all ranks. Having failed in an attempt to destroy the morals of his cousin Alēxānus, he wished to deprive him of life, even although he had adopted him as his son. A violent hatred of Alēxānus sprung up in the mind of the Emperor, who would have instantly caused his death, but for the remonstrances of his mother and grandmother, which they enforced by assuring him, that the displeasure of the soldiery would be the result of the murder of his adopted son. It appears that the army suspected his intention, for they insisted one day on seeing Alēxānus, and, showing a decided partiality for him, enraged Hēliōgābālus, who ordered some of them to be apprehended. A riot ensued, and he fell in the year 217, a sacrifice to the fury of the troops, in the eighteenth year of his age, and third of his reign (Eutrop. viii. 22).

M. Aurēlius Cōtta, M. Aurēlii Cōtta, *m.*

a plebeian edile who, with his colleague, M. Claudius Mārcellus, celebrated the plebeian games, which were thrice repeated, in 218 B. C. After commanding at Pūtēoli, and being appointed a decemvir of sacred rites, he was one of three ambassadors sent to Philippos, king of Mācedōnia, to remonstrate against his ravaging the lauds of the Roman allies. When the other two quitted that country, Aurēlius remained, levied troops, and protected the cities in alliance with Rome, a measure which had the approbation of the senate. He died in 202 B. C. (Liv. xxiii. 30 *seq.*).—2. A noble Roman, whom L. Cōrnēlius Scīpio sent with the ambassadors from king Antiochus, and king Euraēnes, and deputies from the Rhodians, from Asia to Rome, after his victory over Antiochus. Aurēlius, first in the senate, and, afterwards by order of the senate, in an assembly of the people, gave an account of the military operations in Asia, on which a decree was passed, ordaining a supplication of three days' continuance, during which forty greater victims should be sacrificed, in 191 B. C. (Liv. xxxvii. 52).—3. A noble Roman, consul with L. Licinius Lūcūllus, in 76 B. C., whom Mithridātes, king of Pōntus, boasted, in a letter to Arsāces, that he had conquered at Chalcēdon, *Kadi-keui* (Sal. Frag. 4. Liv. Ep. 93).—4. Was consul in the year 20; when he and his colleague, M. Valērius Mēssāla, went out at the head of the senate to meet Agrippina on her return from the east with the ashes of her husband Gērmānicus (Tac. Ann. iii. 2—17). To him Jāvēnūllus has been supposed to allude in Sat. v. 100. Others think Cōtta there mentioned was M. Aurēlius Cōtta, who held the consulship with L. Licinius Lūcūllus, in 76 B. C.

M. Aurēlius Piauvōnius Victōrinus, M. Aurēlii Piauvōnii Victōrini, *m.* held the principal authority under Pōsthūmus in Gāllia, and, after the soldiers had killed Pōsthūmus and his son, attacked, defeated, and killed Ulpus Cōrnēlius Lēliānus, whom the army had proclaimed Emperor, and he had assumed that title. Pōsthūmus himself, as well as Lēliānus and Victōrinus, were usurpers during the reign of Gāllienus. No man was more fitted than Victōrinus for the supreme authority of Gāllia at that period, and settling the commotions by which it was agitated. Trājanus did not excel him in military skill, or Antonīnus in clemency, Nerva in commanding respect, or Sēvērus in military discipline; but his unrestrained debauchery provoked the merited hatred of the troops, and an inferior officer, Eutrōpius says a clerk, formed a conspiracy against him, which was executed at Cōlōnia Agrippina, *Cologne*. The wound did not produce immediate death, and, by the advice of his mother Victōria, or Victōrina, he named his son Caesar. This title appears to have incensed the soldiers, who murdered him immediately after the death of his father, and inscribed their tombstone with this short epitaph: "Here lie the two Victōrini, who were usurpers" (Eutrop. ix. 9).

M. Aurēlius Prōbus. See Prōbus.

M. Aurēlius Scaurus, M. Aurēlii Scauri, *m.* a lieutenant-general, whose army the Cimbri routed, and made himself prisoner, in 107 B. C. Bōjōrix, their king, put Aurēlius to death, because, on purpose to dissuade them from crossing the Alps into Italy,

he, in council, assured them, that the Romans could not be conquered (Liv. Ep. 67). *Tā hīn* Tacitus alludes, and writes his name *Senius Aurelius* (Mor. Ger. 37).

P. Aurelius Pēcūtiola, *P. Aurelii Pēcūtiolus*, *ae*, a Roman officer, whom his own relation, *C. Aurelius Cotta*, caused to be beaten with rods, and afterwards to do the duty of a common soldier among the foot, because by his fault the rampart had been burned at *Lāpāra*, and the camp almost taken (Val. Max. ii. 7).

Sextus Aurelius Prōpērtius, *Sexti Aurelii Prōpērtii*, *ae*, was a native of Umbria, a district of *Itālia*, Italy, and seems to have been born in 58 B. C. Nine towns contended for the honour of giving birth to this celebrated elegiac poet. His father, who was of the same name, possessed considerable wealth, but taking part with *L. Antōnius*, he lost his life, by order of *Augustus*, who seized his property, and reduced his children to great distress. Soon after that calamity, *Prōpērtius*, when very young, only about seventeen years of age, went to *Rome*, where his poetic talents soon obtained distinguished notice, and procured for him the friendship of *Mecēnas*, and of all the eminent poets, who frequented the house, and enjoyed the patronage of that celebrated Roman. It has been inferred from *Horātius* never mentioning his name, that they had no attachment to each other. An ancient writer has expressly stated, that both were actuated by mutual envy; and that *Horātius* calls *Prōpērtius*, *sinius*, probably from his imitating *Cāllimāchus*, and *Philētās*. He died about the age of forty. Few particulars of his life have been transmitted, consequently his character must be sought for in his works. He wrote four books of elegies, which merit higher praise for purity of language than purity of sentiment. His lines possess not the easy versification of *Tibullus*, or the sweetness of *Ovidius*. His poems show a mind familiar with the writings of the Greeks, and contain a store of mythological fiction. For a reason above-mentioned, the compositions of *Prōpērtius* are never put into the hands of youth, and, on this account, are less read and less known than they would otherwise have been. *Quintilianus* mentions that some preferred *Prōpērtius* to *Tibullus* (x. l. 30). His pentameters sometimes end in words of more than two syllables, a fault which should be avoided by the young scholar. *Lucius Prōpērtius* (Mart. viii. 73).

Sextus Aurelius Victor, *Sexti Aurelii Victoris*, *ae*, a Roman historian, who flourished in the reigns of the Emperors *Constantius* and *Jullianus*. He is said to have been born in *Africa*, and to have retained the religion of his ancestors, although Christianity, before that period, had spread over the whole of the Roman empire. The writings now generally attributed to this author are, a short history of the origin of the Roman people, from *Jānus* and *Stāturnus*, till the tenth consulship of *Constantinus*, compiled from different authors. Here the reader will find much that is new, at least not recorded by the historians whose works have come down to modern times, and not a little in direct opposition to *Lānius* and others. 2. The lives of illustrious Romans, of which the first is that of *Prōcas*, king of *Alba Longa*, and the last that of *Cn. Pōmpēius Magnus*. To these are added a few characters, taken

from MSS., not previously published, beginning with *Jullus Caesar*, and ending with *Clēopātra*. His third book contains the lives of the *Cesars*, from *Augustus* to the tenth consulship of *Constantius*, and the third of *Jullianus*. His last is an *Epitōmē* of the lives and manners of the Roman Emperors, again beginning with *Augustus*, and carried down to the Emperor *Theōdōsius the Great*. This last part has been attributed to a writer of a later age than *Aurelius*, with what propriety critical readers may judge. It adds little to the value of his works, as it contains few ideas which do not occur in the preceding parts, particularly *De Casāribus*, and most commonly expressed in the very same language. Objections have been made to the purity of his style, in some instances it must be acknowledged justly, yet, from the shortness of the lives, perspicuity of his sentences, and agreeableness of narrative, his writings can scarcely fail to be very amusing to young readers. A good edition of this author is a desideratum in Roman literature. The Delphin edition is miserably poor, and that of *Arutzenius*, although greatly superior in the text, still requires the hand of a master.

Aurēum vellus. See *Vellus*.

Aurēus, *i*, *m*. *Matheegh*, a mountain in *Moesia*, which the Emperor *Prōbus* planted with vines (Aur. Vic. Ep. 37).

Aurinia, *ae*, *f*. a German woman, held in great veneration by her countrymen on account of her supposed inspiration (Tac. Mor. Ger. 8).

Aurinā, *ae*, *f*. afterwards *Sātūrnia* *q. v.* *Inh.* *Aurinūi*, *orum*, *m*. (Plin. i. 322).

Aurinx, *ingis*, *v*. *Auringis*, *is*, *f*. a city of *Hispania Batica*, to which the *Carthaginians* fled after the battle of *Mūnda*, and were again defeated, in 216 B. C. (Liv. xxiv. 42).

Aurōra, *ae*, *f*. the goddess of the morning, daughter of *Hypēriōn* and *Thēa*, and sister of the sun and moon. She married *Astræus*, by whom she had the winds and the stars. Hence, in allusion to the winds, *Ovidius* says, *tanta est discordia fratrum* (Met. i. 60). From their father, the same poet calls them *Astræi fratres* (Met. xiv. 545). *Hōmērus* mentions the marriage of *Aurōra* with *Orion* (Od. v. 121). *Ovidius* and others make her the daughter of *Pallas*, from whom she is called *Pallantias*. By some of the ancient poets, *Aurōra* is represented drawn in a rosy-coloured chariot by two horses, which *Hōmērus* calls *Lāmpus* and *Phāēthōn*, opening the gates of the east, and sending down dew upon the earth; but others represent her very differently. She always appears before the sun as his forerunner; *Fracta luctu tendens Phæbo Pallantias inficit orbem* (Ov. Met. xv. 190). *Mēmnonis in rosæis lūta mater equis*, the yellow or tawny mother of *Memnon* in her rosy-coloured horses, *i. e.* in her rosy-coloured chariot drawn by white horses (Ov. Fast. iv. 714). *Aurōra* is often put for the morning, and also for the east.

Aurūca, *ae*, *f*. *Suessa*, *Sessa*, or, *Setto*, a town of *Cāmpānia*, on *Liris*, the *Gargilano*. *Magnus alumnus Aurunca*, the great foster-child, or pupil, of *Aurunca*, *i. e.* *Lucilius q. v.*, who was a native of *Aurūca*, *Suessa* (Juv. Sat. i. 20). *Inh.* *Aurūci*, *orum* (*Sing.* *Aurūceus*, *i*), also *Suessāni*, *orum*, *m*. made war on the Romans, by whom, although they surrendered, their nobles were

put to death, and the colony sold for slaves. They afterwards, at different times, attempted war without success, and having fled from the Sidicini they fortified Suessa, thence called Aurunca. They lived on both sides of Liris, the *Garigliano*, and from their name seldom occurring in Roman history, it may be inferred that they were less warlike and enterprising than some of their neighbours (Liv. ii. 17). A. Gellius makes the Aurunci, Sicani and Pēlāgi, the first inhabitants of Italy (i. 10). *Adj.* Auruncus, a, um. *Auruncus Actor* (Juv. Sat. ii. 100). *Aurunca cūssis* (Sil. Ital. iv. 516).

C. Aurunculeius, C. Aurunculei, m. was praetor in Sardinia in 211 B. C. (Liv. xxvii. 6, 7).—2. A tribune of the soldiers in the third legion, in 209 B. C. (Liv. xxvii. 41).

L. Aurunculeius, L. Aurunculei, m. elected city praetor in 192 B. C. Next year his name occurs among the ten commissioners appointed to settle the affairs in Asia (Liv. xxxvii. 2 seq.).

L. Aurunculeius Cotta, L. Aurunculei Cotta, m. a lieutenant-general of Caesar, who suspected the stratagem of Ambiorix, and, therefore, endeavoured to convince his colleague, Q. Titurius Sabinus *q. v.* of the impropriety of following the treacherous advice of that crafty Gaul; but without effect. Unwilling that any enmity, from difference of opinion, should exist between them, he, at last, yielded; and his compliance cost him his life. Ambiorix, at the distance of two miles from the camp, lay in ambuscade; and, when crossing a large valley, made a furious attack on the Roman forces, in which Aurunculeius, after displaying singular bravery, was killed, together with almost the whole of the troops. To him Lūcānus alludes (Phar. i. 429) and Flōrus (iii. 10).

Auschise, arum, m. an African nation, on the west of the Ashyā, extending from above Barca to the neighbourhood of the Hesperides on the seacoast (Herod. iv. 171).

Ausci, orum, m. a people of Aquitania, in Gallia, France. Their capital was Climberris, *v.* Climberrum, Augusta, and, at a later period, Ausci, *Auch*, which stood on the west bank of the Ger, one of the southern branches of Gārūnna, the *Garonne* (Cæs. B. G. iii. 27).

Ausēses, ium, m. a people of Africa, bordering on the west of the lake and river Tritonis, and had the Machlyes on the opposite side (Herod. iv. 180).

Ausētāni, orum, m. a maritime people who inhabited the N. E. part of Spain. Their territories lay between the rivers Rubricatus, the *Llobregat*, and *Sāmbroca*, the *Fer*. The *Pyrenees* were their northern boundary, and their principal city was Gērūnda, *Gerona* (Cæs. B. C. i. 60). *Adj.* Ausētānus, a, um. *Ausētānus ager* (Liv. xxxix. 56).

Ausōna, *v. f.* a town of Lātium, near Lācus Fūdānus, the *Lake of Fondi*, betrayed to the Romans by the citizens, on which the inhabitants, without any proof of guilt, were extirpated in 314 B. C. (Liv. ix. 25). The site of this town is now unknown. *Inh.* Ausōnes, um, *et*, Ausōnidae, arum, m. (Virg. *Æn.* x. 564) first settled in Lucania and Bruttius ager, and, having been dispossessed by the (Enōtri, they took possession of the banks of Viltūrnus, the *Volturno*, and Liris, the *Garigliano*. The Romans conquered

them and the Sidicini in a single battle, in 335 B. C. At that time they inhabited the city Cāles, *Calvi* (Liv. viii. 16). Their cities Ausōna, Mintūrnæ, and Vēscia, were afterwards betrayed into the hands of the Romans by some of the young men of the principal families. The soldiers, some in disguise, and others, who had been concealed in ambuscade near the walls, entered when the commanders were not present, and utterly destroyed the Ausōnes, without any proof of their having actually revolted. Ausōnia, *v. f.* an ancient name of Italy, from the Ausōnes (Virg. *Æn.* iii. 477). Ausōnis, idis, *f.* Italy, also, Ausonian, or Italian, with relation to a female, or to a noun feminine (Ov. Fast. ii. 94). *Adj.* Ausōnius, a, um, of Ausōnia, Italian. *Ausōnium mārē*, the sea between Sicilia, *Sicily*, and Sallentinus ager, in Calābria, according to Pōlyblus (Plin. i. 336). *Ad Ausōnas urbes*, to the cities of Italy (Hor. Od. iv. 4. 56).

Auster, tri, m. the south wind, the same with Nōtus. *Adj.* Austrālis, is, *v. et*, Austrinus, a, um. *Austrinus calor* (Virg. G. ii. 271.)

Austoriāni, *v.* Austuriāni, orum, m. a people of Aquitania (Amm. Mar. xxvi. 4).

Authōcus, i, m. a son of Apollo and Cŷrēnē (Just. xiii. 7).

Autochthōnes, um, m. the name given by the Greeks to the original inhabitants of a country, corresponding to Abōrīgines or Indigēne. In some instances it is manifest the Latins understood, by the latter term, natives of the soil; probably the Greeks might annex the same idea to Autochthōnes. In ancient authors we find some were of opinion that the first men were formed by the heat of the sun acting on the earth newly created, and retaining part of its original moisture (Paus. ii. 15 seq.).

Autōlōles, um (seldom Autōlōlæ, arum), m. a Getulian nation, represented by Pīnius as addicted to rapine. He calls them *Autōlōlum gens* (i. 523). Both Pīnius and Sōlinus describe them as inhabiting the banks of Sāla, the *Salé*, on which was a cognominal town. Some make *Salé* the modern name of the town, and *Buzagzag* the name of the river. Silius Itālicus describes them as remarkably swift (iii. 306).

Autōlōycus, i, m. son of Mērcūrius and Chlōnē, to whom his father imparted the art of stealing with great dexterity, and, to prevent detection, bestowed on him the power of making whatever he had stolen assume any form or colour which he chose; but Sisŷphus, who was also celebrated for dishonesty, detected the thief by marking the hoofs of his cattle, which had escaped the notice of Autōlōycus, and therefore he had allowed them to retain their natural appearance. Anticlēa, daughter of Autōlōycus, became pregnant to Sisŷphus, and was afterwards the wife of Lāērtēs; hence Ulysses suffered the reproach of being accounted by some the son of that notorious thief. He was one of the Argonauts (Apol. i. 9). Valērius Flāccus makes him a companion of Hērclēs (v. 115). Appianus says, that he was driven by a storm to Sīnōpē, *Sinub*, where he became king, and, after his death, had an oracle there (Bel. Mith. 227). *Picāta mānus Autōlōyci*, the pithy hand of Autōlōycus (Mart. viii. 59). This phrase is nearly the same with the Scottish expression

lurey-fingered, i. e. dishonest.—2. The husband of Mētra, v. Mētra, daughter of Erīśichthian, whom some suppose to be the Autōlēus above-mentioned, and attempt to reconcile the statement of Ovidius with that of other writers by whom he is mentioned, by supposing that Autōlēus was twice married (Ov. Met. viii. 738).

Autōmēdon, ōtis, m. son of Diōrēus, was the armour-bearer and charioteer of Achilles (Virg. Æn. ii. 477). Jūvēnālīs uses Autōmēdon to denote any charioteer (Sat. i. 61).

Autōnōf, ōs, f. a daughter of Cādms and Hērāklōnē, who married Arīstaeus, by whom she had Actaeon. Adj. Autōnōfēus, a, um. Autōnōfēus Heros (Ov. Met. iii. 198).

Autophrādētēs, is, m. a satrap, or, governor, of Lydia (Cor. Nep. Dat. 2).

Autosidōrum, i, n. (Autisiodūrum, D'Anv.) Auterre, a town of Gallia, France, belonging to the Sēdōnēs (Amm. Mar. xvi. 2).

Autrigōnēs, um, m. a people in the south of Spain (Flor. iv. 12. Pom. Mel. iii. 25).

P. Autroniūs Pētus, P. Autroniū Pētī, m. a Roman of senatorial dignity, who was appointed consul elect. Suspected of bribery during his canvass, he was brought to trial, found guilty, degraded from the rank of a senator, and declared incapable of holding any office under government in future. This disgrace, perhaps, led him to associate with such men as Catīlinā, whom he joined in his traitorous measures against the state. After the defeat of that party by the activity of M. Tūllius Cicēro, whose schoolfellow he had been in youth and colleague in the questorship, he effected his escape, and the Orator, during his banishment, dreaded the revenge of Autroniūs and his associates. He had a readiness of utterance, which fitted him for taking part in the conspiracy. Besides, the agreeableness of his voice charmed the ear of his hearers, and diverted their attention from the weakness of his arguments, and the incorrectness of his statements (Sal. Cat. 17).

Auxima, ōs, f. a town of Spain (Flor. iii. 22).

Auximon, v. Auximum, i, n. Osimo, or, Osimo, a town of the Picēni, near Mārē Sūpērūm, the Gulf of Venice, to the south of Anōnā (Ces. B. C. i. 15). Iuh. Auximātes, um (Sing. Auximas, ātis), m. (Plin. i. 362).

Auxēa, ōs, f. Burg Hamza, a fort of Maurītāniā (Tac. Ann. iv. 25).

Axēnus, i, m. an ancient name of Pōntus Euxinus, the Black Sea. It signifies inhospitable, and the cruelty of some of the nations who inhabited its coast rendered it a very proper appellation (Ov. Trist. iv. 4. 56). See Euxinus.

Axis, is, m. an axis. In geography, Axis is an imaginary straight line passing through the centre of the earth, about which it per-

forms its diurnal revolution. In astronomy, axis is the line around which the whole sphere seems to revolve. To the latter Ovidius alludes (Met. i. 255). The poets use this term to denote the whole heavens, as, sub axe Æthēris, under the expanse of the sky. When employed to signify the extremity of the axis, or the Pole, it means the Northern, as, Sub axe, under the North Pole.

Axiūs, i, m. the Vardari, or, Vardan, a river of Mācēdōniā, which rises in Mount Scārdus, Tchar, a western branch of Hæmus, Balkan, pursues a southeast course of about two hundred miles, and falls into the Gulf of Salonica (Liv. xxxix. 53). Hērōdōtus makes it the boundary between Mýgdōniā and Bōttinīs (vii. 123).—2. The Aszzy, a branch of the Orontes q. v.

Q. Axius, Q. Axī, m. a Roman senator, who corresponded with Cicēro during his banishment. In the writings of the Orator he is also called a usurer: perhaps the senator and usurer were different persons (Att. iii. 15 seq. Suet. Jul. Cæs. 9).

Axōna, ōs, m. the Ainc, or, Aisne, a river of Gallia, which Ausōniūs calls Præceps, from its rapidity (Cecxxxiv. 461). Its source was in the territories of the Rēmi, which form the department of the Meuse. It runs in a southwest direction, joins Isāra, the Iere, a little below Campaigne, and both fall into Sēquāna, the Seine, about five miles south of Pointoise (Cæs. B. G. ii. 5).

Axýlos, i, f. a district of Gállōgræciā, which had its name from being woodless, destitute even of brambles and any kind of firewood. The inhabitants burned cow's dung for fuel (Liv. xxxviii. 18).

Azan, ānis, m. a son of Arcas and Erāto, and brother of Aphidas and Ellātus. Azāniā, ōs, f. the part of Arcādīā which fell to the share of Azan (Paus. viii. 4). Iuh. Azānēs, um, m. Strābo considers the Azānēs, Parhāsīi, and other Arcadian tribes, to have been the most ancient of the Greeks (562).

Azan, ānis, m. a mountain of Arcādīā, where Cēphēlē was worshipped with great noise, to which Stātiūs alludes, Idais ululātibus amūlus Azan (Th. iv. 292).

Azēlus, i, m. a king of Dāmāscus (Just. xxxvi. 2).

Azmōrna, ōs, f. an inland city of Hýrcāniā, of which nothing is known (Amm. Mar. xxiii. 6).

Azōrus, i, f. Derenitsi, a city of Thēssālīā, built by Azōrus, one of the Argonauts, which surrendered to Pērsēus, in 173 B. C. Azōrus, Dōliche, and Pythium, gave name to the district Tripōlis (Liv. xlii. 53).

Azōtus, i, f. Asdood, a city of Sýriā, which sustained a siege of twenty-nine years by Psāmmētichus (Herod. ii. 157).

B

Bābilus, i, m. an astrologer, who recommended to the Emperor Nēro a measure of the greatest cruelty, which that monster readily adopted (Suet. Ner. 36).

Bābilon. See Bābylōniā.

Bābylōniā, ōs, f. called also Chaldēa, a large province of Assýriā, of which Bābylon,

ōnis, f. was the capital. According to Ovid, Sēmīrāmis founded this city, but others are of opinion, that Bēlus planned and built part of it. Nebuchadnezzar, whose name occurs frequently in Holy Writ, put the last hand to this celebrated city, which was never wholly completed. He encompassed it with

brick walls; but respecting both their height and thickness, historians are not exactly agreed. Pliny makes them 60,000 paces in circumference, 200 feet high, and 50 feet thick, each foot three inches more than a Roman foot; and Herodotus states that their length was 480 stadia, their height 200 royal cubits, and their breadth or thickness 50 royal cubits. They formed a square, of which each side was about 15 miles long, and contained 25 gates, all of solid brass. The hanging gardens, esteemed one of the wonders of the world, were the work of the same monarch. The palace and temple of Belus were probably built during the reign of different princes. The canals which conducted the waters of the Euphrates, when the river rose to a certain height, into the Tigris, before they reached the town, and the artificial lake, 35 feet in depth, and 160 miles in circumference, or 40 miles square, were said by some to have been dug by Sémiramis, while others maintain that they were the work of Nebuchadnezzar. Cyrus, by means of canals, gave the current of that branch of the river which divided the city into two parts nearly equal, a new direction, and thus dried its ancient channel, through which he marched his soldiers during the night into the city, and took it, 538 B. C. Bābylon has been long in ruins. *Pērsēa Bābylon* (Luc. Phar. vi. 449). *Longa Bābylon* (Mart. ix. 77). *Inh. Bābylonii, orum* (Sing. Bābylonius, i, m. (Strab. 1056. Just. i. 7). *Adj. Bābylonius, Bābyloniacus, Bābylonicus, a, um, et, Bābylonēnsis, is, e, of Bābylon, Babylonian; also astrological, from the Babylonians being greatly addicted to astrology. Bābylonī nūmērī, astrological calculations* (Hor. Od. i. 11. 2). *Bābylonica texta, embroidery* (Mart. viii. 28). *Bābylonica Chaldaeorum doctrina* (Lucr. v. 726). *Bābylonica unda, the waters of the Euphrates* (Manil. iv. 578).

Bacabāsus, i, m. a nobleman whom Artābanus invited as a participant in his plans, after he had killed Darius. Satisfied with his present situation, and probably detesting the criminality of Artābanus, Bacabāsus betrayed the matter to Artāxerxes, who instantly formed a plan for the preservation of his own life, and the death of the regicide, which was soon executed, about 473 B. C. (Just. iii. 1).

Bacāsīs, idis, m. appointed governor of Mēdia by Mithridātes, king of Pārthia, in 163 B. C. (Just. xli. 6).

Bāccāra, æ, m. a man ridiculed by Mārtiālis for his vanity, displayed in the variety of his winter-dresses (vi. 59).

Bāccāra, æ, m. a man held up to ridicule by Mārtiālis for breach of promise (vii. 91). He is probably the person mentioned by the poet, xi. 75. Some editions read *Bāccāra*, in both the instances above-mentioned.

Bāccāliādæ, arum, m. a people of Corinth, who had their name from Bacchis, son of Prumnis (Paus. ii. 4). Being expelled from that city, they went to Sicily, possessed themselves of part of the island, and, according to Ovidius, founded *Syracūsæ, Saragossa*. But Thucydides says that a Corinthian colony under Archias built that city. The *Bāccāliādæ*, though strictly speaking but one family or tribe, yet, in consequence of their number, wealth, and dignity, and their

having held the government of the city for two hundred years, Ovidius, perhaps, used their name as a general appellation for the natives of Corinth (Met. v. 407). *Bāccēis, idis, f. an ancient name of Corinthus, Corinth; also of Corinth, applied to females or nouns feminine. Bāccēis Ephyrē* (Stat. Syl. ii. 2. 34).

Bāccilius, i, m. a famous gladiator, whom Hōrātius ranks as the equal of Bithus (Sat. i. 7. 20).

*Bāccus, i, m. the god of wine, was the son of Jūpiter and Sēmēlē. During her pregnancy, Sēmēlē was, by an artifice of Jūno, burned to ashes, and Bāccus was, with difficulty, saved from the flames. After the death of his mother, he was put into his father's thigh, where he remained until the time at which he should have been born; hence he was called *Bimāter, Ignigēna, Sātus itērum, &c.* Tācītus hints that love of glory enrolled him amongst the gods, which proves that he considered him a man, not of divine origin (Ann. iv. 38). In different countries, he had different names. We find him called *Liber* in Bœotia, *Osiris* in Egypt, *Phanaces* in Mysia, *Dionysos* in India, *Bāccus* in Italy, *Adōnēus* in Arabia, &c. He was nursed by his aunt Ino, on which account he received the appellation of her *Alumnus* (Ov. Met. iv. 421). The traditions respecting his education are various and contradictory, probably from there being more than one of that name. He is represented as an effeminate young man, with fine hair flowing loosely over his shoulders, crowned with vine or ivy leaves, and holding a Thyrsus in his hand. Sometimes he appears naked in the arms of Silēnus, or riding on the back of Pan. He is, at other times, drawn in a chariot by tigers, lions, or lynxes. To him the parrot and magpie, among birds, were sacred; and, among trees, the fir, the yew, the fig-tree, the vine, and the ivy. Bāccus had a number of names, of which fourteen are mentioned by Ovidius (Met. iv. 11—17). *Nōvus* (Ov. Met. iii. 520) is ambiguous, and may signify either a new god, or newly arrived in Greece, or a new Bāccus, there being older of that name than he. *Bāccānālīa, ium* (v. orum, Sal. Frag. 3), &c. the rites of Bacchus, of which Livius has given a most horrible description. To consider nothing unlawful, was the grand maxim of the religion of the Bacchanals. Hence nothing wicked, nothing flagitious, which they did not practice. The senate, by a decree, abolished these infamous rites and punished the initiated, in 188 B. C. (Liv. xxxix. 8—18). *Bāccā, æ, f. a female worshipper of Bāccus. The votaries of this god, with dishevelled hair and blazing torches, ran to Tiber, the Tevere, and, after dipping their torches in the water, drew them out again unextinguished, because they were composed of native sulphur and charcoal* (Liv. xxxix. 13). *Vivunt Bāccānālīa, i. e. Bāccicē, e, modo Bāccānālīum* (Juv. Sat. ii. 3). *Adj. Bāccāus, Bāccēus, Bāccius, Bāccilius, v. Bāccicus, a, um, et, Bāccānālīs, is, e. Bāccāus cultor, a priest of Bāccus* (Stat. Th. vii. 603). *Bāccēla sacra* (Ov. Met. iii. 691). *Bāccēus ululātus* (Ov. Met. xi. 17). *Bāccēla sacra* (Ov. Met. iii. 518). *Bāccēla buxus, a Bacchanal's pipe, made of the boxwood tree* (Stat. Th. ix. 479). *Bāccēla sēta, garlands worn by the worshippers**

of Bæchus (Mart. vii. 62). *Bæchânâlis chîrîs* (Aur. Vic. Cas. 3).

Bæchylides, *is. m.* a lyric poet, born in the island Cos. Of his writings some fragments have been transmitted, of which the best edition is that of Henr. Stephânus (Amm. Mar. xxv. 4).

Bacenis, *is. f.* *Höhe Rh'ne*, a forest of Germany, supposed, by some, to be now known by the appellation of the *Black Forest*, and by others, a part of the *Silva Hercinia q. v.* The latter opinion receives some confirmation from the language of Caesar, who says it was of prodigious extent (*infinita magnitudinis*), and, like a natural wall, prevented the mutual incursions of the Sûevi and Chêrûci (B. G. vi. 10).

Baculum, *i. m.* an island near the city Phœaca, which the Roman fleet, with Eumenes and the Rhôdii, pillaged of the numerous decorations with which it abounded, in 192 B. C. It had a cognominal town, which the Romans could not take, as Antiochus had reinforced it with three thousand armed men (Liv. xxxvii. 21).

Bacis, *ides. m.* a very celebrated poet (Aristoph. Av. 963).

Bactra. See *Bactria*.

Bactria, *v. Bactriana*, *v. f.* a country of Asia, once a part of the Persian empire, the capital of which was Bactrum, *i. v.* Bactra. *orum. m.* formerly *Zariaspe*, now *Balk*, said to have been taken by Ninus, through the cunning of Sémiramis. Propertius seems to have anticipated a period when Bactra would be the boundary of the Roman empire (iii. l. 16). It stood on Bactrus, the *Denash*, a branch of Oxus, the *Gihon Anu*, which runs into the *Lake*, or *Sea*, of *Aral. Inh.* Bactri, *et. Bactriani, orum. m.* Ammianus Marcellinus describes them as a very warlike nation (xxiii. 6). *Adj.* Bactrius, *et. Bactrianus, a. um.* Bactrius Halcypencus, a native of Bactra (Ov. Met. v. 135). *Bactriani campi*, the plains of Bactria (Tac. Ann. xi. 6). *Bactrianum imperium* (Just. ii. 3).

Bactrus, *i. m.* the *Denash*, Mannertus says the *Anderah*, a river of Bactria, from which that country probably received its name (Curt. vii. 4). Others are of opinion that Bactrus is the same with Oaxes, which may have been mistaken for Araxes. Lucanus makes it a Scythian river (Lucan. Phar. iii. 267).

Badius, *i. m.* a native of Cămpănia, who challenged T. Quinctius Crispinus, with whom he had been in intimate friendship, to fight him in single combat. In consequence of Badius having been his guest, Quinctius first declined the challenge; but afterwards, being provoked by more abusive language from the Campanian, he accepted it, ran his sword through the left shoulder of his antagonist, and dismounted on purpose to despatch him as he was lying. Badius saved his life by running off to his own party, leaving his horse and buckler in the hands of the conqueror (Liv. xxv. 18). Valerius Maximus gives a different account (v. 1).

Badahenna, *m. f.* *Holk-Pade*, according to Ernestus, and *Seven Wolden*, according to Broter, a large forest of Germany, in the territory of the Frisii (Tac. Ann. iv. 73).

Bæbius, *i. m.* a man who was mangled

during the civil wars in Italy (Luc. Phar. ii. 119). There appear to have been two of this name, one killed by the party of Sulla, and the other by that of Marius, who was torn to pieces by the hands of the assailants (Flor. iii. 21).

Bæbius, *v. Bæbius Mæssa*, *Bæbii Mæssa, m.* an imperial procurator in Africa, and a notorious informer, mentioned by Tacitus (Hist. iv. 50), and by Plinius the younger (vii. 33). Another, whom Juvénalis does not name, surpassed him in this infamous employment, and kept him in fear (Sat. i. 35).

A. Bæbius, *A. Bæbii, m.* a man condemned for having furnished some Roman soldiers for the murdering of the *Ætoli*, in 169 B. C. (Liv. xlv. 28, 31).

C. Bæbius, *C. Bæbii, m.* a tribune of the people, on whom Jügürtha prevailed, by extreme bribery, to espouse his cause, and by whose advice that Numidian refused to answer a single question at the bar of the Roman senate. Jügürtha showed his knowledge of mankind in selecting this tribune to regulate his conduct at Rome, as he proved his bulwark in open defiance of law and justice. The daring impudence of Bæbius treated with equal contempt the authority of the Senate, and the opinions of his constituents. His character seems a compound of determined resolution and matchless effrontery (Sal. Jug. 33, 34).

Cn. Bæbius Tămpihilus, *Cn. Bæbii Tămpihilli, m.* a Roman, who, having been appointed tribune of the people, in 206 B. C., summoned M. Livius Sălinator, and C. Claudius Nêro, the censors, on the expiry of their office, to a trial before the people, in consequence of their scandalous contention. The senate interfered and prevented the trial, lest the censorship should in future be subject to the caprice of the people. Two years after, he was elected prætor, and obtained *Ariminum*, *Rimini*, for his province. He incautiously entered the territory of the *Insubres Gălli*, who attacked him at a disadvantage, and he lost above six thousand and six hundred men. This defeat called from the city L. Cărnilius Lăntulus, consul, who took the command of the army, reprimanded with severity Cn. Bæbius Tămpihilus, and sent him home to Rome. After being appointed a triumvir, with L. Scribănius Libo and M. Tăcilius, for planting colonies at Săpăntum and Buxăntum, he was elected consul with L. Ėmilius Pănilius, in 184 B. C. The senate decreed Ligŭria a province for both consuls, and, adds the historian, nothing memorable occurred during their consulship. He presided at the elections when his brother, M. Bæbius Tămpihilus, with P. Cărnilius Căthęgus, were elected consuls (Liv. xxix. 37: xl. 17, 18).—2. A city prætor, in 170 B. C., and afterwards one of the commissioners sent to Illyricum (Liv. xlv. 17 seq.).

L. Bæbius, *L. Bæbii, m.* a Roman, of whose history nothing is known, except that he was one of three commissioners sent into Măcădăntia, in 171 B. C. (Liv. xlv. 18).

L. Bæbius Dives, *L. Bæbii Divitis, m.* prætor, in 191 B. C. The Ligurians surrounded him on his way to his province, *Spain*, killed great part of his attendants, and wounded himself. Notwithstanding his wound, he escaped, but without the victors, to

Māssilia, *Marseilles*, where he died in three days (Liv. xxxvii. 57).

M. Bæbius, M. Bæbii, *m.* sent with other two as ambassadors to Carthage, by Scipio, afterwards surnamed Africanus, in 205 B. C. (Liv. xxx. 25).

M. Bæbius Tāmphilus, M. Bæbii Tāmphili, *m.* a Roman, brother of Cn. Bæbius Tāmphilus, was a man of some consideration. Conjoined with Dēcius Jūnius Brūtus, and M. Hēlvius, he led a Roman colony to Siptuntum, in 196 B. C., and, on obtaining the prætorship, he received orders to march the legions from the territory of the Bruttii to Brundisium, *Brindisi*, and afterwards to cross to Epirus. He acted in concert with Philippus, king of Mæcēdōnia, and took a number of cities in *Thessaly*, which raised him to distinction as a soldier, and secured him the confidence of the army. The consul deputed him, Q. Cæcilius Mētellus, and Tiberius Sēmprōnius, to decide a difference between Philippus, king of Mæcēdōnia, and Eumēnes, king of Asia, of which commission they gave an account to the senate. He was elected consul with P. Cōrnēlius Cēthēgus, in 183 B. C., and had Ligūria decreed a province for both. The senate continued them in command next year. After some success by maneuvering against the Apūni Ligūres, they proposed to the senate to remove that nation to the land formerly occupied by the Taurasini, in the territory of the Sannites, which had become the property of the public, giving it as their opinion, that there would be no end to the war with these Gauls in their present situation. The senate approved of their plan, nominated them and other five commissioners to apportion the lands, and afterwards granted them a triumph, the first which had been attained without fighting the enemy. Hostages only were led before the chariots, and their procession was without either spoils or captives (Liv. xxxiv. 45 seq. Flor. ii. 3). Adj. Tāmphiliānus, *a, um.* Tāmphiliāna dōmus (Cor. Nep. Att. 13).

Q. Bæbius, Q. Bæbii, *m.* a tribune of the people, who possessed the common quality of that order, hatred to the patricians, whom he charged with multiplying wars and harassing the people, for which he was severely reprimanded in the senate, in 202 B. C. (Liv. xxxi. 6).

Q. Bæbius Hērēnnius, Q. Bæbii Hērēnnii, *m.* a tribune of the people, who delivered a violent harangue against the patricians, in 218 B. C. (Liv. xxii. 34).

Q. Bæbius Tāmphilus, Q. Bæbii Tāmphili, *m.* one of the ambassadors sent by the Roman senate to Carthage, in 230 B. C., to enquire whether Hannibal had attacked Sāgūntum of his own accord, or by order of his government. He had been previously sent to Hannibal himself, at Sāgūntum (Liv. xxi. 6, 18).

Q. Bæbius Sūla, Q. Bæbii Sūlae, *m.* one of the five ambassadors sent to Pērseus, king of Mæcēdōnia, in order to obtain a correct knowledge of the state of affairs in that kingdom, as the senate suspected he was making preparations for war (Liv. xlii. 6).

Bæcūla, *a, f.* a town of Spain, near Cástulo, according to Pōlybius and Applānus; but Stēphānus places it near the Strait of Gibraltar. Near Bæcūla, in 211 B. C., P.

Cōrnēlius Scipio Africanus gained a complete victory over Hāsdrūbal, son of Hāmilcar, which decided the fate of Spain (Liv. xxvii. 18). *Adj.* Bæcūlonenses, *um, m.* (Plin. i. 302).

A. Bæcūlonius, A. Bæcūloni, *m.* a standard-bearer of the second legion, a man of known bravery, who distinguished himself in retaking the Roman camp from the Istri in 180 B. C. (Liv. xli. 4).

Bæticus, *i, m.* a Spanish youth, who competed for the prize in the foot race given by P. Cōrnēlius Scipio Africanus, when he had conquered that country (Sil. Ital. xvi. 469).

—2. A man whom Mārtiālls ridicules for the depravity of his taste, from which the poet infers that he was addicted to base practices, and expressly charges him with most detestable conduct (iii. 77 and 81).

Bætis, *is, m.* the Guadalquivir (i. e. the Great river), a river of Hispānia, Spain, which has its source in Sierra Morena, runs in a direction considerably south of west, and, after a course of nearly three hundred geographical miles, falls into the Bay of Cadiz by one channel. Of this noble stream the ancient name was Tārtēssus. When the Phœnicians first went beyond Frētum Gādītānum, the Strait of Gibraltar, it divided into two branches, which, with the Bay of Cadiz, formed an island called Tārtēssus, on which stood a cognominal town. From Silus Itālicus, olives appear to have grown luxuriantly on its banks (iii. 405). This poet states that it washed the horses of the sun, from the ancients believing the west of Spain the extremity of the diurnal course of the sun (xvii. 638). Plācidus Bætis (Mart. ix. 62). Tārtēssūcus Bætis (Mart. viii. 28). Bæticōla, *a, m.* an inhabitant of the banks of Bætis (Sil. Ital. i. 146). Bætigēna, *a, m.* one born on the Guadalquivir (Sil. Ital. ix. 234). Adj. Bæticus, *a, um,* of Bætis, of Spain, Spanish. Bætica lāna, Spanish wool (Mart. xli. 65), which does not appear to have required dyeing (Mart. xiv. 133). Bætica (provincia), the southern division of Spain, so called from being watered by Bætis, the Guadalquivir (Plin. i. 288). Bæticātus, *i, m.* a man wearing a cloak or upper robe manufactured in that country (Mart. i. 97).

Betūria, *a, f.* a part of Hispānia Bætica, between the rivers Bætis, the Guadalquivir, and Anas, the Guadiana (Liv. xxxix. 30).

Būgas, *a, m.* a man in the army of Hannibal at the siege of Sāgūntum, whom Mōpsus killed (Sil. Ital. ii. 111).

Bāgaudæ, *e.* Bācaudæ, arum, *m.* a people who lived on the Alps and likewise in Gallia, France. This name seems to designate a class, rather than a people or nation, and appears to have denoted what we call outlaws or banditti (Aurel. Vic. Cæs. 39). During the reign of Diocletianus, the peasants in Gallia, France, made an insurrection, and took the name of Bāgaudæ, whom that Emperor, by his general Māximianus Hērēclēus Cæsar, soon overpowered, and restored peace to the country in the year 286 (Eutrop. ix. 20).

Bāgēsus, *i, m.* a man in the Carthaginian army at the battle of Cānna, who mounted the horse of Clōlius after he had fallen severely wounded (Sil. Ital. x. 459). See Clōlius.

Balgenni, orum, m. an Alpine nation (Vel. Pat. i. 15). the same with *Vägenni q. v.* (Sil. Ital. viii. 605).

Balgines, is, m. a Babylonian nobleman, who went from the camp of Darius to Alexander the Great, to inform him that their sovereign was in danger either of death or chains (Curt. v. 13).

Balgus, a, m. a eunuch, whom Darius put to death (Curt. vi. 3).—2. Another, given in a present to Alexander the Great (Curt. vi. 5 seq.).

Balogphates, is, m. the keeper of the citadel and royal treasures at Babylon, when that city was taken by Alexander the Great (Curt. v. 1).

Balgus, i, m. the name of a eunuch to whom Ovidius addresses an elegy (Amor. ii. 2).

Bagrada, a, m. a man in the Carthaginian army, killed at the siege of Soguntum by Murrus. On his shield was engraved a representation of the river whose name he bore (Sil. Ital. i. 407).—2. An African, king of the Nubæ, who fell in Italy by the hand of Cæcilius during the second Punic war (Sil. Ital. vii. 663).

Bagrada, v. Bagradas, a, m. the *Megrada*, or *Megerda*, a slow-running (*Lentus Bagradas*, Luc. Phar. iv. 583) river of Africa, between Ufrica and Carthage, which has its rise in a chain of mountains to the W. of the city Mäscula. Curius had his camp on this river, when he was saluted by his whole army with the title of *Imperator*; near which, at an after period, he and all his troops were cut in pieces by Juba, king of Mauritania, Morocco and Fez. There Atilius Regulus killed a huge serpent of 120 feet (100 yards, Sil. Ital. vi. 153), in length, against which he had to employ his military engines.—2. A river of Persia (Amm. Mar. xxiii. 6).

Bais (2 syl.), arum, f. Baia, a town of Campania celebrated for the pleasantness of its situation and the wholesomeness of its waters. It is said to have received the name from Baius (2 syl.), a companion of Ulysses, who was buried there (Sil. Ital. xii. 114). *Jānua Baiarum*, i. e. Cūma, through which travellers from Rome to Baia had to pass (Juv. Sat. iii. 4). *Adj. Baiānus, a, um. Baia aqua*, for *Baiæ aqua*, which Propertius calls *crimen æstivæ*, from their tendency to impurity (i. 11. 30). Seneca seems to have considered Baia as a place of excessive licentiousness (Epist. 51). *Baiānus sinus* (Plin. i. 250). *Baiānus murex*, the burret of Baia. It appears to be a kind of oyster, and was found in Baiānus sinus (Hor. Sat. ii. 4. 32).—2. *Bayas*, a town on the maritime pass of Ambracius, *Abundoghy*.

Balares, arum, m. a people of Africa (Amm. Mar. xxix. 5).

Bala. See *Alexander*.

Balærus, i, m. a prefect of Alexander the Great, who defeated Idarnes, an officer under Darius, and took the city Milæus (Curt. iv. 5 seq.). Curtius gives Balæri as the name of a nation, an assertion probably incorrect, as it is not supported by any other writer of antiquity (iv. 13).

Balærus, i, m. a chieftain of the Gauls, who offered assistance to the Romans against Perses, for which he had the thanks of the senate, presents of a golden chain of two pounds' weight, golden bowls of four pounds'

weight, a horse caparisoned, and a horse-man's armour. His nation is not mentioned (Liv. xlv. 14).

Balæri, orum, m. a people of Sardinia, who assisted the Ilenses in making war on the states that were at peace in 180 B. C. The Roman consul, Tib. Sémpronius Græchus, defeated the combined forces of the Ilenses and Balæri, killed twelve thousand, and took their camp in 179 B. C. Next day he collected their arms and burned them as an offering to Vulkānus (Liv. xli. 6—12).

Balærus, i, m. a commander of the Vettōnes, a people of Lusitania, Portugal, between Durius, the *Douro*, and Anas, the *Guadiana* (Sil. Ital. iii. 378).

Balatro. See *Servilius*.

Balbi, orum, m. a Spanish family which settled at Rome. At the request of P. Cornélius Léntulus, Pompeius made the first Balbus a Roman citizen, on which account he took the name of L. Cornélius Balbus (Tac. Ann. xi. 24).

C. Balbillus, C. Balbilli, m. was appointed governor of Egypt in the year 55 (Tac. Ann. xiii. 22). Seneca extols him as the best of men, and a scholar of very singular attainments.

Balbīnus, i, m. a man whom Hōstilius ridicules for his extravagant fondness of Agna, taking pleasure in the loathsome complaint to which she was subject (Sat. i. 3. 40).—2. A man of obscure birth, who obtained the title of Augustus about the year 238. At that time, besides Balbīnus, Gordianus and Puppienus had risen to the same distinction, so that there were three expectants of the purple at once. Balbīnus and Puppienus were put to death in the palace on the arrival of Gordianus at Rome (Eutrop. ix. 2).

Balbus, i, m. a man mentioned by Cicerulus (lxvii. 3).—2. Another, noticed by Martialis, perhaps a fictitious name (ii. 32).

Balbus, i, m. a mountain on the confines of Carthage, to which Māsinissa fled after he had been defeated by Syphax in 206 B. C. A number of families, with their tents and cattle, which constituted their whole wealth, retreated with the king to this mountain, which abounded with grass and water, consequently well adapted for the feeding of cattle, the flesh and milk of which supplied abundance of food to the people who subsist entirely on these two articles (Liv. xxix. 31).

Baldomarius, i, m. a king of the Germans, made prisoner by Constantius (Aur. Vic. Ep. 42).

Balæres, ium, f. (insule), the islands Major, et Minor, *Majorca*, and *Minorca*, on the coast of Spain, about 50 miles S. E. of the mouths of Iberus, the *Ebro*. The former is 60 miles long, and 53 broad; but the latter is only about 30 in length, and 12 in breadth. These islands were distinguished by this epithet among the Greeks, who also called them Balærides, *um, f.*, from the ancient natives being excellent *slingers*, an art for which the modern inhabitants are likewise remarkable. From Florus we learn that among this people a boy received no food from his mother until he had hit it, placed at a proper distance, with a stone from his sling (iii. 8). *Adj. Balæricus, a, um, et, Balæris, is, e. Balæricus actor*, a Balearian slinger (Stat.

Ach. ii. 420). *Bälērica funda* (Ov. Met. iv. 708). *Bälēris verber* (Sil. Ital. i. 314).

Bälēus, i, m. a companion of Hērclēs, whom he left at Bälēares, *Majorca* and *Minorca*, when he sailed to Gērŷon. From him some derive the name Bälēares (Liv. Ep. 60).

Bälissus, i, m. a river of Pārthia, in which the troops of Crāssus quenched their thirst immediately before their first engagement with the Parthians (Ap. Bel. Par. 143).

Bälista, æ, f. *Monte Penese*, a mountain in Ligūria (Liv. xxxix. 2 seq.).

Bällista, æ, f. a military engine used by the Romans for throwing darts, hence the name (*Βαλλιστήριον*). Of the various kinds of Bälliste, Vitruvius (lib. x.) has given a minute and tolerably satisfactory account. Lipsius too has treated of this instrument of war with minuteness and accuracy; but an elaborate description of this engine of destruction, unless accompanied with drawings, would be of little use to the young student.

Bällönöti, orum (*Sing.* Bällönötus, i), m. a Scythian nation, whose country is not certainly known, mentioned by Valērius Flācus (vi. 161).

T. Bälvēntius, T. Bälvēntii, m. a man of distinguished courage, who had both his thighs pierced with a dart, in the attack which Ambiorix made upon the legions which he had deceitfully persuaded to leave their camp (Cæs. B. G. v. 35).

Bändusia, æ, m. a fountain in the property which Hōrātius had in the territory of the Sabines. It was also the name of a district of that territory. To this spring Hōrātius addresses Od. iii. 13. The Abbé Capmartin de Chaupy, who has written three large octavo volumes on the situation of the villa of Hōrātius, maintains, that there was no spring of that name in the estate of the poet, but that it was about six miles distant from Vēnūsia, *Venosa*, the town at which he was born.

Bānūræ, arum, m. a people of *Africa*, whose country probably bordered on that of the Gētūli (Sil. Ital. iii. 303. Plin. i. 527). Ptolēmeus makes them a people of Mauritānia, and Ammianus Marcēllinus calls them Baūræ. Different authors write their name differently.

Bāntia, æ, f. *St. Maria di Vanze*, a town of Apūlia, not far from the confines of Lūcānia, now in ruins. Between this town and Vēnūsia, the Roman consuls, M. Claudius Marcēllus, and T. Quinctius Crispinus, encamped, and near it the former was killed by an ambuscade, in 209 B. C. (Liv. xxvii. 25—27). *Inh.* Bāntini, orum, m. (Plin. i. 351). *Adj.* Bāntinus, a, um. *Bāntini saltūs*, the woods or forests of *St. Maria di Vanze* (Hor. Od. iii. 4. 15).

L. Bāntius, L. Bāntii, m. a native of Nōla, who encouraged the inhabitants to revolt from the Romans, on which account he dreaded the resentment of the prætor Claudius Marcēllus. He formed the design of betraying his native city, in 218 B. C., and, if that failed, he resolved to attach himself to Hānnibal. The kindness of Marcēllus induced him to change his plans, and, from that period, he was one of the bravest and most zealous friends of the Romans (Liv. xxiii. 15).

Baphyrus, i, m. a river of Māccēdōnia, the

mouth of which forms a large morass, occupying one-half of the space between mount Olympos and the sea (Liv. xlv. 6).

Bāpta, æ, et, Bāptæ arum, m. priests of Cōtŷtto, who had this name from dipping themselves in water, after committing horrid impurities in honour of that goddess, and by which they considered themselves completely purified (Juv. Sat. ii. 92). See *Cōtŷtto*.

Bārābba, rect. Mārāba q. v.

Bārādon, ōnis, m. a place or town of Spain, which had beautiful oak groves (Mart. iv. 55).

Bārātha, orum, n. *Bour*, a town near the source of the western branch of Hālys, the *Atoc-sou*.

Bārāthrus, i, m. the name of a character, perhaps, rather than of a man, on whom benefits or advantages bestowed were lost and absorbed as by a whirlpool (Lucr. iii. 967).

Bārāna, æ, m. the *Bojana*, or, the *Moracca*, a river of Illyricum, which flows from Lācus Lābēātis, washes the walls of Scōdra on the west side, and afterwards unites with Clausāla, which passes that town on the east side (Liv. xlv. 31).

Bārāria, æ, f. a name given by Hōrātius to Phrygia, probably, as he is then treating of a Grecian subject, in reference to the practice of the Greeks, who called all nations barbarians except their own (Epist. i. 2. 7).

Bārātius, i, m. quæstor of M. Antōnius, an artful and designing man (Ap. Bel. Civ. 688).

Bārbitāni montes, which Ptolēmeus writes Arbīta, mountains in the eastern part of Pērsia (Amm. Mar. xxiii. 6).

Bārbius Prōcūlus, Bārbi Prōcūli, m. an accomplice of Otho. It was the duty of Bārbius to carry the watchword to the guard, and his cunning, conjoined with dauntless intrepidity, rendered him a fit instrument for maturing and executing a conspiracy (Tac. Hist. i. 25).

Bārbosthēnes, is, m. a mountain at the distance of ten miles from Lācēdæmon, at which Philōpōmen, prætor of the Achæi, encamped, in 194 B. C. (Liv. xxxv. 27).

Bārēni, orum, m. a people of Hŷrcania, whose name may be recognised in the modern *Balkan*. In the army of Dārius, this nation amounted to two thousand horse and ten thousand infantry (Curt. iii. 2).

Bārēas, æ, m. a surname of the family of which Hānnibal was a descendant. Perhaps the founder of the tribe had this name, a conjecture which Silius Itālicus seems to support (i. 72). *Adj.* Bārēinus, a, um. *Bārēina factio* (Liv. xxi. 2). *Familia Bārēina* (Liv. xxiii. 13). *Secundum Bārēnos* (homines, e. fratres, i. e. Hānnibālem, Hāsdrubālem, et Māgonem) (Liv. xxviii. 12).

Bārē, es, f. a Phœnician, nurse of Sŷchæus, who was the husband of Dido (Virg. Æn. iv. 632).—2. A Carthaginian woman, who bore three sons, Critias, Eumachus, and Xānthippus, at a birth, to Lacedæmonian Xānthippus. They all fell in the second Punic war, by three brothers, born also at a birth (Sil. Ital. iv. 356 seq.).

Bārē, es, f. a town of Libŷa, built of bricks, afterwards called Ptolēmais, which now gives name to the modern district *Barca*, on which it stood. *Arida Bārē* (Claud. xv. 159). *Inh.* Bārēi, orum, m. taught to rear horses by Nēptūnus, and to train them for the chariot by Minēra (Virg. Æn. iv. 43).

Adj. *Barceus*, *a*, *um*.—2. A city built by Alexander the Great, to commemorate his victories in India. It stood to the west of the mouth of Indus, the *Sind* (Just. xii. 10).—3. A district of Bactriana regio, assigned by Darius to the Barceans, who were carried captive by the Persians (Herod. iv. 204).

Bardanes, *is*, *m*. brother of Artabānus and Gotārzes. The latter having killed the former, with his wife and son, seized on the throne of Persia, which he did not obtain without shedding much blood. The Parthians, dreading his cruelty, invited Bardanes to take possession of the crown. Nature formed him for enterprise, and he soon compelled Gotārzes to consult his safety by flight. They afterwards united, swore to mutual fidelity, and Gotārzes, on purpose to avoid all suspicion, retired to the extremity of Hyrcania. Here he repented of his abdication, and, being invited by some of the Parthian noblemen to return, the brothers had recourse to the sword, and, Gotārzes having been defeated, Bardanes was left in the peaceful possession of the throne. The success of the latter against his enemies rendered him proud and oppressive, on which account a conspiracy was formed against his life; and, whilst enjoying the pleasures of the chase, he fell, in the vigour of youth, under the repeated blows of his murderers (Tac. Ann. xi. 8—10).

Bardī, *orum*, *m*. a class or order of the Druids, who celebrated in heroic verse the brave actions of illustrious men, and sung poems to the notes of the lyre (Amm. Mar. xv. 9).

Bardo, *onis*, *f*. a town in the south of Spain, which, from Livius, appears to have been of considerable note (xxxiii. 21).

Barēsa, *r*. *Barēsa*, *Sōrānus*, *Barēsa Sōrāni*, *is*, *a* man of great virtue, condemned and put to death through the agency of P. Egnātius Cōler, whose friend and scholar he had been; and who procured that sentence by false evidence (Juv. Sat. iii. 116). Tacitus records this fact, and bears honourable testimony to the character of Barēsa Sōrānus (Ann. xvi. 21—23: Hist. iv. 10).

Barēnē, *es*, *f*. a town near Ecbātāna, which Cyrus gave to Cræsus, king of Lydia, whom he had conquered. Here the common reading is *Barē*, which is inaccurate (Just. i. 7).

Barētoras, *is*, *m*. a name of Jōānnes *q. v.* (Tac. Hist. v. 12).

Bargūm, *i*, *n*. a town of Illyricum, which, in the treaty with Philippus, king of Macedōnia, was to belong to the Romans, in 207 B. C. (Liv. xxix. 12).

Bargūll, *orum*, *m*. a people of Hispania Tarracōnensis, whom the Roman ambassadors, after they had declared war at Carthage, solicited to join their countrymen, and appear to have succeeded, in 220 B. C. (Liv. xxi. 19).

Bargylla, *arum*, *f*. (*Bargylla*, *orum*, *n*. Steph.), a city of Caria. *Inh.* *Bargyllæ*, *arum*, *et*, *Bargyllæ*, *arum*, *m*. *Adj.* *Bargyllæticus*, *et*, *Bargyllæticus*, *a*, *um*. *Bargyllæticus* *sinus*, the gulf of Asyn Kale (Liv. xxxvii. 17). *Bargyllæci cāpi* (Plin. l. 601).

Baria. See *Varia*.

Barinē, *es*, *f*. a woman, to whom Hörātius addresses the eighth ode of the second book. He charges her with different crimes, from which it is manifest, if a real character, she must have been destitute of moral purity and rectitude.

Bārisas, *antis*, *m*. a Scythian commander, killed by Cālās, whose name only occurs in Valērius Flaccus (vi. 557).

Bārium, *i*, *n*. *Bari*, a town of Apūlia, on the sea coast, hence Hörātius calls it *piscisum*. Festus states it was built by the inhabitants of Bāra, a small island near Brūndisium, *Brindisi*. *Adj.* *Bārianus*, *a*, *um*.

T. Barrūlus, *T. Barrūli*, *m*. the intimate friend of Lēntūlus Spīnther (Val. Max. vii. 8).

Barsinē, *es*, *f*. a wife of Alexander the Great, whom Cassānder murdered, and Hēracles, her son by that monarch. According to Arriānus, she was a daughter of Dārius, king of Persia; according to Plūtarchus, of Artabāzus; and according to Eusebius, of Pharnabāzus (Just. xi. 10).

Bartholōmaeus, *i*, *m*. one of the Apostles. Claudianus, who was a heathen, sneeringly introduces into one of his poems the name of Bartholōmaeus.

Bārzentēs, *is*, *m*. a satrap of Arāchōsia, who, with Bessus, conspired against the king and fled from punishment to India. To Alexander he was afterwards given up in chains (Curt. vi. 6 *seq.*).

Barzala, *orum*, *n*. a fort in Mēsōpōtāmia (Amm. Mar. xviii. 7).

Basilides, *is*, *m*. the priest of mount Carmel, according to Tacitus, but Suetonius calls him a freedman. With the view to reconcile the discrepancy of these authors much has been written, still the matter is undetermined. Among Jews and Egyptians, priests were noblemen, on that account some have supposed that the word *libertus* in Suetonius should be thrown out. Vespasianus offered a sacrifice on this mountain, and Basilides uttered a prediction in mysterious language, which Tacitus has recorded (Hist. ii. 78).—2. An Egyptian priest, a man of great distinction, whom Vespasianus saw, or pretended to see, in the temple at Alexandria, although he ascertained that Basilides was at that time at the distance of eighty miles from him. Of this fabulous story Tacitus has given a full account (Hist. iv. 82).

Basilus, *i*, *m*. an eloquent pleader (Juv. Sat. vii. 146). The same poet introduces him again as defrauding the allies (Sat. x. 222). Different opinions respecting Basilus in the latter passage have been advanced, and it is not improbable that different persons are referred to, as their characters appear so unlike.—2. A native of Istria, who joined Cæsar in the civil war (Luc. Phar. iv. 416. Flor. iv. 2).

Bassa, *is*, *f*. a woman of great wealth and luxury, one of whose practices Martialis mentions (i. 38). The poet frequently introduces Bassa into his writings, holding her up to censure, contempt, or disgust.

Bassania, *r*. *Bassiana*, *is*, *f*. *Obriesh*, a town of Illyricum, which Gentius, king of the Illyrii, besieged, but quitted it on the approach of the Roman prætor, L. Anicius Gallus. It was five miles distant from Lissus. *Inh.* *Bassanite*, *arum*, *m*. were allies of the Romans, on which account Gentius, king of the Illyrii, invested their town, in 170 B. C. (Liv. xlv. 30).

Bassareus, *is*, *m*. a name of Bæchus, of which various etymologies have been given. Some derive it from his wearing shoes made of fox-skin (*baccæque*), and others from a

robe which hung down to his heel, made at Bässara, a place in Lydia. It is unnecessary to mention more, since the first is probably nearest to the truth, as the priestesses of Bæchus were frequently called Bässarides, um (*Sing.* Bässaris, idis), *f.* (Pers. Sat. i. 101). In their orgies the Bässarides moved in a circular direction, hence Stätius, *Bässaridum rôtator Evau* (Syl. ii. 7. 7). Hörätius calls Bässarëus, cündidus, which, applied to the mind, would denote *sincere*; but as he enjoyed perpetual youth, it may be applied to his countenance, and would then signify *fair, beautiful*. *Adj.* Bässaricus, a, um. *Bässarica cōma*, the hair of Bæchus (Prop. iii. 17. 30).

Bässus, i, m. a man who excelled in drinking (Hor. Od. i. 36. 14).—2. A poet of considerable note, who obtained high commendation for his lambics (Prop. i. 4. 1), mentioned also by Ovidius (Trist. iv. 10. 47).—3. A man to whom Märtialis addresses several of his epigrams, and relates several of his practices, which would have been better to have remained unknown (iii. 58 &c.).—4. A man enriched by the Emperor Séptimius Sévërus (Aur. Vic. Ep. 20).

Bästärna, e. Bästärna, arum, m. (Välč-rius Fläccus writes Bätärna, which must be considered a poetical license, vi. 96), a German nation, to the east of Vistula, the *Vistula*. D'Anville places them near the sources of Hÿpänis, the *Bog*. Some authors consider them as Scythians; but that was not the idea of Lívius or Tácitus, although the latter seems less decided. Philippus, king of Mäcëdōnia, requested their assistance, and they sent some of the royal family, one of whom promised, in 184 B. C., his sister in marriage to the son of Philippus, with which the Macedonian monarch was much pleased. At his solicitation they crossed Dänüblus, the *Danube*, in great force, three years after, when he intended to extirpate the Därdäni, and to give their country to the Bästärna, where they might leave their wives and children, and proceed to ravage Italy, by which measure Philippus promised to himself a double advantage, the destruction of the Därdäni, his inveterate enemies, and harassing the Romans, who had sent reinforcements into Greece. Death frustrated his plans. The Thracians, with whom he had pactioned to allow the Bästärna a passage through their country, took up arms against them, but were defeated, and they might have advanced peacefully, had they not pursued them to a high mountain, called Donüca, where they were discomfited by a terrible storm of thunder and lightning, on which they fled precipitately, declaring, that not only the gods had put them to flight, but that the sky was falling upon them. A consultation was held by the survivors of this disaster, after their pursuit of the Thracians, when a disagreement ensued, some wishing to return home, and others to advance to Därdänia. About thirty thousand, under the command of Clöndicus, proceeded according to their original plan, the rest recrossed the *Danube*, and returned to their native country (Lív. xl. 5 seq.). Përsëus endeavoured to embroil the Därdäni and Bästärna in war, and the latter appear to have been victorious, having had the support of the Thracians and Scördisci, but the particulars are unknown, from the forty-first book of the history of Lívius

being imperfect. M. Licinius Crassus conquered them, together with the Mœsi and other neighbouring nations (Liv. Ep. 134). Ovidius places them next the Saurömäte (Trist. ii. 198). *Adj.* Bästärnicus, a, um. *Bästärnica gens* (Strab. 428).

Bästia, e, *f.* wife of Papius Müttilus, who refused him admittance when he came privately to the backdoor of his house, because he was proscribed. Enraged at her unfeeling conduct, he killed himself, besmearing the door with his blood (Liv. Ep. 89).

Bätävia, e, *f.* e. Insula Bätävörum, the *United Provinces*, often called *Holland*, from its being the largest of them; a country at the mouth of the *Rhine*. It was denominated an island, from its being bounded on two sides, by the southern and northern branches of the *Rhine*, and on the third by the sea. The modern is considerably larger than the ancient country, from not being confined within these limits. No part of the old world has changed its appearance so much as *Holland*. Being low and level, it is both exposed to the encroachments of the sea, and to the inundations of the *Rhine*. Some islands once inhabited, are now covered by the ocean, and others are threatened with a similar fate. A considerable extent of territory has been gained from the *German Sea*, but it is with great difficulty secured against the violence of that tempestuous expanse of water. The lands along the coast are below the level of the sea, against which they are protected by dykes of prodigious thickness. Euménus gives the following striking description of Bätävia at the time he wrote: "This country, if I may use the expression, is not land. It is so penetrated and soaked with water, that not only the parts, which are evidently boggy, sink and give way under the foot, but even what appears firmer shakes and trembles when trodden upon, and the widely-extending agitation proves that only a thin, light crust covers vast bodies of water." The canals in *Holland* are numerous, run in all directions, and serve the same purpose as roads in other countries. In general they are about 30 feet higher than the fields through which they pass, and the water, which inundates the country in winter, is raised into them by wind-mills, in the spring months. Before the Revolution, the inland navigation of this country yielded a very great annual revenue. The soil of the country is better than the climate, which is cold and damp, and not favourable to health. The transitions from heat to cold are sudden and violent. The summer is hotter, and the winter colder, than in *Britain*. By the treaty of *Paris*, 1815, a very considerable part of *Gallia Belgica*, which has latterly been called the *Netherlands*, was annexed to *Holland*, and both are now formed into one state, under the name of the Kingdom of *Holland and Belgium*. *Inh.* Bätävi, orum, were a branch of the Catti, a German nation. *Trüces Bätävi* (Luc. Phar. i. 431). *Auricōmus Bätävus* (Sil. Ital. iii. 608). *Adj.* Bätävus, a, um. *Bätävica spuma* (Mart. viii. 33). *Bätävus ager* (Tac. Ann. ii. 6).

Bätävödürum, i, n. *Durstadt*, a town on the bank of the *Rhine*, not far from the mouth of that river (Tac. Hist. v. 20).

Bätärna. See *Bastarna*.

Bäthÿcles, is, m. the son of Chälcon, a na-

tive of Hellen, a man of great courage, killed by Glaucus (Hom. Il. xvi. 594).

Bathylus, *i. m.* a boy celebrated in the odes of Anacreon. He was a native of Samos, an island in the Archipelago, hence Hōrātius has *Salmus Bathylus* (Epod. xiv. 9).—2. A musician, whose statue was erected in the temple of Jūno, at Samos, by the tyrant Polycrates (Juv. Sat. xiii. 119).—3. An eminent pantomime in the reign of Augustus, who, with Pylades, invented the pantomimic dance (Pers. v. 123). Macēnas was a passionate admirer of this actor, and the attentive reader will observe, with disgust, the kind of intimacy which subsisted between them (Tac. Ann. i. 54).

Bathys, *v. Bättum*. See *Apsorus*.

Bätia, *æ, f.* an Amazon.—Also the name of a rising ground near Troy. By men it was called Bätia, *v. Bätien*, and by the gods Mýrianē (Hom. Il. ii. 813).

Bätinē, *es, v. Bätus, arum, f.* *Adanē*, a celebrated town in Osdrōnē, a place of great trade, chiefly in goods from India and Sérica. It is said to have been built by Macedonians, and its situation rivalled in beauty the Antiochian Dāphnē. Ammianus Marcellinus makes it a town of Anthēmūla *q. v.* (xiv. 3).

Bätō, *ōis, m.* a Carthaginian, the pilot of the ship of Himilco, who killed himself after that commander had deserted the vessel set on fire by the Romans off Sicily, in the second Punic war (Sil. Ital. xiv. 422).—2. Son of Lōngārus, king of the Dardāni, came to P. Sulpicius Galba, consul, and offered assistance to the Romans, after L. Apicius, a lieutenant-general of that consul, had made a successful inroad into the territories of Philippos, king of Macēdōnia, in 202 B. C. (Liv. xxxi. 28).—3. A general of the Pannonians, whom the Emperor Tiberius loaded with valuable presents, and sent to Ravenna, in gratitude for his having allowed him and the Roman army to escape from a place where they were completely at the mercy of their enemy (Suet. Tib. 20).

Bätis, *idis, f.* a woman who was a native of Cos, *Largo*, beloved by Philētus, an elegiac poet (Ov. Trist. i. 5. 2).

Bätius, *i. m.* son of Pōlymnēstus and Phrōsima, a native of Lācēdemon, who, with acedon from the island Thēra, built Cýrēnē. Pausanias calls him *Thēraus*, probably supposing him to have been born in that island, but Hērōdōtus makes Lācēdemon the place of his birth. The latter mentions that, according to common report, he had this name from the shrill sound of his voice, and stuttering; but in his opinion the oracle at Delphi called him Bätius, an African word, denoting a *king*, from foreknowing that he would afterwards be a king in that country. He reigned forty years, and was succeeded by his son Arcēsilāus (iv. 150—159). Justinus calls his father Grinus (xiii. 7). Other two kings of Cýrēnē had this name (Herod. iv. 159 *seq.*). Bättiades, *æ, m.* Cāllimachus, the poet, from his being a native of Cýrēnē, or from his being a descendant of Bätius; the former is the more probable explanation (Catal. lxx. 16). Bättiade, *arum, m.* inhabitants of Cýrēnē (Sil. Ital. ii. 61).—2. A shepherd, whom Mērcūrius, for his perfidy, changed into stone (Ov. Met. ii. 688).

Bättum, *i. a. Padulū*, a town of Cāmpānia, the inhabitants of which espoused the

cause of Tūrnus against Ænēas (Virg. Æn. vii. 739).

Bätus, *i. m.* a soldier in the army of Hannibal, trampled to death by the horse of the Roman consul, Scipio, in the first engagement with Hannibal in Italy (Sil. Ital. iv. 239).

Baucis, *idis, f.* an old woman, the wife of Philēmon, a Phrygian, *q. v.* (Ov. Met. viii. 631, 705 *seq.*). Her name is frequently used to denote any old, poor, pious, woman.

Bauli, *orum, m.* a country seat in Italy, near the promontory *Miseno*, to which Nēro conducted Agrippina with the view of accomplishing her death by drowning (Tac. Ann. xiv. 4).

Bautis, *is, m.* the *Hoang-Ho*, a river of Scythia (Amm. Mar. xxiii. 6).

Bāvius, *i. m.* a bad poet, who was the enemy both of Virgilius and Hōrātius. The former poet, in a single couplet, holds up to perpetual ridicule both Bāvius and Māvius (B. iii. 90, 91).

Bāzāria, *æ, f.* a part of Sōgdāna (Curt. viii. 1). The reading is doubtful, and the word does not occur in any other author.

Bebasē, *es, f.* a village in Mēsōpōtāmia (Amm. Mar. xviii. 7).

Bēbriacum, *et, Bēdriacum, v. Bēdriacum*, *i. n.* *Caneto*, a small village between Vērōna and Crēmōna, remarkable for two dreadful havocs of the Romans; one between Otho and Vitellius, in which the former was conquered, and killed; and another between Vitellius and Vespasianus, in which the latter was victorious (Tac. Hist. ii. 23). *Adj.* Bēbriacēnsis, *is, e.* Bēbriacēnsis victōria (Suet. Vitell. 10).

Bēbrýcia, *æ, f.* an ancient name of Bithýnia, from its inhabitants, Bēbrýces, *um* (*Sing.* Bēbryx, *ýcis, m.* Their kingdom after the death of Amýcus was destroyed by Lýcus, king of the Mārīandýni. *Adj.* Bēbrýcius, *a, um, et, Bēbrýciensis, is, e.* Bēbrýcium nēmus, the grove of Bēbrýcia, afterwards Bithýnia. Amýcus compelled every one who passed this wood to fight him at the cestus, and in that exercise he lost his life, having been overpowered and killed by Polux (Stat. Th. iii. 353).

Bēbryx, *ýcis, m.* a king of Spain, who was the father of Pýrēnē, whose name is perpetuated by the mountains which divide France from Spain (Sil. Ital. iii. 423). *Adj.* Bēbrýcius, *a, um.* Bēbrýcia virgo, Pýrēnē (Sil. Ital. iii. 420).

Bēdriacum. See Bēbriacum.

Begorritis, *is, m.* a lake of Macēdōnia, on which Pērsēus encamped, when he advanced against the Romans in 173 B. C. (Liv. 42. 53).

Bēlātes, *æ, m.* one of the Lāpithæ, who, at one blow, stretched on the ground Amýcus with the foot of a maple table, which he had torn off, and, at the second, deprived him of life (Ov. Met. xii. 255).

Bēlbina, *v. Belēmnia, æ, f.* a part of Lācōnia (Paus. iii. 21).—2. A town of Arcādia (Paus. viii. 35). Bēlbīnutes ager (Liv. xxxviii. 34). The reading various, perhaps it should be *Belbinātis*.

Bēlgæ, *arum* (*Sing.* Bēlga, *æ, m.* the Belgians, a people originally of German extraction, who inhabited the third division of Gallia, France, which was bounded on the S. by Mātrōna, the *Merne*, and Sēquāna, the

Seine; on the E. and N. by Rhēnus, the *Rhine*, and on the W. by Frētum Britānnicum, the *English Channel*. Strictly speaking, Frētum Britānnicum, v. Gāllicum, was confined to the *Strait of Dover*, but seems generally to have had a more extended signification, and to have nearly corresponded to the modern appellation, the *English Channel*. Caesar calls it Ocēānus, i. e. Atlānticus, of which the *English Channel* and *German Sea* form only a very small part. In the division of Gāllia, *France*, made by Augustus, whose object was to render the different provinces more equal in point of extent, the countries of the Hēlvētii and Sēquāni, which, till that time were included in Gāllia Cēltica, were added to Gāllia Bēlgica. According to Caesar, the Bēlgæ were, of all the Gauls, the most warlike; and he attributes their superiority in arms to their being strangers to luxury and refinement. Claudianus does not mention them as warriors, but as people subsisting chiefly by pasturage, *pascat Bēlgæ pēcus* (xxi. 226). Perhaps when he wrote they had lost the martial spirit of their ancestors, and cultivated the arts of peace. *Adj.* Bēlgicus; a, um. *Bēlgicus canis* (Sil. Ital. x. 77).

Bēlgium, i, n. is, in general, used by Caesar to denote a part of Gāllia Bēlgica, not the whole country (B. G. v. 24 seq.). See *Bēlgæ* and *Bātavia*.

Bēlgus, i, m. a leader of the Gauls, who sent ambassadors to Ptolēmaeus Cēraunus, offering him peace, if he wished to purchase it (Just. xxiv. 5). In Diōdorus Siculus he appears to be called Brinnus.

Bēlias, æ, m. the *Beles*, one of the branches of the Euphrātes (Amm. Mar. xxiii. 3).

Bēlita, æ, m. a people mentioned by Curtius, but unknown. Perhaps the reading should be Arbēlita (iv. 12).

Bēllērōphon, ōtis, v. Bēllērōphōntēs, æ, m. was the son of Glaucus and Eurynōmē. Having unwittingly killed his brother Dēliades, or Piren, or Alcimēnes, he fled to Prætus, king of Argos, by whom he was purified of the murder. Sthēnōbœa, who was also called Antēa, the wife of that monarch, became enamoured of Bēllērōphon, who rejected with disdain her unlawful advances, on which account Hōrātius calls him *cæstus* (Od. iii. 7. 15). Indignant at the refusal, Sthēnōbœa complained to her husband that Bēllērōphon had offered violation, which Prætus believing, ordered his father-in-law, Iōbātes, to accomplish the death of the youth. Instead of immediately executing this order, Iōbātes ordered Bēllērōphon to kill the Chimæra, not doubting that he would lose his life in the attempt. The event proved quite otherwise. Mounted on Pēgæus, a winged horse which he had previously broke with the assistance of Minerva, he attacked and killed that monster. On his return, Iōbātes ordered him to fight against the Sōlými whom he conquered. By order of the same monarch, he then went against the Amazons, and with the same success. Assassins lay in wait for him by the king's appointment, but they all fell by his sword, after which, in admiration of his bravery, Iōbātes gave him his daughter Philōnōē in marriage, by whom he had Isāndrus, Hippōlōchus and Lāōdāmīa, and appointed him his successor in the crown (Apol. ii. 3). Hyginus relates, that, after his conquest of the Chimæra, he wished to fly to

heaven, in which attempt he failed. On his having risen to the immediate vicinity of the skies, he looked down on the earth, when fear made him lose his seat, and he was killed by the fall (Poet. Ast. 18). *Adj.* Bēllērōphōntēs, a, um. *Bēllērōphōntēs equus*, Pēgæus (Prop. ii. 3. 2).

Bēllica, æ, f. the name of one of the gates of Utica (Cæs. B. C. ii. 25).

L. Bēllīenus, L. Bēllēni, m. the prætor at Utica, whom C. Mārius summoned to attend a meeting at Cirta, *Constantina*, towards the end of the war with Jūgūrtha king of Nūmidia. According to some, Bēllīenus was the maternal uncle of Cātūlina (Sal. Jug. 104).

Bēlligēnes, is, m. a man to whom the Romans gave four hundred acres of land in *Sicily*, because he had prevailed on Mercurius q. v. to join them, in 213 B. C. (Liv. xxvi. 21).

Bēllōcāssi, ōrum, v. Vēllōcāsses, ium, m. a nation of the Bēlgæ, whose territories were of considerable extent, and bounded on the E. by the river Isāra, the *Isere*, on the S. by Sēquāna, the *Seine*, on the W. by the district of the Calēti, and on the N. by that of the Bēllōvāci (Cæs. B. G. vii. 75).

Bēllōna, æ, f. the goddess of war, sister and wife of Mars, anciently called Dēllōna. Bēllōnārīi, ōrum, m. priests of Bēllōna, who used to cut their arms and shoulders, when employed in celebrating her rites. She had, at *Rome*, a temple, without the city, near Pōrta Cārmēntālis, in which the senators gave audience to generals returned from war, and to foreign ambassadors.

Bēllōvāci, ōrum, m. were a numerous and powerful tribe of the Bēlgæ, adjoining to the Bēllōcāssi, Calēti, Ambliani, Vēromāndūi, and Silvanectes (Cæs. B. G. ii. 4 seq.).

Bēllōvēcus, i, m. a sister's son of Ambigātus, one of the Bītūriges, king of the Celts, who quitted his native country in the reign of Tārquinius Priscus, in consequence of an overgrown population, carrying with him not only the superfluous numbers of the Bītūriges, but Arvērni, Sēnōnes, Edūi, Ambārri, Carnūtes, and Aulerci. On arriving at the Tricastini, the *Alps*, which had not then been crossed, unless we believe the fables of Hērclēs, presented a barrier seemingly insurmountable, which, however, after they had assisted the colony from Phōcæa in forming a settlement at Māssilia, *Marseilles*, they passed through the Taurini, routed in battle the Tusci near Ticinus, the *Tessin*, and, hearing that the territory in which they had halted was called Ager Insubrium, the name given to a district of the Edūi, they embraced the omen, and to the town, which they first built, they gave the name of Mēdiolānum, *Milan* (Liv. v. 34).

Bēllus, i, m. a nobleman of the Illyrii, sent along with Teuticus, by Gēntius their king, to L. Anicius Gāllus, prætor, to request a truce, after that monarch had been defeated at Scōdra, in 170 B. C. (Liv. xlv. 31).

Belon, ōnis, m. an officer under Alexander the Great, a man of distinguished bravery, but ignorant of the arts of peace. Curtius has recorded a violent and ferocious speech of his at the time Philōtas was accused of conspiring against the life of his sovereign (vi. 11).

Bēlus, i, a king of *Egypt*, the father of

Ægyptus and **Dānūs**. **Bēlides**, *is, m.* a son of **Bēlus**. *Bēlides fratres, Ægyptus and Dānūs* (Stat. Th. vi. 291). **Bēlis**, *Ides, Flur.* **Bēlides**, *um, f.* the fifty daughters of **Dānūs**, who all, except the youngest, **Hypērmenēstra**, on their wedding night, killed their husbands, who were the sons of their uncle **Ægyptus**. For this barbarous deed, perpetrated at the request of their father, they were condemned, in the infernal regions, to fill with water a tub perforated in the bottom, so that their labour had no end (Ov. Met. iv. 462).—2. A king of Phœnicia, was the father of **Dido** who founded Carthage, and of **Pygmalion**, who succeeded him in the crown. According to **Virgilius**, he appears to have been a powerful monarch. **Bēlides**, *sc, m.* a descendant of **Bēlus**; **Palāmidēs** (Virg. Æn. ii. 82); **Barcas**, the father of **Hānnibal**, from being descended from **Bēlus** (Sil. Ital. i. 75); **Hānnibal** (Sil. Ital. iii. 650).—3. A god, whom the Assyrians worshipped with the greatest sanctity, whom some have supposed to be the sun, and the same with **Mithres** of the Persians (Plin. v. 411). Others think that **Bēlus** was the **Jūpiter**, and others the **Hercules**, of the Romans. **Claudius** seems to have adopted the latter idea, xxi. 62, where some copies read *bēlis*, instead of *Bēli*, which destroys the sense.—4. The father of **Ninus**, and grandson of **Bēlus** (Herod. i. 7).—5. The father of **Cēphēus**, and grandfather of **Andrōmēda** (Herod. i. vi. 61).

Bēlus, *i, m.* the **Kardānē**, a river of **Jūdaea**, which flows from the foot of **Carmēlus**, *Mount Carmel*, and, running westward, falls into the **Mediterranean Sea**. The sand of this river is easily vitrified, and glass is said to have been first found on its banks. The **Venetians** used to carry the sand of the **Kardānē** to **Venice**, and used it only in the making of glass (Plin. i. 573). **Tācītus** says, that the sands, collected at the mouth of this stream, being mixed with nitre, melt by the action of fire, and when cooled become glass (Hist. v. 7).

Bēnēus, *i, m.* **Lago di Garda**, a lake of **Italy**, between **Verone** and the **Bressau**, about thirty miles long, and from two to seven broad. It is so very clear, that the bottom is visible at the depth of twenty or twenty-five feet. It takes its name from **Garda**, a town on its banks. At **Peschiera**, it contracts into **Mincius**, the **Mincio**; hence **Virgilius**, *Mincius (ex) patre Bēnāo* (Æn. x. 205). Its depth varies from ten to three hundred feet, and it is subject to violent storms. **Cātūlus** calls the waters of this lake **Lýdia unda**, because it was in the territory of the **Rhēti**, who were of **Tuscan** origin, and the latter considered themselves as descendants of the **Lýdi** (xxxii. 13).

Bēndis, *Idia, f.* **Diana**, so called by the **Thracians**. *Adj.* **Bēndidius**, *a, um.* **Bēndidūa templum**, a temple of **Diana** in **Thracia** (Lýr. xxxviii. 41). **Bēndidūa sacra**, festivals in honour of **Diana** (Strab. 685).

Bēnevētum, *i, n.* **Beccento**, a town of the **Sānnites**, anciently called **Mālevētum**, to which a few of that people effected their escape, after they had been defeated by the **Roman** consuls. **M. Portēlius** and **C. Sūlpicius**, who, according to some historians, killed or took prisoners thirty thousand, in 314 B. C. At **Mālevētum**, **P. Dēcius Mus**

encamped in the way of the **Apūli**, who were on their march to join the **Sānnites**, brought them to an engagement, killed two thousand and put the rest to flight, in 300 B. C. Thirty years after, the **Romans** established a colony at this town, which **Hānnibal** plundered (Liv. ix. 27 seq.). *Inh.* **Bēnevētāni, orum** (*Sing.* **Bēnevētānus, i, m.** (Liv. xxvii. 10). *Adj.* **Bēnevētānus, a, um.** **Bēnevētānus ager** (Liv. xxii. 13). **Bēnevētānus sutor**, **Vātinus q. v.** (Juv. Sat. v. 46).

Bērecyntus, *i, m.* a mountain and a fort of **Phrygia**, not a town, according to **Sērvius**. **Strābo** uses **Bērecynthi, orum, f.** and **Bērecynthia, e, f.** as the name of the district (688: 969). *Inh.* **Bērecyntes, ium, m.** who were a **Phrygian** nation (Strab. 683). *Adj.* **Bērecyntus, a, um,** of **Bērecyntus**, **Phrygian**. **Bērecyntus tractus**, the district in which this mountain stood. **Bērecyntia māter**, **Cybēlē** (Virg. Æn. vi. 784). **Cum Bērecynthio cornu**, with a **Phrygian** horn (Hor. Od. i. 18. 13).

Bērenicē, *e, Bērenicē, es, f.* the mother of **Agrippa**, whose name occurs frequently in the history of the **Jews**, both from her high rank and personal influence.—2. A daughter of **Agrippa**, king of **Jūdaea**, a woman of enormous lewdness, who was first married to **Hērōdes**, her father's brother, afterwards to **Pōlēmōn**, king of **Pōntus**. She twice visited **Rome**, with the view of enticing **Titus** to marry her, and so strong was his attachment to this princess, that, at one period, she had almost the certain prospect of being **Empress**. Dread of the people only deterred him from making a foreigner his wife. **Vēspāsianus** too loved her; but it does not appear that her influence over him had ever been so powerful, as it was over his successor. **Jūvénalis** calls her *incesta*, from the general belief that there was an unlawful connexion between her and her brother (Sat. vi. 158). See **Agrippa**. *Adj.* **Bērenicēus, a, um.** **Bērenicēus vertex** (Catul. lxxvi. 8).—3. An **Egyptian**, distinguished for her beauty, who was the wife of **Ptolēmæus Lāgus**, and mother of **Ptolēmæus Philādēlphus**.—4. A daughter of **Ptolēmæus Philādēlphus**, whom **Antiochus**, king of **Sýria**, having first divorced his wife, **Lāodicē**, married. At an after period, **Lāodicē** was recalled. In revenge for the previous conduct of her husband, she put him to death by poison, murdered **Bērenicē** with her child, and placed her own son on his father's throne. **Justinus** says, **Bērenicē** and her child were murdered by **Sēlēucus Callinicus** (xxvii. 1). For the cruel treatment of **Bērenicē**, her brother made war on **Antiochus**, and would have overrun his whole kingdom, had not an insurrection recalled him home. See **Ptolēmæus Evergētes**.—5. Wife of **Mithridātes**, king of **Pōntus**, who, in obedience to her husband's orders, after he had been defeated, attempted to poison herself; but, that drug having failed to destroy her, one of the eunuchs strangled her.—6. A daughter of **Ptolēmæus Philādēlphus** and **Arsinōē**, who, agreeably to the laws of **Egypt**, married her own brother **Ptolēmæus Evergētes**. She vowed to **Vēnus** all the hair in her head, if her husband returned victorious from an expedition in which he was then setting out, and, her prayer having been heard, she fulfilled her vow; The beautiful locks, some time after, could not be found in

the temple, and Cōnon, a Samian mathematician, declared publicly that Jūpiter had carried them off, and formed them into a constellation. The cruelty of her own son at last deprived her of life.—7. Only daughter of Magas, king of Cýrenē, and Arsinoē, betrothed by her father to the son of his brother Ptōlēmæus, king of Egypt. Her mother wished to marry her to Dēmētrius, brother of Antigōnus, king of Măcēdōniă, but after his arrival at Cýrenē, the natives put him to death, for a criminal intimacy with Arsinoē, who would probably have shared the same fate had not the affection of her daughter Bērēnicē interposed, and saved her life. Bērēnicē then followed the opinion of her father, by marrying her cousin, Ptōlēmæus Evērgētes (Just. xxvi. 3).—8. Wife of Attālus (Just. xxxvi. 4). Other princesses of this name occur in the history of Egypt, particularly during the reigns of the Ptōlēmæi.

Bērēnicē, *es*, *v*. Bērēnicis, *Idis*, *f*. a town of Epirus, built by Pýrrhus, the younger (Stephanus). Plūtarchus, in the life of Pýrrhus, calls it Bērēnicis.—2. *Quilfit*, another, built by Ptōlēmæus Philădēlphus, on the Red Sea.—3. A city of the Trōglodytæ, mentioned by Plinius (i. 227).—4. A fourth, formerly called Chlus.—5. A town of Cilicia.—6. A town at the most inland part of Sýrtis Major, of which the original name was Hēsperis. The ancient name probably arose from its vicinity to the famous gardens of the Hēsperides (Luc. Phar. ix. 524. Plin. i. 541). It nearly retains its ancient name, being now called *Bernichio*. There were probably other towns of this name, of which it is unnecessary to give an enumeration. Bērēnicis, *Idis*, *f*. a district of Cýrenăica. *Undosa Bērēnicis* (Sil. Ital. iii. 249).

Bērgistāni, *orum*, *m*. a people in Hispania Tarracōnēnsis, seven of whose forts revolted from the Romans, in 197 B. C., on a false report, that M. Pōrcius Căto, consul, then in their neighbourhood, was to withdraw to Turdētāniă. He marched against this nation, and with ease reduced them to submission; but these same people soon afterwards revolted, and, in place of the mild treatment which they had formerly received, Căto sold them by auction, that they might not again disturb the peace of the country by their rebellion (Liv. xxxiv. 16).

Bērgōmum, *i*, *n*. *Bergamo*, a town in the north of Italy, near to Cōmum, built by the Gauls (Just. xx. 5). *Inh*. Bērgōmātes, *ium*, *m*.

Bērniūs, *i*, *m*. a mountain of Măcēdōniă, at the foot of which stood the town Bērea (Liv. xlv. 29).

Bērōē, *es*, *f*. daughter of Ocēānus (Ocēānitis) (Virg. G. iv. 341).—2. A native of Epidauros, and nurse of Sēmēlē (Ov. Met. iii. 278).—3. The wife of Dōryclūs, a Thracian, whose form Iris, at the command of Jūno, assumed, to persuade the Trojan dames to burn their ships, and to settle in Sicily (Virg. Æn. v. 620).—4. The wife of Glauclās, king of Illyricum (Just. xvii. 3).

Bērea, *as*, *f*. *Cară Veria*, a town of Măcēdōniă, on one of the southern branches of Erigon (Liv. xliii. 19). Străbo places it at the foot of the mountain Bērniūs (480), and Plinius seems to have considered it the second city of that country. *Inh*. Bērēvsi, *orum*, *m*. (Liv. xxiii. 39). There was an-

other city of this name in Sýria. *Inh*. Bērēvses, *ium*, *m*. (Plin. i. 579).

Bērŷas, *as*, *m*. a Carthaginian, deputed to ratify a treaty with Hicrōnŷmus, king of Sicily, and, finding the Siculi or Lēontini at war with the Romans, he joined them, to which Silus Itălicus alludes (xiv. 152 seq.). See *Asilus*.

Bērŷtus, *i*, *f*. *Berut*, one of the principal towns of Phœnicia (Tac. Hist. ii. 81. Amm. Mar. xiv. 8). *Inh*. Bērŷti, *orum*, *m*. (Suet. II. Gram. 24). *Adj*. Bērŷtius, *a*, *um*, *et*, Bērŷtensis, *is*, *e*.

Bēsa, *as*, *m*. a god among the Egyptians, from whom a city was called Bēsa, afterwards Bēsāntinōus, from Bēsa and Antinōus (Amm. Mar. xix. 12).

Bēsāntio, *v*. Bīsōntii. See *Vēsāntio*.

Besāsides, *is*, *m*. a Spanish commander, whom, with Budăres, Q. Minūcius Thērmus defeated at Turba, and Budăres was taken prisoner, in 197 B. C. (Liv. xxxiii. 44).

Bēsibicus, *i*, *m*. *Pocokio*, a small island near Proconēsus, *Marmora* (Amm. Mar. xxii. 8).

Bēsidiās, *arum*, *f*. *Bisignano*, a town of the Bruttii, which revolted from the Carthaginians to the Romans, in 205 B. C. (Liv. xxx. 19). It was afterwards called Besidiānum.

Bēssa, *as*, *f*. a city of Lōcris, called by the common people of Attica, Bēsa (Hom. II. ii. 532).

Bēsī, *orum*, *m*. a ferocious people of Thracia, *Romania*, who lived to the west of Hēbrus, the *Maritza*, near the source of that river (Cæs. B. C. iii. 4).

Bēsūs, *i*, *m*. a satrap of the Băctriāni, by whom Dărius was both betrayed and killed. For this crime Alexander the Great gave him to Oxathres, a brother of Dărius, that he might be put to death by torture (Just. xii. 5 seq. Curt. iv. 6: vii. 5).

Bēstius, *i*, *m*. a man frugal and fond of money (Pers. vi. 37).

Bētæ, *arum*, *m*. a people of Sērica (Amm. Mar. xxiii. 6).

Bētāsi, *orum* (*Sing*. Bētāsius, *i*), *m*. the Betasians, a people of Găllia, *France*, adjoining to the Nervians (Tac. Hist. iv. 56).

Bētis, *is*, *m*. defended with great bravery the treasures of Dărius, king of Pērsiă, nor did he show less courage when taken prisoner and carried before Alexander, whose rage he provoked by his intrepidity, and he dragged him at his chariot wheels, boasting that he acted in imitation of his ancestor, Achilles (Curt. iv. 6).

Bētriăcum. See *Bēbriăcum*.

Bētūs Chilo, Bētū Chilonis, *m*. a man of rank, murdered in Găllia (Tac. Hist. i. 37).

Bēndos Vētus, Bēndēos Vētēris, *n*. *Bayad*, a town of Phrygia, Ptōlēmæus inaccurately says of Pămphyliă, since it was to the north of Sŷnnăda (Liv. xxxviii. 15).

Bēvus, *i*, *m*. a river of Macedonian Illyricum (Liv. xxxi. 33), which passed the town Bēva (Steph.).

Bēzăbdē, *es*, *f*. *Jezirah*, a town on the Tigris, called anciently, Phœnicia (Amm. Mar. xx. 7), at which there is a well known pass over the river.

Bēzira, *as*, *f*. a city of India, which Alexander the Great besieged, in 325 B. C. (Curt. viii. 10).

Blāhor, ōris, *m.* a man in the Trojan army, killed by Agamemnon (Hom. II. xi. 92).—

2. A son of Tiber and Māntō, surnamed Ocnus, was king of the Etrusci, and built Mantua, which he so called in honour of his mother (Virg. *Æn.* x. 197 *seq.*).—3. A centaur, whom Theseus killed at the nuptials of Pirithōus (Ov. Met. xii. 345 *seq.*).—4. A nobleman of the Acarnānes, who, with Archēsilāus, recommended, in the assembly at Lōicas, convened by L. Quinctius Flāminius, lieutenant-general, an alliance with the Romans, for which they were both afterwards condemned as traitors. Resolved either to be acquitted or suffer whatever should happen, they, with the praetor Zenixidas, went into an assembly of the people, and spoke at first in the manner of suppliants, afterwards stated their case with more boldness, and at last complained of the cruelty and injustice which they had received, by which the people were so much affected, that they repealed the decree respecting them, in 199 B. C. (Liv. xxxiii. 16).

Bias, āntis, *m.* father of Lāōgōnus and Dārdānus, who were both killed by Achilles (Hom. II. xx. 469).—2. Son of Amŷthāon, and one of the five Pylia chiefs who fought under the banners of Nestor at Troy (Hom. II. iv. 236 *seq.*).—3. A native of Prīlē, a town of Iōnia, and one of the seven wise men of Greece. When that place fell into the hands of the enemy, he fled nearly naked, taking none of his property with him. On being asked why he did so, he answered, "*Omnia mea mecum porto*" (Val. Max. iv. 1).

Bibāculus, *i.* *m.* a poet, who wrote sarcastic verses on the family of the Caesars (Tac. Ann. iv. 54). By the Caesars, the historian must have meant either Julius Caesar or Augustus. Biblus, *i.* *f.* a reed, or aquatic plant, which grew in Egypt, used as paper first at Mēmphīs, *Monakee a Dashed*, hence Lūcānus, *Nondum fūmāneās Mēmphīs contēdere biblos, nōderat* (Phar. iii. 222).

Bibrāctō, *is.* *n.* afterwards Augūstōdūnum, *i.* *n.* *Autun*, the largest and richest town of the *Edūi*, stood upon the *Arroux*, one of the northern branches of Ligēris, the *Loire*, towards the source of that river. At this town in the 7th year of the Gallic war, a general assembly of the whole country was held, to choose a commander-in-chief, on whom the uncontrolled direction of all their military operations should be conferred. The *Edūi*, who claimed that honour, had to submit to the unanimous election of Vercingetōrix *q. v.* (Caes. B. G. i. 23 *seq.*).—2. *Bray*, the chief town of the Bibrōci, a British nation, who inhabited what now forms the northwest part of Berkshire.

Bibrax, ācis, *f.* *Bievre*, a town of the *Rēmi* on Axōna, the *Aisne* (Caes. B. G. ii. 6).

Bibrōci, orum, *m.* a British nation, who inhabited what now forms the northwest part of Berkshire. Their chief town was Bibrāctō, *Bray*. At the time Caesar invaded Britain, they, with the Cēnōmāgūi, Ancārites, and Cāsili, seem to have been subject to Cassivellaunus (Caes. B. G. v. 21).

Bibūla, *ae.* *f.* a woman, with whom Sertōrius was in love. Both appear to be fictitious names (Juv. Sat. vi. 142).

Bibulus, *i.* *m.* a Roman, who was killed by a wound received from a spear, on which he had accidentally fallen, in the battle between

Hannibal and the dictator, M. Minucius Rufus (Sil. Ital. vii. 623).

C. Bibulus, C. Bibuli, *m.* held the office of edile, in the year 22 (Tac. Ann. iii. 52).

Bices, *v.* Býces, *is.* *m.* *Gniloc-mare*, a lake in Chersōnēsus Taurica. The Latins called it Putris lācus, which the modern name denotes in the language of the inhabitants of that country (Val. Flacc. vi. 68). This word is variously written; Plinius has Býges, Pōmpōnius Mēla, Býces. There was a river of this name, which the lake received, as well as Gerrhus and Hýpānis *q. v.*

Bicon, ōnis, *m.* a Greek, who procured the death of Mācerianus by the agency of one Boxus (Curt. ix. 7).

Biēnor, ōris, *m.* a man of rank and influence among the Cýzicēni, killed on the return of the Argonauts to the town of Cýzicus, *Chizico*. Vālerius Flaccus adds, he was a man of greater bravery than his father (iii. 112). See *Pyrrhus*.

Bigērra, *ae.* *f.* a town of Hispania Tarrācōnēsis, besieged by the Carthaginians, Hādrūbal, Māgo, and Hādrūbal, the son of Gisgo; but, at the approach of Cn. Cōrnēlius Scīpiō, they retreated without a battle, in 216 B. C. (Liv. xxiv. 41).

Bigērrōnes, *v.* Bigērrōnes, *iūm.* *m.* a people of Aquitānia, who, with several other adjoining tribes, surrendered to P. Crāssus, a lieutenant-general of C. Julius Caesar. Their territory was bounded on the S. by the *Pyrenees*, and was nearly at equal distances from the *Mediterranean* and the *Bay of Biscay* (Caes. B. G. iii. 27).

Bilbilis, *is.* *f.* *Baubola*, a town of Spain, situated near Salo, the *Xalon*, one of the southern branches of Ibērus, the *Ebro*, on a river of the same name. The water of Bilbilis was supposed to possess the quality of giving an excellent temper to steel (Just. xlv. 3). The name of this town frequently occurs in the epigrams of Martiālis, and appears to have been a place of considerable note, although not of great extent. *Bilbilis superba auro et ferro* (Mart. xii. 18).

Bilistāges, *is.* *m.* a petty prince of the Ilērgētes, who sent his son and two other ambassadors to M. Pōrcius Cāto, on his arrival in that country, in 197 B. C., requesting aid in the most humble manner, because their fortresses were besieged, and they had no hope but in the assistance of the Romans. Cāto pretended that he would send them instant assistance, but did not do it (Liv. xxxiv. 11–13).

Billeus, *i.* *n.* the *Falios*, a river of Bithynia, which falls into the *Black Sea*.

Bingium, *i.* *n.* *Bingen*, a town in Gallia, France (Tac. Hist. iv. 70).

Blon, ōnis, *m.* a deserter, who warned Alexander the Great of a stratagem practised by Dārius, in order to overcome his cavalry, before the battle at Arbēla (Curt. iv. 13).—2. A philosopher and a poet, who wrote in the bitterest strain of satire. His severity was not confined to the poets of the lower order, for he attacked Hōmērus. His name occurs in Cicēro, Plūtārchus and Diōgēnes Laērtius, who surname him Bōrysthēnites. *Adj.* Blōnēus, *a.* *um.* *Blōnēis sermōnibus*, in keenest satire (Hor. Epis. ii. 2. 60).

Birrius, *i.* *m.* a noted highwayman (Hor. Sat. i. 4. 69).

Bisaltia, *ae.* *f.* a town and district of Mā-

ecēdōnia, on both sides of Strýmon, the *Strumona*, in which all the hares were said to have double livers. *Inh.* Bisáltē, arum, (*Sing.* Bisáltēs, ē), *m.* described by Livius as very brave (xiv. 30). Bisáltis, idis, *f.* of Bisáltia, applied to females or nouns feminine. Thēophānē, daughter of Bisáltus, from whom the name of the town and country is probably derived, whom Neptūnus transformed into a ewe and himself into a ram, bore to him Chrysomallus *q. v.* that carried Phryxus to Colchis, and whose golden fleece Iason carried off from the grove in which Æetes had suspended it (Ov. Met. vi. 117). *Adj.* Bisálticus, a, um.

Bisānthē, es, *f.* Rodosto, a town of Thrācia, on Prōpōntis, the Sea of Marmora (Cor. Nep. Alcib. 7. Herod. vii. 137).

Bison, ōntis, *v. ōnis*, *m.* a kind of buffalo or wild ox, of which Caesar has given the best description to be found in the writings of the ancients (B. G. vi. 26). The natural history of this animal is unknown.

Bisōntii, orum, *f.* Besançon, a town in the territory of the Sēquani. It is sometimes written Bēsāntio and Vēsōntio *q. v.* (Amm. Mar. xv. 11).

Bistōnla, ē, *f.* a city of Thrācia, Romania, said to have received its name from Biston and Cālirrhōē, a daughter of Nēstus, the brother of Odōmas and Edōnus (Steph.). *Inh.* Bistōnes, um, *m.* often used to denote the Thracians. Their shields were either like the half-moon or a crescent (Sil. Ital. ii. 76). Bistōnis, idis, *f.* a lake in the vicinity of the town. Bistōnis, idis, *f.* applied to nouns feminine. Bistōnis ora (Ov. Ep. Her. xvi. 344). *Adj.* Bistōnulus, a, um. Bistōnulus rex, Tereus (Virg. Cu. 251). Bistōnulus vates, Orpheus (Sil. Ital. xi. 473). Bistōnulae aves, cranes (Luc. Phar. iii. 200).

Bistula, v. Visula, v; *m.* See Vistula.

Bitaxa, v, *f.* Badkis, a town of Arīa (Amm. Mar. xxiii. 6).

Bithus, i, *m.* a celebrated gladiator, mentioned by Hōrātius as the perfect equal of Bāchus. There is keen satire in this comparison, indicating that Rūpilius Rex and Pērsius were on a footing of similar equality (Sat. i. 7. 20).

Bithyas, v, *m.* an officer in the army of Gulussa, who, after the death of Māsīnissa, with eight hundred cavalry, deserted to the Carthaginians against his countrymen and the Romans (Ap. Bel. Pun. 67).

Bithyas, v, *m.* a river, near which the Thracians Bithyni lived (Ap. Bel. Mith. 171).

Bithynia, ē, *f.* anciently called Bēbrēcia, a considerable country of Asia Minor, *Natolia*, which had Pōntus Euxinus, the Black Sea, on the N., Bōsphōrus Thrācius, the Strait of Constantinople, Prōpōntis, the Sea of Marmora, and Mýsia on the W., Mýsia, Phrygia, and Gālātia on the S., and Pāphlāgōnia on the E. Although it does not appear to have ever been of great extent, it was certainly, at one period, a very powerful kingdom. It appears to have been a hilly country, which Mānilius has beautifully expressed, *jūgis Bithynia dīes* (iv. 759). Xēnōphon calls it Asiatic Thrace. *Inh.* Bithyni, orum (*Sing.* Bithynus, i), *m.* the Bithynians. According to Hērōdōtus and Strābo, both the Bithyni and Thyni were originally colonies from Thrācia. The Thyni inhabited the coast of the Black Sea, and the Bithyni the inland

part of Pōntus. Hērōdōtus always distinguishes them. In process of time the whole were called Bithyni, to which Claudianus alludes, *Thyni Thracas arant quia nunc Bithynia fertur* (xx. 247). Bithynis, idis, *f.* applied to females or nouns feminine. Bithynis Mēlēr (Ov. Amor. iii. 6. 25). *Adj.* Bithynus, Bithynius, Bithynicus, Bithyniacus, a, um, et, Bithyniacensis, is, e. Bithynia cārīna, a Bithynian ship, from the Bithynians excelling in a knowledge of nautical affairs (Hor. Od. i. 35. 7). Bithyni equites, Bithynian knights, i. e. men raised from poverty to that rank (Juv. Sat. vii. 15). Bithynicus Vāllēsius (Juv. Sat. xv. 1).

Bithynicus, i, *m.* a man described by Mār-tialis as a legacy-hunter. Love of money seems to have been his ruling passion, and, in reference to that bent of his inclination, the same poet frequently introduces his name (ii. 26).

Bitias, v. Býtias, v, *m.* a Tyrian, who went to Carthage with Dido, in whose court he held a high rank (Virg. Æn. i. 738).—2. A Trojan, son of Alcānor, who lived in mount Ida, by Iera, was one of the companions of Æneas, and killed by Tūrnus. He was the brother of Pāndārus, and a man of great stature, as well as of great strength and bravery (Virg. Æn. ix. 672—709).

Bitis, is, *m.* son of Cōtys, king of Thrācia, was taken prisoner in the army of Pērsēus, king of Mācēdōnia, led in triumph by L. Æmillus Paulus, and then sent into custody at Cārsēōli. Soon after the triumph, Cōtys sent ambassadors to Rome, with money to procure the release of his son and the other hostages, whom the senate instantly returned without ransom, in 169 B. C. (Liv. xlv. 42).

Bitotus, i, *m.* a Gaul, i. e. a Galatian, who killed Mithridātes at his own request, in 67 B. C. (Liv. Ep. 102).

Biton, ōnis, *m.* a son of Argia, a priestess of Jūno, who, with his brother, Clēōbis, drew their mother in her chariot to the temple, a distance of forty-five stadia, when the oxen were not ready in time. For this act of filial affection, the priestess prayed the goddess to confer on them the greatest reward which could be given to man. After feasting with their mother, they fell asleep, and next morning were found dead, from which Sōlon infers, that death was the greatest blessing (Herod. i. 31). To these brothers Claudianus refers (l. 39).

Biton, ōntis, v. Bitōntus, i, *f.* Bitonto, a paltry town in the south of Italy (Mart. ii. 48).

Bitūltus, i, *m.* a king of the Arvēni, who joined the Allobrōges, and was defeated in 122 B. C. In that engagement he lost eleven hundred and twenty men, and having come to Rome to satisfy the senate, he was sent into custody at Alba, because it was judged unsafe to allow him to return to Gallia, France. Not satisfied with this unjust imprisonment, the senate decreed that Congentiātus, son of that monarch, should be seized and brought to Rome (Liv. Ep. 61). Eutrōpius says that Bitūltus surrendered himself to the consul, Dōmītius Calvīnus, who carried him to the capital (iv. 22), and Flōrus, that he was led in triumph, and formed the most conspicuous figure in the procession, from his riding in a silver chariot just as he had fought (iii. 2). In Valērius Māximus he is called *Detultus* (ix. 6).

Bitūriges, um (*Sing.* Bitūrix, igs), *et*, Bitūriges; arum, *m.* a nation of Gallia Celta, who lived on the west side of Ligūris, the *Loire*, which separated them from the *Edūi*. Their chief city, Avāricum, was afterwards called from its inhabitants Bitūriges; hence the modern name *Bourges*. They burned 20 of their own towns in one day, to distress the Romans. According to Livius, the supreme government of the Celts was in the hands of the Bitūriges (v. 34).

Bivius Cūrius, Bivii Cūrii, *m.* an officer of the cavalry in Caesar's army (Ces. B. C. i. 24).

Bizes, is, *m.* a river of Bithŷnia, mentioned by Ammianus Mārcellinus (xxii. 8), where the proper reading seems to be Lŷcus q. v.

Blesus, i, *m.* a man mentioned by Stātiŷs, supposed by some to be Jūnius Blesus whom the Emperor Vitēllius ordered to be put to death (Suet.).—2. A servant of Atēdilius Mellor, whose death he lamented. *Adj.* Blesianus, a, um. *Facis Blesianum* (Mart. viii. 38).

Blānda, a, *v.* Blāndie, arum, *f.* *Maratea*, a town of Lūcŷnia (Plin.); of Brutlius ager (Mela), besieged and taken by Q. Fābius Māximus, the Roman consul, in 216 B. C. (Liv. xxiv. 20).

Blāndŷsia. See *Bandŷsia*.

Blasŷphomices, um, *m.* a people of Lūsitānia (Ap. Bel. Hisp. 286).

Blāttāri, a, *m.* a man of most infamous practices (Mart. xi. 48).

Blāttius, i, *m.* a leading man of Sālāpla, who favoured the Romans, and at last prevailed on Dāsius, the other leading man in the town, to surrender it to that people when it was in the possession of Hānnibal in 212 B. C. (Liv. xxvi. 38).

Blēmŷe, arum, *m.* a people of Africa near Nilus, the Nile, whom Pōmpōnilius Mēla considers as scarcely men, alleging that they bore a greater resemblance to animals. This author calls them Blēmŷes (i. 37). According to ancient history, they had no head, and their mouth and eyes were fixed in their breasts (Plin. i. 549). About the year 296, these barbarians opposed themselves to the power of the Romans, and the Emperor Diocletianus prevailed on the Nobātē to quit their ancient habitations in the deserts of Lŷbia, and allowed them to occupy the territory about Sŷenē, *Essouan*, on condition that they should guard the frontiers of the empire from the Blēmŷes and other enemies. *Per Merēa Blēmŷasque fēros atramque Sŷenē* (Claud. xvii. 19).

Blēplius, i, *m.* a native of ŷgina. Blēplianus, a, *m.* one of his descendants (Pin. Ol. viii. 99).

Blitius Cātullinus, Blitii Cātullini, *m.* a man whom the Emperor Nēro banished to an island in the *Archipelago*. Besides Blitius, four were condemned at the same time to the same punishment (Tac. Ann. xv. 71).

Blitor, ŷris, *m.* governor of Mēŷŷpŷtāmŷa, dismissed by Antigŷnus, because he gave a free passage to Sēlcus (Ap. Bel. Syr. 121).

Blosi, orum, *m.* two brothers, natives of Cāpua, who formed a conspiracy with the intention of setting fire to the huts covered with straw, in which the Roman troops were lodged, near that town, in 212 B. C. To the

humanity of the slaves, the Romans were indebted for their safety, and the lives of the conspirators atoned for their crime (Liv. xxvii. 3).

C. Blosius, C. Blosii, *m.* a native of Cūma, was the intimate friend of Tib. Sēmprŷnius Grācchus, whose character and measures he defended with more zeal than prudence, after that ambitious Roman had been deservedly put to death, says Valērius Māximus, because he preferred his own power to the safety of his country. Leaving *Italy*, where his life was in danger, he fled to Aristŷnicus, on whose affairs becoming desperate he killed himself, about 133 B. C. (Val. Max. iv. 7).

Boadicā, a, *f.* wife of Prasutāgus, king of the Icenians, a nation of *South Britain*. On the death of Prasutāgus, the Roman centurions pillaged his house, seized on his property, as lawful plunder, disgraced his widow by stripes, and violated his daughters. Enraged at the violence of the Romans, the Icenians flew to arms, and the Trinobantians joined them. Boadicā, in a warlike car, with her two daughters before her, took the field, and harangued the troops as they advanced to a general engagement, imploring them to revenge the injuries suffered from the Romans. The undisciplined Britons could not withstand the first onset of the Roman army, and betook themselves to flight as soon as they had discharged their missile weapons, which they did at random, rather than with steady aim. Their brave queen put an end to her life by poison (Tac. Ann. xiv. 31—37).

Boē, arum, *f.* an island of Dalmātia (Amm. Mar. xxii. 3).

Bōagrius, i, *m.* a river of Lŷeris, called likewise Mānes (Hom. Il. ii. 533).

Bōcchar, āris, *m.* king of the Mauri, who gave Māsīnissa troops sufficient to protect him to the frontiers of his kingdom, as he returned from Hispānia, *Spain*; but would not assist him in the war for the recovery of his hereditary dominions, in 206 B. C. (Liv. xxix. 30).—2. A man of activity and enterprise, one of the prefects of Sŷphax, whom that prince sent with an army against Māsīnissa, on whose head he had set a price. From the number of his troops, Bōcchar defeated Māsīnissa, who fled with not more than five hundred horse, but the conqueror pursued him, and, on the level ground about Clāpēa, surrounded him, when he and only other four escaped. The pursuit was continued until they came to a large river, into which Māsīnissa and the surviving four plunged their horses. Two of the four were drowned, but Māsīnissa and the other two escaped to the farther side, on which Bōcchar returned and reported to the king, that Māsīnissa was dead (Liv. xxxix. 32). Bōcchar and Bōccher were common names in Mauritānia. Jūvēnalis uses it as a general appellation, to denote an African, alluding to their offensive smell from anointing themselves with oil (Sat. v. 90).

Bōcchŷris, idis, *m.* a king of *Egypt*, who, according to Tacitus, was on the throne of that kingdom when the Israelites were expelled from that country (Hist. v. iii). Diŷdŷrus Sicŷlus describes this monarch as slender in person, but surpassing, in genius and knowledge, all the kings who had been before him (i. 65).

Bœchus, i, m. king of Maurîtânîa, *Morocco* and *Fez*. He was the father-in-law of Jûgûrtha (Sal. Jug. 80), and assisted him, after C. Mârius had driven him out of Nûmîdiâ. He had heard of the name of the Romans only, but was an entire stranger to their character as a nation, and to the extent of their dominions. Like other savages, for he does not appear to have been much above that rank of human beings, he had some fortitude, but more cunning. Selfishness entirely regulated his conduct: for generosity, or greatness of mind, is seldom found amongst uncivilised nations. An unsuccessful battle or two made him withdraw from the interest of the Numidian king, and the promise of additional territory induced him to deliver up Jûgûrtha in chains to C. Mârius, in 108 B. C. (Liv. Ep. 66). L. Cœnilius Sûlla, lieutenant-general of Mârius, treated with him respecting Jûgûrtha; and in that transaction he displayed all the inconstancy peculiar to uncultivated minds. His guilt, in betraying to his enemies the unfortunate monarch, his own son-in-law, to whom he offered protection in his kingdom, does not exceed the meanness and injustice of the Romans, who impelled him to that measure, in order to get into their hands, by treachery, a prince whom they could not conquer by force of arms.

Bodotriâ, æ, f. the *Firth of Forth*, which separates the county of *East Lothian* from that of *Fife*. It forms the mouth of the river *Forth*, which has its rise at the foot of *Ben Lomond*, and, running in a southeast direction, passes *Stirling*, and falls into the *German Sea* (Tac. Ag. 23).

Bôdûôgnâtus, i, m. the commander of the Nêrvî, at the time they attacked the Roman army under Cæsar (Cæs. B. G. ii. 23).

Bœa, æ, v. Bœæ, arum, f. *Castro*, a town of Læcôniâ, near the southern extremity of Mâlêa Promontorium, *Cape Malco*. In the common editions of Lîvius, *Pleias* occurs, xxxv. 27, where the reading ought to be *Bœas*. Adj. Bœâticus, a, um. Bœâticus Sînus, the *Gulf of Vatikâ*.

Bœbê, es, f. *Hadjine*, a town of *Thessaly*, on the coast near Phêræ, *Belestina*, said to have been founded by Bœbus, son of Glâphûros. Bœbêis, îdis, f. *Esero*, a deep lake in the vicinity of that town, which stood on a promontory projecting into the water, and of which the ruins are still visible. Both the town and lake were called Xÿnla. The destruction of Cêrcinîum by Amynânder, king of the Athamânes, and the Âtôli, impelled the inhabitants in the vicinity of this lake to quit their cities, and to betake themselves to the mountains, in 201 B. C. (Liv. xxxi. 41). *Per Ossæam Bœbêida* (Luc. Phæ. vii. 176). Adj. Bœbêus, a, um. Bœbêia prôles, the nymphs of that lake (Val. Flacc. iii. 543). Bœbrÿcius, a, um, occurs in Lûcânus (Phæ. vi. 382). The reading here doubtful, but the adjective ought certainly to be derived from Bœbê, and should probably be written *Bœbeus*, an emendation supported by Stephânus.

Bœôtiâ, æ, f. a country of *Greece*, bounded by Eurîpus, the *Strait of Negropont*, on the north; by Attica; *Livadia*, on the east; Attica and Mægâra on the south; and by Phôcis on the west. The atmosphere of Bœôtiâ was very thick, which was supposed to render the inhabitants dull and stupid. They

paid, says Cœrnilius Nêpos, more attention to the improvement of bodily strength than to the cultivation of the mental faculties. Many illustrious men were, however, natives of this country. It is sufficient to mention Epâmînôndas, Pêlôpidas, Plûtarchus, Hêsiôdus, and Pindârus. There is no part of *Greece* in which strangers are now treated with so little respect as in Bœôtiâ. *Inh.* Bœôti, v. Bœôtti, orum, m. sent to the Trojan war fifty ships, each having on board an hundred and twenty men, under the command of Pênêleüs, Lêitus, Arcêsîlâus, Prôthôenor, and Clônius (Hom. Il. ii. 494 seq.). *In crasso aëre Bœôtum*, in the thick atmosphere of the Bœôti (Hor. Epis. ii. 1. 244). Adj. Bœôtus, Bœôtius, et, Bœôticus, a, um. Bœôtiâ mania, Thêbe, *Theba* (Ov. Met. iii. 13). Bœôticum ingenium, an obtuse understanding.

Bœthôus, i, m. a Spartan of high birth, the father of Etêôneüs. Bœthides, æ, m. Etêôneüs (Hom. Od. iv. 31).

Bœtûs, i, m. a celebrated Carthaginian carver (Virg. Cu. 66. Plin. v. 75. Paus. v. 17).

Bogud, îdis, m. king of Maurîtânîa, and husband of Eunôë q. v. (Suet. Jul. Cæs. 52).

Bôgus, i, m. an augur in the army of Hânîbal, who fell in the battle at Trisîmênus. He showed his eagerness for war by throwing the first dart in the engagement at Ticius, by which Câtus was killed (Sil. Ital. iv. 131: v. 402).

Bôia, æ, f. a town in Gállia Cêltica, the site of which is now unknown (Cæs. B. G. vii. 14).

Boiênum, v. Boiohênum, i, n. a country of *Germany*, which derived its name from the people who occupied it (Tac. Mor. Ger. 28). *Inh.* Boii (2 syl.), orum (Sing. Boius, i), m. the Boians, a people of Gállia Cêltica, who inhabited the country watered by the river Sigmânus, Signâtius, v. Igmânus, the *Sollac*. There were several tribes of the Boii, who lived in different parts of Gállia, *France*, and of Germâniâ, *Germany*; one of which must have been adjoining to the Arvêni. In the latter country their name is still recognised in the districts, *Bavaria*, and *Bohemia*, *Boierheim*, i. e. the residence of the Boii.—2. A powerful people in the north of *Italy*, unquestionably descendants from the Boii in *France*. The Romans subdued them, but not before 193 B. C. (Liv. xxxvi. 39). Like the other Gauls, they often engaged with the Romans, and their name frequently occurs in the history of Lîvius, who mentions that they made cups of the skulls of their enemies (xxiii. 34).

Boiocâlus, i, m. the chief of the Ansibârî, a wandering people whom he offered to place under the protection of the Romans. By his bravery he had gained renown as a soldier, and he distinguished himself by a steady adherence to the interests of *Rome*. Tacitus has recorded his speech to Dûbius Avitus, the answer of that officer who offered him land, and the refusal of Boiocâlus, who regarded it as the reward of treachery, and, therefore, rejected it with disdain (Tac. Ann. xiii. 55, 56).

Boiohênum, i, n. *Bohemia*, a country of *Germany*, of which Marobodûus was king (Vel. Pat. ii. 109). See Boiênum.

Boiôrix, îdis, m. chieftain of the Boii (2 syl.), who, with his two brothers, brought the whole

nation of the Boii to make war against the Romans, attacked the camp of Tib. Sēmprōnīus Longus, consul, obtained possession of some part of it; but at last were repulsed with the loss of eleven thousand men, whilst the Romans lost only five thousand (Liv. xxxiv. 46, 47).—2. A king of the Cimbri, who caused M. Aurēlius Scāurus, a lieutenant-general under the Roman consul, to be put to death, in 107 B. C., merely because he had said in the council that the Romans could not be conquered (Liv. Ep. 67). According to Florus, he fell in battle, fighting with great bravery (liv. 3).

Bōla, *a, e, Bōla, et, Vōla, arum, f. Poli*, a town of Lātifum, taken by the Romans from the Æqui, in 414 B. C., and a colony proposed to be sent thither, but not carried. *Inh. Bōlani, orum, m.* (Liv. iv. 49). *Adj. Bōlanus, a, um. Bōlanus ager*, the territory of the Bōlani (Liv. iv. 51).

Bōlānus. See *Vēttius*.

Bōlātinum ostium. See *Nilus*.

Bōlānus, *i, m.* a man mentioned by Hōrātius, of simple and unceremonious manners, who hated impertinence, and always went away from the first appearance of it (Sat. I. 9. 11).

Bōmilcar, *āris, m.* a noble Carthaginian, nephew of Hāmilcar, who died in Sicily, after he had effected a peace between Agāthōcles and the Syracusans. When Agāthōcles had obtained a decisive victory over the Carthaginians, Bōmilcar intended to join him, had he not been prevented by a sedition in the army of Agāthōcles, and his countrymen, coming to the knowledge of his traitorous intention, put him to death by crucifixion, about 308 B. C. (Just. xxi. 7).—2. The father of Hāmo *q. v.* who served under Hānibal (Liv. xxi. 27).—3. Commander of the Carthaginian fleet, who, after sailing to Lōcri, entered the great harbour of Syracūse with forty-five ships of war, in 216 B. C. In the knowledge of naval affairs, he appears to have surpassed the Romans, yet his merits did not prevent the town from submitting to the latter (Liv. xxiv. 36 *seq.*).—4. An officer in the army of Jūgūrtha, king of Nūmidia, to whom he entrusted secret and important business. With the elephants and part of the infantry under his command, he attacked Rūtillus and was defeated. Faithless and unsteady, he conspired against his master, admitted Nābdāsa as an accomplice, to whom he wrote a letter, urging the execution of the plot, which, having accidentally been discovered, cost Bōmilcar his life, and many others accessory to his design (Sal. Jug. 35—72).

Bōna, *v. Bonna, a, f. Bonn*, a city of Germany, in the electorate of Cologne (Tac. Hist. iv. 19).

Bōnōlia, *a, f. Bologna*, a town of Gallia Cisalpina, on Rhēnus, the *Reno*. A Latin colony of three thousand men, settled at Bōnōlia, in 191 B. C., each horseman received seventy acres, and each of the other colonists fifty acres, of the land which had been taken from the Galli Boii, and from the Galli, who had expelled the Tusci (Liv. xxxvii. 37). Three years after the planting of that colony, C. Flāminius, consul, made a road from Bōnōlia to Arrētium, *Arrezzo*, to keep his soldiers in employment, after he had conquered the Frinīates Ligūres, and Apīani Ligūres.

It was anciently called Felsina. *Culta Bōnōlia* (Mart. iii. 59). *Inh. Bōnōliense, ium, m. Adj. Bōnōliensis, is, e. Bōnōliensis ager* (Liv. xxxix. 2).—2. *Banastar, or, Bonmunster*, a town in Pannōlia (Amm. Mar. xxxi. 11).

Bōnōsus, *i, m.* a native of Spain, whose mother was a Gaul, but his ancestors were Britons. According to his own account, his father exercised the profession of a rhetorician, whilst others assert, that he taught a grammar school. His education devolved upon his mother, as his father died, leaving him an infant, and her wish appears to have been, that he should prosecute his studies. His natural inclination led him to prefer war to literature. Thus prompted by love of arms, he entered the army, in which he rose to the rank of a tribune, and, at last, obtained the command of the troops which guarded the frontiers of Rhaetia. What distinguished him from other men, was the power of drinking to any extent without being the least intoxicated. This quality procured many advantages to the Emperor, for by drinking with the ambassadors of the barbarians till they became drunk, he elicited all their secrets. The connexions of his wife, who was of the royal blood of the Goths, furnished him with opportunities of obtaining information of great importance for the Emperor to know. Through carelessness he allowed the Germans to burn a fleet which the Romans kept upon the Rhine, dread of punishment induced him to declare himself Emperor, a practice then common among the principal officers of the army, and it was not without difficulty that Prōbus conquered him in the year 280. Bōnōsus fled to Cōlōnia Agrippina, *Cologne*, where he hanged himself. The soldiers, observing him in that humiliating situation, derided his lifeless body, saying, "there hangs a pitcher, not a man." The Emperor treated with uncommon respect, his widow, a woman of great merit, gave her a pension from the imperial treasury, and permitted her two sons to live (Eutrop. ix. 17).

Bōōtes, *is, v. Bōōtes, a, m.* the Greek name of a constellation not far from the North Pole, which the Latins called Būbūlicus, *i. e.* the Ox-driver, because it follows the Ursa Māior, as a driver does the cattle. Some of the writers of antiquity maintained that Icārus, with his daughter Erigōnē, was changed into these stars, and others asserted that Arcas, the son of Jūpiter and Cāllisto, a daughter of Lŷcāon *q. v.* passed, after his death, into this constellation. Hence the name Arctōphylax, *i. e.* the keeper of the bear, as if his filial affection for his mother had remained after she had been metamorphosed into the Ursa Māior, and he had suffered a similar transformation. *Hypērbōrēus Bōōtes* (Mart. iv. 3).

Bora, *a, f.* a mountain of Mācēdōnia. The readings are various (Liv. xlv. 29). It ought probably to be Bērmlus *q. v.*

Bōrēas, *a, m.* the north wind, so called by the Greeks. See *Aquilo*. *Adj. Bōrēus, a, um. Sub Bōrēo axe*, under the north pole (Ov. Trist. iv. 8. 41).

Bōrium, *i, n. Cape Tejones*, a promontory of Cŷrēnālca (Amm. Mar. xxii. 15).

Sp. Borius, Sp. Borii, *a, m.* a tribune of the Roman people, who procured the repeal of the

Agrarian law, on the death of the Græchi (Ap. Bel. Civ. 366).

Börn, orum, *m.* a fort in Chersōnēsus Thrācia, the peninsula of *Gallipoli* (Cor. Nep. Alcib. 7).

Borsippa, *e, f.* a town on the east of Euphrates, to which Alexander the Great repaired in 325 B. C., because the Māgi had foretold that Bābylon would prove fatal to him (Just. xii. 13).

Bōrus, *i, m.* son of Pēriēres, and husband of Pōlydōra, sister of Achilles (Hom. II. xvi. 177).—2. A noble Lycian, whose son, Phæstus, Idōmēneus slew (Hom. II. v. 44).

Bōrysthēnes, *is, m.* the *Dneiper*, a river, anciently of Scythia, now of Russia, which has its source about forty miles above *Smolensk*, flows in numerous windings, and falls into the *Black Sea* between *Oczakow* and *Kinburn*. Its mouth is very difficult to navigate, in consequence of the north wind leaving it full of shallows, and the sands are continually shifting, which renders the channel so dangerous that ships are seldom seen in the harbour of *Cherson*. Bōrysthēnidae, *v.* Bōrysthēnite, arum, *m.* people who lived upon the banks of the *Dneiper*, called by Prōpērtius, *Hēbēni*, wintry, from the coldness of the climate (ii. 17. 18). Adj. Bōrysthēnius, *a, um.* Bōrysthēnius annis, the *Dneiper* (Ov. Ep. Pont. iv. 10. 53).

Bōspōrus, *i, m.* a strait which forms a communication between two seas (Luc. Phar. vii. 178). The name is derived from an ox or cow being able to swim across (Amm. Mar. xxii. 8). Thrācius Bōspōrus, the *Strait of Constantinople*. Applianus seems to think that the cow, into which Io was changed, gave name to this strait, from her having swummed across it (Ap. Bel. Mith. 240). Cimmērius Bōspōrus, the *Strait of Caffa*. Bōspōrani, orum, *m.* people living on Bōspōrus Cimmērius, the *Strait of Caffa* (Eutrop. viii. 3). Adj. Bōspōrius, Bōspōricus, *et*, Bōspōranus, *a, um.* Bōspōricum mārē (Ov. Trist. ii. 298). Bōspōricum mārē, called also Cimmērium and Scythicum (Gel. xvii. 8). Bōspōranum bellum, the war with Mithridātes (Tac. Ann. xii. 63). Bōspōranus tractus (Val. Max. vii. 6).

Bōstar, *aris, m.* a Carthaginian, who had the command at Sīgūntum in 219 B. C. The crafty sagacity of Bōstar, according to Līvius, was inferior to that of his countrymen, but this was probably in consequence of having been overreached by Abēlux *q. v.* (Līv. xxii. 22).—2. A noble Carthaginian, who served in the army of Hannibal, and whom that distinguished warrior frequently sent on embassies. He, Gisgo, and Māgo, concluded a treaty in person with Philippus, king of Mācedon, which his ambassadors had formed with Hannibal in Italy. Bōstar and Hāno commanded the Carthaginian garrison at Cāpua when besieged by the Romans, and after Hannibal had failed in his attempts to raise the siege, they wrote him a severe letter on his retiring to Brūtius ager, charging him with the desertion of that town. The Numidians entrusted with the carrying of that letter entered the Roman camp, pretending to be deserters; but a Campanian woman who had lived with one of them discovered the trick, and on being threatened with torture they acknowledged the truth and gave up the letter (Līv. xxvi. 5—12).

Bōstra, *is, f.* *Bosra*, the metropolis of the province of Arābia (Amm. Mar. xiv. 8).

Bōtrōdus, *i, m.* a grove or forest in Cēlībēria, a northern district of Spain. In ancient times there was a cognominal town. Dēlicātus Bōtrōdus (Mart. i. 50).

Bōttia, *a, f.* a small district of Mācēdōnia on Sinus Thērmāicus (Līv. xxvi. 25). Inh. Bōttiae, orum, *m.* (Herod. vii. 185).

Bōvlānum, *i, v.* Bōvlāna, orum, *n.* *Boiano*, a town of Italy, in the country of the Sāmītes. From Plīnius there appear to have been two, Bōvlānum vētus, and Bōvlānum Undecumanōrum, from being colonized by soldiers of the eleventh legion (i. 359). It (Bōvlānum vētus) was the capital of the Pēntri Sāmītes, and by far the richest and most powerful in arms and men. The Romans took it by a regular siege, and gave the plunder to the soldiers, in 314 B. C. From Līvius it seems to have been retaken oftener than once by the Sāmītes; but the Romans ultimately retained possession, and the inhabitants, from necessity, submitted to the laws of the conquerors (Līv. ix. 27—x. 41). Inh. Bōvlānēnses, ium, *m.* Adj. Bōvlānius, *a, um.* Bōvlānum lustrum (Sil. Ital. viii. 564).

Bōvillae, arum, *f.* *Fratoecchia*, a town of Lātium, on the Appian road, near to *Rome*, on which account Prōpērtius calls it *Suburbāna* (iv. 1. 33). It had this name from an ox escaping from the altar on Mons Albānus, *Monte Albano*, and being taken at this place (Clux.). From the temple of Mars to Bōvillae, a road was paved with flint stones, out of the fines levied on the farmers of the public pastures, in 295 B. C. Here T. Annius Milo, a candidate for the consulship, killed P. Claudius Pūleher (Līv. Ep. 107). The ruins of this town are still visible at *Fratoecchia* (Tac. Hist. iv. 2). Inh. Bōvillāni, orum, *m.* Adj. Bōvillānus, *a, um.* Bōvillānus fundus (Cic. Q. Frat. iii. 1).

Boxus, *i, m.* the agent of Bīcon in the assassination of Mācērianus *q. v.* (Curt. ix. 7).

Brācra Augusta, Brācrae Augusta, *f.* *Braga*, one of the chief towns of the Cāllāici, to the north of Dūrius, the *Douro* (Ap. Bel. Hisp. 295).

Brāchmāni, orum, *m.* philosophers of India, considered as a kind of gymnosophists, and were distinguished for the strictness of their lives. It appears they believed in the immortality of the soul, in future rewards and punishments, and in the existence of a Supreme Being. Pūthāgōras is supposed to have introduced a number of their particular notions into his system of philosophy. Applianus allows their great acuteness and wisdom, and he compares them to the Māgi of Pērsia (Bel. Civ. 526).

Brāchyllas, *a, m.* the governor of Bōeōtia, in 198 B. C. He was at the head of the faction which favoured the interest of Philippus, king of Mācēdōnia, on which account he was waylaid and assassinated by six armed men, of whom three were Italians and three Ætolians (Līv. xxxiii. 27 seq.).

Brānchus, *i, m.* a son of Apollo, others say a Thessalian youth beloved by Apollo. The latter opinion has been adopted by Lactantius and Strābo. Like Apollo, he possessed a knowledge of futurity, and had a temple at Dīndyāma. Pausānias makes it a temple of Apollo (vii. 5). Brānchidae, oftener Brānchidae, arum, *m.* the descendants of Brānchus.

His priests had likewise this name, and, having robbed the temple by giving the treasure which it contained to Xerxes as he returned to Persia, to escape the punishment of their sacrilege, found it necessary to accompany him (Strab. 910).

Brāucus, i, m. an Allobrogian, dispossessed of the kingdom by a younger brother, was, on a reference by the contending parties, restored to the crown by Hannibal, of which the nobles approved, and for that decision aided Hannibal in 220 B. C. (Liv. xxi. 31).

Brānōvices, ium, m. a tribe of the Aulerci q. v. (Cæs. B. G. vii. 75).

Brānōvii, orum, m. a Gallic nation, probably adjoining to the tribe mentioned in last article (Cæs. B. G. vii. 75).

Bratuspantium, i, n. *Bretuil*, a town of the Bellōvaci. It is supposed to have stood between Cæsariomagus, afterwards Belvācus, v. *Belvācum*, *Beauvais*, and Samarobriva, *Amiens* (Cæs. B. G. ii. 13). This town is not mentioned by any writer after the commencement of the Christian era.

Brauron, ōnis, m. *Brauna*, a town of Attica, at which Diana had a temple. *Brauna* is a village, and writers are not agreed whether it is *Brauna*, or *Urania*, represents the ancient town Brauron. No vestige of it remained when Pömpönius Mela wrote. He calls it *Braurōnia* (ii. 70). Xerxes, in his descent on Greece, robbed the temple of the image of the goddess (Paus. viii. 46). *Göllidus Brauron* (Stat. Th. xii. 615). *Adj.* *Braurōnius, a, um.* *Braurōnia Diana*.

Brēgitto, v. Brēgitto, ōnis, f. *Fuzto*, a town of Fānōnōia, near the village *Szoeny* (Ann. Mär. xxx. 5).

Brennus, i, m. the chieftain of the Gauls, who first besieged Clūsium, *Chiusi*, and afterwards having been enraged at the conduct of the Roman ambassadors, sent to negotiate a peace between him and the Clūsini, marched directly against Rome, defeated the Roman army on Allia, *Rio di Missio*, advanced straight to the city of which he took immediate possession without resistance. Surprised at the easiness of the victory, and at seeing the gates open, he at first suspected a stratagem, but afterwards finding the city generally deserted by its inhabitants, his troops began the work of destruction by murdering the aged who remained at home, plundering their houses, and setting them on fire. The capitol only held out, and, having failed in carrying it by assault at the first onset, *Brēnnus* formed a blockade, expecting that famine would compel the garrison to surrender, whose valour he had been unable to subdue. The tediousness of a siege being most repugnant to the fierce and restless disposition of the Gauls, and the Romans in the capitol being nearly overcome by fatigue and hunger, both parties willingly came to terms of accommodation. The Romans agreed to give a thousand pounds' weight of gold, and while it was weighing, the Gauls having used unjust balances, to which the Romans objected, the insolent Gaul, to add to the indignity, not only threw his sword into the scale, but exclaimed "woe to the conquered." Cēmilius in the mean time arrived, declared the transaction was illegal, because the agreement had been made after he was dictator without his knowledge, and immediately ordered the gold to be carried away, the Gauls

to prepare for battle, and his own men to recover their country, not with gold but with steel. In the engagement which ensued, he easily put the Gauls to the route, and afterwards, in a more regular battle, in the Gabian way, made an immense havoc, took their camp, and did not leave a single person to report their defeat to their countrymen, in 389 B. C. (Liv. v. 38—49).—2. Another of this name, who invaded Greece, in 279 B. C., with a hundred and fifty thousand foot, and fifteen thousand horse, overran Mācēdōnia, and marched with an intention to plunder the temple of Apollo at Delphi. The oracle had judiciously advised the inhabitants, who fled at their approach, not to remove their provisions nor wine. The Gauls being allowed some time to rest, drank so freely that they became unfit to move, but recovering a little from their intoxication, rushed into battle, and were overpowered by the Delphians, who had profited by the delay, both in securing the place, and collecting troops. A dreadful slaughter of the Gauls ensued, when Brēnnus, unable to bear the pain of his wounds, put an end to his life with a dagger. A storm followed, which proved fatal to a great number, and the states through which they had marched pursued them straggling, and did not allow a single man to escape (Just. xxiv. 6—8). Pausānias gives a detailed account of his military operations, and attributes his death not to self-destruction but to drinking wine, either from fear of his countrymen or rather from shame at the failure of the expedition (x. 19—23). Vālerius Māximus states that he entered the temple of Apollo, and, at the will of the god, turned his hand against himself (i. 1).—3. Another chieftain of the Gauls, who, at the head of a powerful body, quitted his native country and made his way into part of the country of the Dārdāni, where, in consequence of a dissension, twenty thousand separated from him under Leonōrius and Lutārius, about 191 B. C. (Liv. xxxviii. 16).

Brēucus, i, m. a man in the army of Hannibal, killed by Scipio, the Roman consul, at the foot of the Alps (Sil. Ital. iv. 233).

Brēuni, v. Brēuci, orum, m. a people of the Alps, whom Hörātius calls *veloces*, because they preferred sudden and unexpected attacks to pitched and regular engagements with the enemy (Od. iv. 14. 11). From Strābo they appear to have lived on the Italian side, and to have extended to Illyricum (289). In many editions of Hörātius, the word is inaccurately written *Brennos*. The Emperor Tiberius conquered them (Suet. Tib. 9).

Brīāntica regio, formerly Gāllica, a district belonging to the Ciconians (Herod. vii. 108).

Brīārēs, ōes, m. a son of Cēlus and Tellus, according to Apollōdōrus, and, according to Hyginus, of Æther and Tellus, who had a hundred hands and fifty heads, as had also his brother Gēs and Cēus. *Adj.* *Brīārēs, a, um.* *Brīārētia turba* (Cland. xxxvi. 188).

Brīgāntes, um, m. a numerous people of Britain, who inhabited Northumberland, Cumberland, part of Yorkshire, and as far south as Belisāma, the Mersey, besides part of the county of Roxburgh and Berwickshire. Pētillius Cērēālis conquered the greater part of

the Brigantes. (Tac. Agric. 17). *Castella Brigantum*, the forts or castles of the Brigantes, which, from being a warlike nation, were very strong (Juv. Sat. xiv. 196). See *Juantes*.

Briges, um, m. the original name of the Phryges q. v.

Brigantia, æ, f. *Bregents*, a considerable town in Tyrol. Adj. Brigantinus, a, um. Brigantinus lacus, the Lake of Constance, at the eastern extremity of which Brigantia stands.

Brigantium, i, n. Briançon, a small town in the Alps, the capital of Briançonnais, through which is one of the principal roads from France into Italy (Amm. Mar. xv. 19).

Brimō, ūs, f. a name of Proserpina, so called by the Greeks, ἀρὸν βρομῶν, from frightening, because she was believed to occasion fear in the night. Stätius calls her *cruel*, an epithet frequently applied to Proserpina; *questus immitem Brimō*, having complained of merciless Brimō (Stat. Syl. ii. 3, 38).

Briniates, um, m. a people of Ligūria, who lived on the farther, i. e. the east side of the Apennines (Liv. xxxix. 2: xli. 19). Their capital was Brinium, *Brignolo*, on the river Boates.

Brinno, r. Brinio, ōnis, m. a man of noble birth, and of great, but ferocious, bravery, was the chief of the Caninefates. His father had been often in arms against the Romans, and he headed a revolt of his countrymen in the year 69. See *Caninefates* and *Civilis* (Tac. Hist. iv. 15).

Briseis, æ (Briseus, ōs, Hom. Il. ix. 132), m. a native of Lyrnessus, a city of the Troad. Briseis, idis, f. a patronymic of Hippodamia, daughter of Briseis, who, on Lyrnessus being taken by the Greeks, fell to the share of Achilles, in the division of the plunder and prisoners. On the oracle requiring Agamemnon to give up his captives, he took Briseis from Achilles, which the latter considering an insult, retired in disgust to his ships. Ovidius makes her write a beautiful epistle to Achilles (Heroid. iii.). At an after period Agamemnon restored her, declaring on oath that he had not touched her, from which time nothing further respecting her is known. Horatius calls her *serva*, by which he means a captive, not that she had been previously a slave (Od. ii. 4. 3).—2. A play of Accius. Some editions of Persius read *Brisei Accii*, but improperly (i. 76).

Brisōmā, æ, m. a river of Persia (Amm. Mar. xxiii. 6).

Britannia, æ, et, Britannis, idis, r. Idos, f. *Britain*, or, *Great Britain*, anciently called Albion, ii, n. is the largest island in Mārē Atlanticum, the Atlantic Ocean, belonging to Eurōpa, Europe. That part of the Atlantic, which separates Britain from France, was called Frētum Britannicum, strictly speaking, the Strait of Dover, but its signification seems often to have been more extensive, and to have corresponded nearly with the modern appellation, the English Channel; Océānus Vērgīnius, St. George's Channel, flows between Britain and Hibernia, Ireland, on the W. Océānus Cālēdōnicus, the Scottish Sea, washed the W. and N. W. parts of Scotland, Océānus Hýpērbōreus, the Northern Sea, the northern coast, and Océānus Gēr-

mānicus, the German Sea, formed its boundary on the E. Caesar's account, both of the form and extent of this island, is not very far from the truth. But of the character, manners, and customs of the Britons, a very general description only is to be found in the writings of the ancients. Nor can the information contained in the pages of Greek and Roman historians, with respect to the face of the country and to its productions, be expected to be either very minute or satisfactory. To that part of the island lying to the N. of the Grampian mountains, the Romans appear to have been entire strangers, till the days of Cn. Julius Agricola, whose fleet ascertained that Britain was an island, by sailing round the northern extremity of Scotland. Livius and Fabius Rusticus resembled the form to an oblong shield, or a two-edged axe. Tacitus allows the comparison to be just, if Cālēdōnia be not included, which, according to his account, jutted out far into the sea, and terminated in the form of a wedge (Agric. 10). Of the mineralogy of Britain they seem to have known very little; but observe, that pearls and precious stones are found in some of the rivers. Only a single mountain (*Mons Grampius*), or rather a chain of mountains, is mentioned, and the rivers and promontories which occur in their histories are very few. The island is divided into two parts, southern and northern; the former, from its inhabitants, is called Eng-land, and the latter, for the same reason, Scotland. Great Britain is situated between 50° and 58° 30' N. lat., between 1° 38' of E. and 5° 41' of W. long. Its greatest length does not exceed 600 miles, and its greatest breadth 344. Its surface is computed at 77,243 square miles; population, in 1831, 16,260,381. *Britannia diducta nostro mundo*, Britain separated from our world, i. e. from the continent of Europe (Claud. xvii. 51). *Iah. Britanni, oram* (Sing. Britannus, i), et, Britōnes, v. Britōnes, um (Sing. Brito, v. Britto, ōnis), m. At the time the Romans invaded this country, the Britons, like many other uncivilised nations, used chiefly boats of wicker work covered with hides, which both Caesar and Pliny mention, and skiffs of this kind may still be seen in some of the rivers of Wales. The Britons excelled in making baskets, which the Romans both highly valued and claimed being the inventors, yet adopted the British term, calling them *Bascauda* (Mart. xiv. 99). Many rude nations far surpass any thing in that kind of rush work made by people in a more refined state of society. Caesar asserts, that they painted their bodies, which rendered their appearance more terrific in war. They used vitrum for this purpose, hence Ovid calls them *virides Britanni*, green Britons, by which he probably meant sky blue, or a shade deeper (Amor. ii. 16. 39). His countrymen state that the Britons were more ferocious and barbarous, as their residence was more remote from the coast of Gallia, France. As the brave and hardy natives of the Highlands of Scotland never submitted to the Roman arms, the Roman historians could know but little, if any thing, of the dispositions and manners of the warlike Caledonians. *Britanni contenti minima nocte* (Juv. Sat. ii. 161). At the summer solstice, there is scarcely any night in the northern

parts of Scotland. *Adj.* Britānus, *et*, Britānicus, *a*, *um*. *Britānnum litus* (Claud. viii. 28). Britānicus Océanus (Pliny), from the mouths of the Rhine to that of the Seine, *i. e.* part of the German Sea, the Strait of Dover, and part of the British Channel.

Brütömārtis, *is, f.* daughter of Jūpiter and Chārmē. Wishing to enjoy perpetual virginity, she quitted Phœnicia, came first to Argos, thence to Cephallēnia, where she was called, by the natives, Lāphria, and received divine honours. She afterwards went to Crēta, Candia, and, in order to escape from the love of Minos, she fled to some fishers, who concealed her under a net, hence the Crētenses called her Dictyōna, and worshipped her under that name. Andrōmēdes, a fisherman, conveyed her to Ēgina, where he attempted violence, on which she fled to a sacred wood where she disappeared. The Ēginētes consecrated the place where she vanished from their sight, called it Aphaa, and her Aphaa. *Ignēa Brütömārtis* (Claud. xxiv. 251).

Brütōmārus, *i, m.* the general of the Gauls, under whose command they swore that they would not loose their belts till they had ascended the Roman capitol. This oath was faithfully kept, but the event very different from their expectation (Flor. ii. 4). See *L. Emilii Iūpus*.

Brixellum, *i, n.* Bressello, a town of Itālia, Italy, on Pādus, the Po (Tac. Hist. ii. 43).

Brixia, *is, f.* Brescia, the capital of the Cēnōmāni (Liv. v. 35), built by the Gauls (Just. xx. 5). Cātullus calls Brixia the mother of Vērona, either because it was an elder city, or because a number removed from it to Vērona, or from its being the metropolis of the Cēnōmāni (lxvii. 34). *Inh.* Brixianī, *orum, m.* gave their assistance to the Romans, in 220 B. C. (Liv. xxi. 25). *Adj.* Brixianus, *a, um*. *Briziana porta* (Tac. Hist. iii. 27).

Brocomagus, *i, f.* Brunat, a town of Germany, in the territory of the Tribosci (Amm. Mar. xvi. 2).

Brochēlus, *i, m.* son of Mazæus, at one time governor of Syria (Curt. v. 13).

Brūmulus, *i, m.* a surname of Bāchus, either from the groans uttered by his mother when she was consuming by fire, or from the noise of the Bacchannals and votaries of that god (Ov. Met. iv. 11).

Brūngus, *i, m.* the Morava, a river of Illyria, joined by Angrus, and afterwards falls into the Danube (Herod. iv. 49).

Brūtes, *is, m.* one of the Cyclops (Virg. Æn. viii. 425).

Brūtēs, *is, m.* the brother of Ammon, a man famous for his skill in the cestus, whom Phileus killed at the nuptials of Pērseus (Ov. Met. v. 107).

Brūtes, *is, m.* one of the nobles of Cŷzicius, Chizio, whom Iāson left half dead in the battle of the Argonauts, with the Cŷziciāni (Val. Flacc. iii. 152).

Brūchlon, *i, n.* a division of the town of Alexandria (Amm. Mar. xxii. 16).

Brūctēri, *orum* (Sing. Brūctērus, *i*), *m.* the Bructerians, a very ferocious German nation, whose country bordered on the Hercynian wood, near the district now called Bohemia; perhaps they occupied part of

that forest, Brūctērus accōla Hērējūta silvā (Claud. viii. 450). When Tacitus wrote his treatise on the manners of the Germans, a report prevailed, that they had ceased to exist as a nation (Ger. 53), which appears to have been unfounded, since Claudianus describes them as a people, or separate state, when he wrote in the fourth century.

Brūndisium, *i, n.* Brindisi, a city of Cālābria in Italy, the capital of the Sālētini (Flor. i. 20). Strābo says that it was founded by Thēsēus, who planted a Cretan colony there; but others assert that it was built by Diōmēdes, who settled in Māgna Græcia in Italy, after the Trojan war; and Justinus, by the Ætōli, under Diōmēdes (xii. 2). The ancient name of this city, says Strābo, was Brētēsium, from its resemblance to the head of a stag, hence Lūcānus, *circum Brūndisium* (Phar. v. 407). It had a large and secure harbour, reckoned one of the best in the world, which the indolence of the Italians has allowed to be greatly choked up. The splendour of the old city is lost in a small ruinous collection of houses, which occupy part of its situation. The immortal poet, Virgil, died at Brūndisium, Brindisi, on his return from Greece, to which he had gone, intending to put a last hand to the Æneid at Athens. The common passage between Italy and Greece, was from this port to Dyrrāchium, Durazzo. Caesar seems to consider the south of Italy, particularly in autumn, less healthy than France and Spain. M. Atilius Rēgulus took Durazzo in 269 B. C. The Romans appear to have accounted Brindisi the extremity of Italy, hence Silius Italicus, *Necnon Brundisium quo desinit Itāla tellus* (viii. 574). This idea must have originated from its being the port whence they sailed for Greece, Asia, and Egypt; since other parts of Italy were at a greater distance from Rome. *Inh.* Brūndisini, *orum* (Sing. Brūndisinus, *i*), *m.* *Adj.* Brūndisinus, *a, um*. *Brūndisinum fœdus*, the treaty by which M. Antonius agreed to marry Octāvia, sister of Augustus (Tac. Ann. i. 10).

Brūtia, *v.* Bruttia, *is, f.* a particular kind of pitch (Plin. iii. 244). *Adj.* Brūttius, *a, um*. *Bruttia fascia cālidi visci*, Bruttian poultices of warm pitch, *i. e.* warm poultices of Bruttian pitch (Juv. Sat. ix. 14). Readings here are various.

Brūtidius Nīger, Brūtidii Nigri, *m.* an orator, rhetorician, and historian, of whom Sēneca speaks in terms of high approbation, and Tacitus has borne honourable testimony to his character and virtues. When edile, he joined Māmērcus Scaurus and Jūnius Otho, in prosecuting C. Jūnius Silānus, proconsul of Asia, for extortion, in the year 22 (Tac. Ann. iii. 66). He is supposed to be the same mentioned by Jūvénalis, with whom the poet appears to have been in terms of intimacy and friendship (Sat. x. 83).

Brūtti, *orum* (Sing. Brūttius, *i*), *et*, Brūttianī, *orum* (Gel. x. 3), *m.* the Bruttians, a people of Māgna Græcia, sprung from the Lūcāni. They were generally shepherds, and, according to some, were called Brūttii, from their cowardice in submitting to Hānnibal, in the second Punic war, without making any resistance. But Justinus informs us they took this name from Brūtia, a woman who betrayed the castle, possessed by a band of robbers who

infested the country, to 600 Africans sent by Diōnysius, king of Sicily, to quell them. These troops of the Sicilian king built a city, into which the shepherds flocked, and assumed the name of Bruttii. Strabo writes that the Lucani gave them this name, which in their language signifies *deserters*, or, *revolters*, adding that they had formerly been the herds of that people, and, encouraged by the effeminacy of their masters, assumed their independence (367). Diōdorus Siculus, besides mentioning the meaning of the word, in which he agrees with Strabo, gives this reason for their name, that the greater part had been slaves. Their territory was called Ager Bruttius. *Adj.* Bruttius, a, um. *Bruttia saxa*, rocks of the Bruttii (Pers. Sat. vi. 27). The poet means the rocks on the coast of the Straits of Messina. *Bruttia ora* (Stat. Syl. i. 3. 33). *Bruttii ager* (Liv. xxv. 1).

Bruttius, i, m. a Volscian, the standard-bearer of the Roman consul, Flaminius, in the battle at Trasimēnus, the Lake of Perugia. He concealed the eagle under his own body, as he was expiring, that it might escape the hands of the enemy (Sil. Ital. vi. 15 seq.). Bruttus Papius, Bruttii Papii, m. a man of family and power among the Samnites, who prevailed on the state to break the truce with the Romans. On being crushed by the bravery of their enemy, the Samnites passed a decree ordering him to be given up to the Romans, and all that the *feciales* demanded to be restored. To avoid the disgrace, he terminated his days by a voluntary death, in 322 B. C. The Samnites sent his dead body and his goods to Rome, which the Romans refused to accept (Liv. viii. 39).

Brūnium, i, n. a town of Mæcēdonia, at which Philippus, king of that country, encamped, when he had retreated from the Roman consul, P. Sulpicius Galba, in 202 B. C. (Liv. xxxi. 29).

Bubacūē, es, f. a district of Sōgdiāna (Curt. viii. 5).

Bubæces, is, m. a eunuch of Darius, who appears to have been faithful to his master at the time a conspiracy was formed against his life (Curt. v. 12).

Bubalia, æ, f. a town of Pannōnia, near Sirmium, at which the Emperor Decius was born (Aur. Vic. Ep. 29).

Bubares, is, m. an officer in the Persian army, under Megabyzus, whom he sent to Mæcēdonia, thinking that he would easily overrun the country. Instead of commencing hostilities, Bubares fell in love with a daughter of Amyntas, the Macedonian monarch, whom he married, and permanent friendship, not only with him but with Darius and Xerxes, was the consequence of this affinity (Just. vii. 3).

Bubastus, i, f. *Tel. Eusta*, a city of lower Egypt, to the east of Pelusiæum Ostium, which Herodotus writes Bubastis. Bubastis, idis, f. a goddess of the Egyptians, worshipped in this town, from which she probably had her name, supposed by some to be the same with Diana (Ov. Met. ix. 690). *Adj.* Bubasticus, et, Bubastiānus, a, um.

Bubasus, e. Bubassus, i, f. a city of Cæria, which had this name from Būbasus, a shepherd, who preserved the life of Pōdālirius when driven upon that coast (Steph.). It was also the name of a district of Cæria, mentioned by Plinius (i. 504). *Inh.* Būbā-

si, orum (Seng. Būbasius, i), m. Būbasis, idis, f. of Būbasus, applied to females or nouns feminine (Ov. Met. ix. 643).

Bucēphālē, es, f. v. Bucēphālon, i, n. a city of India, built by Alexander the Great, to which he gave this name, in honour of his horse (Just. xii. 8).

Bucēphālus, i, m. the horse of Alexander the Great, which had this name from his head resembling that of an ox. A. Gellius has given a minute description of him, and mentions that, after he had been killed in battle, Alexander built a town, which from him he called Bucēphālē, v. Bucēphālon, q. v. (v. 2).

Bucinobāntes, ium, m. a people of Germany, oppositeto Moguntiacum, Mentz (Amm. Mar. xxx. 4).

Bucōlicum, i, n. one of the mouths of the Nile. Like Ostium Bōlbitinum, it was not the work of nature, but of art (Herod. ii. 17).

Bucōlion, ōnis, m. the eldest son of Læomædon, king of Troy, born out of wedlock. He followed the occupation of a shepherd, and whilst he tended the sheep had twin sons, Aescus and Pēdāsus, by the nymph Abārbarea. These twins fell by the hand of Eurýalus, in the Trojan war (Hom. ii. vi. 23).

Bucōlus, i, m. the father of Sphelus. Būcōlides, æ, m. Sphelus (Hom. ll. xv. 338).

Budālia. See Būbālia.

Budares, is, m. a Spanish commander, whom, with Besasides, Q. Minicius Therminus defeated at Turba, in 197 B. C. Budares was taken prisoner (Liv. xxxiii. 44).

Budii, orum, m. a Median nation (Herod. i. 101).

Budini, orum, m. a Seythian nation, near Palus Maeotis (Amm. Mar. xxxi. 2). Their name occurs also in Plinius (i. 471), and Pompōnius Mela (i. 177).

Budium, i, n. v. Būdia, æ, f. a town of Boeōtia, which had this name from Būdia, mother of Erginus, a celebrated Argonaut (Hom. ll. xvi. 572).

Bullis, idis, f. a town of Mæcēdonia, on Mære Hædriaticum, the Gulf of Venice, nearly opposite to Hydrus in Italy. *Inh.* Bullidenses, ium, v. Bullini, orum, m. assisted the Roman prætor, L. Anicius Gallus, in 170 B. C. (Liv. xlv. 30). *Adj.* Bullinus, a, um. *Bullinus ager* (Liv. xxxvi. 7).

Bumadus, i, m. the Chasir, or, Hazir-sou, a branch of Lycus (Curt. iv. 9).

Bupālus, i, m. a son of Anthērmus, a statuary of great eminence, who, with his brother Athenis, exhibited a likeness of the poet Hippōnax, whose countenance was far from beautiful, so caricatured, as exposed him to the laughter of the public. Hippōnax, in revenge, wrote a satire against them, of such cutting severity, that some say they hanged themselves, and others, that, to avoid derision, they fled from Ephesus (Hor. Epod. vi. 14. Plin. v. 271).

Buphagus, i, m. one of the Argonauts, son of Cōrōnus (Orph. 138).

Buprāsium, i, n. a town, country, and river of Elis. The country is said to have abounded with wheat (Hom. ll. xi. 755).

Būra, æ, f. *Diacophthon*, a town of Achæia, at a considerable distance from Sinus Cōrinthiæus, swallowed up by an earthquake (Amm. Mar. xvii. 7). Ovid's assertion,

that it is to be seen at the bottom of the sea, is one of the many proofs of his geographical inaccuracies, an error too common in the Latin poets. See *Buris*.

Burdigāla, *æ*, *f.* *Bordeaux*, a seaport town, anciently of Aquitania, the southern division of Gallia, France, at the mouth of Garonna, the *Garonne*. Of the ancient town few particulars have reached modern times. It is probable that it was inferior, both in the number of houses and in population, to the town which now occupies more than its site. *Bordeaux* contains about forty thousand inhabitants. In form it resembles a crescent, and has three forts to protect the harbour and town. Ausonius was a native of *Burdigāla* (Auson. cxcviii. 8). *Inh.* *Burdigalenses*, *ium*, *m.* *Adj.* *Burdigalensis*, *is*, *e.* *Burdigalensis* (ostrea) (Auson. cxcviii. 19). *Burdigāli* in Martialis (ix. 83) seems doubtful. Some editions have *Burdigāle*, and others *Burdigāle*.

Burgundiones, *um*, *v.* *Burgundii*, *orum*, *m.* a German nation, supposed to be called *Visburgii*, by Ptolemaeus. They seem to have lived in the vicinity of *Orcinussaltus*, and afterwards, crossing the *Rhine*, took possession of that part of France called, from them, *Burgundy*. Ammianus mentions their contest with the *Alamāni*, about salt pits (xviii. 2: xxviii. 5).

Burīl, *orum*, *m.* the *Burlans*, a German nation, who were supposed to have lived near the sources of *Vistula*, the *Vistula* (Tac. Ger. 43).

Buris, *is*, *v.* *Bura*, *æ*, *f.* a city in *Sinus Corinthiacus*, the *Gulf of Lepanto*, which the sea overflowed, and of which some vestiges may be seen, when the surface of the gulf is smooth and clear (Ov. Met. xv. 293). Plinius mentions the same circumstance (i. 239).

Burnūm, *i*, *n.* *Knin*, a town of *Illyricum*, which is supposed to be the true reading in *Livius* (xlv. 30), not *Durnūm*. It was in the district of the *Cavii q. v.*

Burrus, *i*, *m.* a Spaniard, who gained the prize given by *Scipio Africanus*, at the end of the Spanish war, for throwing the javelin (Sil. Ital. xvi. 567).—2. Son of *Pärthenius*, the favourite of the Emperor *Domitianus*, *q. s.* (Mart. iv. 45: v. 6).

Burrus Afrānū, *Burri Afrānū*, *m.* a man of high military character, appointed praetorian praefect, through the interest of *Agrippina*. To him and *Anneus Sēneca* was intrusted the education of the Emperor *Nero*. *Burrus* instructed him in military science, and the dignity of his manners added weight to his precepts. Both exerted their utmost endeavours to restrain his passions, moderate his desires, impress his mind with a love of virtue, and to give him a taste for what was elegant and innocent. *Agrippina* threw many difficulties in their way, which, added to the accusation preferred against *Burrus*, by *Päris*, that he was a creature of *Agrippina*, probably induced him to mention the charge which that informer had brought against her, in a tone of greater severity. *Nero* consulted them respecting the murder of his mother, and, knowing that it was impossible for them to dissuade him from his design, *Burrus* recommended the execution of that parricide to *Anicetus*, rather than trust it to the praetorian cohorts, and the Emperor eagerly em-

braced that idea. Tacitus says that *Burrus* died about the year 62, universally lamented, and that his virtues were long remembered, and long regretted. Whether his death was natural or violent remains undetermined (Tac. Ann. xii. 42—xiv. 51).

Būsa, *æ*, *f.* an Apulian woman of high rank, and great riches, who supplied the four thousand foot, and two hundred horse of the Roman army, who had escaped to *Cinūsiūm*, after the battle of *Cānna*, with grain, clothing, and subsistence, for which magnificent act honours were paid her at the conclusion of the war, by the Roman senate (Liv. xxii. 52).

Būse, arum, *m.* a people of *Mēdia* (Herod. i. 101).

Būsan, ānis, *f.* a fort built by the Romans, not far from *Amida*, *Diarbekr* (Amm. Mar. xviii. 10).

Būsiris, *is*, *v.* *Idis*, *m.* son of *Nēptūnus* and *Lysianassa*, daughter of *Epāphus*, was king of *Egypt*. That country having been distressed by a deficiency of the crops during nine successive years, *Thrāsius*, who possessed the gift of prophecy, and had just arrived from *Cyprus*, informed him that the dearth would cease if the Egyptians would every year sacrifice a male guest at the altar of *Jupiter*. *Būsiris* first immolated this prophet, and afterwards foreigners. He dragged *Hercules* to the altar, intending to offer him up to the god, but that hero, having burst asunder his chains, put to death *Būsiris*, his son *Iphidamas*, and his herald *Chalbes* (Apol. ii. 5). On account of his cruelty, *Virgilius* calls him *illaudatus*, unpraised, *i. e.* detested (G. iii. 5). *Ovidius* has recorded his barbarous practices, for which *Hercules* put him to death (Met. ix. 183).

Būsiris, *is*, *f.* *Abousir*, a city of *Egypt*, which gives name to the district (Herod. ii. 59). *Adj.* *Būsiritānus*, *a*, *um*.

Būta, *æ*, *m.* a man killed by *Hannibal* at *Trāsīmēnus* (Sil. Ital. v. 540).

Būtes, *æ*, *m.* a man of prodigious stature, who asserted that he was a descendant of *Amēus*, king of the *Bēbrēs*. *Dāres* killed him in a combat of the cestus (Virg. *Æn.* v. 372).—2. The armour-bearer and guard to *Anchises*, and afterwards the companion of *Ascānius*. *Apōllo* assumed the appearance of *Būtes*, when he advised *Ascānius* to lay down his arms after he had killed *Nūmānus Rēmūlus* (Virg. *Æn.* ix. 647).—3. A Trojan of great size, killed by *Cāmilla* (Virg. *Æn.* xi. 690).—4. A son of *Pallas*, and brother of *Clūtus* (Ov. Met. vii. 500).—5. A combatant in the army of *Adrastus*, in the Theban war, from *Olēnus*, *Caminita*, a town of *Achāia*, hence *Stātius* has *Olēnius Būtes*. He was killed by *Hæmon* (Stat. Th. viii. 484).—6. An Athenian, son of *Tēlōn*, and one of the Argonauts. He had considerable wealth, which, according to *Vālērīus Flāccus*, he acquired by the produce of his bees (i. 394).—7. A man in the army of *Hannibal*, killed by *Q. Fābius Māximus*, dictator, when the Carthaginian general had completely surrounded the troops of *M. Minūcius Rūfus*, whom the senate had appointed dictator along with *Fābius* (Sil. Ital. vii. 598).—8. An ancient Athenian. *Būtādæ, arum*, *m.* the descendants of *Būtes*.

Būthrōtum, *i*, *n.* *v.* *Būthrōtus*, *i*, *m.* *Bu-trinto*, a seaport town of *Epirus*, Lower Al-

bania, in Greece, opposite to the island Cōr-cyra, *Corfu*. *Ānēas* landed at Būthrōtum, as he cruised along the coast of Greece, on his way from Trōja to Itālia, *Italy*. The ruins of Būthrōtum are distinguishable across the channel from *Corfu*, although at the distance of eighteen miles. *Inh.* Būthrōtī, orum (*Sing.* Būthrōtius, i), *m.* *Adj.* Būthrōtius, *n.*, *um.* Būthrōtia civitas, the state of the Būthrōtī (*Cic. Att. xvi. 16*).

Būto, ūs, *v.* Būtus, i, *f.* *Koum el Kanzir*, a town of Egypt, in which Lātōna had a temple, consisting of only one stone (*Herod. ii. 155*). *Adj.* Būticus, *a.*, *um.* Būticus lacus.

Būtrōtus, i, *m.* the Nocto, a small stream which passes Lōcri (*Liv. xxix. 7*).

Būxēntum, i, *n.* Policastro, a town of Lūcānia, at the top of a considerable bay, on the western side of that district. The Greeks called this town Pyxus, and Strābo informs us there was a fort, harbour, and river of this name. Micēthus, a Sicilian, conducted a colony thither, of which the greater part soon deserted it (*Strab. 364*). A colony was ordered to be sent from Rome to Būxēntum, in 198 B. C., and, on its being deserted, another was sent in 187 B. C. (*Liv. xxxii. 29: xxxix. 23*). Lāus sinus, the Gulf of Policastro. *Adj.* Būxēntius, *a.*, *um.* Būxēntia pūbes (*Sil. Ital. viii. 583*).

Bybassia, *ae.* *f.* a promontory of Cnidus, on the Archipelago (*Herod. i. 174*).

Býblis, idis, *v.* idos, *f.* daughter of Milētus, and the nymph Cýanēē *q. v.*, who conceived an improper attachment to her brother Cauzus, which he treated with merited abhorrence. She pined away in sorrow at his indignant repulse, and the gods, commiserating her fate, transformed her into a fountain in the district of the Milesians. From her father she is called *Milētis*, and from her paternal grandfather Apōllo, *Phabētia* (*Ōv. Met. ix. 452 seq.*).

Býblos, i, *f.* Gebael, a town of Phenicia (*Curt. iv. 1*).

Bylāzor, ūris, *m.* a place in Paeōnīa, to which Pērsēus, king of Mācēdōnīa, wished the Gauls, who lay near Desudaba, in Mācedia, to come, which they refused, because he did not pay the sum stipulated, in 170 B. C. (*Liv. xlv. 26*).

Byrsa, *ae.* *f.* the ancient name of the citadel of Carthage, according to the Greeks and Romans, who consider it a derivation from *Bovae Bores*, *i. e.* an ox's skin, and add, that Dido, on landing, purchased from the native Africans as much ground as she could encompass with the hide of a bull. To show her ingenuity, she cut the skin into the smallest thongs, and to prove her knowledge of mathematics, she laid these thongs in the form of a circle, a figure which contains the largest space in the same bounding line, and on that ground she built the city of Carthage. Līvius makes the ambassadors of Māsīnissa, when they pleaded before those of the Roman state against the Carthaginians, respecting some territory, quote this fiction as authentic history (*xxxiv. 62*). The word ought to have been traced to the language of Phenicia, in which Bosra signifies a fortified place. It is manifest that the resemblance of this word to the Greek *Bores*, a skin, gave rise to

the fabulous narrative. The poets sometimes use Byrsa to denote Carthage (*Sil. Ital. iii. 242*). Scipio, the younger, forbade it to be rebuilt (*Ap. Bel. Pun. 84*).

Býzācium, i, *n.* a district of Africa, to the west of Syrtis Minor, the Gulf of Kabes. The fertility of Býzācium rendered it a place of great trade, and caused it to be regarded as a granary, or storehouse of provisions. Plinius says it produced a hundred-fold (*i. 535*). *Adj.* Býzācius, *a.*, *um.* Býzācia rūra (*Sil. Ital. ix. 204*).

Býzāntium, i, *n.* Constantinople, so called from Cōnstantīnus, surnamed the Great, who transferred the seat of empire from Rome to this city. It stood on Thrāclūs Bospōrus, the Strait of Constantinople, its form was triangular, and its walls of Cycloplan structure. The date of its foundation is unknown, and ancient authors differ respecting its founders. Justinus refers its origin to Pausānias, a king of Lācēdāemon (*ix. 1*), and Tāctus, to the Greeks, who, having consulted Pythian Apōllo, received for answer, that they should choose a settlement opposite the territory of the blind. This obscure response pointed out the Chalcēdōnīi, because they were the first who visited that part of the world, and might have taken possession of the best situation, but chose the worst. The soil is fertile, and the sea abounds with fish, in consequence of prodigious shoals coming down from Pōntus Euxīnus, the Black Sea. To avoid the shelvy rocks on the Chalcēdonian shore, they make directly for the opposite coast, and come into the bay of Býzāntium (*Tac. Ann. xii. 62*). The walls of Constantinople are in a mouldering state, consist of materials formerly employed for other purposes, and are about eighteen English miles in circumference. The number of mural towers amount to four hundred and seventy-eight, enclosing a triangular space, of which the three sides are five, six, and seven miles each. Constantinople is unhealthy, from sudden changes of temperature, owing to the current of wind through the strait, as well as from the little attention paid to cleanliness, particularly in the suburbs. *Inh.* Býzāntīi, *v.* Býzāntīni, orum, *m.* The Rhodian ambassadors insisted that Philippus, king of Mācēdōnīa, should restore Perinthus to the Býzāntīi, in 199 B. C., as it had belonged to them (*Liv. xxxii. 33*). *Adj.* Býzāntius, Býzāntīens, *et.* Býzāntīnus, *a.*, *um.* Býzāntia orca, Byzantian pickle, which was made of a particular fish (*Hor. Sat. ii. 4. 66*). Býzāntīaci lācērti, a kind of fish taken near Býzāntium (*Stat. Syl. iv. 9. 13*). Býzāntīni pūcēres (*Claud. xx. 136*).

Býzas, āntis, *m.* the king of Býzāntium, Constantinople, when the Argonauts sailed for Cōlchis (*Diod. Sic. iv. 49*). Claudīanus considers him as the founder of that city (*xx. 83*), or that Hērēcles built it in honour of Býzas, and called it by his name; hence *urbs Hērēclēi nōmīnis*, *i. e.* Býzāntium (*Claud. v. 292*).

Býzēres, um (*Sing.* Býzer, ēris), *m.* a people of Pōntus, adjoining to the Chaldæi, or, Chālýbes. Plinius writes Būzēri (*i. 654*). Vālērīus Flāccus describes them as a wandering nation, without fixed habitations (*v. 153*).

Cabala, orum, n. a town of Cilicia, which Pompeius gave to Ariobarzanes (Ap. Bel. Mith. 244).

Cabales, ium, m. an inconsiderable tribe, who lived on the eastern coast of Syrtis Major, the Gulf of Zadic (Herod. iv. 171).

Caballi, orum, m. a people of Asia Minor, included in the second Satrapy, mentioned by Herodotus along with the Mysians, Lydians, &c. (iii. 90).

Căbesus, i, f. r. Căbēsa, orum, n. a city of Thrăcia on Hălespōntus. Some make it a city of Cappadōcia, and others of Lŷcia (Hom. II. xiii. 363).

Căbillōnum, i, e. Căbillōna, orum, n. Chalons, or, Chalons, a town of the Œdūi, on the left bank of Arar, the Saone, about 70 miles N. of Lugdūnum, Lyons (Amm. Mar. xiv. 10. Cas. B. G. vii. 42 seq.). *Inh.* Căbillōnes, um (Sing. Căbillo, ōnis), m.

Căbira, orum, n. Sivas, a town in Mŷsia, according to Plūtarchus, but Stēphānus assigns it a different situation. *Inh.* Căbirī, orum, m. (Steph.). Pausānias mentions a people of Bœōtia of this name, only he writes Căbirī, not Căbirīl (ix. 25).—2. A town of Pontus, near the source of Lŷcus. *Inh.* Căbirī, orum, m. (Ap. Bel. Mith. 224).

Căbūrus, i, m. the chief man among the Hălvī, and father of C. Vălērius Dōnōtaurus q. r. (Cas. B. G. vii. 65).

Căbŷlē, es, f. a town of Thrăcia (Amm. Mar. xxxi. 11).

Căcus, i, m. a son of Vălcănus, who emitted flames from his mouth, and had his residence on Mons Aventinus, Monte Aventino. He was a notorious robber, and stole some of the cattle of Hărcŷles, for which that hero put him to death. Ovidius has given a beautiful description of Căcus and his residence; and in his usual lively manner depicted the contest between him and Hărcŷles (Fast. i. 551 seq.).

Cădētes, um, m. a people of Găllia Căltica. From their being mentioned along with the Oŷimii, Ithēdōnes, Ambibărti, their country must have been adjoining, and most probably, formed part of what was afterwards called *Britagne* (Cas. B. G. vii. 65). The Cădētes occur but once in Căsar; where Clarke and others have Calētes. Although this be the true reading, they must not be confounded with the Calētes q. r. who are mentioned in B. G. ii. 4.

Cădicia, e, f. the wife of Flăvius Scēvīnus q. r. She was banished from Italy, in consequence of her husband conspiring against the Emperor Nēro (Tac. Ann. xv. 71).

Cădius Rŷfus, Cădŷ Rŷfŷ, m. was accused of extortion by the Bithynians, and found guilty, in the year 49. This sentence expelled him from the senate, to which Otho afterwards restored him (Tac. Ann. xii. 22; Hist. i. 77).

Cădmēa, e, f. the citadel of Thēbæ, Theba (Cor. Nep. Epam. 10), so called from its founder, Cădmus. Its site was elevated, the town stood lower, but afterwards extended nearly to the fort, hence Thēbæ only occurs in the plural number (Paus. ii. 6).

C

Cădmus, i, m. a son of Agēnor, king of Phœnicia, and Tēlēphăssa, or, Agriōpē, who was ordered by his father to go in search of his sister Eurōpa, whom Jūpiter had carried away, and not to return unless he found her. His search being unsuccessful, he is said, about 1550 B. C., to have consulted the Oracle of Apōllo, by which he was commanded to build a city where he saw a heifer stop on the grass, and call the country Bœōtia. Having found the heifer, he sent his men to a fountain, at no great distance, for water, that he might offer a sacrifice in gratitude to the god. But the spring being sacred to Mars, a dragon guarded it, which devoured all his men. By the aid of Minērvā, he overcame the dragon, and sowed its teeth, which grew up armed men, who, on his throwing a stone amongst them, began to fight, and all were killed except five, who assisted him in the building of Thēbæ, Theba. Hence Pēnthēus, in addressing the Thebans, denominated them *Anguigēnae*, serpent or snake-descended (Ov. Met. iii. 531); and, for the same reason, Ovidius calls their city *Drăcōnigēna Urbs*. The ferocity of the petty tribes who inhabited that part of Greece, and Cădmus' plan of subduing the natives, by artfully exciting them to fight against each other, until the strength and resources of the contending parties were quite exhausted, satisfactorily explain the fiction of the dragon, the armed men which sprung from its teeth, and the stone which he threw amongst them. He afterwards married Hărmōnia, or, Hărmŷōnē, the daughter of Mars and Vēnus, by whom he had one son and four daughters. To Cădmus the Greeks were indebted for their first knowledge of letters, which he brought from his native country. Hence *Cădmi nigellæ filie, filitŷdæ atri colōris*, letters. From his father he was called Agēnōrŷdes, and, from his native city, *Stidŷnius Hōspes* (Ov. Met. iii. 129).

In advanced life, oppressed with sorrow at the fate of his daughter Ino, and her two sons, Lăarchus and Mēlēcērtā, he fled from Thēbæ, Theba, to Illyricum, where both he and Hărmŷōnē were changed into dragons (Ov. Met. iv. 599). *Versus Cădmus*, metamorphosed, or transformed Cădmus, i. e. transformed into a dragon (Luc. Phar. iii. 189). *Cădmēi, orum, m.* the Thebans (Hom. II. x. 288). *Cădmēis, idis, f.* a daughter of Cădmus; of Cădmus, with relation to a noun feminine; Sēmēlē (Ov. Met. iii. 287). *Adj.* Cădmăus, Cădmēus, et, Cădmēus, a, um, of Cădmus, Theban. *Cădmăum limen*, the threshold of Cădmus, i. e. the threshold of the palace once inhabited by Cădmus (Stat. Th. i. 123). *Cădmēa gens*, the people of Carthage (Sil. Ital. i. 6). *Cădmēa victōria*, a dearly-bought victory (Paus. ix. 9). *Cădmēus hēros*, Pōlŷnices (Stat. Th. i. 376). *Cădmēus virgo*, Antigōnē (Stat. Th. xii. 380).—2. A native of Cos, son of Scŷthas, distinguished for his love of justice (Herod. vii. 163).

Cădra, e, f. a hill of Cilicia, taken possession of by the Clitæ, in a revolt which that

nation made from Archēlāus, king of Cāpādōcīa, in the year 36 (Tac. Ann. vi. 41).

Cādūcātor, ōris, *m.* a herald, who goes to the army of the enemy to request a truce. One sent by Philippus, after that monarch had been defeated at Octōlōphus, by the Roman consul, P. Sūlpicius Gālba, requesting a truce to bury the dead; but, in reality, to procure time for Philippus to escape without the knowledge of the Romans. This is the first time the circumstance is mentioned by Livius (xxxix. 38).

Cādūrci, orum, *m.* a people of Gālīa Cēlīca, who lived between Oldus, *v.* Oltis, the *Olt*, and Dūranus, the *Dordogne*; two of the northern branches of Gārūmna, the *Garonne* (Ces. B. G. vii. 4 *seq.*). *Adj.* Cādūrcus, *a*, um (Auson. cēvii. 15).

Cādūsia, *ae*, *f.* a tract of land between Mārē Cāspium and Pontus Euxinus. *Inh.* Cādūsii, orum, *m.* a people of Hīrcānīa, whose country Strābo describes as extensive and mountainous. The Gēlæ and Amārdi were their neighbours (Strab. 741, 744). The ambassadors of Antiōchus, king of Sýria, boasted in a council at Ēgium, *Vostitza*, that the Cādūsii would assist that monarch, as well as the Mēdi, Elýmæi, and Dāhæ, of which the Romans seem scarcely to have heard before (Liv. xxxv. 48). Dātāmes carried on a successful war against the Cādūsii, killing many thousands of them (Cor. Nep. Dat. 1). From Plinius there appears to have been another nation of this name, called by the Greeks Gēlæ, to the east of Mārē Cāspium, perhaps between the rivers Oxus and Iaxartes (i. 676).

Cādýtis, *is*, *f.* a city of Sýria, as large as Sārdes (Herod. ii. 159).

Cæcilia, *ae*, *f.* sister of Q. Cæcilius Mētēllus Numidicus, of whom Vālērīus Māximus relates an improbable occurrence (i. 5).

Cæcilia Mētēlla, Cæciliæ Mētēllæ, *f.* was, according to some, the wife of Claudius Æsōpus, who appears to have been a man of prodigious extravagance, of which Hōrātius gives one instance (Sat. ii. 3. 239). See *Claudius Æsōpus*.

Cæciliānus, *i*, *m.* a guzzler, to whom Mārtiālis addresses several of his epigrams. Under this name the poet seems to have had different characters in view.

Cæcilius, *a*, um, *Cæcilia familia*, the family, or clan, of the Cæcili (Vel. Pat. ii. 11).

Cæcilius Bāssus, Cæcili Bāssi, *m.* an officer under C. Jūlius Cæsar, who entrusted him with the charge of the Parthian war (Ap. Bel. Civ. 575).

Cæcilius Cōrnūtus, Cæcili Cōrnūti, *m.* a man of prætorian rank, whom Vibius Sērēnus accused of supplying with money the conspirators against the Emperor Tiberius. Weary of life, and knowing that a prosecution would end in his ruin, he laid violent hands on himself in the year 24 (Tac. Ann. iv. 28).

Cæcilius Gālba, Cæcili Gālbae, *m.* a buffoon, who confounded rudeness with wit (Mart. i. 42).

Cæcilius Nīger, Cæcili Nigri, *m.* surnamed Bārbārus, commanded a considerable body of Lusitanians at Lēnum, whom the friends of Pompēius solicited to assist them in the recovery of Hispālia, *Seville* (Ces. B. Hisp. 35).

Cæcilius Simplex, Cæcili Simplici, *m.* a

man exceedingly anxious to obtain the consulship, and accused in the senate of a design to purchase it. Vitellius raised him to that honour without a bribe in the year 69, during which there were no fewer than thirteen consuls! (Tac. Hist. ii. 60: iii. 68).

A. Cæcilius, A. Cæcili, *m.* a plebeian edile in 190 B. C. (Liv. xxxviii. 35).

C. Cæcilius, C. Cæcili, *m.* a Roman, who conquered the Sallūvii in Gālīa Trānsāl-pina, who had rebelled in 92 B. C. (Liv. Ep. 73).

C. Cæcilius Mētēllus, C. Cæcili Mētēlli, *m.* held the office of consul with Cn. Pāpīrius Cārbo in 115 B. C. The Cimbrī and Teutōni, during that year invaded Italy, and defeated Pāpīrius. According to Eutrōpius, C. Cæcilius Mētēllus triumphed over the Thracians on the same day that his brother Marcus triumphed over the Sardinians (iv. 25. Tac. Ger. 37).

C. Cæcilius Rūfus, C. Cæcili Rūfi, *m.* was consul with L. Pōmpōnius Flāccus in the year 17. Tacitus calls him *C. Cæcilius* (Ann. ii. 41).

L. Cæcilius, L. Cæcili, *m.* a Roman prætor, killed with the legions under his command by the Galli Sēnōnes in 235 B. C. (Liv. Ep. 12).

L. Cæcilius Denter, L. Cæcili Dentris, *m.* prætor of Sicily in 184 B. C. (Liv. xl. 1).

L. Cæcilius Mētēllus, L. Cæcili Mētēlli, *m.* was consul in Rome with C. Fūrius Pacillus in 253 B. C. In Sicily he defeated a general of the Carthaginians, who came against him with a vast army, in which were one hundred and thirty elephants; all of them fell into his hands, and he left twenty thousand of the enemy dead on the field of battle (Eutrop. ii. 24). For this victory he had the honour of a triumph, and was the first who led elephants in a procession of that kind. He saved the image of Pallas from the temple of Vēsta on fire, at the expense of his sight. For this act of intrepidity in rescuing the *palladium* of the state, the Roman people allowed him to be carried to the senatehouse in a chariot. He was the first who enjoyed that honour. When Pontifex Maximus he would not permit L. Pōstūmius, priest of Jūpiter, to depart from Rome on account of his office (Liv. xxxvii. 51. Tac. Ann. iii. 71). His son, Q. Cæcilius Mētēllus, commended him for the many excellent qualities which he possessed, in an oration delivered after his death, of which Plinius has recorded the principal topics, and seems to consider some of the statements, if not false, at least doubtful (ii. 65. Flor. ii. 2).—2. A Roman youth, of high rank, who, after the battle of Cānnae, was at the head of a party of young noblemen that formed the design of deserting their native country, but were prevented by P. Cōrnēlius Scīpio. For this crime the censors P. Pārius Philus and M. Atīlius Rēgulus degraded him from the equestrian rank and from his tribe, and had disfranchised him, for which he attempted when tribune of the people, in 216 B. C., to bring them to trial, but the opposition of his nine colleagues thwarted his plan, and they were honourably discharged (Liv. xxii. 53 *seq.*). To him Silius Itālicus alludes (x. 420).—3. Was appointed consul with Q. Fabius Māximus Sērviānus in 144 B. C. In the preceding year, he was sent an ambassador with Scīpio

Africānus and L. Mummīus to Ptolēmaeus Physcon, king of Egypt, *q. v.* (Just. xxxviii. 8).—4. Held the office of consul with L. Aurelius Cotta, in 121 B. C., and during that year he subdued the Dalmātes, on which account he received the surname of *Dalmāticus*. Four years after, he and Cn. Domitius Ahenobarbus obtained the censorship, and disgraced thirty-two senators (Liv. Ep. 62).—5. A Roman praetor, who was successful against the pirates in Sicily in 71 B. C. (Liv. Ep. 98).

M. Cæcilius, M. Cæcili, *m.* a lieutenant-general, who commanded the legions of L. Furius against the Gauls, besieging Crémōna in 202 B. C. (Liv. xxxi. 21).—2. Was one of the ten commissioners appointed to divide the unoccupied lands in Ligūria and the north of Italy, in 175 B. C. Two years after, the senate commissioned three persons of whom Cæcilius was one, to purchase grain in Apulia, both for the army and navy (Liv. xlii. 4, 27).

M. Cæcilius Denter, M. Cæcili Dēntis, *m.* sent an ambassador with other four to obtain correct information respecting Mæcēdōnia, and afterwards they were to proceed to the court of Ptolēmaeus, king of Egypt, in 175 B. C. (Liv. xlii. 6).

M. Cæcilius Mētēllus, M. Cæcili Mētēlli, *m.* a Roman, who, after holding the offices of plebeian edile, and praetor urbanus, was one of the five ambassadors sent to Attalus, king of Asia, in 207 B. C. (Liv. xxvii. 36 seq.).

Q. Cæcilius, Q. Cæcili, *m.* a plebeian tribune in 438 B. C. (Liv. iv. 16).—2. A Roman knight, who was the maternal uncle of T. Pōmpōnius Atticus. On being adopted by him as his heir, Atticus assumed his name. By these means Atticus became possessed of a large fortune, to which Cicero alludes in a letter addressed to that distinguished Roman (Att. iii. 20). Cōrnēlius Nēpos describes Cæcilius as a man of a very cross and unpleasant temper (Att. 5).

Q. Cæcilius Epirōta, Q. Cæcili Epirōta, *m.* the freedman of T. Pōmpōnius Atticus, to whom Cicero addresses so many of his letters. Having incurred the displeasure of his patron, he became the intimate of Cōrnēlius Gallus, after whose death he opened a school for the instruction of youth, but admitted none of the nobles, except the children of his intimate friends. To him is attributed the merit of being the first who reasoned *extempore* in the Latin language, and he was the first who began to read Virgil and the other modern poets (Suet. II. Gram. 16).

Q. Cæcilius Bassus, Q. Cæcili Bassi, *m.* a Roman knight of Pompey's party, who excited war in Syria, where he was joined by the legion which had been under Sex. Caesar, whom they had first put to death in 48 B. C. (Liv. Ep. 114).

Q. Cæcilius Mētēllus, Q. Cæcili Mētēlli, *m.* a distinguished Roman, who obtained the offices of a pontifex, plebeian, and curule edile, and acquired celebrity as a soldier, in the battle in which Hāmīlcar fell. M. Livius appointed him master of the horse, and he obtained the consulship with L. Vētūrius Phīlo, in 208 B. C. The senate appointed these consuls to conduct the war against Hāmīlcal, and Cæcilius was proconsul during the following year for the same purpose. The Locrienses complained to the senate against

P. Cōrnēlius Scīpio Africānus, and Cæcilius, to put an end to the violent opinions delivered against that noble Roman, moved that deputies should be appointed to ascertain the facts before the senate proceeded either to censure or degrade Scīpio, which was agreed to. The result of this investigation was the acquittal of the accused. From several circumstances mentioned by Livius, it cannot be doubted that he was a man of very considerable influence both in the senate and commonwealth (Liv. xxiii. 21 seq.).—2. One of the three appointed by the consul to report the victory gained over Pērsēus, king of Mæcēdōnia, in 170 B. C. (Liv. xlii. 45).

—3. (Surnamed Mæcēdōnicus), was the colleague of Appius Claudius Pulcher in the consulship, 145 B. C., and during that year he defeated the army of Pseudophilippus, made himself prisoner, and killed twenty-five thousand of his men, for which he received the surname of Mæcēdōnicus. At Thērmōpyle, *Therma*, he overcame the Achæi, although they had the assistance of the Bæoti and Chalcidenses. In consequence of his success against Pseudophilippus, he had the honour of a triumph. He afterwards defeated the Cēltibēri. In the censorship he had for his colleague Q. Pōmpēius Nēpos, and they were the first two plebeians, who held that office together. At the close of the lustrum, he gave it as his opinion that all should be compelled to marry for the sake of the population. His speech on that occasion, Augustus Caesar, the second Roman emperor, read in the senate when he wished to destroy the distinction of rank with respect to marriage, and so fitted was it to answer this end, that it seemed to be written for the period when the Emperor purposed to carry the measure into effect. C. Atinius Lābēo, a tribune of the people, ordered Cæcilius to be thrown from the Tarpeian rock, because he had passed his name in reading a list of the senate; but the other tribunes interfered, and saved his life (Liv. Ep. 50—59).—4. Surnamed Bālēaricus, held the consulship with T. Quinctius Flāminius, when he subdued the Bālēares, *Majorca* and *Minorca*, on which account he received the surname of Bālēaricus, *v.* Bālāricus, in 125 B. C. (Liv. Ep. 60). Eutrōpius does not mention this circumstance, but informs us that Carthage was rebuilt this year by order of the senate, twenty-two years after its destruction, and that Roman citizens settled there (iv. 21). In this author Quintus is inaccurately printed *Lūcius*. Flōrus falsely makes him the brother of Q. Cæcilius Mētēllus Crēticus.—5. Surnamed Nūmidicus, obtained the consulship with M. Jūnius Silānus, 111 B. C. To the former, a man of activity and genius, Nūmidia had fallen by lot as his province. His political sentiments led him to oppose the popular party; yet such propriety marked his conduct, that he maintained a character not only unblemished, but highly respectable. He undertook the duties of his office with a due sense of their importance, and, trusting to the fidelity of his colleague in taking an equal share of the business of the state, he turned his thoughts chiefly to the war he was to conduct, against an able, artful, and resolute enemy. Knowing the insubordination, indolence, and luxury of the army in Nūmidia, he began to

provide troops, and every requisite of war, in which he received ready support and voluntary auxiliaries from the allies, all displaying an ardent zeal in calling forth the united strength of the empire. The armament being complete, and the purity of his character superior to the allurements of bribery, a general expectation pervaded the public mind, that his moral principles and military talents would compensate for the avarice, dishonesty, and infamy of the former officers. It required great address to restore the discipline of the troops, to inure them to fatigue, and animate them against danger, in consequence of their having been long slothful, licentious, and cowardly. Jūgūrtha now perceived that he had to contend with a commander very different from his predecessors, whom he could not allure by bribes, surprise by stratagem, or overcome by bravery. Even the advantages arising from a knowledge of the country did not benefit Jūgūrtha, in consequence of the caution and judgment with which Cæcilius regulated his marches in the enemy's territory. Whenever they came to action, he always defeated Jūgūrtha, and always received the proposals of that prince for peace, in such terms as left himself full liberty to act as he should judge best for his own reputation, and for the honour of the Romans. His success had been so uniform, and the troops had acquired such confidence in their commander, that he would soon have brought the war to a final termination, had not C. Mārius, an officer in his own army, shamefully supplanted him, obtaining for himself the consulship, and the command of the war against Jūgūrtha. Every reader must feel for the mortification of this virtuous and noble Roman, insidiously superseded, near the conclusion of the war, by one of the worst of men, and one of the most pernicious citizens that Rome ever beheld (Sal. Jug. 43-89). Livius writes, that for defeating Jūgūrtha, and desolating Nūmīdiā, he received the surname of Nūmīdicus; and Eutrōpius, that he had the honour of a triumph (iv. 27). L. Apūleius Sātūrninus, a tribune of the people, summoned him to trial because he had not sworn to observe the Agrarian law, which this tribune had carried by force; and although all the good citizens supported him, to prevent contention he went into voluntary exile at Rhōdus, Rhodes, where he spent his time in reading and conversing with illustrious men. C. Mārius pronounced sentence of banishment against him, 104 B. C., two years after which he was recalled, with the highest approbation of the state (Liv. Ep. 65, 69). He received this information at Tralles, *Sultanhisar*, when witnessing some games, and he continued till the end of the exhibition, not indicating the least joy discernible even to those next him, but retaining his countenance unaltered, and showing, says the historian, the same strength of mind in prosperity, which he had done in adversity (Val. Max. iv. 1).—6. The son of Q. Cæcilius Mētēllus Nūmīdicus, who, from his uncommon affection for his exiled father, received the surname of *Pius*. Of his history we know little, except what Eutrōpius relates, that he was sent with L. Dōmīcius, praetor, against Sērtōrius, and triumphed over Spain (vi. 1-5).—7. Surnamed *Crēticus*, when praetor was appointed to carry

on the war against the Crētans. He took Gnōssus, Lētus, Cydōnia, and many other cities, of which he sent an account to the senate, and complained that Cn. Pōmpēius Māgnus had treated him with injustice, in sending a deputy of his own to receive the submission of the states. Pōmpēius alleged, that he had acted as duty required. The conduct of Pōmpēius rendered Cæcilius his enemy. Next year Cæcilius, having subdued the Crētans, imposed laws on that island, hitherto free, and, in consequence of his victory, received the surname of Crēticus, in 70 B. C. (Liv. Ep. 98-100). To him Mārtiālis alludes (ii. 2). Flōrus writes that he treated the captives so cruelly, that many ended their days by poison (iii. 7).

Q. Cæcilius Mētēllus Cēler, Q. Cæcili Mētēlli Cēleris, m. was the son of Q. Cæcilius Mētēllus Bālēricus. In 90 B. C. he obtained the office of tribune of the Roman people. It does not appear that he excelled in oratory, although he spoke with considerable fluency.—2. Son of the former, held the office of praetor in the consulship of Cicēro, 63 B. C., and levied troops against the rebel, L. Sērgius Cātīlina. On the expiry of his praetorship, he obtained the province of Gālha, France, and held the consulship with L. Afrānīus. He married Clōdia, the sister of P. Clōdīus, and lost his life by poison, which his own wife, an abandoned woman, the Lēbia of Cātūllus, administered. Cicēro commends him for his eloquence, which appears to have been of a popular kind, for his virtues as a man, and his integrity as a patriot (Brut. 70). He is mentioned by Hōrātius (Od. ii. 1. 1. Sal. Cat. 30, 42, 57).

Q. Cæcilius Mētēllus Pinna, Q. Cæcili Mētēlli Pinna, m. a Roman, who defeated the Mārsi in several battles, on which they sued for peace in 91 B. C. (Liv. Ep. 76). C. Fābius, praetor, defeated him and his associates who attempted to make war on Africa (Liv. Ep. 84). Here he is called *Pius*, hence the reading in the former Epitōmē is probably wrong. In Spain he carried on war against Sērtōrius, and cut off L. Hērculēius, quaestor, with his army. Over M. Pērpēnna, one of the chief officers of Sērtōrius, he gained some advantages; but Sērtōrius was more than a match for both him and Cn. Pōmpēius Māgnus, whom he forced to raise the siege of Calāgūrris, and compelled them to retire in different directions, when Pōmpēius went into France, and Cæcilius into the south of Spain (Liv. Ep. 76-93). He is probably the man called by Eutrōpius, Q. Cæcilius Mētēllus *Pius q. v.* and may have been successful in that country after the death of Sērtōrius.

Q. Cæcilius Mētēllus Pius Scipio. See P. Cōrnēlius Scipio Nāsica.

Stātius Cæcilius, Stātī Cæcili, m. a comic poet, who excelled in gravity and propriety of sentiment, in the disposition of fable, and in moving the passions. For these qualities Vārrō has commended him, and to them Hōrātius refers (Epist. ii. 1. 59). He is said to have been a native of Mēdiolānum, Milan, to have been originally a slave, and to have been the intimate friend of the poet, Ennius. Quīntiliānus observes that the ancients extolled his poetical merits, but Cicēro censures his style as bad Latin, probably a consequence of the Gallie being his native tongue,

so that he wrote in a foreign language. *Adj.* Cæciliānus, a, um. *Cæciliāna fabūla* (Cic. Att. i. 16).

T. Cæcilius, T. Cæcili, m. appointed a tribune of the soldiers with consular authority, in 443 B. C. He and his two colleagues were the first who held that office (Liv. iv. 7).—2. A centurion of the first rank, in the army of Afrānīus, who was killed in an engagement with Cæsar, near Ilēda, *Lerida* (Cæs. B. C. i. 46).

Cæcina Pætus, Cæcinæ Pæti, m. joined Scribōnīanus, who took up arms against the Emperor Claudius, and, on the death of the former, was carried to Rome. On being condemned to die, Arria, his wife, set him the example of terminating life like a Roman, by plunging the sword into her own breast, and having pulled it out, handed it to her husband, stating that what she had done gave no pain, a saying recorded not only by Mārtiālis (l. 14), but by Plīnius the younger (iii. 16).

Cæcina Tūscus, Cæcinæ Tūsci, m. a man to whom the Emperor Nēro sent a commission to put Būrrus Afrānīus to death. The particular office which he held, Tācītus does not mention, but, from what the historian states, he must have been of considerable rank and opulence (Ann. xiii. 20; Hist. iii. 38). Dio makes him a prefect of Egypt.

A. Cæcina, A. Cæcinæ, m. the author of a virulent libel against C. Jūlius Cæsar, who bore the attack with great moderation, and did not attempt, in the slightest degree, to prevent it (Suet. Jul. Cæs. 75).—2. A man of consular rank, put to death by the Emperor Titus, on suspicion of his intimacy with Bērēnicē (Aur. Vic. Ep. 10). Suetōnius gives a different reason, that Titus found a writing under his hand, containing an account of a plot carrying on among the soldiery (Tit. 6).

A. Cæcina Sēvērus, A. Cæcinæ Sēvēri, m. commanded an army in the N. of Germany, under Germānicus, in the year 14. Courage, prudence, and military skill distinguished the character of Cæcina, and, for his success in arms, he had the honour of triumphal ornaments. He continued in the army during forty years. In the senate he proposed, that no governor of a province should take his wife along with him, and gives some good reasons for that enactment, which a majority of the senators opposed, and therefore it did not pass into a law (Tac. Ann. i. 31—iii. 35).

Cæcūbum, i, n. a town of Cāmpānia. *Adj.* Cæcūbus, a, um. *Cæcūbus ager*, the district belonging to Cæcūbum, or perhaps only received its name from that town; it produced excellent wine (Plin. i. 326. Hor. Od. i. 20. 9).

Cæcilius, i, m. a son of Vūlcānus, who founded Prænēstē. He was found, when an infant, on the hearth, which gave rise to the fiction of his being the son of that god, who is said to have become his father in the form of a spark, and, his mother having exposed him on the hearth, the smoke hurt his eyes; hence his name (Virg. Æn. vii. 681: x. 544).

Cædicius, i, m. a judge of great severity, in the time of the Roman emperor Nēro (Juv. Sat. xiii. 197).—2. An eloquent pleader. Some consider him the same with the one above-mentioned; but their characters seem to be different (Juv. Sat. xvi. 46).

C. Cædicius, C. Cædici, m. a lieutenant-

general under the Roman consul L. Pāpirius Cūrsor, who, with C. Trēbōnius, commanded the cavalry at the engagement near Aquillōnia (Liv. x. 40).

L. Cædicius, L. Cædici, m. a plebeian tribune, who, with T. Stātilius, brought to trial Sp. Servilius, on the expiry of his consulship (Liv. ii. 52).—2. A prefect of the camp in the army under P. Quinctilius Vārus, and, after the slaughter of the legions, appears to have taken a command when the surviving Roman troops were besieged in their camp (Vel. Pat. ii. 120).

M. Cædicius, M. Cædici, m. a Roman, who, in 390 B. C., told the tribunes that he heard in the dead of night a voice louder than human, announcing the arrival of the Gauls, and commanding it to be told to the magistrates (Liv. v. 32). He is probably the centurion mentioned Liv. v. 45, 46.

Q. Cædicius, Q. Cædici, m. a tribune of the soldiers whom Cato, in his Origins, compares to Spartan Lēōnidas. Others say his name was Valērius (Gel. iii. 7).

Cædeus, i, m. a man of great wealth, who had given to Rēmūlus trappings and a girdle studded with gold, which Eurýalus took from his grandson Rhāmnēs (Virg. Æn. ix. 362).—2. A Latin, who killed Alcāthōus (Virg. Æn. x. 747).

Cælla, æ, f. a woman mentioned by Mārtiālis in several of his epigrams, not always in terms creditable either to her character or conduct.

Cælis Vibēnna, Cælis Vibēnnæ, m. a Tuscan chief, who, at the head of a body of his countrymen, assisted one of the Roman kings, and gave his name to the hill assigned for the residence of himself and people, formerly called by the Tuscans Māstarna, but, according to Tācītus, Querquetulānus, from being covered with oaks. Tācītus and Vārrō call him Cælis, Diōnysius Cælius; and Fēstus says that Cæles and Vibēnna were two brothers. Diōnysius states that the settlement took place in the reign of Rōmūlus, and others make it much later, in the reign of Tārcīnīus Priscus. *Adj.* Cælius, et, Cæliānus, a, um. *Cælius mons* (Tac. Ann. iv. 65). *Cæliānus exercitus*.

Cælius v. Cælius, a, um. *Cælius mons*, *Monte Cælio*, one of the hills on which Rome was built. It stands between Mons Avēntinus, *Monte Aventino*, and Mons Esquilinus, *Monte Esquilino*. It has been long uninhabited, and is now garden ground. Tullus Hostilius added this mountain to the city, on the destruction of Alba Longa, and chose it for the site of his palace, to induce others to build their houses there (Liv. i. 30). When Campus Mārtius was inundated, military exercises were performed on this hill, hence the name Mārtius. *Calimontāna porta*, one of the gates of Rome (Ap. Bel. Civ. 385).

Cælius, i, m. a man to whom Mārtiālis addresses one of his epigrams, alleging that he pretended to have the gout, as an excuse for not saluting the nobler citizens in the morning; and the result of this deception was that he really became subject to that disease (vii. 37).

Cælius Cāldus, Cælii Cāldi, m. a young Roman of great bravery, who fell into the hand of the enemy, at the time P. Quinctilius Vārus lost his army in Germany. Disdaining to submit to the cruelty which the

Germans exercised on the captives, he dashed out his brains with the chains in which he was bound (Vel. Pat. ii. 120).

P. Cælius, P. Cælii, m. was governor of Placentia at the time that town was taken by Cinna's army, which did not spare the life of Cælius (Val. Max. iv. 7). See *L. Petronius*.

Cæne, arum, f. Senn, a town on the western bank of Tigris, the *Dejlah*, opposite the mouth of the little *Zab*.

Cænēs, eos, m. a son of Elātus, one of the Lāpithæ, who was originally a woman, and her name then was Cænis. She obtained from Nēptūnus, in reward for personal injury, that she should be changed into a man, and be rendered proof against wounds by iron. When in this form, Cænēs was at the hunting of the Calydonian boar, and at the battle between the Centaurs and Lāpithæ, when he put many to death, but sustained no injury, in consequence of being invulnerable. His insolence proceeded so far, that he wished the conquered to worship his spear, for which Jūpiter overwhelmed him with a heap of trees. After death he returned to his original form and sex. Hygīnus is the only author who reckons him one of the Argonauts. From his father he is called *Elātēus* (Ov. Met. xii. 497. Hom. Il. i. 264. Virg. Æn. vi. 448).—2. A soldier of *Enēas*, who slew Ortygius, and was himself killed by Turnus (Virg. Æn. ix. 573).—3. An Argive, killed in the Theban war by Hæmon, who severed his head from his body; *rapit colla Cænēos Indechū* (Stat. Th. vii. 644).

Cænī, orum, m. one of the nations of Thrācia, who, with the Astīi, Maduatēni, and Corēli, attacked the Roman army under Cn. Mānlius Vūlso, returning from Asia, and carried off a considerable part of the booty, killing a number of them, in 190 B. C. (Liv. xxxviii. 40).

Cænina, æ, f. a town of the Sabines (Ov. Fast. ii. 135). Festus says in the vicinity of Rome, so called from its founder Cenis. *Inh. Cæninēnses, ium* (Sing. Cæninēnsis, is), m. made war upon Rōmūlus for having carried off their daughters, but were defeated, and their general, Acron, killed by Rōmūlus himself. The spoils of Acron formed the first *Spōlta Opima*. *Adj. Cæninus, a, um. Cænina arx* (Prop. iv. 10. 9).

Cænīs, idis, f. a freedwoman of Antōnia, and concubine of the Emperor Vēspāsianus, before his marriage with Flāvīa Dōmītilla, and after her death (Suet. Vesp. 3).

Cænīs, is, f. the original name of Cænēs q. v.

Cænophrūrūm, i, n. a place nearly equidistant between Byzāntium, Constantinople, and Hērāclēa, at which the Roman Emperor, Aurēlianus, was killed by Mnestheus, his freedman, whom he had made principal secretary (Eutrop. ix. 15).

Cænōs Gāllicānos, a station in Bithynia, on the confines of Gālātia (Amm. Mar. xiv. 11).

Cæpio Crispinus, Cæpiōnis Crispīni, m. a questor under Grānius Mārcellus, governor of Bithynia, whom he accused of treason, by which is meant, he had spoken defamatory words against the Emperor Tiberius (Tac. Ann. i. 74).

Q. Cæpio, Q. Cæpiōnis, m. a man who acted with Octavius (Sal. Frag. 1).

Cæræsi, orum, m. a nation of Gāllicā Bēlgica, who, with the Cōndrūsi, Ebūrōnes, and

Pāmāni, went under the general appellation of *Germans*, and were supposed to send 40,000 men to the Belgic army, which was raised against the Roman dominion in Gāllicā, France. Their territory was situated between that of the Tréviri, and Mōsa, the *Meuse* (Cæs. B. G. ii. 4).

Cærē, n. indec. v. Cærē, es, f. (Just. xx. 1), *Cerveteri*, a wealthy city of Etruria, built by the Pēlāsi, by whom it was called Agylā. Mēzēntius, their king, held his court here, and to this city the vestal virgins carried all the sacred things which they could remove, immediately before Rome was burned by the Gauls, hence sacred rites were called *cæremoniæ* (Val. Max. i. 1). For this protection the senate passed a law, at the suggestion of Cānillus, that a league of hospitality should be formed with the natives of this town, and the freedom of the city granted them. *Inh. Cærītes, um* (Sing. Cærēs, Itis), m. were deprived of their right of voting, because they had revolted. Hence, when the censors deprived the citizens of this privilege for misconduct, they were said to enter their names into the register of the Cærītes. *Adj. Cærēs, es, es, gen. Itis, v. Itis, et, Cærētānus, a, um. Cærēs ager*, the territory of the Cærītes. *Cærītis (urbis) amnis*, the *Vacina*, a small river which passes this town (Virg. Æn. viii. 597). *Digni Cærīte cærā* worthy of the wax of *Cerveteri*; i. e. deserving to be deprived of the right of voting (Hor. Epist. i. 6. 62). *Cærētānus amnis* (Plin. i. 320).

Cærēlla, æ, f. a ridiculous character, at which Mārtialis sneers (iv. 20).

Cæsar, āris, m. the name of a branch of the Julian Tribe (*Gēns Jūlia*), who are said to have received this appellation, either from one of them being born with a thick head of hair (*cum casarīe*), or from his being cut out of his mother's womb (*ex caso matris utero*), or, according to some, from one of them having kept an elephant, which in the Phœnician language bears the same name. See *Jūlius*.

C. Cæsar, C. Cæsāris, m. whose original name was C. Vipsānūs Agrippa, son of M. Vipsānūs Agrippa and Jūlia, daughter of Augūstus. His grandfather adopted him as his son, hence he received the name of Cæsar. On his return from Arminia, where he had been wounded, he died at the age of twenty-three, in the fourth year of the Christian era. Augustus had bestowed on him the title of prince of the Roman youth, and nominated him consul elect (Tac. Ann. i. 3).—2. A noble Roman, whom the soldiers in his father's camp called Cālgūla, from the *cāliga*, a coarse shoe worn by the common soldiers, on account of his having been kept by his father during his earlier years in the dress of a private, and by that name he is generally known in history. Cālgūla was the son of Gērmānicus and Agrippina, daughter of M. Agrippa and Jūlia, and was born during the consulship of his father, and Cn. Fōnteus, but the place of his birth has been much disputed, and is still undetermined. His education in the army endeared him to the soldiers, and he served in Syria. On returning from this country to Rome, after his father's death, he lived with his mother, and afterwards with Lāvīa Augūsta, in whose praise he delivered a funeral oration from the rostrum, when only a boy. At this early period

of life, he discovered great circumspection, and thereby avoided the many insidious snares laid for his destruction. Injurious or insulting treatment did not provoke his resentment, and the obsequiousness of his behaviour gave rise to the just remark, that there never was a better slave, nor a worse master. He married Jūlia Claudilla, daughter of M. Jūnius Silānus, whom, in a short time, he forced to kill herself. Afterwards he obtained the office of augur, but, before his induction into that office, was advanced to the pontificate. We have no positive evidence that he accelerated the death of the Emperor Tiberius, although there seems little doubt that he was present, and that the Emperor expired by violence. The accession of Cālgūla gratified the wish of the whole empire, particularly of the soldiers, who retained the greatest affection and respect for him. This uncommon popularity continued for some time, as he contrived, in opposition to his natural inclination, to regulate his conduct by such appearances and measures as tended to deceive the people with respect to his real character. It requires greater sacrifices to the natural propensities than this Emperor possessed, to continue long the plan of dissimulation. He soon began to gratify the very worst desires and passions to which mankind are liable, in the most horrid cruelties, and most vicious indulgences. Of his numerous murders, and excessive lewdness, it would be improper to give any detail. It appears astonishing that the citizens of Rome submitted to his barbarities for a single week. All classes of the community were subjected not only to every species of insult, injustice, and extortion, but likewise to the violation of every principle or tie which connects society, and forms the endearments of friendship and affection. Cālgūla fell by the weapon of a conspirator, and the reader of his life almost regrets that such a monster of atrocity did not, in dying, feel that poignant torture which he had inflicted on thousands. He carried on no war, nor engaged in any important undertaking. His general conduct appeared rather that of a maniac, than a man in his right mind. Many of his actions bore a great resemblance to those of a buffoon; calculated to excite merriment or contempt, rather than to appear the result of reflection or judgment. His defects in this respect, to say nothing of his flagrant and numerous vices, must have sunk him in the public opinion to the very lowest degree of contempt. But to this must be added the detestation and abhorrence produced by almost every species of enormity, to which allusion only can be made, for description would incur merited reprehension.

L. Cæsar, L. Cæsaris, *m.* one of Cæsar's lieutenant-generals in the Gallic war.—2. Son of the former, who met Cæsar at Ariminum, *Rimini*, when that ambitious statesman raised the standard of rebellion against his country (Cæs. B. C. i. 8).—3. The younger brother of C. Cæsar, whom his grandfather Augustus likewise adopted, styled him prince of the Roman youth, and declared him consul elect. He died at *Marseilles*, on his way to join the army in *Spain*, in the nineteenth year of his age, and first of this era (Tac. Ann. i. 3).

Sextus Cæsar, Sæxti Cæsaris, *m.* an officer

in Cæsar's army, whom that general sent to receive the legion commanded by Varrus, after the latter had been expelled from *Gades*, *Cádiz*, and the gates of *Itālica*, *Sevilla la Vieja*, had been shut against him. In the African war, Cæsar sent him from *Egypt* to *Syrta*, where he defeated Cæcilius Bāssus, and bribed his soldiers to put their commander to death. This nefarious measure did not succeed, and he himself afterwards fell by the hands of the very man whom he attempted to assassinate (Cæs. B. C. ii. 20 *seq.*).

Cæsārēa, *æ*, *f.* *Kaisaria*, the chief city of one of the three provinces into which Pālæstina was afterwards divided. Its ancient name was Panēas, which Philippus, son of Herōdes the elder, having enlarged, changed into Cæsārēa, in honour of the Roman Emperor Tiberius. Of its ancient grandeur nothing remains, only the vestiges of its walls point out its site. Tacitus makes it the capital of Jūdea (Hist. ii. 79). Plinius says its ancient name was Tūrris Stratōnis, that it was built by king Herōdes who, according to Ammianus Mārcellinus, called it Cæsārēa, in honour of Augustus (xiv. 8).—2. A town of Cāppādōcia. See *Mazaca*.

Cæsario, ōnis, *m.* a son of Clēōpātra, queen of *Egypt*, by C. Jūlius Cæsar, according to her avowal, put to death by Augustus (Suet. Aug. 17).

Cæsēnnius Pætus, Cæsēnnii Pæti, *m.* appointed governor of *Armēnia* by the Emperor Nēro, in the year 63. After some slight advantages, the Parthians defeated him, and in his distress he applied in very suppliant terms to Cōrbūlo, who at last set out for his relief. Before his arrival, Cæsēnnius concluded a disgraceful treaty with Vologēsē, king of the Parthians. The Emperor, instead of calling him to a severe account, on his return to *Rome*, for the disgrace which he had brought on the Roman arms, humourously said, "I instantly forgive you, lest a fit of illness should be induced from long anxiety, as you are so apt to take fright" (Tac. Ann. xv. 6—25).

Cæsētius Rūfus, Cæsētii Rūfi, *m.* a senator, whose head was brought to Antōnius the triumvir, during an entertainment. After inspecting it carefully, he only said, "I did not know him" (Val. Max. ix. 5).

L. Cæsētius Flāvus, L. Cæsētii Flāvi, *m.* a tribune of the people, whom, with Epidius Mārcellus, another tribune of the people, C. Jūlius Cæsar deprived of office for exciting ill-will against him, as if he had aspired to the crown, 46 B. C. (Liv. Ep. 116).

Cæsia silva, Cæsie silvæ, *f.* *Heserwaldt*, a wood in the North of *Germany*, in the duchy of *Cleves* (Tac. Ann. i. 50).

Cæsius, *i*, *m.* a bad poet (Catul. xiv. 18).

Cæsius Bāssus, Cæsii Bāssi, *m.* a poet, who, according to Quintiliānus, deserves to be mentioned after Hōrātius, if any man merited that honour. Persius addresses his sixth satire to him. Here we have followed the ancient scholiast, readily allowing that a considerable uncertainty prevails from there being at *Rome* several eminent men of the name of Bāssus.

Cæsius Cōrdus, Cæsii Cōrdi, *m.* proconsul of *Crēta*, *Candia*, accused of peculation and treasonable language, for which he was condemned. The Cyrenians charged him with extortion (Tac. Ann. iii. 38—40).

Cæsius Nāsica, Cæsi Nāsice, m. the commander of a legion in Britain (Tac. Ann. xii. 40).

Cæsius Sabinus, Cæsi Sābini, m. a friend of Mārtiālis, who praises him for his respectability (vii. 96: ix. 59).

Cæso, ōnis, m. a commander of the Sēdētāni, in the second Spanish war. Silius Itālicus describes him as an excellent horseman (iii. 377).

Cæsōnia, æ, f. wife of the Emperor Cāligūla, who was neither pretty nor young at the time he married her, besides she was the mother of three daughters, by another man. To the Emperor she seems to have recommended herself by excessive luxury and lasciviousness. She gave him a draught made of Hippōmānes, which produced madness, but not immediate death (Juv. Sat. vi. 616). Some have ascribed to this deleterious potion the cruelty of disposition which he afterwards showed. On the death of her husband, a centurion ran her through with a sword, and transfixed her daughter to the wall (Suet. Cal. 50, 59).—2. The wife of Rūfus, on whose birthday Mārtiālis writes an epigram. She appears to have been born on the same day with the Emperor Dōmītiānus (ix. 40).

Cæsōnius Māximus, Cæsōni Māximi, m. a friend of Q. Ovidius, who was banished by the Roman emperor Nēro from Italy. His sentence of condemnation was the first notice which he had that any crime had been charged against him (Tac. Ann. xv. 71). On his statue, or image, Mārtiālis writes two epigrams (vii. 43, 44).

C. Cæsōnius Pætus, C. Cæsōni Pæti, m. was consul with P. Pētrōnius Tūrpiliānus, in the year 61 (Tac. Ann. xiv. 29).

Cæus. See *Cæus*.

Calaves, ium, m. an African nation, neighbours to the Auastomātes (Amm. Mar. xxix. 5).

Cāla p. Caia (2 syl.) Tārrātia, Caie Tārrātiae, f. a celebrated vestal virgin, on whom the Romans bestowed distinguished honours by lex Hōrātia. She gave Cāmpus Tiberinus, afterwards Mārtius, to the Roman people (Gel. vi. 7).

Cāicus, i, m. one of the Trojan commanders under Ænēas, who appears to have been a man of intrepidity (Virg. Æn. ix. 35).—2. A man whom Hannibal killed at the siege of Saguntum, *Murciedro* (Sil. Ital. i. 306).—3. A Colchian commander in the Argonautic expedition, lost his life by an arrow from the bow of Lēxānor, which had been aimed at the head of Iāson (Val. Flacc. vi. 688).

Cāicus, i, m. the *Caicus*, the *Grimakli*, or, the *Castrī*, a river of Mýsia, which falls into Mūrē Egēum, the *Archipelago*, to the south of Lēsbos. From Tēuthras being king of Mýsia, which bordered on Cāicus, it is called *Tēuthrāntēus Cāicus* (Ov. Met. ii. 243). Virgilius has *Mysus Cāicus* (G. iv. 370); and Herōdōtus seems to think that this river watered a fertile plain (vi. 28).

Calēta (3 syl.), æ, f. the nurse of Ænēas. She gave her name to a promontory where she was buried, and to a town, now *Gaeta*, in Lātium. Near this place, according to Plūtarchus and Valērius Māximus, M. Tūllius Cicēro was murdered by the assassins sent after him by M. Antōnius. Cluverius mentions a fort there of great strength, which was

called the key of the kingdom, meaning *Naples*. *Curvo littore Caiēta*, on the winding shore of *Gaeta* (Juv. Sat. xiv. 87). *Dārdānis Caiēta* (Mart. x. 20). *Adj. Caiētānus, a, um. Caiētāna villa* (Val. Max. i. 4).

Caiētānus (4 syl.), i, m. a man to whom Pōlychārmus had lent money which he appears to have remitted, probably because the other was unable to pay. The wit of the epigram seems to turn on this idea (Mart. viii. 37).

Cālōli, orum, m. a kind of sweet cake sent in presents during the Sātūrnālia, on which was imprinted the likeness of a boy, Caius, and probably also the letters of his name (Stat. Syl. i. 6. 17). The readings here differ, some have *Cāsēoli*, little cheeses, because cheese formed one of the Saturnalian gifts.

Cālus r. Caius (2 syl.), i, m. a common prænomen among the Romans. *Adj. Cālānus, a, um. Caiānārum expeditiōnum lūdibrium*, the ridiculous expedition of Caius, i. e. of C. Cæsar Cāligūla, the Roman Emperor (Tac. Hist. iv. 15).—2. A man to whom Mārtiālis writes two epigrams. From the lines of the poet, it may be inferred that he was a money-hoarder, and readier to make promises than to fulfil them; *Si donāre vocas promittēre, nec dāre Cāi* (x. 16).—3. A man, whose condition Mārtiālis contrasts with that of his servant Cōndylus, and gives the preference to the latter (ix. 94).—4. A Roman knight (Mart. v. 14).—5. *Et, Cāla, æ, f.* fictitious names, used in nuptial contracts when nominal purchases took place, and the lowest sum given and received. *Adj. Cālānus, a, um. Cālānus, æ r. assis*, a very small sum (Stat. Syl. iv. 9. 22). *Cālāna ner* (Suet. Tit. 1).

Cālābria, æ, f. a district in the southeast part of Itālia, *Italy*, which Strābo says was anciently called *Messāpia*, *Lapygia* and *Salentina*. According to Diónýsius and Plinius, it was also called *Peucētia*, from Peucētius, brother of Enōtrus. *Inh. Cālābri, orum (Sing. Cālāber, bri), m. Adj. Cālāber, bra, brum, et, Calabricus, a, um. Cālābrum vellus*, Calabrian fleece. The Calabrian wool was the finest and best in Italy (Pers. ii. 63). *Cālāber Sāson* (Luc. Phar. ii. 627). *Cālābra līra*, lyric, or, Epic, poetry; the former from Hōrātius being a Venusian, and the latter from Ennius being a Calabrian by birth. Since Mārtiālis calls Hōrātius a Calabrian, it is most probable he had his poetry in view (v. 31: viii. 18).

Cālāctē, es, f. (i. e. the beautiful shore), a town in the north of Sicily, now in ruins. *Piscōsa Cālāctē* (Sil. Ital. xiv. 251).

Cālāgūrris, is, f. Loharre, a free town of the Vascōnes, on the south bank of Ibēras, the *Ebro*, above its junction with the *Arāgon*. To distinguish it from Cālāgūrris Fībūlārēnsis, *Calahorra*, a town of the Vēscitāni, it was called *Nāsica*. *Inh. Cālāgūrritāni, orum (Sing. Cālāgūrritānus, i), m.* who, during the terrible famine which their city underwent in the Sertorian war, ate their wives and children, rather than submit to Pōmpeius. To this, Jūvēnalis alludes (Sat. xv. 93—96).

Cālāis, is, m. a son of Bōrēas and Orīthya. Like his brother Zēthes, he is said to have had wings, to which Stātilius alludes (Th. v. 408). He was one of the Argonauts

(Val. Flacc. i. 469).—2. Son of Ornätus (Hor. Od. iii. 9. 14).

Calamintus, arum, *f.* a town of Libya.—2. Another of Phœnicia (Steph.).

Calamis, idis, *m.* a statuary, who excelled in the representation of horses, to which *Propercius* alludes (iii. 9. 10). His merits were not confined to that alone, as he engraved in a style of great elegance (Plin. v. 107). This author likewise speaks in the highest terms of him as a statuary (ib. 121).

Calanus, i, *m.* an Indian gymnosophist, who was persuaded by his prince, Taxiles, to attend Alexander the Great (Val. Max. i. 8).

Calas, ar, *m.* a præfect under Alexander the Great, and governor of *Paphlagonia*, *Cappadocia*, &c. (Curt. iii. 1).

Calathana, arum, *n.* a village of *Thessaly*, which the *Ætoli* took by assault, and plundered, in 200 B. C. (Liv. xxxii. 13).

Calatia, ar, *f.* *Calazzo*, a very ancient town of *Campania*, at which the Roman army was lying, when *C. Pöntius q. v.* sent false information respecting the march of the legions of the *Sammites*, and by that stratagem the Roman army was led into the Forks of *Caudium*, in 321 B. C. (Liv. ix. 2 seq.). *Ita*. *Calatini*, arum, *m.* *Adj.* *Calatinus*, a, um. *Calatinus ager* (Liv. xxii. 13).

Calatæ, arum, *m.* an Indian nation, who are their parents (Herod. iii. 38).

Calatis, is, *f.* *Mangalia*, a maritime town of *Thracia*, *Romelia*, to the south of *Tömi*, of which the ancient name was *Acervetis* (Plin. i. 441). *M. Licinius Lucullus* took it, with a number of other towns in this country, about 70 B. C. (Eutrop. vi. 10).

Calatissus, i, *m.* a cup-bearer, to whom *Martialis* addresses an epigram (ix. 95). Some copies read *Calceissus*.

Calavii, arum, *m.* *Campanians*, who, with five other young noblemen, set fire to *Rome* in different places (212 B. C.), in revenge for *Q. Fabius Flaccus* having put their parents to death, on the taking of *Cápua*, in the preceding year (Liv. xxvi. 27).

Calavius Sabinus, *Calavi Sabini*, *m.* the commander of the twelfth legion in the war against the *Parthians*, under *Cæcilius Pictus*, in the year 62 (Tac. Ann. xv. 7).

Calauria, ar, *f.* *Sidra*, or, *Poros*, an island in *Sinus Saronicus*, the Gulf of *Egina*, thirty stadia in circumference, and chiefly remarkable for the death of *Demosthenes*. It was near *Hiera*, formerly two, now one island, from the isthmus between them having risen above the sea by alluvial formation. *Adj.* *Calauræus*, a, um. *Calauræa Lætöis*, *Calauria*, sacred to *Apöllo*, son of *Lätöna* (Ov. Met. vii. 384).

Calæcarum, i, *n.* a donative given to the Roman soldiers, to be expended on the purchase of shoes; hence the name (Suet. Vesp. 8).

Calchas, antis, *m.* a Trojan, son of *Thestor*, sent by his countrymen to consult the oracle of *Apöllo*, at *Délphi*, *Castri*, about the beginning of the Trojan war. *Apöllo* ordered him to leave the Trojans, and attach himself to the Greeks. In obedience to the oracle, he joined the armament of the Greeks, and to his skill that nation owed great obligations in appeasing the wrath of *Diana* at *Aulis*, in forestalling the length of the siege of *Troy*, in stating the cause of the pestilence sent by *Apöllo*, for insulting his priest, and on many

other occasions recorded by *Hömërus*. After the destruction of *Troy*, he went to *Cölöphon*, where he died of grief, because *Möpus* surpassed him in his own art, by foretelling the number of pigs which a pregnant sow, then before them, would bring forth. Many writers consider *Calchas* as a Greek, not a Trojan, by birth. *Hömërus* celebrates him for his extraordinary skill in the pretended art of augury, to which *Ovidius* alludes (Art. Am. ii. 737). From his father he is called *Thestörides* (Hom. Il. i. 69). *Adj.* *Calchæus*, a, um (Virg. Cir. 204).

Calcitana, v. *Calliphena*, ar, *f.* a priestess, skilled in the rites of *Ceres*, whom the Romans brought from *Vëlla* to preside over the religious observances of that goddess (Val. Max. i. 1).

Calë, es, *f.* a town of *Italy*, in *Fläminia*.—2. Another in *Gallia*, *France* (Sal. Frag.).

Calëdonia, ar, *f.* an ancient name of *Scotland*, although at first it appears to have been the name of a district, rather than of the whole country, and afterwards was more frequently applied to the northern than to the southern parts. *Inh.* *Calëdonii*, arum (Sing. *Calëdonius*, i), *m.* *Adj.* *Calëdonius*, a, um. *Calëdonii Campi*, the plains of *Scotland* (Stat. Syl. v. 2. 142). *Calëdonii Britänni* (Luc. Phar. vi. 68). *Inde Calëdonio vëlata Britännia monstra*, thence *Britain* clothed with the Scottish monster, i. e. the skin of the bear (Claud. xxii. 247). Some copies read *Inde Calëdonio vallata Britännia ponto*. This suggests a good idea, but not concordant with the sentiment of the poet. *Calëdonius Ocëanus* (Val. Flacc. i. 8).

Calënus, i, *m.* a man in the army of *Hänibal*, of great strength, who killed *Veliternus* and *Märius*, afterwards he lost his own life by the hand of *Scipio*. He was born on the mountain *Tifata*, and accustomed to actions of great daring (Sil. Ital. xiii. 219 seq.).—2. A man in the army of *P. Cörnellius Scipio Africänus*, who killed *Sämilus* in the battle at *Zäma* (Sil. Ital. xvii. 428).—3. An avaricious man (Mart. i. 100).—4. A man to whom *Martialis* writes an epigram, congratulating him on the happiness he had enjoyed with *Sülpicia* his wife (x. 35).

Calës, ium, v. *Calë*, es, *f.* *Calvi*, a city of *Campania*, which, when first mentioned by *Livius*, was possessed by the *Ausönes* (viii. 16). *Silius Itälicus* derives the name from *Caläis*, son of *Börëas* (viii. 513), hence *Thracica Calë* (xii. 525). *Inh.* *Calëni*, arum (Sing. *Calënus*, i), *m.* *Adj.* *Calënus*, a, um. *Calënus ager*, the territory of the *Calëni*, which produced excellent wine (Liv. x. 20. Hor. Od. i. 20. 9).

Calësius, i, *m.* servant of *Axylus*, who, like his master, fell by the hand of *Diömëdes* (Hom. Il. vi. 18).

Calëtës, ium, v. *Calëti*, arum, *m.* a people of *Gallia*, *France*, whose country lay a little to the north of the mouth of *Séquäna*, the *Seine* (Cæs. B. G. ii. 4).

Calëtor, öris, *m.* father of *Aphäreus*, killed by *Ænëas*. *Calëtörides*, ar, *m.* *Aphäreus* (Hom. Il. xiii. 541).—2. Son of *Clÿtus*, made a great effort to burn the Greek ships. *Ajax Telämonius* prevented him, and took the torch from him. *Hector* calls him his relation, and animates the Trojans to rescue him, which they did (Hom. Il. xv. 419).

Calëtra, ar, *f.* appears to be obsolete, but

Cālētrānus ager, in Etrūria, occurs in Livius (xxxix. 55).

Cālgācus, i. m. a Caledonian chief, who, at the head of his countrymen, addressed the troops in a speech recorded by Tacitus, which, for pathetic language, love of liberty, undaunted bravery, noble enthusiasm, kindling patriotism, and indignant contempt of slavery, rivals the most finished oration in the writings both of Greeks and Romans. A deep sense of injury, and an ardent desire of revenge glow in every sentence. The noble warrior, impatient for the battle which was to redress the wrongs of his injured country, omits no sentiment which could inflame the wrath, or rouse the valour, of his countrymen. The reader regrets to find that the bravery of the soldiers did not equal either the speech or the courage of their commander; for, instead of cutting to pieces the Romans, whom they greatly surpassed in numbers, they rather presented themselves to the swords of the enemy, who gained an easy victory (Tac. Agric. 29 seq.).

M. Cāldius, M. Cāldius, m. a senator, who was of opinion that Pompey should be sent to his provinces, to prevent all discord between him and Caesar. But the consul Lēntulus refused to put the motion of Cāldius to the vote (Cæs. B. C. i. 2). He was a zealous friend of Cicero, for whose recall he exerted his utmost efforts. Of his oratory Cicero has given a minute description, without assigning him a very high rank in that art (Cic. Brut. 80 seq. Val. Max. viii. 10).

Q. Cāldius, Q. Cāldius, m. a Roman, who carried a law, when a tribune of the people, that the banishment of Q. Cæcilius Mætellus Numidicus should be recalled. In return for this good office, the son of that noble Roman, Q. Cæcilius Mætellus Pius, supplicated the people in behalf of Cāldius, when candidate for the prætorship (Val. Max. v. 2).

Cālgūla. See *C. Caesar*.

Calippus, i. m. an Athenian, suspected of a conspiracy against Dion, the Syracusan monarch (Val. Max. iii. 8).

Calis, is, m. a man to whom Philotas addressed himself, at the time he was put to death, and appears to have been guilty of the same crime (Curt. vi. 11).

Callicia. See *Gallæcia*.

Callatēbus, i. f. a city of Lŷdia, where honey is made from tamarisk and wheat (Herod. vii. 31).

Callē, es, f. *Oporto*, a town of Lūstānia, Portugal, situated on the declivity of a mountain near Dūrius, the Douro, which forms an excellent harbour. The celebrity of this place gave the modern name to the country Portugal. From Oporto the British import a large quantity of wine annually, and the red wine, made both in Spain and Portugal, is from this town called Port. *Inh. Cālāici*, orum (Sing. Cālāicus, i), m. Adj. Cālāicus, a, um. *Cālāica tellus* (Sil. Ital. ii. 397). *Cālāicum metallum*, gold (Mart. xiv. 95).

Cālāanax, ātis, m. the husband of Cālīpātira (Pin. Ol. vii. 171).

Cālānira, es, f. one of the Nereids (Hom. Il. xviii. 44).

Callias, es, m. an Athenian of great wealth, who promised to pay for Cimon, the sum in which Miltiades had been fined by the people, and for which he himself had been confined in prison after his father's death, on con-

dition that he obtained his sister Elpinice in marriage. Miltiades had died in prison, because he was unable to raise a sum equal to the fine, and the Athenian laws subjected his son to confinement on the same account, until he paid the penalty. On allowing his sister Elpinice to marry Callias, the latter discharged the debt, and Cimon thus obtained his liberty (Cor. Nep. Cim. 1). His name is variously written.—2. A nobleman of Ægina (Pin. Nem. vi. 63).—3. Son of Phænippus, and father of Hippôniceus, an Athenian, who had an inveterate hatred at Pisistratus, and alone had the courage to bid for that tyrant's goods, on their being exposed to public sale after his expulsion (Herod. vi. 121). He had a grandson of the same name (Herod. vii. 151).

Cāllichōrus, i. m. a river of Pāphlāgōnia, in which Bæchus, returning from his conquests in India, washed his thyrsus, which had been stained with blood, and celebrated his orgies, commonly called Tricēterica q. v. (Amm. Mar. xxii. 8). *Cāllichōrus vulgatus*, i. e. inclŷtus (Val. Flacc. v. 75).

Callicinus, i. m. a knoll or rising ground, round which Pērsēus, king of Mācēdōnia, formed his troops, in the immediate vicinity of the Roman camp. This brought on an engagement, in which the Roman consul, P. Licinius Crāssus, was defeated, in 173 B. C. (Liv. xlii. 58, 59).

Callicles, is, m. a nobleman of Ægina (Pin. Nem. iv. 130 seq.).

Cāllicolōnē, es, f. a beautiful eminence near Troy, five stadia in circumference, washed by the river Simōis (Hom. Il. xx. 53).

Callicrates, is, m. an officer of Alexander the Great, to whom he gave the charge of the treasures (Curt. v. 3).—2. One of the Achæi, who thought that the safety of the state depended on keeping the treaty with the Romans, and delivered a speech to that effect, against the sentiments of Xenarchus and others, who were friendly to an alliance with Pērsēus, king of Mācēdōnia, in 176 B. C. (Liv. xli. 23).—3. An Athenian, a man of great acuteness and cunning, but destitute of honour and religion, who accomplished the death of Dion (Cor. Nep. Dion 8, 9).—4. A Lacedæmonian, the handsomest man of all the Greeks (Herod. ix. 72).

Callicritus, i. m. a Theban prince, who, when returning as ambassador from Rome, was murdered along with Eversa, in 174 B. C. The Roman ambassadors rather insinuated than charged this murder on Pērsēus, king of Mācēdōnia, who maintained that they perished by shipwreck. Eumēnes, king of Asia, declared expressly that they were cut off by Pērsēus (Liv. xlii. 13 seq.).

Cāllicūla, æ, m. a mountain of Cāmpānia, which Q. Fabius Māximus, the dictator, occupied, after Hānnibal had gone into Fālērnus ager, with the view of harassing him, or preventing his return (Liv. xxii. 15). Cluverius makes it a ridge, commencing at Māssicus and extending towards the river Vulturinus.

Cālhidrōmos, v. us, i. m. the highest summit of Ceta, *Banina*. At the request of Antiochus, king of Syria, the Ætoli took possession of Cālhidrōmos, with the third part of two thousand men. M. Pōrcius Cato dislodged them, killing the greater part (Liv. xxxvi. 15, 16).

Callisa, arum, f. Carife, a town of the Samnites, or Hirpini, taken by the Roman consuls, in 323 B. C. (Liv. viii. 25).

Calligenes, is, m. the physician of Philippos, king of Macedonia, who was in the interest of Perseus, and by whose means the latter succeeded to the kingdom of Macedonia, in opposition to the will of Philippos, who intended to bestow the crown on Antigonus (Liv. xl. 55).

Callimachus, i, m. a native of Cyrene, was the son of Baitus and Mesatima. He taught a school in Egypt, in the reigns of Ptolemæus Philadelphus, and Evêrgètes. Of his voluminous writings only a few epigrams, some hymns to the gods, and an elegy have been preserved. Several of the Latin poets imitated this author, whose writings have been praised by various critics. He was the inventor of elegy, and, from Cicero, appears to have been a man of general literature (De Orat. iii. 33). Propertius held his elegies, and those of Philletas, in great esteem, beginning his first elegy of the third book with an invocation to these two poets. Ovidius considers his art superior to his genius (Am. l. 15. 14).—2. A relation of Alcimædon, who gained the prize for wrestling, when a boy, at the Olympic games (Pin. Ol. viii. 108).—3. A Grecian general, killed in the battle of Mæathon, in which he had displayed great bravery (Amm. Mar. xxiv. 6). He was polemarch (Herod. vi. 109 seq.).

Callimander, dri, m. a steady friend of Demetrius, king of Syria (Just. xxxviii. 9).

Callinicus, i, m. Rafikah, a town of Mesopotamia, *Al-Jezirah*, near the eastern bank of Euphrates, the *El-Frat*. Between this town and Carre, Seneus gained a victory over Galerius Maximianus, in the year 297 (Eutrop. ix. 24).

Callistodorus, i, m. a man whose fortune amounted to that of a Roman knight, which he divided with his brother, and, therefore, Martialis denies that he was a knight (v. 29).—2. A buffoon, whom Martialis ridicules (vi. 44). Perhaps he is the person described by the same poet as a glutton (x. 31).

Calliopë, es (e. Calliopëa, æ, Ov. Fast. v. 80), f. one of the muses, who was represented crowned with laurels, holding a book in her hands. But the ancient authors do not agree in their description of the muses more than in that of the gods and goddesses. She presided over eloquence and heroic poetry. By Æger she was the mother of Orpheus (Ov. Met. v. 339).

Callipencë, es, f. a forest, or pass, of Thessaly, through which the Roman army, under Q. Marcus Philippus, passed, in 171 B. C. (Liv. xlv. 5).

Calliphron, ônis, m. a Grecian, who taught Epaminondas to dance (Cor. Nep. Epam. 2).

Callipide, arum, m. a people of Scythia, according to Herodotus they were the same with the Grecian Scythians (iv. 17).

Callipolis, is, f. Caloudi, a town of Greece, between which and Naupactus stands the mountain Corax (Liv. xxxvi. 30).—2. *Gallipoli, or, Galliboli*, a town of Thracian Chersonesus, taken by Philippos, king of Macedonia, in 202 B. C. (Liv. xxxi. 16).—3. A town of Sicily, the situation of which is doubtful, as no vestige remains. From Herodotus it appears to have stood on the east side of the island, and from Strabo, that its

founders were from the island Naxos (Sil. Ital. xiv. 249). *Ital. Callipolitani, orum (Sing. Callipolitani, i), m.—4. Gallipoli*, a town of Calabria.

Callippus, i, m. joint-commander of the Macedonian fleet, in 170 B. C., with Antenor q. v. (Liv. xlv. 28).

Callirhœ, es, f. daughter of Achelœus, and wife of Alcæon, who supplicated Jupiter to change her sons, who were infants, into men, and Jupiter granted her request. From her father, Ovidius calls her *Achelœia Callirhœ* (Met. ix. 414).—2. A daughter of Scamander, and wife of Tros, king of Troy, to whom she bore Ilius, Gânymêdes, and Assaræus.—3. A daughter of Oceanus and Tethys, and mother of Geryon, by Chrysæor (Hes. Th. 288).—4. A daughter of Piræthus (Hyg. 145).—5. An abandoned woman. Persius uses this name as synonymous with *mœretrix* (l. 134).

Callirhœ, es, f. a fountain in Attica, called *Eunæcrunus*, which had nine springs, hence Stätius, *novies errantibus undis implicat* (Th. xii. 629). It retains its ancient name.—2. A warm spring in Judæa, which possessed medicinal qualities (Plin. i. 570).—3. A spring in Arabia, which gave name to the town formerly called *Antiochia*, afterwards *Edessa* (Plin. i. 581).

Callistë, es, f. an ancient name of Thera q. v. (Pin. Pyth. iv. 459).

Callisthènes, is, m. a philosopher, born at Olynthus, who had been fellow-student with Alexander the Great, under Aristotèles, and went to Asia to record the actions of that conqueror. His advice had great influence with the monarch, notwithstanding his irascibility and vanity. At last he incurred his displeasure, because he, of all the Macedonians, opposed the adoration of Alexander with the greatest keenness, after that infatuated warrior, copying the Persians, had commanded the army to pay him divine honours. Under the pretence of treason, he mangled the body of Callisthènes, and put many of the princes to death for their disobedience to this impious order. Lysimachus gave poison to this philosopher, after he had for some time been exhibited in a cage with a dog, deformed by the cruelty of Alexander (Just. xii. 6—xv. 3). Seneeca considers the murder of Callisthènes a crime of such enormity that nothing can redeem (N. Q. vi. 23).

Callistô, ùs, f. daughter of Lycæon, who, by Jupiter, became the mother of Arcas, from whom the kingdom of his grandfather received the name of Arcadia. Juno hated Callistô, in consequence of that child, on which account she was changed into the constellation Sêptêmtrio, which, according to Hyginus, neither moves nor sets. Tethys, the nurse of Juno, would not allow her to touch the ocean. Hyginus adds, that the Greeks called this constellation *Ελευθερα*. In another place he says, that Jupiter assumed the form of a bear at the time of his intercourse with Callistô, but that Amphis, a comic poet, stated that Jupiter, in the form of Diana, deceived Callistô, who was one of her nymphs, and that the goddess, enraged at the violation of her innocence, turned her into a bear, which the Ætolians brought as a present to Lycæon. To preserve her life, Jupiter placed her among the stars, under the name of

Aretos, and called her son Aretophylax (Hyg. 177 seq.). Near Teuthis, *Dhimitzana*, stands the tomb of Callistō, a high artificial hill of earth, with many trees upon it, both wild and fruitful; upon the summit stands a temple of Diana, hence surnamed Callistō.

Callistrātus, i. m. an Athenian, who excelled in oratory. In an assembly of the Arcadians, he endeavoured to prevail on that nation to form an alliance with the Athenians, rather than with the Thebans and Argives. From his arguments, as related by Cōrnēlius Nēpos, no very exalted opinion can be formed either of his acuteness or judgment, and the reply of Epamīnōndas proves the fallacy of his reasoning, as well as the futility of his conclusions. Cōrnēlius Nēpos calls him *Atticus rhetor*, the Athenian orator (Epam. 6). Demosthēnes preferred hearing Callistrātus, to attending the lectures of Plato (Gel. iii. 13).—2. A man to whom Mārtiālis addresses an epigram (v. 13).—3. A man censured by Mārtiālis for praising all indiscriminately. Perhaps under this name the epigrammatist had other characters in view, but from the nature of the verses in which Callistrātus occurs, they do not deserve to be described or noticed (xii. 82).

Callistus, i. m. a servant of the poet Mārtiālis (Mart. v. 65).—2. A freedman, whom the favours of the Roman Emperor Cālgūla had enriched. Of the part which he took in the fate of that Emperor, the writings of Tacitus give no account. Perfidy and ingratitude, associated with cruelty and cunning, constitute almost the whole of his character. Nārcissus and Pallas acceded to his proposal for the destruction of Mēssālina, and soon accomplished the object of their wish. At his instigation, Cālpurnia and Clēōpātra, concubines of Claudius, acted underparts in this plot. He afterwards endeavoured to persuade Claudius to marry Lōllia Paulina q. v., in which he failed, and the Emperor raised Agrippina, daughter of Gērmānicus and Agrippina, to the throne (Tac. Ann. xi. 29: xii. 2).

Callithēra, orum, n. a town of *Thessaly*, attacked by the *Etōli*, who drove the townsmen within the walls, and, satisfied with that victory, retired, without attempting to carry it by storm, of which they had little prospect, in 200 B. C. (Liv. xxxii. 13).

Cālōr, ōris, m. the *Calore*, a river of *Sām-nium*, which falls into *Sabātus*, the *Sabato*, at Bēnēvēntum. On this river, Hānno, the Carthaginian, had his camp, about three miles from Bēnēvēntum, when he was defeated by Tib. Sēmprōnius Grāccus. Of his whole army, consisting of seventeen thousand foot, and twelve thousand horse, only two thousand, chiefly horsemen, escaped (Liv. xxiv. 14–16).

Cālpē, es, e. a. f. (Apōllōnius Rhōdiūs makes it masculine) a mountain in the south of *Spain*, one of the pillars of Hērclēs. In ancient times the *Mediterranean Sea*, according to the notions of the Greeks and Romans, was entirely surrounded by land, and Hērclēs separated *Spain* from *Africa*, to open a communication between the *Atlantic* and *Mediterranean* (Plin. i. 287). *Tēthys* implevit Hēspērtian Cālpem majoribus undis (Luc. Phar. i. 555). *Hērclēs Cālpē* (Sil. Ital. x. 174).—2. *Kirpē*, or, *Garpah*, a port in *Thynā*. In many points it resembles

Gibraltar, hence Cālpē probably was descriptive of the nature of the place in both instances. Adj. Cālpus, a, um. *Cālpus vertex* (Orph. 1112).

Q. Cālpēnus, Q. Cālpēni, m. a Roman, who had formerly been a senator and a pleader of causes, both which he disgraced by fighting as a gladiator at the shows exhibited by C. Jūlius Cēsar, on his overthrow of the commonwealth, and extinction of Roman liberty (Suet. Jul. Cēs. 39).

Cālpētianus, i. m. a poor man at whom Mārtiālis laughs (vi. 94).

Cālpētus, i. m. (Līvius writes *Cūpētus*, i. 3) the ninth king of *Alba Longa*, was son of Cāpys and father of Tiberinus (Ov. Fast. iv. 46).

Cālpurnia, e. f. daughter of L. Cālpurnius Piso Cēsōnius, and third wife of C. Jūlius Cēsar (Suet. Jul. Cēs. 21).—2. A daughter of Bēstia, and wife of P. Antistius, on whose death she plunged a sword into her own breast, and expired (Vel. Pat. ii. 26).—3. A woman of high rank, whom the Emperor Claudius accidentally praised in the hearing of Agrippina, whose jealousy was thereby excited, but, instead of death, she restricted the punishment to banishment. After the death of Agrippina, Nēro recalled her (Tac. Ann. xii. 22: xiv. 12).—4. A concubine of the Emperor Claudius, who informed him of the marriage of Mēssālina and C. Silius (Tac. Ann. xi. 30). See *Callistus*.

Cālpurnius, a, um. *Cālpurnia gens*, the clan of the Cālpurni, which included the Bēstie, Bibūli, Cēsennini, and Pisōnes (Cic. in Pis.). *Cālpurnium gēnus*, has the same signification (Tac. Ann. xv. 48). *Cālpurnia scita*, Calpurnian regulations, which compelled persons convicted of extortion to make restitution (Tac. Ann. xv. 20). See L. Cālpurnius Piso.

Cālpurnius, i. m. a standard-bearer whose bravery saved the life of Mūnātius Plāncus, a Roman senator (Tac. Ann. i. 39).

Cālpurnius Asprēnas, Cālpurni Asprēnātis, m. appointed governor of *Gālātia* and *Pāmphylia* by the Emperor Gālba, and on his way thither put to death the pretended Nēro, who bore a strong resemblance to the emperor of that name in the ferocity of his countenance, and in the colour both of his eyes and hair (Tac. Hist. ii. 9).

Cālpurnius Fābātus, Cālpurni Fābāti, m. a Roman knight, prosecuted under the Emperor Nēro, and, having appealed to the imperial tribunal, was saved by his want of importance (Tac. Ann. xvi. 8).

Cālpurnius Gālērīanus, Cālpurni Gālērīāni, m. son of C. Cālpurnius Piso q. v. The youth, popularity, and elegant person of Cālpurnius were his only crimes. Having been taken forty miles from *Rome*, his veins were opened, and he bled to death, in the year 69 (Tac. Hist. iv. 11).

Cālpurnius Rēpēntinus, Cālpurni Rēpēntini, m. a centurion of the eighteenth legion, whom the soldiers attacked and loaded with fetters, because he had attempted, with others, to defend the images of Gālba, and Vitellius ordered to execution (Tac. Hist. i. 56, 59).

Cālpurnius Sālvīnus, Cālpurni Sālvīāni, m. accused Sextus Mārius on a Latin festival day, and, for this irregularity, the Em-

peror Tiberius banished him, in the year 25 (Tac. Ann. iv. 36).

C. Călpurnius, C. Călpurni, *m.* one of three deputies sent by Hannibal to the senate, on purpose to know whether they would ransom, or not, the prisoners taken at Cunnæ. On the refusal of the senate, these three returned, according to promise, to Hannibal; but the ten who had been previously deputed on the same business remained. With such infamy did the censors brand them, that some laid violent hands on themselves, and none of the rest ever appeared in public (Liv. xxii. 61).

C. Călpurnius Piso, C. Călpurni Pisōnis, *m.* was city prætor, and had the command in the capitol when Hannibal advanced his army within eight miles of Rome, in 213 B. C. Continued in command a year after the expiry of his prætorship, he was sent to Etruria; afterwards he went to Căpua to direct the operations of the army. The senate again ordered him to Etruria, then meditating a revolt, of which he informed the senate by letter (Liv. xxv. 41 seq.).—2. Obtained the prætorship at Rome, in 188 B. C., when the south of Spain became his province, where he displayed great personal bravery and a knowledge of warfare, by which he conquered the Lusitani and Celtiberi, over whom he had the honour of a triumph. He afterwards obtained the consulship, and died in office, in 182 B. C. Strong suspicions respecting his death fell on his wife Quarta Hostilia *q. v.* (Liv. xxxix. 6 seq.).—3. Held the consulship with Mănius Acilius Glăbrio, 69 B. C., and afterwards obtained Gallia for his province; on returning from which a prosecution had been raised against him for corruption, in the unjust punishment of a native of the country to the north of the Po. In this prosecution C. Jūlius Căsar, probably acting as counsel for the inhabitants, took a warm part against him, and Cicero undertook his defence and procured his acquittal. The speech of the orator is lost, so that the particulars of the case are unknown. In pleading for Flăccus, he mentions that Călpurnius, in his consulship, had displayed both steadiness and courage; leaving it to be inferred, that his previous character, rather than the merits of the question, had induced the judges to acquit him. Săllustius attempts to sully his reputation by stating, that he used his utmost influence with Cicero, unjustly to name C. Jūlius Căsar among the conspirators with Cătellina, and he gives this prosecution as a cause for the resentment of Călpurnius against him (Sal. Cat. 49).—4. The husband of Livia Orestilla, whom the Emperor Călgula took from him on the night of their marriage (Suet. Cal. 23).—5. Was consul in the year 56. The nobility of his father connected him with many distinguished families; and, by his virtues, real or apparent, says Tacitus, he stood high in the favour of the populace. He employed his eloquence in protecting his fellow-citizens, and his wealth in the service of his friends. Even to strangers he showed the utmost politeness, affability, and easiness of access. He possessed also personal advantages, had a majestic appearance, an elegant form, and a fine face; but indulged in levity of manners, in the gratification of vicious passions, in extravagance, and sometimes in luxury, which rendered him

more a favourite with the community, who, in that vicious age, hated strictness and severity in enforcing the regulations of the state; and, therefore, wished him to succeed to the empire. He did not plan, but readily entered into, a conspiracy against Néro, which the Romans anxiously wished should be successful, not only from hatred to the tyrant, but from love to Călpurnius. On the discovery of that plot, his friends could not prevail on him to adopt prompt and resolute measures, by which he might have saved his life. He shut himself up in his house, opened his veins, and expired before the soldiers sent to take his life had reached him. After having resolved on death, he wrote a Will, full of shameful flatteries of Néro, in order to induce him to save his wife, Arria Gălla *q. v.*, whom he had taken from her former husband, Dômitius Silus. Tacitus writes C. Piso (Ann. xv. 48, 59). To him Juvénalis is supposed to allude (Sat. v. 109). Adj. Călpurnius, *et*, Pisōnianus, *a*, um. *Pisōniāna conjuratio* (Suet. Ner. 36).

Cn. Călpurnius Piso, Cn. Călpurni Pisōnis, *m.* a noble Roman youth, bold and enterprising, but profligate and needy. The urgency of his wants, uniting with the depravity of his dispositions, instigated him to any measure which had for its object the convulsion of the state, as the only remedy which could relieve him from embarrassments. He readily entered into the conspiracy of Cătellina, and authors rank him amongst the most dangerous and resolute of his accomplices. In the execution of that plot, Călpurnius was at the head of an army to hold the Spaniards in subjection. The design transpired, and the discovery, of consequence, prevented its execution. Suetonius seems to consider C. Jūlius Căsar, and M. Licinius Crăssus, at the head of the conspiracy, and that they admitted Călpurnius as an accomplice, who was to attempt an insurrection against the government abroad, whilst they excited sedition against the administration at home (Suet. Jul. Căsar. 9). Soon after, this turbulent youth, although only quæstor, obtained the government of the south of Spain, with the authority of prætor, by the interest of M. Licinius Crăssus, who, detesting Cn. Pômpéius Măgnus, supported Călpurnius in opposition to him, and the senate readily assented, in order to have such a dangerous citizen at a distance from the seat of government. The Spanish cavalry, which formed part of his train, assassinated him soon after his arrival in that country. Some ascribe his death to his arrogant temper, and the severity with which he treated the natives; others, to the instigation of Cn. Pômpéius Măgnus, towards whom he avowed inveterate hatred.—2. Son of Cn. Călpurnius Piso, a man of great resolution, who made a bold speech to Tiberius, and yet that emperor made him joint-governor of Syria with Gêrmănicus. In this appointment, the emperor acted rather from hostility to Gêrmănicus than from kindness to Călpurnius. Naturally haughty, violent, and imperious, Călpurnius assumed additional consequence by his marriage with Plăncina, a woman of noble birth and great riches. What orders or hints he received, with respect to Gêrmănicus, no Roman historian has related; but, as the emperor could not

endure the popularity of Gērmānīcus, Cāl-pūrnius must have understood the reason of his appointment; and the insolence with which he treated the excellent Gērmānīcus leaves no room to doubt, that the mortification and death of that prince would be glad tidings to the emperor. Cāl-pūrnius made every effort to misrepresent, annoy, and thwart Gērmānīcus, and his wife Plāncina seconded him with a zeal and impropriety disgraceful to her sex. Unable to bear the insolence of Cāl-pūrnius longer, Gērmānīcus ordered him to quit Sýria, which he did but slowly, and went back on the death of Gērmānīcus, with the view of resuming the government of that country. Sēntius Sātūrnīnus prevented him, and compelled him to return to Rome, where he was brought to trial for his behaviour towards the soldiery, the death of Gērmānīcus, and his treatment of that prince. The emperor took no decided part in his trial, either for or against him, from which Cāl-pūrnius inferred that he would be condemned to die. In that conviction, before the senate passed sentence, he cut his own throat during the night, so that his servants found him dead in the morning (Tac. Ann. i. 13—iii. 17). Suetōnius makes P. Vitēllius, the uncle of the emperor, prosecute and procure sentence against Piso (Vit. 2).—3. The elder son of the former, to whom the senate adjudged one-half of his father's fortune on his condemnation, on condition that he changed his name. The emperor interceded, and the young man probably retained his original name (Tac. Ann. iii. 17, 18).

L. Cāl-pūrnius, L. Cāl-pūrni, *m.* sent as ambassador by L. Quīntius Flāminīus to an assembly of the Achei, to persuade them, along with the ambassadors of Attālus, king of Asia, the Athenians and Rhōdii, to renounce the alliance of Philippus, king of Mācēdōnia, and to join the Romans, in 200 B. C. (Liv. xxxii. 19).

L. Cāl-pūrnius Bēstia, L. Cāl-pūrni Bēstia, *m.* called likewise L. Cāl-pūrnius Piso Bēstia, a noble Roman, who held the consulship with P. Cōrnēlius Scipio Nāsica, 113 B. C. It fell to his lot to carry on the war in Africa against Jūgūrtha, king of Nūmīdia, and the senate voted the necessary supplies of money and troops. He possessed many excellent qualities both of body and mind, which avarice rendered useless. He was patient of fatigue, of an active spirit, of great caution, skilled in military affairs, and guarded against stratagem and danger. Scarcely had he entered Nūmīdia, when Jūgūrtha discovered his ruling passion, and easily corrupted him by bribery, so that he at once lost sight of character, truth, and honour. M. Æmilius Scaurus, his lieutenant-general, readily entered into the scandalous measures of the consul, and consequently received part of the bribe. On a few elephants, some horses, and a small sum of money, being delivered to the quæstor by Jūgūrtha, a treaty of peace was concluded with him, and Cāl-pūrnius set out for Rome to preside at the election of the consuls. The influence of Æmilius, added to his own, protected him for some time against the measures of C. Mēnīus, instituted on his returning home. At a future period he was condemned on the *Mamillian law* (Cic. Brut. 34), and died in

exile. Besides the charges brought against him by the historian, Plīnius, the naturalist, mentions that M. Cecilius brought him to trial for poisoning at least two of his wives by wolfsbane administered in sleep, which the Romans believed, when applied in a particular manner, produced immediate death (Plin. iv. 503). *Adj.* Cāl-pūrnius, *et*, Cāl-pūrniānus, *a*, *um.* Cāl-pūrniāni discipuli (Sal. Frag.).

L. Cāl-pūrnius Piso, L. Cāl-pūrni Pisōnis, *m.* (Surnamed *Frūgi*) held the office of consul at Rome with P. Mūcius Scævōla in 135 B. C., the year in which Tib. Semprōnius Grācchus promised the freedom of the city to all Italy, by which, and his agrarian laws, he excited a commotion over the whole country (Vel. Pat. ii. 2).—2. A man of great parsimony which procured him the surname of Frūgi. Cātūllus mentions him, and alludes to his avarice (xxviii. 1).—3. Held the office of consul with M. Līvius Drūsus Libo, in 17 B. C. He was prefect of Rome for twenty years, and, although addicted to indolence, transacted business with great facility. Sēnēca writes, that "he was always drunk, lay in bed till mid-day, and yet executed the duties of his office with uncommon attention and diligence." When Velleius Pātērcūlus wrote, L. Cāl-pūrnius Piso enjoyed the office of prefect of the city, and that historian records his character in the following terms: "Respecting L. Cāl-pūrnius Piso, all declare it to be their opinion, that his conduct is a compound of activity and mildness, that it would be difficult to find any one who is fonder of ease, or more adapted to business, or who despatches it more effectually with less ostentatious appearance of exertion" (ii. 98). Cāl-pūrnius stood high in the confidence of the Roman Emperor Augustus, and also of his successor, Tiberius. In the space of three years, he conquered the Thracians, killing vast numbers of them both in sieges and in pitched battles, restored security to Asia, and gave peace to Mācēdōnia. For the signal victories which he gained during the war in Thracia, he obtained triumphal ornaments, which the splendour of his unsullied character surpassed, acting with wisdom, and tempering the rigours of an odious office by judicious lenity, and unbiassed judgment (Tac. Ann. vi. 10). He died, through mere decay, at the advanced age of eighty, in the year 32.—4. Praetor in Spain, and guilty of great extortion among the Tērmēstīni, was killed when travelling unguarded in the country, by a Spaniard who laid him dead with a single blow in the year 25. The murderer having been apprehended suffered the punishment of the rack with perfect indifference, refusing to make the slightest discovery. Next day, he burst from the executioner dragging him again to torture, and dashed his head upon a stone, which procured instant death (Tac. Ann. iv. 45).—5. Was consul with the emperor Nēro in the year 70, and to him and other two Nēro committed the care of the public imposts five years after. He held the office of proconsul in Africa, where he was murdered in the year 70 (Tac. Ann. xiii. 31—Hist. iv. 50).

L. Cāl-pūrnius Piso Cēsōnīus, L. Cāl-pūrni Pisōnis Cēsōnīni, *m.* held the office of consul with A. Gābinus in 60 B. C., and, eight years after, that of censor with Appius

Claudius Pülcher. Under an outward appearance of austerity, he assumed the character of a philosopher, reviving the manners of the old republic in the severity of his countenance, meanness of his dress, and asperity of his conduct. To induce a high notion of his literary attainments, he always kept around him a number of Greeks, who neither contributed to his knowledge, nor improved his virtue; but, on the contrary, administered to the worst of vices. Outwardly he exhibited the stern and virtuous cynic, secretly he displayed the grovelling loathsome epicurean. From his public demeanour the citizens foolishly considered him a man of great information, which, added to the dignity of his family, raised him to the highest offices of the state, although the orator Cicero says he resembled the smoky images of his ancestors in nothing but their colour. **C. Julius Caesar** married his daughter **Cälpurnia**, and **Cälpurnius**, confiding in the talents and influence of his son-in-law, attacked **M. Tullius Cicero** when he returned to *Rome* from the government of *Macedonia*. The latter, in one of the severest and most sarcastic invectives which he ever delivered before the senate, has held him up to the contempt and abhorrence of mankind in every succeeding age. Yet this man and his colleague **Appius Claudius Pülcher**, when censors, acted with a severity almost unknown in the annals of *Rome*, most probably with the view of impressing on the minds of the citizens an exalted idea of the sternness of their own virtue, and the purity of their own conduct, which they both knew had no foundation in truth (*Sal. Frag.*).

M. Cälpurnius Bibulus, **M. Cälpurnii Bibuli**, *m.* Caesar's colleague in the consulship. At first he opposed the arts of Caesar, but finding himself overpowered, he afterwards remained inactive, which gave occasion to the following distich, recorded by **Suetonius** in his life of Caesar:

*Non Bibulo quidquam nuper, sed Casare
factum est,*

Nunc Bibulo fieri consule nil memini.

In the civil war he commanded a powerful naval armament under **Cn. Pompeius**, with which he protected the western coast of *Greece* with great bravery, intercepted some of Caesar's supplies, and captured thirty of his transports. He died during the war. Caesar charges him, when on that service, with an act of great cruelty; but it ought to be remembered, that considerable enmity existed between them, long before Caesar imbrued his hands in the blood of his fellow-citizens. He carried on war in *Syria*, which Cicero frequently mentions in different parts of his writings, as well as various particulars respecting this distinguished Roman (*Att. l. 16, &c. Liv. Ep. 108*). In *Syria*, **A. Gabinius**, proconsul, killed two sons of **Bibulus**, young men of excellent dispositions (*Val. Max. iv. 1*). **Sallustius**, in his second speech to Caesar on the government of the republic, speaks of **Bibulus** with great contempt, describing him as rude in speech, and wicked rather than cunning in mind; besides mentioning ironically his fortitude and strength of intellect, which he displayed in the consulship. It should be recollected that the historian was the friend of Caesar, and the ene-

my of all who opposed his measures. He published *Edicta*, which Cicero calls *Archilochia*, meaning that they were sarcastic and severe, like the verses of the poet **Archilochus**.

M. Cälpurnius Flamma, **M. Cälpurnii Flammæ**, *m.* a tribune of the soldiers, who, by his bravery and skill, rescued the Roman consul **A. Atilius Calatinus**, who had rashly marched his army into a place surrounded by the Carthaginians. He collected three hundred men, and engaged the whole attention of the enemy until the consul had effected his escape. **Florus** compares this action to that of **Leonidas** at **Thermopylae**, *Therma*, and adds, that his fame was more illustrious, because he survived the engagement, although he wrote nothing in blood (*ii. 2*).

M. Cälpurnius Piso, **M. Cälpurnii Pisonis**, *m.* a Roman of great respectability, related to Cicero, the orator, who mentions that he had refused a province given him by **M. Antonius** (*Philip. iii. 10*). In the declamation ascribed to **Sallustius** against **M. Tullius Cicero**, there is an allusion to the orator and this relation, which, if true, would tarnish the reputations of both; but, coming from the pen of **Sallustius**, it can leave no stain (*Sal. Frag.*).—2. Younger son of **Cn. Cälpurnius Piso** and **Plancia**. The senate adjudged this youth to lose all civil honours, and to live in exile for the space of ten years; the severity of that sentence was mitigated by **Tiberius**, who allowed him to retain both his civil dignities and his father's fortune (*Tac. Ann. iii. 18*).

Calvia Crispinilla, **Calvia Crispinillæ**, *f.* a woman of the most infamous character, who avowedly contributed to the lascivious pleasures of the emperor **Nero**. She afterwards crossed into *Africa*, and instigated **Clodius Mæcer** to revolt. That design having failed, she married a man of consular rank; this connexion added to the interest already obtained by her riches and want of children. The public demanded her execution, in the year 69, when **Otho** protected her, and she continued to flourish in high credit during the two subsequent reigns (*Tac. Hist. i. 73*).

Calvinus, *i. m.* a friend of **Juvénalis**, to whom he addressed his thirteenth satire, with the view of comforting him on the loss of money lent to a friend, which could not be recovered.—2. An author, whose writings **Martialis** condemns, because they were equal. In his opinion no book was wholly good, therefore, if it was equal, it was bad (*vii. 89*).

Calvisius, *i. m.* a creature of **Jünia Silana**, whom she induced, along with **Iturius**, to bring an accusation against **Agrippina**, for which both **Calvisius** and **Iturius** were banished. The Emperor **Nero** afterwards granted a free pardon to both in the year 59 (*Tac. Ann. xiii. 19—22; xiv. 12*).

C. Calvisius, **C. Calvisii**, *m.* held the consulship with **C. Lentulus Gætulicus** in the year 26 (*Tac. Ann. iv. 46*).

C. Calvisius Sabinus, **C. Calvisii Sabini**, *m.* an officer in Caesar's army, whom he sent into *Ætolia*, with five cohorts and a few men (*Cæs. B. C. iii. 34*). *Adj.* **Calvisianus**, *a. um.*

Calusidius, *i. m.* a soldier who offered his sword to **Germæneus**, when he threatened

to kill himself in an insurrection of the troops, and added "It is sharper than yours" (Tac. Ann. i. 35).

Cālŷbe, *es, f.* an old priestess of Jūno, whose form and appearance the fury Alecto assumed (Virg. Æn. vii. 419).

Cālŷcādnu, *i, m.* a promontory of Isauria (Liv. xxxviii. 38).—2. The *Ghiouk-Sou*, a navigable river near the middle of Isauria, near the mouth of which stood Sēlēucia Trachēa, *Seletheh* (Amm. Mar. xiv. 2).

Cālŷdnē, *es, f.* an island in the *Archipelago*. *Inh.* *Cālŷdnī*, *orum, m.* fought in the army of Nērxēs, under queen Artēmisia, daughter of Lŷgdānis (Herod. vii. 99).

Cālŷdon, *ōnis, f.* the capital of *Ætōlia* (*Ætōlia Cālŷdon*, Mart. ix. 49), now part of *Licadia*, a country of Greece. This city stood on the banks of Evēnus, the *Phidari*, and had its name from Cālŷdon, the son of *Ætōlus* (*Ecēnus mūcūlātus sūgnūne Nessi sēcat Mēlēgrēam Cālŷdōna*, Luc. Phar. vi. 366). In offering the first fruits to the gods, Eneūs, king of Cālŷdon, neglected *Diāna*, on which account the enraged goddess (*torvæ Cālŷdon inētra Diāna*, Ov. Met. vi. 415) sent a huge boar to ravage the country, which Mēlēger, the son of that prince, slew. The skin of it was kept at Tēgēa when Pausānias wrote, but it was become rotten from length of time, and the bristles had fallen off. Augustus, on defeating Antony at Actium, carried the teeth of this animal to Rome (viii. 47). *Sātus Cālŷdnē*, Mēlēger (Val. Flacc. iii. 646). *Cālŷdōnis*, *īdis, f.* of Cālŷdon, with relation to a female or to a noun feminine; *Dēlāntra* (Ov. Met. ix. 112). *Adj.* *Cālŷdōnīus, et, Cālŷdōnīacus, a, um,* of Cālŷdon, or *Ætōlia*. *Cālŷdōna hasta Tŷdida*, the Calydonian spear of Diōmēdes, son of Tŷdēus, who was king of *Ætōlia* (Ov. Met. xv. 769). *Cālŷdōnīus amnis*, Evēnus, the *Phidari* (Ov. Met. viii. 727). *Cālŷdōnīdea rūpes* (Manil. v. 180).

Cālŷmnē, *es, et, Cālŷmna, v. Cālŷmnīa, æ, f.* *Calmine*, one of the *Spōrādes*, islands in the southern part of *Mārē Ægēum*, the *Archipelago*, distant from the island *Carpāthus*, *Scarpanto*, about twenty-five Roman miles. It abounded with honey, which both *Ovidius* and *Strābo* have mentioned. The latter states that the honey of this island was better than that of any of the neighbouring islands, although excellent in all, and even equalled the *Hymettian*. See *Hŷmētus*. *Adj.* *Cālŷmīus, a, um.* *Cālŷmīum mel* (Strab. 715).

Cālŷpō, *ūs, f.* daughter of *Ocēānus* and *Tēthys*, according to some, and of *Atlas* (Hom. Od. vii. 245), according to others, who inhabited *Ogŷgia q. v.*, an island on the western coast of *Italy*, now unknown. She entertained *Ulysses* with great kindness and hospitality, when he had been wrecked on her coast, induced him to continue with her during seven years, and promised him immortality, provided he remained with her as her husband. By her *Ulysses* had two sons, *Nausithōus* and *Nausinōus*, and his departure for his native island caused her excessive grief, to which *Prōpērtius* alludes (i. 15. 9).

Cāmārīna, v. Cāmērīna, æ, f. a town in the south of *Sicily*, near which was a lake of the same name, now *Lago di Camarana*. It was built by the *Sŷracūsāni* about a hundred and thirty-five years after *Sŷracūsa*. *Sērŷus mentions, that the inhabitants drained*

the lake in opposition to a response of the oracle of *Apōllo*, and a pestilence was the consequence. Others say, that the bottom of the lake is lower than the surface of the sea, for which reason to drain it was impossible, hence *Mōvērē Cāmārīnam* became a proverbial expression, denoting a dangerous or unsuccessful attempt. As the lake, when agitated, emitted a very unpleasant smell, which excited nausea, the proverb may also mean to occasion mischief (Virg. Æn. iii. 701). *Pigra Cāmārīna* (Claud. xxxv. 59). *Inh.* *Cāmārīnēnses, ium, m.* (Flor. ii. 2). *Adj.* *Cāmārīnus, a, um.*

Cāmārīte, arum, m. a people in *Asia Minor*, near the *Black Sea* (Amm. Mar. xxii. 8).

Cām būnī, *orum, m.* *Volatza*, mountains of *Mācēdōnia*, on the confines of *Thessaly*, over which *A. Hōstilius Māncinus*, the Roman consul, marched in 173 B. C. The summit of these mountains was by the natives called *Volustāna* (Liv. xlii. 53 seq.).

Cāmbyēs, *is, m.* king of *Pērsia*, and husband of *Māndānē*, daughter of *Astŷāges*, king of the *Medes* (Just. i. 4).—2. Son of *Cŷrus*, king of *Pērsia*, surnamed the Great. His success in war secured him great celebrity, and *Vālērīus Māxīmus* has recorded an instance of his love of justice, which does greater credit to the purity of his principles than to the delicacy of his feelings. He ordered the skin of an iniquitous judge to be taken from his person, nailed to a chair on which he had sat, and his son to fill his place, who, by this barbarous act, was almost daily reminded of his father's crime. By this horrible and unprecedented punishment, says the historian, the king provided against the future corruption of judges (vi. 3). He overran *Egypt*, plundered the temples, and took *Pēlūsium* by stratagem. The Egyptians holding sacred, cats, dogs, sheep, &c., he drove a number of these animals before the army, and thus, without opposition, entered the town, because the inhabitants refused to destroy these quadrupeds, which were the objects of their adoration. After he had obtained possession of this country, he determined to make war on the *Carthaginians* by sea, on the *Ethiopians* and inhabitants of *Oasis of Siwah* by land. The failure of his attack on the *Carthaginians* proceeded from the *Phœnicians* refusing their assistance against a colony originally planted by their countrymen. He sent an army of fifty thousand men to destroy the temple of *Jūpter Ammon*, and to pillage the country around. The whole of that armament was buried in the sands, not an individual escaping to convey the dismal intelligence to the Persian monarch. To reconnoitre the country of the *Ethiopians*, he sent spies under the name of ambassadors, but the answer returned showed not only that his intention was detected, but that the inhabitants were prepared for his attack. Enraged at the reply of the *Ethiopian* monarch, he hastened the movement of his troops up the *Nile*, with an inconsiderate rashness which indicated mental derangement, rather than military knowledge. After losing the greater part of his army by want of provisions and other calamities, without approaching the frontiers of *Æthiōpia*, necessity compelled him to return to *Egypt*, where his mortified pride exercised itself in cruelty

by butchering many of the unhappy natives. He had put his own brother to death on suspicion, of which Patizithes, to whom he had entrusted the sole administration of affairs, took advantage, and placed on the throne his own brother, who bore a striking resemblance to the brother of the king whom he had killed, under pretence that he was Smērdiā, son of Cērus. When intelligence of this event reached Cāmbyēs, he prepared instantly to march his army against the usurper; but a mortal wound in the groin, by his own sword dropping from the scabbard as he mounted his horse, put an end to his military achievements and his life. Cāmbyēs reigned upwards of seven years, and died childless, on which Dārius ascended the throne of Persia. *Vāsius Cāmbyēs*, from the frantic manner in which he attempted to march against Aethiopia, and from his cruel and irrational conduct after his return (Luc. Phar. x. 280).

Cāmbyēs, a, m. the *Jora*, a river, which has its source at the foot of mount Coraxius, according to Pōmponius Mela, near to the springs from which Cērus, the *Kur*, issues, and these rivers, after separating to a great extent, traverse the territories of the Ibēres and Hērēni, flow into a lake at no great distance from the sea, afterwards pour their waters into Sīus Hērēnus, the *Caspian* Sea, by one mouth. The course of this river has been much disputed, and, although probably undetermined, is generally placed to the north of Cērus, the *Kur* (Prop. ii. 26. 23).

Cāmilius, i, m. a Roman of noble birth, of whom nothing further is known than that Dēcius Jūntus Brūtus was murdered in his house by assassins, whom M. Antōnius had sent for that purpose (Vel. Pat. ii. 64).

Cāmēns, m, f. a town at which Lātīnus Sīlētus planted a colony (Aur. Vic. Or. 17). The reading is probably corrupt, as the word does not occur in any other author.

Cāmērē, es, f. a plain without trees, on the river Crāthis, the *Crati* (Ov. Fast. iii. 582).

Cāmēria, m, f. et, Cāmērium, i, m. *Camerino*, a town of the ancient Latins (Liv. i. 38. Tac. Ann. xi. 24). *Inh. Cāmērii, orum, m.*

Cāmērinum, i, n. *Camerino*, a city of Umbria, a district of Italy, on the confines of Picenum, the *Marquisate of Ancona*. *Inh. Cāmērii, orum, v. Cāmērtes, ium* (*Sing. Cāmērtis, i, v. Cāmērtis, ertis*), *m.* Both these appellations were employed to denote the Umbrians in general; and, from the number of eminent characters who flourished in that city, their name came to signify *illustrious men*. *Adj. Cāmērtinus, a, um, et, Cāmērtis, ertis, ertis*; *ertis*, *Cāmērtis ager* (Cic. pro. Sal. 19).

Cāmērtinus, i, m. a surname of Sulpicia gens (Juv. Sat. viii. 38).

Cāmērtius, i, m. a friend of the poet Cātullus (Catal. iv. 29).

Cāmērtis, ertis, m. son of Valsēus, was one of the Anaxones. Virgilius calls him *fulvus*, tawny, and says he was the richest of all the Anaxones in land, and king of Amēcia (Virg. Aen. x. 562 seq.).

Cāmērtis, i, f. a town of Sicily, inhabited by the Agrigantini in the time of Hērōdōtus (vil. 170).

Cāmērtis, i, f. a town of Dōris (Herod. i. 144).—2. *Cāmērtis*, a town of Rhōdus, Rhodes.

Cāmērtis, is, m. a Carian of great bravery,

entrusted by the king with the government of Cilicia. On falling in war, his son Dātāmes succeeded him in command (Cor. Nep. Dat. 1).

Cāmīsus, i, m. a town of Pārthia. *Adj. Cāmīsānus, a, um.* *Cāmīsāna regio* (Sal. Frag.).

Cāmēna, v. Cāmēna, v. f. a muse, or one of the muses. *Insigni Cāmēnā*, in an exalted strain, a poem which will render remarkable those whom I sing (Hor. Od. i. 12. 39).

Cāmōnus, i, m. an infant, on whose image or likeness Mārtiālis writes an epigram (ix. 76).

Cāmpānia, v. f. a district of Itālia, Italy, bounded on the S. by Silārus, the *Sale*, which separated it from Lūcānia; on the E. by Sānnium; on the N. by Lātīum; and on the W. by Mārē Tyrrhēnum, *v. Tuscum*, quod et Infērum, the Tuscan Sea, *i. e.* that part of the Mediterranean which washes the western coast of Italy. From Jūstinus it appears to have been peopled by Greeks (xx. 1). The greater part of this once fine tract of land is now become marshy, and rendered almost uninhabitable by the unwholesomeness of the air. *Inh. Cāmpāni, orum* (*Sing. Cāmpānus, i*), *m.* *Adj. Cāmpānus, a, um*, of Cāmpānia, or its inhabitants; arrogant. *Cāmpānius, et, Cāmpānicus, a, um*, twisted, interwoven, &c., after the manner of the Cāmpāni.

Cāmpānus, i, m. a chieftain of the Tungri (Tac. Hist. iv. 66).

Cāmpēsus, i, m. a native of Cōlchis, killed in battle (Val. Flacc. vi. 243).

Cāmpus Mārtius, lands on the bank of Tiber, the *Tevere*, which belonged to the Tāquīnii. On their expulsion from Rome, these grounds were consecrated to Mars, and afterwards formed the place for military exercise, hence the name. To the superstitious Romans it appeared unlawful to use the crop then on the ground, and, therefore, on its being cut down, they threw it into the *Tevere*, where it stuck on the shallows near Rome. The sand and earth brought down by the stream gradually accumulated, until an island of considerable extent was formed, generally called *Insūla*, or *Insūla Tibēris*, *S. Bartolomeo* (Liv. i. 44 seq.). Appianus states that kings only were buried in this plain until Sūlla was interred there (Bel. Civ. 418).

Cāmpus Scēlērātus, Cāmpi Scēlērātī, m. a plain near Cōllina porta, in which Minīcia, a vestal virgin, was buried alive, in 336 B. C., for violation of her vow, hence the name (Liv. viii. 15). Others, guilty of the same crime, were punished there in the same manner, and their paramours were scourged to death.

Cāmūlōdūnum, i, n. *Maldon*, a town anciently of the Trinōbāntes, in the county of Essex, South Britain.—2. *Almondbury*, a town in the county of York, anciently possessed by the Brigāntes (Tac. Ann. xii. 92).

Cāmūlōgēnus, i, m. an Aulercian (*Aulercus*), who, in consequence of his splendid military talents, was requested, although of a great age, to take the command of the troops in Lūtētia, Paris, on the approach of the Roman army (Caes. B. G. vii. 57).

Cāmūrius, i, m. a private soldier of the fifteenth legion, who, according to some,

killed the Roman Emperor Galba (Tac. Hist. i. 41).

Cănăcē, *es, f.* daughter of *Æolus*, god of the winds, and sister of *Micræus*, between whom there subsisted an unlawful intimacy. The cries of her infant, whom she had conveyed away from the palace by a nurse, made known her crime to her father, who sent a sword, which she was to employ according to her deserts. *Micræus* fled to the temple of *Apollō* for the preservation of his life, to whom *Ovidius* makes her write an epistle, in which she describes her situation and feelings with great tenderness and pathos. She afterwards obeyed the mandate of her father in employing the sword against her own life, and her brother, on hearing of her fate, also killed himself. From her father she is called *Æolis*, *Idis* (Ov. Ep. Her. xi. 5).—2. A girl who died in her seventh year. *Martialis* writes a beautiful epitaph on her premature dissolution (xi. 92). In the opinion of some he refers to *Cănăcē*, the daughter of *Æolus*, mentioned by *Ovidius*.

Cănăcē, *es, f.* (*Yelper*), one of the dogs of *Acteon* *q. v.* (Ov. Met. iii. 217).

Căne, *arum, v. Căna, æ, f.* a town and promontory of *Æolis*, which appears to have been a seaport. Here *C. Livius Sălnător* drew his ships ashore when the winter was approaching, and surrounded them with a rampart and ditch, in 193 B. C. (Liv. xxxvi. 45).

Canastrum, *i, n. Pillouri*, and *Canouistro*, a promontory of *Păllēnē*, in *Măcēdōniā* (Liv. xxxi. 45).

Căncer, *crī, m.* the Crab, the fourth sign of the Zodiac. *Ovidius* says the Crab bends his claws differently (*aliter*) from the Scorpion. Now, since these two signs are in the same direction with regard to position, he must mean by *aliter*, to a less extent, or within smaller bounds (Ov. Met. ii. 83). The Tropic of Cancer, the boundary of the Sun's declination northward, is 23° 28' or 1,631 miles nearly, from the Equator.

Căncălē. See *Arăbia*.

Căndăvīa, *æ, f.* (found also written *Cau-dăvīa*, *Găndăvīa*, *Gaudēvīa*, *et*, *Scăndēvīa*), is supposed, by some, to have been a tract of *Măcēdōniā*, by others, a chain of mountains which bounded that country on the west, and by several, a mountain in *Epīrus*. The second seems to have been the opinion of *Plinius*. According to *Lūcānus*, it had extensive forests, and bordered on *Emăthīa*, a name often used by the poets to denote *Thessaly* (Phar. vi. 331 *seq.*).

Candaules, *i, v. Candaules*, *is, m.* a king of *Lydia*, distinguished only by his gross indelicacy, which cost him his life (Just. i. 7).

Căndēla, *æ, f.* a candle. The *căndēlae* of the Romans appear, at first, to have been small cords surrounded with wax, or some resinous substance, which readily caught fire. *Livius* writes, that the books of *Nūma Pōmpilius*, second king of *Rome*, were found rolled up *căndēlis*, and in entire preservation, although they had been under ground nearly five hundred years (xl. 29).

Căndidus, *i, m.* a man whom *Mărtiālis* accuses of selfishness and ingratitude (ii. 24).

Căngi, *orum, m.* a British nation, whose territory was adjoining to that of the *Iceŋi* (Tac. Ann. xii. 32).

Căncēlla, *æ, f.* the dog-star, called also

Sīrius q. v., properly a star in the constellation, *Cănis Măior*. From the excessive heat at the season when this star rises in *Italy*, the poets added such epithets as *rubra*, *flagrans*, &c., and use *Cănis* and *Căncēlla* as synonymous, hence *Virgilius* has *astifer cănis* (G. ii. 353). *Mæra*, the dog of *Iceārus*, was changed into this constellation (Hyg. 130).

Cănidia, *æ, f.* a woman, whom *Hōrătiū* has depicted as a dealer in poisons (Epod. 8).

P. Cănidius Crăssus, P. Cănidii Crăssi, *m.* an officer under *M. Antōniū*, whose land forces he commanded at the battle of *Actium*, and under whom he had been a lieutenant-general in the Parthian war (Vel. Pat. ii. 85).

Caninēfătes, *um* (*Sing.* *Caninēfas, ātis*), *m.* a people of *Bătvīa, Holland*, who inhabited *Utrecht*. In their origin, manners, language, and military virtue, they equalled the *Batavians*, who surpassed them in numbers. To their name may be referred the modern village *Kenneburg* (Tac. Hist. iv. 15). *Adj.* *Caninēfas, as, as; ātis.* *Caninēfas āla* (Tac. Ann. iv. 73). *Caninēfas tumultus* (Tac. Hist. iv. 16).

Canini Campi, a tract in *Rhetia* (Amm. Mar. xv. 4).

Căninus Găllus, Căninii Gălli, *m.* a quindecemvir, skilled in the science of law and religious ceremonies, who proposed that a book of the Sibyl should be admitted into the proper archives, from his believing that it was the undoubted composition of the *Cumæan* prophetess. The Emperor *Tibērius* blamed his conduct in a letter to the senate, who decreed that the book should be referred to the quindecemviri (Tac. Ann. vi. 12).

C. Căninus Rēbilus, C. Căninii Rēbilli, *m.* held the office of prætor, and the government of *Sicily*, in 173 B. C. (Liv. xliii. 31).

—2. One of *Cæsar's* lieutenant-generals, who, with *C. Antistius Rēginus*, commanded two legions which guarded a particular place near *Alēsia, Alise*, when that city was stormed. He was a steady friend of *Cæsar*, who made him consul for one day. Hence *Plūtarchus* says of him, with some pleasantry: "He was a very wakeful consul, not having slept during the time he held the consulship." *Cicero*, too, has sneeringly remarked of *Rēbilus*, "that no man had dined, that no mischief had been done, when he was consul, and that he was a consul of great vigilance, not having slept during the whole time he held the office" (Ep. Fam. vii. 30).

L. Căninus Găllus, L. Căninii Gălli, *m.* a Roman, distinguished for his love of reconciliation, and consequent dislike of enmity (Val. Max. iv. 2).

M. Căninus Rēbilus, M. Căninii Rēbilli, *m.* a Roman deputed by the senate to go to *Măcēdōniā* with *M. Fulvius Flăcus*, on purpose to procure correct information of all transactions in that country, in 172 B. C. About three years after, by appointment of the senate, *T. Quinctius Flăminius*, *C. Licinius Nēra*, and he conducted back the hostages to *Thraciā* (Liv. xliii. 11 *seq.*).

Cănius, *i, m.* a poet of *Gădes, Cadiz*, whom *Mărtiālis* ridicules (l. 62; l. 70). From what that poet says, it may be inferred, that his verses were both ridiculous and indelicate (iii. 64).

Cănna, *æ, m.* a river of *Apūllia* (Liv. xxv. 12), supposed by *Cluverius* to be *Aufidus*, and by others a less stream.

Cannæ, arum, *f.* (except Pölýbius, both Greek and Roman authors use the plural number). *Cannæ*, a mean village of Apulia, now in ruins. Hughes states, that no vestige of it remains, its site is under the plough, and the plain now called *Pezzo di Sangue*. It has still a naked appearance as in ancient times. This place is remarkable for the defeat of the Romans by Hannibal, commander of the Carthaginian army, in 218 B. C. The Roman forces amounted to eighty-seven thousand two hundred men. L. Æmilius Paulus, consul, commanded on the right, his colleague, C. Terentius Varro, on the left, and Cn. Servilius Geminus the centre. Of the Carthaginian army, Häsdrübal led on the left, Mähärbäl the right, and Hannibal, with his brother Mägo, the centre. C. Terentius Varro, with about seventy men, escaped, and the killed were computed at forty thousand foot, and two thousand seven hundred horse. In that number were the questors of both consuls, twenty-one military tribunes, several of whom had borne the highest offices in the state, and eighty senators, or who had filled offices which rendered them eligible as senators, who had voluntarily joined the legions as soldiers. The prisoners were supposed to be about three thousand foot, and three hundred horse. The senate restricted the mourning, in consequence of the defeat at Cannæ, to thirty days. The soldiers who survived this disastrous battle, were transported, by a decree of the senate, to Sicily, to remain there as long as the war continued in Italy. They were treated with great harshness and indignity. No personal bravery, or military service, seems to have, in the opinion of their countrymen, atoned for their conduct that day, and the senate, on their petitioning that they might be put on the same footing with the other troops in the same army, passed against them a severe decree, which rendered them ignominious (Liv. xxii. 43 seq.). *Adj.* **Cannënsis**, is, *e.* *Cannënsis sinistra pugna*, the unfortunate battle at Cannæ (Prop. iii. 3. 40). *Cannënses animæ*, the souls or shades of the Romans killed at Cannæ (Stat. Syl. i. 4. 87). *Cannënsia damna* (Claud. xv. 79). *Cannënsis dies* (Flor. iv. 12).

Cänöpus, *i. m.* according to some *Maadië*, and according to others *Aboukir*. When first mentioned in Grecian history, Cänöpus denoted a small island, near the mouth of the westernmost branch of the Nile (hence called *Pölýsiöeus Cänöpus*, Luc. Phar. viii. 543), on which Mënäläus, returning from Troy to Greece, had been driven by a tempest. Here his pilot, Cänöpus, died, and a tomb was erected to his memory; hence the name. According to Täritus, the Spartans built Cänöpus in memory of the pilot, on the very spot which contained his ashes (Ann. ii. 60). In consequence of its vicinity to the land, a town afterwards built on the adjacent coast, at one period of considerable note, assumed the same name, and the island ceased to be noticed in history. The island, small and rocky, had no town on it in the time of Scylax, but the tomb of Cänöpus, the pilot of Mënäläus, was shown there. It is now joined to the continent. *Pellæus Cänöpus*, from being next to Alexandria, built by Alexander the Great, who was a native of Pella, and from having been taken by Alexander, and for some time subject to his successors (Virg. G. iv. 287). *Inh.*

Cänöpi, orum, *m.* were exceedingly addicted to luxury, and almost every species of immorality, by the time they became known to the Romans, hence *imbellis Cänöpus* (Luc. Phar. x. 64). *Adj.* **Cänöpeus**, *et*, **Cänöpius**, *a, um*, Canopian, Egyptian; profligate, vicious. *Cänöpæ littöra*, the shores of Cänöpus (Catul. lvi. 58). *Canöpicum ostium*, the mouth of the Nile, next to Cänöpus. It was also called *Herculeum ostium*, from a famous temple of Hercules which stood there. Herödotus writes, that contrary winds drove Pärís into this mouth of the Nile, and that his servants gave notice at the temple of Hercules, that Hëlëna was on board, when the inhabitants of Cänöpus seized him and his effects, and detained her till the end of the Trojan war, when they restored her to Mënäläus, her husband (ii. 113 seq.).

Cänöpus, *i. m.* a star of the first magnitude in the constellation Argö (Manil. i. 216).

Cäntäbría, *æ, f.* a district of Spain, bounded on the north by Märë Cäntäbricum, the Bay of Biscay (Eutrop. vii. 9). Florus writes *Contrëbä* (ii. 17). *Inh.* **Cäntäbri**, orum (*Sing.* Cäntäber, *ri*, Hor. Od. ii. 11. 1), *m.* a very brave and warlike people, who inhabited the northern part of Spain. They seem to have extended from the mouths of Ibërus, the Ebro, to the shores of the Bay of Biscay, which was, from them, called *Océanus Cäntäbricus*. The term is often employed to denote the Spaniards in general. They used short arms, hence *Cäntäber exigüis armis* (Luc. Phar. vi. 259). *Adj.* **Cäntäbricus**, *a, um*. *Cäntäbrica bellä*, Cantabrian or Spanish wars (Hor. Epist. i. 18. 55).

Cäntauriäni, orum, *m.* a people of Africa (Amm. Mar. xxix. 5).

Cänthärus, *i. m.* a parasite and glutton, mentioned by Märtiläis (ix. 11).

Cänthus, *i. m.* one of the Argonauts, a son of Abas, hence called *Abantiädes* (Orph. 141). He was killed fighting against the Scythians in the Argonautic expedition (Val. Flacc. i. 451 seq.).—2. A man in the army of Hännibal, who killed Rütülus. He appears to have been a native of that part of Africa on which stood *Aræ Philënorum* (Sil. Ital. xv. 700).

Cäntichus, *i. m.* a bay of the sea, on the coast of Armënia (Amm. Mar. xxiii. 6). Here the reading is undoubtedly corrupt.

L. Cäntillus, *L. Cäntilli*, *m.* clerk, or secretary, to one of the less pontiffs, was, by order of the pontifex maximus, scourged in the forum with such severity that he died under the punishment, because he had violated *Flöröna*, one of the vestal virgins, in 218 B. C. (Liv. xxii. 57).

Cäntium, *i. n.* Kent, a district of England, which, in modern times, is bounded by the Strait of Dover (Frëtum Gallicum, *v.* Britännicum), on the E.; by *Sussex* on the S.; on the W. by *Surry*; and on the N. by *Tämesis*, the Thames, which separates it from *Essex*. But the ancient boundaries of Kent are not precisely ascertained.

M. Cäntius, *M. Cäntii*, *m.* a tribune of the Roman people, who commenced a prosecution against L. Pöstömüs, who evaded it by receiving from Sp. Cärvilius, the consul, a commission of a lieutenant-general, in 295 B. C. (Liv. x. 46).

C. Cänülëus, *C. Cänülëi*, *m.* a tribune of the Roman people, who proposed a law, per-

mitting the intermarriages of patricians and plebeians, which, although keenly opposed by the consuls and patricians, passed in 444 B. C. (Liv. iv. 1-6. Flor. i. 25).

L. Cănușleus, L. Cănușleii, *m.* one of the five Roman ambassadors sent to the Aetolians, in 176 B. C., when that nation, divided into parties, took up arms against each other (Liv. xli. 25).—2. A lieutenant-general in Pompey's army during the Civil war (Caes. B. C. iii. 42).

L. Cănușleus Dives, L. Cănușleii Divitis, *m.* elected praetor at Rome, in 173 B. C., and the lots gave him Spain for his province. The senate ordered him to appoint judges to try the persons whom the Spaniards accused of extortion, and to allow them to choose such patrons as they should think proper. By the same authority, he settled at Cărtăia a colony of native Spaniards, sprung from the illicit connexion of the Roman soldiers with women of that country (Liv. xlii. 28 seq.).

M. Cănușleus, M. Cănușleii, *m.* a tribune of the people, in 419 B. C., who, under pretence of public duty, gratified his personal hatred against A. Sămpronius Atratinus, in which he was aided by Pompilius and Antistius *q. v.* (Liv. iv. 44).

Cănuș, *i. m.* a piper, with whose music the Emperor Gălba was so pleased, that he gave him, out of his own hand, five denarii (Suet. Gal. 12).

Cănușium, *i. n.* Canosa, a town of some note in Apulia, *Capitanata*, on the banks of Aufidus, the *Ofanto*, whither the Romans fled, in 218 B. C., after the battle of Cannae, which stood between that town and the coast of Măre Adriaticum, the *Gulf of Venice*. Diomedes, with the Greeks who accompanied him to Italy after the Trojan war, built this city. From its inhabitants, Cănușini, *orum* (*Sing.* Cănușinus, *i.*), continuing the use of the Greek language along with the Latin, they were called *Bilingues*. It is probable that most of the descendants of the Grecian colonies, who settled in the south of Italy, would long retain the practice of speaking Greek. The wools of Cănușium were very fine, and the cloths manufactured in that city were held in very high estimation. Cănușina, *a. f.* (vestis), part of dress made of cloth fabricated at Cănușium, and the person who wore it was called Cănușinatus. *Adj.* Cănușinus, *a. um.* Cănușina ovīs, a Canusian sheep. The sheep of that district yielded remarkably fine wool (Juv. Sat. vi. 149). Cănușina manā (Sil. Ital. x. 388).

Thērīus Canutius, Tibērīi Canutii, *m.* a tribune of the people, who hated M. Antōnīus, against whom he did not cease continually to rail with the greatest violence. His imprudence cost him his life (Vel. Pat. ii. 64).

Căpānēus, ēos, *v. ei. m.* son of Hippōnōus and Astynōmē, daughter of Tālāus, was a native of Argos, and one of the seven princes who fought against Thēbes, *Theba*. He was a man of prodigious stature, unbounded ambition, but prone to vengeance and resentment. Stātinus describes him as a despoiser of the gods, on which account Jūpiter struck him dead by lightning. His bravery as a soldier claims high approbation, but his impiety excites only horror. Ovidius says he could not have been overcome but by Jūpiter. *Evādūc* despised the advances of

Apōllo, and married Căpānēus, to whom she had the strongest attachment, which she proved by throwing herself on the funeral pile when his body was consuming, that their ashes might mix together. *Adj.* Căpānēus, *et.* Căpānēus, *a. um.* Căpānēa pīnus, the spear of Căpānēus (Stat. Th. viii. 661). Căpānēia conjux, Evādūc (Stat. Th. xii. 545).—2. Father of Sthēnēlus, hence called Căpānēlūdes (Hom. Il. v. 109).

Căpēlātium, *i. n.* Ziegenhayn, called also Palas, a district between the Alāmāni and Burgundii (Amm. Mar. xviii. 2).

Căpēna, *a. v.* Căpēna, *arum. f.* Civitucula, a town of Etrūria, *Tuscany*, from which Căpēna pōrta of Rome had its name. At this gate Hōrātius, after the defeat of the Cūriatii, killed his sister Hōrātia (Liv. i. 26). Mădida Căpēna, from the number of springs in its vicinity (Juv. Sat. iii. 11), whence it was also called Fōntinālis. *Inh.* Căpēnātes, *ium* (*Sing.* Căpēnas, *ātis*), *m.* *Adj.* Căpēnas, *as, as; ātis, et.* Căpēnus, *a. um.* Căpēnas ager, the territory of the Căpēnātes.

Căpēnas, *a. m.* a river of Etrūria, now unknown. Săcer Căpēnas (Sil. Ital. xiii. 85).

Căpēnus, *i. m.* a Sequan, who killed Dēci-mus Brūtus, by order of M. Antōnīus (Liv. Ep. 120). Văllēus Pătercūlus calls him Cămēlus (ii. 64), and Applānus, Cămīllus (Bel. Civ. 588). These historians differ, likewise, in their account of this transaction.

Căper, *pri. m.* the friend of Mārius. Both were natives of Prenēstē, *Pilastrina*, and both were killed by Sŷmāctus, in the battle at Cannae, after they had supported, with great bravery, their friend Nēlces (Sil. Ital. ix. 401).

Capersāna, *orum. n.* a town of Sŷria, supposed by some to be the same with Capessāna (Amm. Mar. xviii. 8).

Capētus. See Calpētus.

Căphārēus, *v.* Căphērēus, ēos, *m. v.* Căphārēum, *i. n.* Doro, a promontory of Euboea, *Negropont*. The sea adjoining to it was dangerous on account of hidden rocks and whirlpools, to which Virgilius alludes (*Æn.* xi. 260). Altus Căphārēus (Stat. Th. vii. 371). *Adj.* Căphārēus, *a. um.* Căphārēa aqua (Ov. Trist. v. 7. 36).

Căpito Fōntēus, Căpitōnis Fōntēi, *m.* a very accomplished man, and friend of M. Antōnīus, who was consul in 34 B. C. (Hor. Sat. i. 5. 32-38).

Căpitōlinus, *i. m.* a surname of A. Mānlius *q. v.*

Căpitōlium, *i. n.* Campidoglio, a celebrated citadel and temple at Rome, on the Tarpeian rock. In digging the foundation, the Romans found the head of one Tōlus quite entire, although it had been a long time buried, from which they drew a presage of the future greatness of Rome, and to which the name must be referred. See Tărpēus. *Adj.* Căpitōlinus, *a. um.* Căpitōlinus mons, Monte Capitolino, is one hundred and fifty feet above the valley, and is the only one of the seven hills on which Rome stood that is now inhabited. The rest are garden ground. Of this hill the ancient name was Sătūrnīus, so called from Sătūrnus, who built a town on it called Sătūrnia (Virg. *Æn.* viii. 358. Dion. Hal. i. 34 seq.). Căpitōlīna arces (Sil. Ital. xii. 839). Căpitōlīna dāpes, sumptuous entertainments (Mart. xii. 48). Căpitōlīna

foris, treasures or vaults used in the capitol for the preservation of ancient religious things (Gel. ii. 10). *Capitolina Jūno* (Val. Max. vi. 1).

Cappadōcia, *æ*, *f.* a country of Asia Minor, *Natalia*, said to have received that name from the river Cappadox, which divides it from Galatia. From this river, too, Plinius informs us, that the natives were called Cappadoces, anciently *Leucōsyrī*, *i. e.* White Syrians. It was bounded on the N. by Pontus and Galatia; on the W. by Phrygia, on the S. by Cilicia, and on the E. by Armenia Minor. It was conquered by the Egyptians, under Rhamses (Tac. Ann. ii. 60). *Inh.* Cappadoces, *um*, seldom, Cappadocē, *arum* (*Sing.* Cappadox, *ōcis*), *m.* the Cappadocians, were represented by the ancients as exceedingly addicted to every species of vice. The Scholiast on Persius says they had a natural propensity to bear false evidence, and he describes the methods adopted for inuring themselves to the suffering of punishment, and to the practice of that vice. Perhaps this was one of the means by which they rose to the rank of knights, as mentioned by Juvēnalis (Sat. vii. 15). The Greeks frequently called them *Syrī* (*Sing.* Syrus, *i*), a word often used as synonymous with slaves, from Cappadōcia supplying a great part of the ancient world with slaves. *Onus sex Cappadocum*, the burden of six Cappadocians, *i. e.* the burden of six slaves (Mart. vi. 77). *Adj.* Cappadocus, *et*, Cappadoculus, *a*, *um*.

Capri, *v.* *Cāprēa*, *æ*, *f.* a marsh in Cāmpus Martius, on the borders of which Rōmulus was reviewing his army at the time a thunder storm began, during which he disappeared, and was never more seen (Liv. i. 16. Flor. i. 1).

Caprāia, *æ*, *f.* *Cabrera*, an island to the south of Minorca (Plin. i. 338).—2. *Gomera*, one of the Canary islands.

Caprariēnses, *ium*, *m.* a people of Africa. *Adj.* Caprariēnsis, *is*, *e.* *Caprariēnses montes* (Amm. Mar. xxix. 5).

Cāprēs, *arum*, *f.* *Capri*, an island off the southwest coast of Italy, forty miles in circumference, surrounded by steep rocks, except one small beach. It was in ancient times inhabited by the Telēbōa, a people from Acēnānā, hence Virgilius calls it their kingdom. On this island the Roman Emperor, Tiberius, spent the last seven years of his life.

Capricornus, *i*, *m.* the tenth sign of the Zodiac. Of this constellation we have different accounts. It has been affirmed that Jupiter, having been suckled by a goat, wished the kid, to which the goat gave milk at the same time, to be placed among the stars, and it has since been known by the name of Capricornus. Hyginus seems rather to consider the Ægipan as Capricornus, or at least having the same appearance (Poet. Ast. 28).

Caprius, *i*, *m.* a noted informer whom Horatius mentions. The poet describes him and Sūctus as violent in their accusation, hoarse with their pleadings, and the terror of robbers (Sat. i. 4. 66—70).

Caprus, *i*, *m.* the little *Zab*, an eastern branch of the Tigris.

Cāpua, *æ*, *f.* *Cassia*, a town of Africa, at which Jūgūrtha deposited his treasures, judg-

ing it a place of security, from being situated in the midst of extensive deserts. The Libyan Hērclēs was believed to have been its founder; and, when Sallustius wrote, it was a great and opulent city, strongly fortified, containing a numerous garrison, and a vast store of arms. C. Mārius, commander-in-chief of the Roman army in Numidia, *q. v.*, conceiving that the taking of this place would add greatly to his military reputation, as its difficulty of access rendered it almost impregnable, by judicious measures reached it without losing a man, after a march of eight or nine days; took it by surprise, set it immediately on fire, put to the sword all capable of bearing arms, sold the rest for slaves, and gave the plunder to the soldiers. This cruel conduct Sallustius attempts to justify on the score of expediency, an unsustainable apology for the destruction of a large town, the massacre of its inhabitants who had never lifted arms against the Romans, and seizure of their property, contrary to the laws of civilized warfare (Sal. Jug. 89—91). *Inh.* Cāpsēnses, *ium*, *m.* (Sal. Jug. 92).

Cāplāni, *orum*, *m.* a people, of whom nothing is known (Cor. Nep. Dat. 8). The probable reading is *Cāpiāni*.

Cāpua, *æ*, *f.* the capital of Cāmpānā, a maritime district between Lātium and Lūcānia in the west of Italy, of which Cāpys, a Trojan, who came into Italy with Æneas, was said to be the founder (Virg. Æn. x. 145). Yet Plinius traces the name not from Cāpys, but from its situation in a plain, *Cāpua a campo dicta*, which seems also to have been the opinion of Livius, a *campestri agro appellata*, although he mentions the other as the received derivation (iv. 37), which Lūcānus has adopted, *Cāmpāna mēnia Dardāni cōloni* (Phar. ii. 393). Strābo derives the name from *caput*, as it was the chief or capital of the twelve cities built by the Etrūsci (348). Others say that Cāpys, in the language of the Etrūsci, signified a *culture*, as it was built by an augury of that bird; of this term *Vulturium* is a translation. After the battle of Cānne, the veterans of Hānnibal were quartered in Cāpua, and the luxury of that city proved fatal to the bravery of the troops. Florus says elegantly, "Cāpua was Cānne to Hānnibal" (ii. 6). At one time it was not greatly inferior, in beauty and splendour, to Rome or Carthage, which, along with Cāpua, Florus calls the three greatest cities (i. 16). Soon after the retreat of the Carthaginian general, Cāpua surrendered at discretion to the Roman consuls, Appius Claudius and Q. Fūlvius Flūcius, who butchered the senators, condemned the nobles to perpetual imprisonment, and sold the citizens for slaves. Although colonies were afterwards sent to inhabit this city, it never regained its ancient magnificence. A Vandal, Genseric, put the inhabitants to the sword, and burned the houses to the ground. Narses, the favourite of the Emperor Justinian, perceiving the advantage of its situation, rebuilt Cāpua about the middle of the sixth century, which the ferocity of the Saracens totally destroyed in the year 841. Modern Cāpua is of much less extent than the ancient city of that name, and stands on the site, not of Cāpua, but of Cāslinum. The inhabitants of Cāpua, in classic authors, are always called Cāpiāni. *Cāmpāna urbs*, *i. e.* Cāpua (Virg. Æn. x. 145).

Cāpūsa, *m.*, the elder son of Œsalces, king of Nūmīdia, who succeeded his father in the throne; but was opposed by Mezētūlus, of the royal family, and Cāpūsa fell in battle, in 206 B. C. (Liv. xxix. 29, 30).

Cāpys, *ſis*, *m.* a Trojan, who came with Œnēus to Italy, and, according to Virgilius, was the founder of Cāpūa. Silius Itālicus makes him a relation of Iūlus, in which, perhaps, he confounds him with the son of Assāricus (xi. 179).—2. Son of Assārācus, and father of Anchīsēs (Hom. Il. xx. 239).—3. The eighth Alban king, son of Aty, according to Livius, and of Epitos, according to Ovidius. *Ille* (Epitos) *dedit Capji recidiva vocabula Troje*, in reference to the Trojan of that name (Ov. Fast. iv. 45).—4. A Roman, killed by Eumāchus in the engagement between the Roman consul, Scipio, and Hannibal, at the foot of the Alps (Sil. Ital. iv. 385).

Cārābis, *is*, *f.* a town of Spain, in alliance with Rome, which the Celtiberians besieged (Ap. Bel. Hisp. 278).

Cārācālla. See *M. Aurēlius Antōnius Bāssianus*.

Cārācātes, *ium*, *m.* the Caracatians, a nation whose territories bordered on those of the Vanglōnes (Tac. Hist. iv. 70). The readings vary.

Cārāctācus, *i*, *m.* a British king of great bravery, whose heroic achievements spread his fame over the whole island. The innate love of freedom, peculiar to Britons, excited his hatred at Roman slavery, and called forth his most active exertions to deliver his countrymen from foreign domination. His knowledge of the country, and his skill in the stratagems of war, gave him many advantages, but he had an inferior force to oppose to the enemy. In his last battle, he chose his station with great judgment, and he fortified with large stones places of easy ascent. The other chieftains encouraged their men, rousing the timid and confirming the brave, whilst Cārāctācus darted along the lines, exclaiming, "This day, my fellow-warriors, decides the fate of Britain." The era of liberty or endless slavery commences this hour. Remember your ancestors, and revenge the violation of your wives and daughters." The Britons surpassed the Romans whilst they fought at a distance, but fled after a short resistance in close fight. The wife and daughter of Cārāctācus were made prisoners, his brothers surrendered, and Cārtismāndūa, queen of the Brigāntes, whilst he sought her protection, gave him up in chains to the Romans, in the ninth year of the war. The fame of Cārāctācus had filled all Italy, and the Emperor Claudius, willing to magnify the greatness of the conquest, extolled the valour of the fallen monarch. In the triumphal procession, the accoutrements gained in war by Cārāctācus were exhibited with great pomp, after which his wife, his daughter, and brothers followed, and he himself closed the melancholy train. The other prisoners had recourse to humble supplications, walked with downcast countenances; but no fear, no sorrow appeared in the face of Cārāctācus, whose dignity commanded the admiration of the beholders. His speech to the emperor corresponded with his character, and Claudius granted a free pardon to him, his wife, his daughter, and his brothers (Tac. Ann. xii. 33—37).

Cārāles, *is*, *v.* Cārāles, *ium*, *f.* (Cārālis; Strabo, Ptolemy, and Mela), *Cagliari*; the capital of Sārdīnia, situated on a cognominal bay, Sinus Cārālītānus, the Gulf of Cagliari, on the S. E. of the island. It is a town of considerable magnitude and population, has a safe harbour, a castle, and other strong fortifications. Claudianus describes it as founded by the Carthaginians (xv. 521). Here many editions improperly read Cāliris. *Inh.* Cārālītāni, *orum*, *m.* *Adj.* Cārālītānus, *a*, *um*. *Cārālītānus ager* (Liv. xxvii. 6).

Cārālis, *is*, *m.* a man in the Carthaginian army, whom Scævola killed at the battle of Cannæ (Sil. Ital. ix. 380 *seq.*).

Cārālītis, *is*, *f.* a marsh in Lycāōnia (Liv. xxxviii. 15).

Cārāmbis, *idis*, *f.* *Cape Kurempi*, the most northern promontory of Pāphlāgōnia. *Nūbifera Cārāmbis* (Val. Flacc. viii. 214). *Adj.* Cārāmbiūcus, *a*, *um* (Orph. 727).

Cārānus, *i*, *m.* the first king of Mācēdōnia, sixteenth in descent from Hērēclēs, and from whom Pērcēs was the twentieth, according to Līvius (xlv. 9). Ordered by an oracle to seek settlements in Mācēdōnia, he quitted his native city, Argos, with a great number of Greeks, and took possession of the city Edessa, unobserved by the townsmen, on account of a heavy rain and thick mist. He followed a flock of goats seeking shelter from the rains, which brought to his recollection the words of the oracle, "Seek an empire, the goats being your guides." In memory of this event, he called the city Edessa, *Ægia*, and the inhabitants *Ægēādæ*. Having expelled Mīdas, who possessed part of Mācēdōnia, and having defeated other kings, he continued to hold their dominions, and, by uniting the various nations, laid the foundation of the Macedonian empire, about 814 B. C. (Just. vii. 1).

—2. A son of Philippus, king of Mācēdōnia, by his queen Clēōpātra, whom his brother Alexander the Great caused to be put to death, in 335 B. C. (Just. xi. 2).—3. A præfect of Alexander the Great in Asia (Curt. vii. 3).

Cārāvāntis, *is*, *f.* a town of the Cavii in Illýricum (Liv. xlv. 30).

Cārāvāntius, *i*, *m.* the maternal brother of Gēntius, king of the Illýrii, whom that monarch entrusted with the command of troops against the Cavii, in 170 B. C. Like Gēntius, he was afterwards sent prisoner to Rome, and graced the triumph of L. Anicius Gāllus, by whom the Illyrian monarch had been conquered (Liv. xlv. 30 *seq.*).

Cārausius (4 syl.), *i*, *m.* a native of Gāllia Bēlgica, belonged to the tribe of the Mēnāpīi. From his infancy, he had experience in the working and management of ships; in this way, it is said, he earned his subsistence, and became afterwards an excellent sea-officer. Māximīanus, colleague of Diocletianus in the empire, employed Cārausius to subdue the Franks and Saxons, who, as pirates, infested the adjoining sea. His knowledge of nautical affairs qualified him for conducting an enterprise of that kind, had he possessed those moral virtues without which no duty is well performed. Instead of giving into the treasury the valuable prizes which he took, he perverted the greater part of their cargoes to his own personal purposes. When the knowledge of this fact reached the ears

of Māclmānus, he ordered him to be put to death without trial. Intelligence of the emperor's mandate reached Cārausius in time to effect his escape into Britain, where, either by bribery or intimidation, he prevailed on the Roman troops then in that island to declare him emperor, and he immediately made large additions to his fleet, by building new ships, and by inviting to join him the Saxons and Franks, against whom he had been appointed to carry on war. The emperor could not for some time quit Germany, and before his armament sailed against Cārausius, the latter had greatly the superiority both in the number of his ships and in the skill of their crews. Conscious of his inferiority to the usurper at sea, the emperor made peace with him, and allowed him to remain in the undisturbed possession of Britain, and of the title of Augustus. Established in the sovereignty, Cārausius set all rivalry at defiance, continued in the government of Britain for six years, until at last he fell by domestic treachery. His administration was tyrannical and oppressive, corresponding to the means by which he had obtained it. Allēctus, in whom Cārausius put the greatest confidence, dreading the punishment of his crimes, conspired against his benefactor, killed him, and retained possession of Britain for three years after the death of Cārausius (Eutrop. ix. 21).

Cārbo, ōnis, *m.* a Roman mentioned by Sāllūstius, of whom nothing particular can be said, as it is uncertain to which one of the family or clan, known by this name, the historian refers.

Cārcāso, ōnis, *f.* Carcasone, a town of that part of Prōvincia, now called Languedoc, on Atax, the *Aude*, which divides it into the old and new town. Here are preserved some records of the place, written upon the bark of trees, and the population is estimated at 15,000 (Ces. B. G. iii. 20).

Cārchēdon, ōnis, *f.* the Greek name of Carthage (Ap. Bel. Pun. l. seq.). *Adj.* Cārchēdonius, *a.* *um.*

Cārcinū, es, *f.* Carcina, a town in the territory of the Roxolāni, which stood on a bay called, from the town, Cārcinētes sinus (Amm. Mar. xxii. 8).

Cārcinos, *i.* *m.* a constellation, generally called by Roman authors Cāncer *q. v.* (Luc. Phar. ix. 536).

Cārdāces, *um.* *m.* a class of Persians, who lived by theft. Their name is derived from *Carda*, which, in the Persian language, signified *manly, warlike* (Strab. 1041). Auto-phradātes had a hundred thousand infantry of this description in the engagement with Dātānes, who defeated him with great slaughter (Cor. Nep. Dat. 8).

Cārdāmylē, es, *f.* Skardamūla, one of the cities belonging to Agāmēmnōn, which, with other gifts, he promised to Achilles, if he returned to the war. It was on the seacoast (Hom. Il. ix. 150 seq.).

Cārdia, *m.* *f.* Hexamili, a town in Chērsōnēsus Thrācia, Gallipoli, of which Eumēnes was a native. Of this name ancient authors give two accounts; one, that a crow carried off the heart of the victim which the founder of the town had sacrificed, the other, that it took its name from its situation resembling a heart (Steph. Plin. l. 444). *Inh.* Cārdi-

āni, *orum* (*Sing.* Cārdiānus, *i.*), *m.* (Cor. Nep. Eum. l.).

Cārdō, ōnis, *f.* a town of Spain, probably not far from Bardo *q. v.* (Liv. xxxiii. 21).

Cārdūchī, *orum.* *m.* See Gordia.

Cārēo, ōnis, *f.* a town of Spain, at which the Carthaginians assembled on purpose to give battle to Scipio Africānus, who defeated them (Ap. Bel. Hisp. 268).

Cārēsus, *i.* *m.* a native of Cōlehis, who fell by the spear of Crēmēdon, after he had killed Dypsas and Strymon (Val. Flacc. vi. 192).

Cārēsus, *i.* *m.* a river descending from mount Ida (Hom. Il. xii. 20).

Cārfinia, *a.* *f.* a woman of infamous character, who appears to have been married, as Jūvenālis mentions, that on being convicted she would not put on the proper dress (*talem togam*). Matrons found guilty of whoredom were obliged to lay aside *stola*, *instita*, *vitta*, and assume *toga meretricia* (Sat. ii. 69).

Cārfulēnus, *i.* *m.* an officer of Caesar, who was despatched to attack the highest part of the camp of the Alexandrians, which he carried. He was afterwards killed in an engagement at Mūtina, Modēna, fighting against Antony (Hirt. Bel. Al. 31).

Cāria, *a.* *f.* a district of Asia Minor, *Natolia*, bounded on the south by the *Mediterranean Sea*, on the west by *Mārē Egēum*, the *Archipelago*, on the north by *Lydia*, and on the east by *Phrygia* and *Lycia*. *Celebratūque Cāria fāmā* (Manil. iv. 766). *Inh.* Cāres, *um* (*Sing.* Car, *aris*), *m.* anciently called Lēlēges, joined the Trojans against the Greeks. According to Sāllūstius and Thūcydides, they practised piracy, had some name, and were conquered by Mīnos, king of Crēta, Candia. There were Cāres in Egypt at Ostium Pēlūsium (Herod. ii. 61). *Adj.* Cāricus, *a.* *um.* *Cārica creta* (Plin. iii. 533).

Cāria Hydrēla. See Hydrēla.

Cārinae, *arum.* *f.* a place in the fourth ward of Rome, in which were a number of elegant houses, hence *laute Cārina* (Virg. Aen. viii. 361).

Cārinās, ātis, *m.* a Roman commander in the interest of C. Mārius. Lāmpōnūs, and he fought a bloody battle with L. Cōrnēlius Sūlla at Cōllina pōrta, and were completely defeated (Eutrop. v. 8).—2. A lieutenant-general of C. Jūlius Cēsar, whom Q. Cācilius Mētellus made his only heir (Val. Max. vii. 8).

Cārinās Cēler, Cārinātis Cēleris, *m.* a man of senatorian rank, accused by his own slave of attachment to Britānnicus in the year 54. The emperor Nēro suppressed that prosecution (Tac. Ann. xiii. 10).

Cārinus, *i.* *m.* eldest son of the Roman emperor Cārus, was a man of so detestable a character, that his very name excites horror and disgust. His father had taken the greatest care of his education in order to render him fit for succeeding to the crown. The mind of Cārinus refused cultivation, and could receive no impression of moral duty. His high station in very early life enabled him to gratify, without restraint, his vicious inclinations, and he became a monster of lewdness, corruption, and tyranny. To such excess did he carry his crimes, that his father declared "he is not my son," and, grieved at his conduct in the administration of Italy and France, with which a war in Syria rendered it necessary to entrust him, he even de-

liberated whether his duty to the state did not require putting him to death. Perhaps had he lived he might have judged it necessary, but the treachery of Arrius Aper deprived the empire of this excellent prince, before he had matured and executed his patriotic measures for the good of the state. On the death of his father, Cārinus assumed the purple, for both he and his brother Nūmēriānus had received from their father the title of Augustus, and the latter began to march his army towards Rome as soon as treachery had deprived Cārus of life. On his way home Nūmēriānus fell by the same hand which had murdered his father, although he was the son-in-law of the ambitious and unprincipled Arrius Aper. Diocletianus, having been elected emperor by the army in preference to Arrius Aper, no sooner received the title than he killed that wretch with his own hand. Cārinus, not destitute of martial talents, conquered and killed Sabinus Jūlianus, governor of Vēnētia, he marched against his rival, whom he would have conquered had not his officers detested him for violation of their wives, commanded their soldiers to abandon him in the moment of victory, and a tribune, who had been injured by Cārinus, killed him with his own hand, in the year 285.—2. A man who envied the residence of Mārtiālis in the vicinity of Rome, and his being drawn by his own, not by hired, mules (Mart. viii. 61).

Cārīvālda, æ, m. a commander of the Batavians, who fell in an engagement with the Germans on the banks of Visūrgis, the *Wezer*, in the year 16 (Tac. Ann. ii. 11).

Cārisiānus, v. Chārisiānus, i, m. a poor lascivious man, mentioned by Mārtiālis (vi. 24). He is probably the person noticed by the same poet (xi. 89).

Cārisius, i, m. a Roman commander in Spain in the reign of Augustus (Flor. iv. 12).

Cārmānia, æ, f. a country to the southeast of Sinus Persicus, the *Persian Gulf*, of which the capital was Cārmāna, now *Kerman*. *Inh.* Cārmāni, orum (Sing. Cārmānus, i), m. the Carmanians, called also Ichthiophagi, had no clothes or grain, cattle or settlements, but wrapped themselves with the skins of fishes, lived on their flesh, and had their bodies covered with hair, except their head (Pom. Mel. iii. 145). *Adj.* Cārmānus, a, um. Cārmāni dūces (Luc. Phar. iii. 250).

Cārmē, es, f. the daughter of Phœnix, a Theban, was the nurse of Scylla and mother of Britōmārtis by Jūpiter (Virg. Cir. 220). Pausanias mentions that the Cretans believed Cārmē to be the daughter of Eubulus (ii. 30).

Cārmēus, i, m. a nobleman of Cōlchis, whose name is mentioned by Vālērius Flācū, although it would be difficult to assign a reason for the poet naming him at all, as he does nothing, and only utters a few words (v. 583).

Cārmēlis, is, f. a town in Portugal (Ap. Bel. Hisp. 287).

Cārmēlus, i, m. a native of Sōrāctē, St. Oreste, who killed Bāgrāda, a Carthaginian, in the battle between Hannibal and M. Minūcius Rūfus, the Roman dictator (Sil. Ital. vii. 662 seq.).

Cārmēlus, i, m. Carmel, a mountain in Jūdea, in appearance resembling a flattened

cone, very rocky, and about two thousand feet high. Tacitus informs us, that a god of the same name was worshipped on its summit, and, according to ancient usage, without a temple or even a statue. Here Vēspāsiānus offered sacrifice, and the officiating priest, Bāsiliides, uttered a prediction which foretold the imperial throne of Rome to that commander (Tac. Hist. ii. 78).

Cārmēlon, ōnis, m. a man of great effeminacy, who boasted of being a citizen of Corinth. With this contemptible creature Mārtiālis contrasts himself (x. 65).

Cārmēnta, æ, v. Cārmēntis, is, f. the mother of Evānder, a woman endowed with prophecy. Both Līvius and Ovidius state, that she was by birth more noble than her husband. The latter derives her name a *carmine* (Fast. i. 467). She was a native of Arcādia, hence the same poet calls her *Arcadia dea*, *Pūrrhasia dea*, *Mamantis nymphe*, &c. *Adj.* Carmentālis, is, e. Cārmēntālis porta, one of the gates of Rome, which had its name from Cārmēnta. The street leading to this gate was called *unfortunate* (infelix via) from the Fabii having gone along it as they marched against the Vēntēs, by whom they were all cut off, in 478 B. C. (Līv. ii. 49, 50).

Cārmōna, æ, f. *Carmona*, a town of Seville, in the south of Spain, on the *Carbones*, near its junction with Bætis, the *Guadalquivir*. In the time of Cæsar it must have been a place of considerable importance (Hirt. Bel. Al. 57). *Inh.* Cārmōnēnses, ium, m.

Cārna, æ, f. the goddess who, in Roman mythology, presided over hinges. She appears to have been known only to the Romans, and of very great antiquity. According to Ovidius, she obtained this office from Jānus, in return for the loss of her innocence. The ancients called her Grānē (Ov. Fast. vi. 101—107).

Cārncēdes, æ, m. a native of Cŷrēnē, was the founder of the third or new academy. He wrote against Zēno the Stoic, and Gellius informs us, that he first purified his stomach by hellebore, on purpose to strengthen the powers of his mind. The Romans having imposed a heavy fine on the Athenians, because they had plundered the city Orōpus, the latter sent Cārncēdes, Diōgēnes the Stoic, and Critōlāus the Peripatetic, to Rome, in 157 B. C., on purpose to procure a mitigation of the sentence, and their eloquence had such a powerful effect, that the fine was reduced from five hundred talents to one hundred. Of the powers of his mind, and the extent of his information, much has been written, as well as of his eloquence, which he seldom exerted without carrying the point he had in view. His fondness for argument had probably a bad effect upon his own mind, for he readily adopted either side of the question, and this want of fixed principle naturally led to the suspension of assent. Most of his particular opinions, as well as many of his sayings, are recorded by Cicero. He lived to the age of ninety. *Adj.* Cārncēdēs, v. Cārncēdius, a, um. Cārncēdēa sentētia, i, e. percipi nihil posse (Cic. Acad. pr. ii. 48).

Cārni, orum (Sing. Cārnis, i), m. an Alpine nation, whose country is now called *Carniola*, although the whole extent of their territory is not included under the modern name. *Adj.* Cārnicus, a, um. Cārnicæ Alpes (Plin. i. 385).

Cārēlides, *ae*, *m.* a nobleman of Cŷrēnē, and father of Tēlēscritēs (Pin. Pyth. ix. 127).

Cārēnūllus, *i*, *m.* a man who, on being arraigned, put himself to death. On hearing of this act, the Emperor Tiberius said, "Cārēnūllus has escaped me" (Suet. Tib. 61).

Cārēnūntum, *i*, *n. v.* Cārēnūs, ūntis, *m.* Hainburg, *St. Petronella*, or, *Altenbourg*, a fortified town of Pannōnia, on the southern bank of Dānūbius, the *Danube* (Eutrop. viii. 13). The Romans were unable to take this town in 172 B. C. (Liv. xliii. 1).

Cārēnūtes, *um*, *v.* Cārēnūti, *orum* (*Sing.* Cārēnūtes, *i*), *m.* a powerful nation of Gāllia, *France*, between the rivers Sēquāna, the *Seine*, and Līgēris, the *Loire*, south of Lūtētia. The country of the Cārēnūtes was reckoned the centre of Gāllia, *France*, on which account the Druids held, in that district, courts annually for the administration of justice. *Flāvus Cārēnūtes*, a yellow or red haired Cārēnūtes (Tib. i. 7. 12).

Cārēnūtum, *i*, *n.* *melius* Carnuntum *q. v.*

M. Cārēnūtes, *M. Cārēnūti*, *m.* a Roman praetor, in 45 B. C. By order of the senate he conducted the funeral rites of the consuls Hirtius and Pansa, who had fallen at Mūtina, *Modena*. To the disgrace of the state, the ceremony was performed in a very mean and contemptible manner (Val. Max. v. 2).

Cārēpāthos, *i*, *f.* *Scarpanto*, an island between Crēta, *Candia*, and Rhōdus, *Rhodes*, about twenty-two miles in length, and eight in breadth. The circumference, according to Strābo, is two hundred stadia. *Adj.* Cārēpāthius, *a*, *um.* Cārēpāthium mārē, the sea adjoining to the island, which was remarkable for storms (Virg. G. iv. 387).

Cārēpētānia, *ae*, *f.* an inland district of Spain, near the sources of Tāgus, the *Tajo*. *Inh.* Cārēpētāni, *orum*, *m.* occur first in Roman history, when Hānñibal commanded a Carthaginian army in their country (Liv. xxi. 3 *seq.*).

Cārēpi, *orum*, *m.* a Scythian nation, who were neighbours to the Bastarnae (Eutrop. ix. 25). Diōlēmaus places them to the north of Dācia. Ammīānus Mārcellinus writes, that Diōclētiānus transferred them to Pannōnia (xxviii. 1).

Cārēpis, *is*, *m.* a river, which forms one of the southern branches of the *Danube* (Herod. iv. 49).

Cārēpophōrus, *i*, *m.* a Greek comedian, distinguished for his soft manner of uttering impure speeches on the stage (Juv. Sat. vi. 199).—2. A celebrated hunter, commended by Mārtiālis (Spect. 15: 23).

Cārēna, *v.* Charrē, *arum*, *f.* Kara, a town of Mēsōpōtāmia, *Al-jezrah*, supposed to be called in Scripture, Charan, or Haran, in which Abraham dwelt, and where his father Terah died. It had its name from the river on which it stood (Val. Max. i. 11). Near it the Parthians cut off the Roman army under Crassus, who likewise fell by their hands. Lūcānus gives a short but forcible description of the unhappy fate of this Roman commander (Phar. i. 105). *Inh.* Cārērhēi, *v.* Cārēhēni, *orum*, *m.* worshipped Lūnus, and believed that the nations who paid religious veneration to that luminary as a female were under the influence of women, and that those who considered this object of heathen adoration a male, ruled over women, and were superior to their influence (Steph.).

Cārthēnes, *is*, *m.* a commander of the Parthians (Tac. Ann. xli. 12).

Cārrotas, *i*, *m.* the brother of the wife of Arcēsiānus, who appointed him to settle a colony (Pin. Pyth. v. 34—59).

Cārseōli, *orum*, *m.* *Carsoli*, a town of the Aequi, to which the Romans sent a colony of four thousand men, but the Mārsi kept possession of it by force of arms, till M. Valērius Māximus defeated them in 303 B. C. Cārseōli stood on the territory of the Aequicōli. Noble hostages were sometimes sent into custody at this town, of which number was the son of Cōtys, king of Thrācia, *Romunia* (Liv. x. 3—xlv. 42). *Inh.* Cārseōliāni, *orum* (*Sing.* Cārseōliānus, *i*), *m.* (Plin. i. 358). *Adj.* Cārseōliānus, *a*, *um.* Cārseōliāna lex, enjoined the destruction of foxes whenever they were taken (Ov. Fast. iv. 710).

Cārēdītus Sācerdos, Cārēdīt Sācerdōtis, *m.* accused of supplying Tāctārinas with corn, which not having been proved, he was acquitted. The senate, on account of his guilt with Albicilla, banished him to an island in the year 37 (Tac. Ann. vi. 48).

Cārēstula, *arum*, *f.* a town of Umbria, near Spōlētum, *Spoleto* (Tac. Hist. iii. 60).

Cārēstilius, *i*, *m.* held a command in the Roman army, after the death of Cēsar, and appears to have been on the side of Octāvius (Ap. Bel. Civ. 569).

Cārēstis, *is*, *m.* the brother of a Scythian king, despatched with a considerable force of cavalry to destroy the city Alexandria, near Iaxartes, the *Sir*, in 329 B. C. (Curt. vii. 7).

Cartax, *ācis*, *f.* a town of Spain, not far from Carthāgo Nōva, taken by Scipio Africānus. *Inh.* Cartācei, *orum*, *m.* (Ap. Bel. Hisp. 272).

Cartēia, *ae*, *f.* a town of Spain, at the bottom of a gulf, which had Calpē, one of the pillars of Hērēcles, on the east. In this town Cn. Pōmpēius, son of Pōmpēius Magnus, took refuge after the battle of Munda, *Monda*, which put C. Jūlius Cēsar in possession of the Roman empire (Sil. Ital. iii. 396). In ancient authors Cartēia, Gādes, and Tartessus are often confounded. *Inh.* Cartēii, *orum*, *m.* were partly dispossessed, in 173 B. C., by a colony, whose fathers were Roman soldiers, and their mothers Spanish women. Such of the Cartēii as chose to remain were to have land allowed them; but it is probable few of them would continue to dwell amongst these spurious colonists (Liv. xxviii. 30 *seq.*).

—2. The capital of the Olcādes, in Hispania Tarrācōnensis, which Hānñibal took and plundered, before he attacked Sāguntum (Liv. xxi. 5). Here some suppose the reading should be *Althēa*.

Cārthāa, *ae*, *f.* a town in the island Cēa, *Zango*, which had its name, according to Stēphānus, from Cārthius, who died there. *Inh.* Cārthāei, *orum* (*Sing.* Cārthāeus, *i*), *m.* *Adj.* Cārthāeus, *et* Cārthēlius, *a*, *um.* Cārthāea arca (Ov. Met. x. 109). Cārthētia mānia (Ov. Met. vii. 368). Some editions read *Cāthēia*.

Cārthāgo, *inis*, *f.* *El-Meosa* near Saka-hah, called by the Greeks, Cārthēdon, the chief city of Africa, and long the rival of Rome. Few cities of antiquity possessed greater power or more eminent distinction than this. It was built by a colony of Phœnicians under Dido *q. v.*, and the name is said to denote a new city. Stēphānus says it was called Cād-

mēa, Cēnūssa, and Cāccābē, which signifies the head of a horse, in the language of the Carthaginians, i. e. the natives of that part of Africa, to which perhaps Virgilius alludes (*Æn.* i. 444). It stood upon a peninsula, which jutted out from nearly the inmost part of a deep bay. The circumference of the site of this city was nearly three hundred and sixty stadia, exclusive of the neck of land which connected it with the continent, which, according to Appian (*Bel. Pun.* 56) and Pölybius, was twenty-five stadia, but Strābo makes it sixty stadia. This part had a triple wall thirty cubits high, as had the city also on the south. Cor. Nepos says, it presented the appearance of a double town, as if the one surrounded the other; the interior was called Býrsa (i. e. a fort), and the exterior Māgālia. The date of its foundation is uncertain; according to some only a few years before Rome, and, according to others, before the Trojan war. It was destroyed by P. Cōrnēlius Scīpio Emīliānus (147 B. C.), after a war of 120 years (*Vel. Pat.* i. 12), and after it had stood seven hundred years (*Liv. Ep.* 51); Velleius Pātercūlus says 672 (i. 12). If this statement of Livius be correct, it must have been founded ninety-four years before Rome. In 125 B. C., the senate agreed to the rebuilding of Carthage, on the motion of C. Sēmprōnius Grāechus, who was one of the three commissioners appointed to settle the colony, which, according to Appiānus, consisted at first only of six thousand, and remained in an imperfect state until completed by Augustus (*Bel. Civ.* 364. *Liv. Ep.* 60). Velleius Pātercūlus states, that it was the first Roman colony out of Italy (ii. 15). *Inh.* Cārhāgīnīēnsēs, *um, v. Peni, orum, m.* the Carthaginians, like the other Phœnicians, in the early ages of that state were chiefly employed in trade. The erection of other cities and acquisition of territory, by whatever means at first obtained, would naturally lead to the raising of armies, and to contests with the adjoining nations. Both in commerce and war they displayed great knowledge. The bravery of the Carthaginian soldiers, and skill of their generals, the Roman historians readily admit; and it must be acknowledged, from the states being rivals, that they are more inclined to lessen, than to overrate, their merits. Faction proved the ruin of Carthage, and the cruelty of the Romans to the unhappy natives was severely atoned for by the civil war and massacre which followed soon after, when no country remained unsubdued, and Roman ambition had nothing further to aspire at. Silius Itālicus describes them as light made, low in stature, and fighting barefooted, using an elegant shield, and a short sword. Their clothes were red to conceal the effect of their wounds (iii. 231 seq.). Justinus states, that they offered men in sacrifice, and ate the flesh of dogs (xviii. 6: xix. 1). *Adj.* Cārhāgīnīēnsīs, *is, e, et, Penicus, Pūnicānus, Pūnicus, v. Pūnicus, a, um.* *Pūnica fides*, faithlessness, or treachery, a common expression of the Roman historians; had the writings of the Carthaginians been transmitted to us, we would most probably have had *Rōmāna fides* in the same sense. *Adv.* Penicē, *et, Pūnicē*, after the Carthaginian manner, in the Punic tongue.

Carthāgo Nōva, Carthāgīnis Nōvæ (called

Hispāna Carthāgo, by Florus, ii. 6), *f. Carthāgena*, a town of Spain, about the middle of the eastern coast, on a bay, stretching inland five hundred paces, and in breadth somewhat more, exposed only to the southwest wind, being protected from all the rest by a small island in the mouth of the bay. The town stands on a peninsula, which juts out from the inmost recess, and a morass bounds it where not encompassed by the sea, which renders it a place of considerable strength, possessing the advantage of a large and secure harbour (*Liv. xxvi.* 42 seq.). *Carthāgine captā, Carthāgena* being taken (*Flor.* ii. 17).

Cārthālo, *v. Cārtālo, ōnis, m.* son of Mālēus, sent by the Carthaginians with the tenths to Hērēclēs. His father, provoked by the insolence and gorgeous apparel in which he appeared before him, an exile, affixed him on a very high cross in the view of Carthage, which at that time he was assaulting (*Just. xviii.* 7).—2. The commander-in-chief of the cavalry in Hānnibal's army in Italy, who cut off L. Hōstilius Māncinus, and the bravest men in the party, who, instead of reconnoitring, according to the dictator's orders, had attacked some straggling Numidians, and pursued them almost to the enemy's camp. After the battle of Cānna, Hānnibal sent him to Rome, with ten of the prisoners whom he had allowed to ransom themselves, and he gave him a discretionary power to propose conditions of peace, if he found the senate inclined to terminate the war. The dictator no sooner had information of the coming of Cārthālo, than a lictor was sent to meet him, with orders, that he should quit the Roman territories before night (*Liv. xxii.* 15 seq.).—3. The præfect who commanded the Carthaginian garrison at Tārēntum, *Taranto*, and was killed on the Romans recovering possession of that city, in 211 B. C. (*Liv. xxvii.* 16). To him Eutrōpius refers (iii. 16). Livius mentions a Carthaginian of this name, whom Hānnibal sent with the head of Grāechus to the Roman camp, in 214 B. C. Of Grāechus' funeral and other circumstances respecting him, different accounts are given (xxv. 17).—4. A man in the Carthaginian army, killed in Spain by Nāsīdīus (*Sil. Ital.* xv. 450).

Cārtismāndūa, *v. f.* queen of the Brīgāntes, and wife of Vēnūsius, a British chieftain, whom she afterwards expelled from her kingdom. The betraying of Cārtāciūs to the Romans, has consigned her memory to undying infamy. That noble warrior fled to her for protection, on which she first loaded him with chains, and then gave him up to his enemies (*Tac. Ann.* xii. 36—40).

Cārvēntus, *i, f. v. Cārvēntum, i, n.* a town of Lātium. *Adj.* Cārvēntānus, *a, um.* *Cārvēntāna arx* (*Liv.* iv. 53).

Cārவில், *i, m.* one of the four kings of Cāntium, *Kent*, who, at the command of Cāssivēlaunus, made an attack on Cæsar's naval camp, in which they were repulsed, and lost a great number of men (*Cæs. B. G.* v. 22).

C. Cārவில் Spōlēctīnus, C. Cārவில் Spōlēctīni, *m.* sent with C. Afrānīus *q. v.*, by the Roman garrison in Uscūna, to treat with Pērsēs, king of Mācēdōniā, about surrendering, in 171 B. C. (*Liv. xliii.* 18, 19).

L. Cārவில், L. Cārவில், *m.* a tribune of the people, who exerted himself, in conjunc-

tion with L. Cărvilius, in order that M. Postūmīus might be fined for fraud, in 214 B. C. (Liv. xxv. 3).

Sp. Cărvilius, Sp. Cărvili, *m.* a plebeian tribune (Liv. xxv. 3). See L. Cărvilius.—2. An officer in the Roman army under Cn. Scipio, by whom he was sent from Greece to Rome, to inform the senate of the conduct of Perseus, king of Măcedonia, in 173 B. C. The facts which he stated in presence of the Măcedonian ambassadors, and which they were unable to controvert, induced the senate to order them out of Italy, and Cărvilius guarded them until they embarked (Liv. xlii. 36).

Sp. Cărvilius Măximus, Sp. Cărvili Măximi, *m.* was elected curule edile, in 301 B. C., and, six years after, he obtained the consulship. During that year, he took a number of towns and enriched the treasury with the spoils, out of which he contracted for the building of a temple to Fors Fortūna. His success secured him the honour of a triumph (Liv. x. 9—46).—2. Held the consulship at Rome, first in 236 B. C., and afterwards in 230 B. C. The only remarkable occurrence in his life mentioned by Roman historians is, that he was the first who divorced his wife at Rome, and that too not for incontinence, but barrenness, an act which brought down on him the deserved censure of the community (Val. Max. ii. 1).—3. Advised the senate, in consequence of the smallness of their number, to admit Latins into the senate, in 218 B. C. He died augur five years after (Liv. xxiii. 22 seq.).

Cărus, *f.* *m.* the husband of Nōrbăna. Martialis writes an epigram on their marriage day, addressed to Mărcūrius (vii. 73).—2. A native of Nărbō, Narbonne, a town of Gallia, France. Under Prōbus he passed through all the gradations civil and military, and at last obtained the rank of praetorian praefect. This office rendered his advancement to the throne easy, and may have been the sole cause why he was supposed to have had a hand in the death of the emperor, an imputation which has blackened his memory, and that merely on suspicion, as direct evidence of the crime has neither been produced nor alleged. His election having proceeded from the soldiery, he did not consider it necessary to write the senate in very respectful terms, and, therefore, sent them a bare notification of what had taken place, not a request to confirm his title. Fond of war, he carried his arms against the Sarmatians, over whom he gained a decisive victory, killing sixteen thousand, and making twenty thousand prisoners. His success did not desert him in hostilities with the Parthians, whose forces he defeated, reduced Măsōpōtămia, Al-jezirah, to submission, and took Sēlēucia and Ctēsiphon in one campaign. For these victories he obtained the surname of Părsicus, or, Părthicus. Had not death prevented, he intended to carry his victories still farther into the east. The account generally believed is, that he fell by the hand of Arrius Aper, his praetorian praefect, in the year 283, after a reign of sixteen or seventeen months. On attaining the purple he gave his two sons, Cărinus and Nūmērianus *q. v.* the title of Caesar, and afterwards that of Augustus, with the view of securing to them the accession to the empire (Eutrop. ix. 18).

Căryae, *arum, f.* Găiza, a village of Arcă-

dia, situated on the extremity of a plain, at the distance of five stadia from the mountains Orēxis and Selāthis. At this town, T. Quinctius Flăminius waited the arrival of the auxiliary troops, before he entered the territory of Nabis, tyrant of the Lăcedemonians, against whom he was marching, in 197 B. C. (Liv. xxxiv. 26). Căryātis, *idis, f.* of Cărye, applied to females, or nouns feminine. Căryātis Diāna, from her being worshipped at Căryae. Căryātides virgīnes.

Cărystus, *v.* Cărystos, *i. f.* Caristo, a town of Euboea, Negropont, under the mountain Ocha, which had its name from Cărystus, son of Chiron. Străbo mentions that there was a kind of stone here, which the natives wove into cloth, of which they made towels, and cleaned by throwing into the fire, which completely removed every stain, as washing does in linen (650). This is the *amiantes* of the Latins, and the *asbestos* of the Greeks. L. Apūstius sent the Issaei to plunder the land around this town, whilst he and Attălus, king of Asia, remained in the harbour Gēraestus, Jastura, in 202 B. C. (Liv. xxxi. 45). Săxōsa Cărystos (Luc. Phar. v. 232). *Inh.* Cărystii, *orum, m.* (Sing. Cărystius, *i.*), *m.* displayed some bravery in the war with Philippus, king of Măcedonia. After having submitted to the Roman commander, or rather having solicited his protection, they remained firm, and their state was declared free at the conclusion of the war, in 197 B. C. Orēus and Erētria received the same privilege at the same time (Liv. xxxiii. 34). *Adj.* Cărystius, *a, um.* Cărystium marmor, marble of Caristo, which was green, and in high esteem among the Romans (Plin. v. 288).—2. A town of the Ligures, in the territory of the Stătiellii or Stătiellates, near which a battle was fought with that tribe of the Ligures, by M. Pōpillus Lănas, consul, who killed ten thousand of them, took seven hundred prisoners and eighty-two military standards, in 175 B. C. (Liv. xlii. 7).—3. A place in Lăcōnia, near Arcădia, which produced wine, called from it Cărystium vinum (Strab. 651).

Căsănder, *dri, m.* a partisan of Philippus, king of Măcedonia, who had long resided at Mărōnēa, and, by an order of the king to Onōmăstus, praefect of the seacoast, admitted a body of Thracians into the city by night, who put the Mărōnēae to the sword, as if the town had been taken by storm. For this he was sent off by order of the Roman embassy, at the head of which was Appius Claudius Pūlcher, to be examined by the Roman senate, but he was put to death by poison in Epirus, lest he should make any discovery prejudicial to Philippus (Liv. xxxix. 34).

Căsăves, *ium, m.* a people of Mauritania (Amm. Mar. xxix. 5).

Căsca, *a, m.* the armour-bearer of Brūtus, whom Clăudas killed in the battle between Hannibal and M. Minūcius Rūfus, the Roman dictator, by an arrow which he had thrown at his master (Sil. Ital. vii. 649).

A. Căscēlli Vindex, A. Căscēlli Vindicis, *m.* a Roman knight, one of the profoundest lawyers of the age in which he lived. He was a man of extensive reading and great information, to which Hōrătius alludes (Art. Poet. 371).

Căsilinum, *i, n.* Casilino, a considerable town of Cămpănia, on the river Văltūrnus,

the *Volturno*, on, or near, the site of which the modern city called *Capua* stands. It was besieged, in 218 B. C., and at last taken, by Hannibal, but not before the inhabitants had endured all the severities of a long and terrible famine. A mouse was sold, during the siege, for 200 *dēnarii*, about 6*l.* 9*s.* 2*d.* (Liv. xxii. 19). *Inh.* Cāsīlinēnses, *v.* Cāsīlinātes, *ium*, *m.*

Cāsīlinus, *i, m.* a river of Cāmpānia in Italy, on the bank of which stood the town Cāsīlinum.

Cāsīnum, *i, n.* a town of the Völsei, which gives name, in modern times, to the adjacent mountain, *Monte Casino*. It stood on the confines of Cāmpānia, and the Romans sent a colony to it in 312 B. C. To the territory of this town Hannibal wished an Italian guide to conduct him, but the Carthaginian pronunciation deceived the guide, who thought he said Cāsīlinum. On his reaching that place, Hannibal, supposing he had been intentionally misled, first scourged and then crucified the guide, as a terror to others (Liv. xxii. 13). *Inh.* Cāsīnātes, *ium* (*Sing.* Cāsīnas, *ātis*, *m.* *Adj.* Cāsīnas, *as*, *as*; *ātis*, *et*, Cāsīnus, *a, um.* Cāsīnus *ager*, the territory of Cāsīnum (Liv. xxii. 13). Cāsīna *nymphæ* (Sil. Ital. xii. 527).

Cāsūm, *i, n.* *Katich*, a town in Egypt, near which Cn. Pōmpēius was buried (Amm. Mar. xxii. 16).

Cāsūs, *a, um.* Cāsūs *mons*, *El-Kas*, or the *chissel*, a mountain in Ægyptus, Egypt, near Pelūsium, *Tineh*, rendered eminent from Pōmpēius having been murdered near it, and a small tomb having been erected there to his memory. Here also was a temple of Jūpiter, hence called *Jūpiter Cāsūs* (Solin. xxxiv. 1. Luc. Phar. viii. 858). This mountain forms a promontory, on which account Lūcānus calls it *Cāsia rupes* (Phar. x. 494). Cāsia *hārēna* (Luc. Phar. viii. 539).—2. A mountain in Sŷria, the foot of which is washed by Orōntes, the *El-Aasi* (Amm. Mar. xiv. 8 *seq.*).

Cāsmēna, *æ, f.* a town of Sicily (Herod. vii. 155).

Cāsmilla, *æ, f.* the wife of Mētābus, a native of Prīvernum, and mother of Cāmilla. Cāmilla is the same name as Casmilla, suppressing the *s* for convenience of pronunciation (Virg. Æn. xi. 543).

Cāspēria, *æ, f.* *Aspra*, a town of the Sabines, near which Hīmēlla, the *Aia*, has its source (Virg. Æn. vii. 714.) Silius Itālicus derives the name from Cāspira, a town of Bactria, perhaps now *Cashmir* (viii. 414). This poet abounds in fanciful etymology.

Cāspērius, *i, m.* a Roman centurion in the garrison of Gōrnēæ, in the year 51 (Tac. Ann. xii. 45).

Cāspērius Nīger, Cāspērii Nīgrī, *m.* a man killed in the Roman capitol, when the soldiers of Vitēllius forced their way into that ancient edifice, and it was burned to the ground, in the year 69 (Tac. Hist. iii. 73).

Cāspius, *et*, Cāspīacus, *a, um.* Cāspium *mārē*, the *Caspian Sea*, or rather a lake of salt water in Asia, bounded on the N. by *Astracan*, on the E. and S. by *Persia*; according to some three hundred and thirty-four feet below the level of the *Black Sea*, and according to others only sixty. Its length, which is from north to south, extends to four hundred miles, and its greatest

breadth to three hundred. According to Kīnneir, it extends to six hundred and forty miles, and its breadth varies from one hundred to two hundred miles. The depth of this sea is unequal, in some places four hundred and fifty fathoms, in others so shallow, that vessels which draw more than ten feet of water cannot navigate it safely. The *Caspian Sea* has no tides, but the wind blowing from north to south, raises the water, which is brackish rather than salt, to the height of three or four feet; but, on a calm ensuing, it returns to its former level with a prodigious current and heavy swell. It has seven ports, of which *Badku* alone is reckoned safe in a storm. The *Volga*, and eighty-four other rivers, fall into this sea, which has good anchorage only in the northeast side, which is low, swampy, and covered with reeds. The ancients considered the lake or sea of *Aral* as forming part of *Mārē Cāspium*, on which account it has no proper name in the writings of the Greeks or Romans. Cāspīi *līcus* (Amm. Mar. xxiii. 5). Cāspīādæ, *arum, et*, Cāspīi, *orum, m.* people living on *Mārē Cāspium*, the *Caspian Sea*, from whom the name is derived (Plin. i. 674. Flor. iii. 5. Val. Flacc. vi. 107). Cāspia *tellus*, and Cāspia *regna*, country round the *Caspian Sea*, which, within one hundred and eighty-nine miles of its shores, is depressed to the level of the ocean. Cāspīus *mons*, part of mount *Taurus*, which anciently separated between *Armēnia* and *Mēdia*, called by Lūcānus Cāspia *claustra* (Phar. viii. 222), because it served as a barrier, or protection, against foreign invasion. This range, like most other mountainous tracts, had some defiles by which it could be crossed, one of which had the name of Cāspia or Cāspīāca *porta*, *Demir-Capi* (i. e. the iron gate) (Stat. Syl. iv. 4. 64), which the Persians call *Derbent* (i. e. the pass). Lūcānus, by Cāspia *claustra*, could not mean Cāspīæ *pylæ*, but *Sārmātīcæ*, from his immediately adding the *Alāni*, whose country was far north of Cāspīæ *pylæ*. Cāspia *vīa* (Tac. Ann. vi. 33). *Claustra Cāspīarum*, *Peftio* (Tac. Hist. i. 6).

Cāssāndānē, *es, f.* wife of Cŷrus, and mother of Cāmbyēs (Herod. ii. 1).

Cāssānder, *dri, m.* son of Antīpāter, distinguished himself by his bravery and success in arms. After several conquests in different parts of Greece, he put an end to the democratical government of *Athens*, and placed Dēmētrius at the head of the state. Olym-pias, mother of Alexander the Great, incurred his resentment, by putting to death Arīdeus, his wife Eurŷdicē, and others, who were in the interest of Cāssānder. On that account he besieged Pŷdna, in which she had taken refuge, made himself master of it by stratagem, and deprived her of life, together with Rōxāna, her son Alexander, and Bārsīnē, with her son Hērēcles, the wives and sons of Alexander the Great, at whose death he obtained Cāria, and was appointed commander of his attendants and lifeguards. According to Jūstinus he poisoned that conqueror at the instigation of his father (xii. 14). He married Thēssālōnica, daughter of Phīlīppus, and sister of Alexander Magnus, and called Thērma by her name, after he had greatly enlarged it. Having formed an alliance with Sēlēucus and Lŷsimāchus, he gained, with their assistance, a complete victory over An-

tionous at Ipsus in Phrygia, in 295 B. C., three years after which he died. On the death of Alexander, he had declared himself king of Macedonia and Græcia, and his son Alexander (Justinus says Philipppus), succeeded him in the throne, in 298 B. C.

Cassandra, *s. f.* a daughter of Priāmus, king of Trōja, who was said, when wearied with sport, to have fallen asleep in the temple of Apōllo, and to have obtained from him the gift of prophecy, on condition that she complied with his request. Apōllo rendered her prophecies, though true, useless, by their being disbelieved, because, after he had fulfilled his promise, she refused compliance. Hence she is called *Cassandra vates* (Virg. *Aen.* ii. 246: iii. 187). In form she was the most elegant of all the daughters of Priāmus, and promised by her father to Othryōneüs (Hom. *Il.* xiii. 366).

Cässändrea, v. Cässändria, a, f. *Pinaca*, a city of Macedonia, in the peninsula Pallene, of which the ancient name was Ptoidea. On being rebuilt, and new colonies settled there by Cäsander, it received this name. Here Philippos laid down at once the keels of one hundred ships, in 209 B. C., to enable him to cope with Attalus, king of Asia, the Aetoli, and the Romans. It was a place of great strength (Liv. xxviii. 8 *seq.*). *Inh.* Cässändrines, ium, m. (Liv. xlv. 10).

Cassandreus, εἶος, *m.* supposed to denote Apollodorus, tyrant of Cassandria (Ov. Ep. Pont. ii. 9. 43). The reading various, and the meaning doubtful.

Cassellus, i. m. a Roman, who did not apply himself to the acquisition of knowledge until advanced in life, and wished to appear learned in the sixtieth year of his age, at which Märtälis sneers, and asks when he will become eloquent (vii. 8).

Cassī, orum, m. the hundred of Caishow, a British nation, supposed to be subject to Cassivelaunus, at the time Caesar invaded Britain, who submitted to that conqueror (Cæs. B. G. v. 21).

Cāslānus, i. m. a friend of the poet Mārtlālis, to whom he addresses an epigram on the merits of Cānus, a poet of Gādes. *Cádiz* (iii. 64).

Cassignatus, *i. m.* a general of the Gauls, who fell in battle with Persëus, king of Mæcedonia, in 173 B. C. He was among the auxiliaries of Eumënes, king of Asia (Liv. xlii. 57).

Cassiopea, *es*, Cassiopea, *et*, Cassiopea, *v.*
f. the wife of Cephæus, king of Æthiopia.
 Having had the vanity to boast that she and
 her daughters were more beautiful than Juno
 and the Nereides, she had to allow her fa-
 vourite child, Andromeda, to be chained to a
 rock, and exposed to the fury of that terrible
 monster which Neptune, at the solicitation of
 Juno, had sent to ravage the country. Per-
 seus having observed her as he returned from
 the slaughter of the Gorgons, and, pitying
 her dreadful situation, promised to her pa-
 rents, on condition that she became his wife,
 to rescue her, which he did at the time she
 was about to be devoured, and prevailed on
 Jupiter, at a future period, to change Cas-
 siope into a constellation, which still bears
 her name (Manil. i. 354).

Cassiope, *es. f.* Gastrizza, a town of Chalcidica, distant seventeen hundred stadia from Brundisium.—2. A town of Coreira. *Inh.* Cassiopei, orum, *m.* (Plin. i. 346).

Cassiterides, um, *f.* the Scilly islands, off the southwest coast of *England*. From them the ancients had tin. In the opinion of Plinius, they had this name from yielding abundance of lead, and Strabo asserts they were known only to the Phœnicians (Herod. iii. 115).

Cāssius, v. *Cāssianus*, a, um. *Cāssia gens*, the Cassian clan. *Cāssia viā*, the Cassian road, which went through Etrūria, *Tuscany*, and had its name from one of the *Cāssii*, but the individual is not certainly known.

Cissius, 1, m. surnamed Hēriscus, from being a native of *Tuscany*, a man of wonderful powers of composition, who, according to report, lost his life from his numerous writings taking fire, by which he was reduced to ashes. He is often, but improperly, confounded with the subject of the following article (Hor. Sat. i. 10. 62).—2. Surnamed Pārmensis, from being a native of Pārma, was a man of considerable poetic talent, which is evident from Hōrātius (Epist. i. 4. 3). Acron informs us, that he wrote epigrams and elegies. He joined Brūtus and Cissius against C. Jūlius Cēsār, and they afterwards entrusted him with a fleet and an army, to collect money in Asia. After their defeat he joined, with his ships, Stātius Mūr-cus, and both attached themselves to Sextus Pōmpeius. Fortune declared, too, against that brave commander, and Cissius, maintaining his enmity to Augūstus, espoused the interest of M. Antonīus. Immediately after the battle at Actium, Cissius retired to *Athens*, where he was killed by order of Augūstus. He was the last of the conspirators against Cēsār, who was put to death, as Trēbōnius had been the first (Vel. Pat. ii. 87).—3. A soldier of great strength, who seized and bound Fēnius Rūfus (Tac. Ann. v. 66).—4. A comedian (Tac. Ann. i. 73).

Cassius Asclepiodotus, Cassii Asclepiodoti, *m.* a Bithynian of great wealth and high rank, whose fidelity to Bārēas Sōranus displays one of the finest examples of truth and honour in adversity, which the constancy of friendship ever exhibited. His fidelity subjected him to confiscation of property and banishment, in the year 67 (Tac. Ann. xvi. 83).

Cassius Chereas, Cassii Chereae, *m.* held the office of centurion in the N. of Germany, when the army under Germanicus revolted, in the year 14. His bravery on that occasion preserved his life, and he afterwards immortalized his name by being the chief conspirator against Caligula (*Tac. Ann. i. 32*). According to Suetonius, he demanded the honour of striking the first blow, probably enraged at the insulting treatment received from the emperor at the time he was a tribune of the praetorian cohort, and waited on him for the pass word (*Suet. Calig. 56*).

Cássius Longinus, Cássil Longini, *m.* sometimes called simply Cássius, or Longinus, a propraetor of the south of *Spain*. His cruel and oppressive conduct in that country gave birth to a conspiracy against his life, which it was resolved to carry into execution at Córdoba, *Cordova*. After he was severely but not mortally wounded, his guards came up to his assistance, and surrounded the conspirators as they advanced to complete the murder. Some of the assassins he put to death, and compounded with others for

money. He was afterwards drowned at the mouth of Ibērus, the *Ebro*, the largest river of Spain.—2. A blind lawyer, whom the emperor Nēro put to death, because among the busts of his ancestors he kept that of C. Cāsius, one of the conspirators against Caesar (Suet. Ner. 37). The emperor probably ordered him to be murdered, not so much on account of his having that bust as on account of his great wealth, which appears to have been the opinion of Jūvénālis (Sat. x. 16), and Tācītus (Ann. xvi. 7).

Cāsius Lōngus, Cāssī Lōngi, *m.* a præfect of the Camp, whom the mutineers appointed joint commander-in-chief with Fābīus Fābūllus at the time Alēnus Cācina induced the troops to revolt from Vitēllius on purpose to join Vēspāsīanus (Tac. Hist. iii. 14).

Cāsius Pātāvinus, Cāssī Pātāvīni, *m.* a plebeian, whom Augustus held it sufficient to punish with a slight banishment, although he had declared in a large company that he neither wanted courage nor inclination to stab him (Suet. Aug. 51).

Cāsius Sēvērus, Cāssī Sēvēri, *m.* an orator of some eminence, who possessed a considerable talent for keen satirical writing. The Roman emperor Tiberius suffered severely from his sarcastic and cutting remarks, and his defamatory libels had ridiculed the eminent of both sexes. Tācītus says he was a man of mean extraction, void of principle, and of profligate manners. His writings and vices banished him to Crēta, *Candia*, where, persisting in his licentious practices, he provoked new enemies and enraged the senators, who confiscated his property, and caused him to be removed to Sēriphus, *Serpho*, where in old age he languished on the rocks (Tac. Ann. i. 72: iv. 21). As an orator, he was the first who deviated from the plain and simple style of his predecessors, not from want of learning or genius, but to adapt his orations to the public taste. Quīntīllīanus allows that he had great abilities, and, if read with caution, may serve as a model worthy of imitation. His temper regulated his conduct more than his judgment, and he mingled too much acrimony with his wit. Even in his exile he set no bounds to his satirical rage, and the malevolence which appeared in his lampoons and defamatory writings excited the indignation of Hōrātius, who writes against him his sixth epode.

C. Cāsius, C. Cāssī, *m.* a military tribune, who commanded a legion at Arimīnum, *Rimini*, in 180 B. C. (Liv. xli. 5). To a military tribune of this name, L. Anicius Gallus, prætor, committed the custody of Gentius, in 170 B. C. It seems doubtful whether this be the Cāsius above-mentioned or a different person (Liv. xlv. 31).—2. A proconsul, was defeated at Mūtina, *Modena*, by Spārtacus, commander of the gladiators (Liv. Ep. 96. Flor. iii. 20).

C. Cāsius Lōngīnus, C. Cāssī Lōngīni, *m.* a Roman, who, after being a decemvir for settling colonies in Gāllia and Līgūria, obtained the consulship with P. Licīnius Crāsus, in 173 B. C. During his continuance in that office, he did nothing worth mentioning, unless it be the foolish attempt which he made to march his army through Illyricum into Mācēdōnia. The senate, enraged at his thus opening a passage into Italy for so many

barbarous nations, sent a messenger commanding him to desist, and, after having advanced about half-way, he turned, and seems to have acted with horrible cruelty and injustice, of which the Cārui, Istri, and Iāpýdes complained to the senate. Cincibīlus, king of the Gauls, charged him with desolating the country of the Alpine Gauls, and carrying off many thousands of the inhabitants into slavery (Liv. xlii. 4—xliii. 5).—2. A Roman consul, who, with his colleague, C. Sēxtius Cālvīnus (called by Eutrōpius, Dōmītiūs Cālvīnus), carried on war against the Transalpine Gauls, chiefly the Arvernī. Of that people they slew a great number near Rhōdānus, the *Rhone*, obtained great spoil, and triumphed with uncommon splendour (Eutrop. iv. 22). See *Bituitus*.—3. A noble Roman, born at Parma, who married Jūnia, sister of M. Jūnius Brūtus. He first distinguished himself as a soldier in the army of M. Licīnius Crāsus, and, in the unfortunate expedition against Pārthīa, he was first quæstor under that commander, a situation which he filled with great ability. After the death of Crāsus he collected the scattered forces of the army, with which he kept the enemy in check, and saved the province of Sýria. According to Eutrōpius, he crossed Euphrātes, the *El-Frat*, and defeated the Parthians in many engagements. At the commencement of the civil war, Cāsius was a tribune of the people, and joined Pōmpeius, under whom he commanded a powerful fleet, with which he destroyed many of Cæsar's ships at Mēssāna, *Messina*, and would have carried the town, had he not received certain information of the defeat of Pōmpeius at Phārsālia. He afterwards joined M. Pōrcius Cāto in Greece, and went with him into Africa; but, on the news of Pompey's death, he deserted the party of the republic and joined Cæsar. His brother-in-law, M. Jūnius Brūtus, had prevailed on that successful warrior to pardon him, and he was immediately admitted into the favour of the conqueror, who appointed him one of his lieutenant-generals. Various causes have been assigned for his forming, or at least taking an active part in, the conspiracy against Cæsar. An ardent love of freedom and of their country, impelled him and Brūtus to attempt the restoration of liberty by the death of the usurper. To refer their conduct to resentment from their not having obtained the offices of the state which they expected, or at which they aspired, would be an injurious degradation of the character of these two virtuous citizens. Their efforts to support the independence of Rome by force of arms, after the assassination of Cæsar, merit greater praise for the purity of their motives than for the promptitude of their measures. Antōnius and other friends of Cæsar, brought them to a decisive engagement at Philippi, in which Cāsius, who commanded the left wing, was defeated by Antōnius, to whom he had been opposed, and his camp taken. Prevented by the dust from seeing the success of his colleague Brūtus, who led on the right against Augustus, he concluded all was lost; and in despair killed himself with the very weapon which he had employed against the life of Cæsar. Appiānus says that his armour-bearer, Pindārus, put him to death at his own request (Bel.

Civ. 635). Some of the errors into which Brutus fell have been ascribed to the impetuosity of temper, which Cæsius unfortunately possessed. His learning and military knowledge were highly respectable, although there is little doubt that he was greatly inferior to his brother-in-law, both as a scholar and as a soldier. Brutus honoured his body with a very magnificent funeral, and exclaimed over it, that "Cæsius ought to be considered the last of the Romans." Caesar calls him *C. Cæsius Adj. Cæssianus, a, um. Cæssiana sententia* (Ann. Mar. xxvi. 10).—4. A governor of Syria, who resolved by every method in his power to maintain the strictness of ancient discipline. This severity, in his opinion, became a man, who kept before his eyes the example of his ancestors. Tacitus says he was the most eminent character of the age for his knowledge of the law, and the historian has recorded a speech of his against slaves. From his ancestors he inherited a splendid fortune, which, added to the austerity of his manners, formed under the emperor Nero a sufficient cause for his banishment. His wife Lepida fell a sacrifice to the cruelty of the same prince (Tac. Ann. xii. 11—xvi. 9).

L. Cæsius, L. Cæsi, *m.* a Roman consul, killed by the Helvetii, who defeated his army, and obliged it to submit to the ignominy of passing under the yoke (Cæs. B. G. i. 7).

L. Cæsius Longinus, L. Cæsi Longini, *m.* a Roman consul, killed by the Tigurini Galli a people of Helvetia, and his army almost wholly cut off in 109 B. C. (Liv. Ep. 65).

—2. A Roman of senatorian rank who entered into the conspiracy of Cætilina, and engaged to set the city on fire, which the activity of the consul, M. Tullius Cicero, prevented, and he fled before the discovery of the plot (Sal. Cat. 17, 44).

In 68 B. C., he stood candidate for the consulship together with Cætilina, and the canvass of both having failed, he embraced the treasonable designs of his associate, perhaps partly from his disappointment, and suggested most of the horrible atrocities which the traitors intended to perpetrate.

From his extraordinary corpulence, the fatness of Cæsius became a proverbial expression.—3. One of Caesar's officers.—4. A native of Rome, of plebeian extraction, to whom the emperor

Tiberius gave Drusilla, a daughter of Germanicus, in marriage. From being married to a grand-daughter of the emperor, Tacitus calls him his *progenitor* (Ann. vi. 15, 45).

Q. Cæsius, Q. Cæsi, *m.* an officer in Caesar's army, to whom he gave the command of the south of Spain.

Q. Cæsius Longinus, Q. Cæsi Longini, *m.* filled the office of city prætor in 169 B. C. (Liv. xiv. 16).—2. A tribune of the people, driven out of Rome with M. Antonius, in 51 B. C., for protesting against a decree of the senate, by which a successor was to be sent to C. Julius Caesar.

By his avarice and cruelty, when prætor, he induced the inhabitants of Corduba and two legions which had been under the command of M. Tereñius Varro, to desert from Caesar's party (Liv. Ep. 109 seq.).

Sp. Cæsius, Sp. Cæsi, *m.* surnamed Viscellinus in the consular calendar, was thrice elected consul, first with Opter Virgilius Tricostus, in 502 B. C., a second time with

Postumus Cominius Auruncus, in 493 B. C., and afterwards with Præcilius Virgilius Tricostus, in 486 B. C.

In his last consulship, two-thirds of their lands having been taken from the Hernici, Cæsius proposed to give the one-half to the Latini, and to distribute the other half among the commons.

To this gift he intended to add some land, which, although the property of the public, was possessed by individuals.

Thus originated the first idea of an agrarian law. His colleague and the patricians opposed these donations, and even declared, that, by this popular measure, he meant to pave the way for arbitrary power.

To recover the esteem of his countrymen, Cæsius next suggested, that the money paid by the people for Sicilian corn should be returned, an offer which they rejected with disdain.

Being condemned on a trial before the people, he suffered death as a traitor, and his house, which stood on what is now, says Livius, the area before the temple of Tellus, was levelled with the ground, in 486 B. C.

Others relate that his father, on enquiry into his conduct, having found him guilty of aspiring at the crown, first scourged him, and then put him to death.

The property of Cæsius, he consecrated to Ceres (Liv. ii. 17—41. Flor. i. 26). *Adj. Cæsius, a, um.*

Cæsiellanus, *i, m.* one of the British kings, whose territories lay on the north bank of Tamesis, the Thames, towards the mouth of that river.

On the arrival of the Roman forces in Britain under Caesar, he was, by common consent, appointed commander-in-chief.

After making some attempts to check the progress of the enemy, he was obliged to submit, and accept of such terms as Caesar chose to offer (Cæs. B. G. v. 11 seq.).

Cæstibulum, *i, n.* a town of Cilicia, of which the site is unknown (Curt. iii. 7). The reading is doubtful. Probably this town is the same with Castabula in Cilicia, which is now called *Karabulat*.

Cæstalia, *æ, f.* the daughter of Achelous, who was turned into a fountain of the same name, on Mount Parnassus, *Liakura*, in Phœcis, now part of *Leadiu*, a country of Greece.

Near this stream, Pausanias calls it a river, stood Delphi, where was the famous Oracle of Apollo.

Cæstalis, *idm, f.* of Cæstalia, applied to females or nouns feminine. *Hæc (unda) erit Cæstalis* (Mart. ix. 19).

From Cæstalia, the muses were called Cæstalides, *dum, f.* Cæstalides sœurs, the muses (Mart. iv. 14).

Adj. Cæstalius, a, um. Cæstallum antrum, the Castalian, *i. e.* Delphic, cave (Ov. Met. iii. 14). *Cæstalla tellus* (Luc. Phar. v. 188).

Cæstallus, *i, m.* a man born on Parnassus, *Liakura*, who quitted his native country, settled in Spain, and built a town on Bætis, the Guadalquivir, to which he gave his mother's name Cæstulo, now *Cazlena* (Sil. Ital. iii. 98).

This is probably a poetical fiction to give celebrity to the birthplace of Imilce, wife of Hannibal.

Cæstianira, *æ, f.* a beautiful woman of Æsima, who bore Görgythion to Priamus. In form she resembled the goddesses (Hom. Il. viii. 305).

Cæsticus, *i, m.* one of the Sequani, the son of Catamantaledes, whom Orgetorix persuaded to seize on the sovereignty of the

state, which his father had formerly held (Cæs. B. G. i. 3).

Cæstor, Æris, *m.* a son of Jüpiter and Læda, the wife of Týndarus, and twin brother of Pöllux. According to Hýginus, Cæstor and Clýtēmnēstra were the children of Týndarus, and Pöllux and Hēlēna of Jüpiter. The fiction is, that Jüpiter, under the form of a swan, became the father of these children, and that from one egg sprung Pöllux and Hēlēna, from another Cæstor and Clýtēmnēstra. Cæstor was killed by Idas, on its being known to Pöllux he attacked Idas, whom he defeated, and then buried his brother. Pöllux received a star from Jüpiter, and one was not given to Cæstor, because he was the son of Týndarus. From affection to his brother, Pöllux requested that he might be allowed to share that honour with him, which was granted; and, therefore, he is said to ransom him by alternate death. The Romans preserved the remembrance of this in their exhibitions of horsemanship, each having two horses, and leaping from the one to the other, so that he appeared to discharge a double duty. They formed a part of the crew of the Argo, and were related to Iāson. A. Pōstūmus, dictator, vowed a temple to Cæstor, in 499 B. C., which his son dedicated fifteen years after (Liv. ii. 20, 42). Among the Romans men did not swear by Cæstor; *Mecastor* was the oath only of women (Gel. xi. 6). *Ducat bractēclām de Cæstōre*, may draw off the gold plating from Cæstor, *i. e.* from the statue of Cæstor (Juv. Sat. xiii. 152).—2. A Trojan, one of the soldiers of Ænēas (Virg. Æn. x. 124).

Cæstōrum, *C. Didone*, a village about twelve miles from Crēmōna, on Sagra, the *Sagrian* (Tac. Hist. ii. 24). From Suetōnius and Strabo it appears, that it took its name from a temple of Cæstor, *ad Cæstōris* (ædem v. templum) *quod loco nomen est* (Suet. Oth. 9). Or perhaps it is the genitive plural of Cæstor applied to both brothers, and *templum v. ædes* understood.

Cæstra Cōrnēliāna, *orum*, *n.* an eminence of considerable height, about a mile distant from Utica, measuring in a straight line. But part of this intervening space was marshy. To avoid the swampy ground, a large circuit was necessary, which lengthened the road to six miles. This rising ground jutted out into the sea, was of difficult access on both sides, and had its name from Pūblius Cōrnēlius Scīpio having at a former period encamped on it.

Cæstra Hērcūlis, a town of *Germany*, the exact situation of which is unknown. It appears to have been about thirteen miles from Carvo (Amm. Mar. xviii. 2).

Cæstra Pōstūmīāna, *orum*, *n.* This place, as the term imports, had its name, most probably, from Pōstūmus having encamped there. It does not appear to have been a town, as it is generally understood, but a small eminence (*grunus*) on which Cæsar built a fortress. Early in the Spanish war, young Pōmpēus pitched his camp between Ategūa and Ucūbis, in the province of Bætica, within view of both these towns, and Cæsar found means to possess himself of this rising ground, only four miles distant from the camp of Pōmpēus, on which he erected a fortification.

Cæstra Pýrrhi, a peninsula formed by the

Surandaporos and *Voionaa*, in Trīphýlia, in the country of Melōtis. Philippos, king of Mæcēdōnia, reached this place the day after he had been defeated by T. Quinctius Flāminius, in 199 B. C. (Liv. xxxii. 13).

Cæstricius, *i. m.* a man whom Augustus protected from a prosecution, because he had informed him of the conspiracy of Mūrēna. According to Suetōnius, this is the only pannel whose trial the emperor prevented (Aug. 56).

M. Cæstricius, M. Cæstrici, *m.* a magistrate of Plācēntia, advanced in years but vigorous in mind. He refused to obey the orders of Cn. Pāpius Cārbo, then consul, who said to him, threateningly, "I have many swords;" to which Cæstricius calmly replied, "And I have many years" (Val. Max. vi. 2).

Cæstricius, *i. m.* a friend of Mārtialis, to whom he sent an epigram, whilst residing at Baïæ (2 syl.) (vi. 43).

Cæstrum Altum, a place in the province of *New Castile*, in *Spain*, remarkable for the death of the great Hāmilcar, about 230 B. C. (Liv. xxiv. 41). Perhaps the reading here ought to be *Album*, which is that of Diōdōrus Sicūlus (xxv. 2).

Cæstrum Inūli, a town in the territory of the Rūtūli, in which Inūus, or Pau, had a temple (Ov. Met. xv. 727).

Cæstrum Mūtulum, *Medoli* (Liv. xxxi. 2). See *Mūtulum*.

Cæstrum Nōvum, *St. Marinello*, a town in Etrūria, *Tuscany*, to which the Romans sent a colony, in 193 B. C. (Liv. xxxvi. 3).

Cæstrum Sālernum, *v. Sālēni, Salerni, Salerno* (Cluv.), a town in the territory of the Picēntini, to which the Romans sent a colony in 199 B. C. (Liv. xxxii. 29).

Cæstulo, ōnis, *f. Cazlona*, a town in the south of Hīspānia, *Spain*, on the right bank of Bætis, the *Guadalquivir*. Silius Itālicus, probably out of compliment to Imilcē, the wife of Hānnibal, who was a native of this town, derives the name from the grandmother of that princess, and makes Cæstūlius, a native of Pārnaesus, a founder of the town (iii. 99). *Cazlona* is only a small town, but has the remains of an aqueduct, and some other antiquities of no great importance. *Pārnaesia Cæstulo* (Sil. Ital. iii. 391). *Inh. Cæstulōnēnses*, *ium*, *m.* *Adj. Cæstulōnēnsis*, *is*, *e. Cæstulōnēnsis saltus* (Liv. xxii. 20).

Cæsus, *i. f.* an island not far from Scārpāthus (Hom. Il. ii. 676).

Cātābāthmos, *i. m. Akabet-Ossolour*, a sloping tract of land to the east of Cýrēnāica, commonly called Cātābāthmos Māgnus, to distinguish it from a similar declivity of less extent nearer *Egypt*. Both are on the coast of the *Mediterranean*. Sālūstius makes the former the boundary between *Egypt* and *Africa* (Jug. 19), and Plinius of Cýrēnāica. From the latter, there appears to have been also a town of this name (i. 545); which the natives, perhaps, never recognized, as the word is evidently Greek, and expressive of the appearance of the country.

Cātādūpi, *orum*, *m.* a people living at the cataracts of the *Nile* (Amm. Mar. xxii. 15).

Cātālauni, *orum*, *m.* a people of Gāllia, *France*, on Mātrōna, the *Marne*, whose capital was of the same name, now *Châlons* (Eutrop. ix. 13).

Cātāmāntālēdes, *is*, *m.* a nobleman of the nation of the Sēquāni, who, for many years,

enjoyed the supreme authority over that people (Caes. B. G. i. 3).

Catāna, *æ*, *v.* *Cātānē*, *es*, *f.* *Catana*, a town of *Sicily*, near mount *Ætna*, by the eruptions of which it has been several times destroyed. It was built by a colony from *Chalcis*, and the ancients reckoned it one of the three most celebrated cities in that island, *Panormus* and *Messāna* being the other two. From *Catāna* *Marcellus* carried the first sundial to *Rome*. Modern *Catana* contains about thirteen thousand inhabitants; and *Amēnānus*, the *Guidicello*, which has its source in *Ætna*, runs through the town. *Inh.* *Cātānēnses*, *v.* *Cātīnēnses*, *ium*, *m.* (Just. iv. 3). *Adj.* *Cātāneus*, *a*, *um*, *et*, *Cātīnēnsis*, *is*, *e.* *Cātāneus ager* (Strab. 388). *Cātīnēnsi* pumice, from the very finest pumice-stones being found at *Catana* (Juv. Sat. viii. 16).

Cātānōla, *æ*, *f.* part of *Cāppādōcia*, lying to the north of mount *Taurus*. *Cōrnēlius Nēpos* seems to have considered it a separate district, between *Cilicia* and *Cāppādōcia* (Dat. 4). This appears likewise to have been the idea of *Strābo*, although he mentions it as one of the ten parts of *Cāppādōcia*. According to this geographer, it is an extensive low lying plain, surrounded by mountains, and bearing all sorts of trees except evergreens. *Amānus*, *Al-Lucan*, is one of its southern boundaries, and it is watered by *Pyrāmus*, the *Geihoun*. He adds that it had no town in the plain, but some fortified places. *Inh.* *Cātānēs*, *um*, *m.* (Strab. 775).

Cātāpūla, *æ*, *f.* a military engine, constructed chiefly for the purpose of throwing javelins. But some have supposed that stones, &c., were discharged from the *Cātāpūla*, as well as from the *Bālīsta*, and *Josephus*' account of the former justifies that opinion. It is certain the force with which missile weapons were thrown from the *Cātāpūla*, was not much less, if antiquity can be believed, than the tremendous effects of the largest cannon. But this surely does not merit full credit.

Cataractes, *æ*, *m.* the *Duden-sou*, a rapid river of *Pamphylia*, which falls into the *Mediterranean*; but *Hērōdōtus* makes it a branch of *Meander*, the *Meinder*, and says it is as large (vii. 26).

Cātēia, *æ*, *f.* a spear which *Virgilius* considers of *Teutonic*, but others, of *Celtic*, origin, as the term in that language signifies a fiery dart. From *Caesar*, it cannot be doubted that such weapons were in use among the *Belgians* at the time he invaded their country (Virg. *Æn.* vii. 741. Sil. Ital. iii. 277, &c.).

Cātēnes, *is*, *m.* a nobleman of whom *Bēssus* had a very high opinion, and therefore admitted him an ally in his revolt against *Alexander the Great*. To that plot he endeavoured to gain over the *Bactriāni*, and at last fell in battle (Curt. vii. 5).

Cātīa, *æ*, *f.* a Roman matron, who appears to have been of dissolute morals (Hor. Sat. i. 2. 95).

Cātīānus, *i*, *m.* a Roman, whose name *Martialis* has transmitted by inscribing an epigram to him (vi. 46).

Cātīāna, *æ*, *f.* a woman of abandoned character (Juv. Sat. iii. 133).

Cātīēnus, *i*, *m.* a comedian at *Rome*, who, in the play of *Ilionē*, by *Pacūvius*, acted the part of *Polydorus*, when *Fusius* performed

that of *Ilionē*. The latter, overpowered by drink, fell so fast asleep that *Hōrātius* says twelve hundred *Cātīēni* could not waken him (Sat. ii. 3. 61). This expression may be explained two ways, by supposing *Cātīēnus* to have very often repeated, "*Mater, te appello*;" or, what is more probable, by supposing the audience to have joined him, when they observed the other actor drunk and asleep. *Cicēro* has noticed this part of the play (Tusc. Dis. i. 44).

Cātīlina. See *Scrgius*.

Cātīlīna, *æ*, *m.* a soldier in the army of *Scipio Africānus*, in *Spain*, where he killed *Nēalces* (Sil. Ital. xv. 448).

Cātīllus, *v.* *Cātīlus*, *i*, *m.* according to *Cāto*, was an *Arcadian*, who commanded the fleet of *Evānder*; according to *Sēxtius*, he was a native of *Argos*, which is the opinion of *Hōrātius* and *Virgilius*. He was the son of *Amphīārāus*, who was swallowed up by the earth at the siege of *Thēbe*. By order of his grandfather, *Ecclēus*, he held a ver sacrum, settled in *Italy*, where he had three sons, *Tībūrtus*, *Cōras*, and *Cātīllus*, who, by their united exertion, built the city *Tibur*, *Tivoli*, and named it after their eldest brother. Others make him the brother of *Tībūrtus* and *Cōras*, and this seems to be the more general opinion, at any rate, this is the *Cātīllus* mentioned by *Virgilius*, who killed *Iōlus* and *Hērminius* (*Æn.* xi. 640). *Mōnia Cātīli*, the walls of *Cātīlus*, *i. e.* *Tivoli* (Hor. Od. i. 18. 2).

Catīvōleus, *i*, *m.* king of one half of the *Ebūrōnes*. He and *Ambiōrix*, who reigned over the other half of that nation, at the instigation of *Indūciōmārus*, excited the people to take up arms against the Romans. Having made an unsuccessful attack upon the Roman camp, under the lieutenant-generals *Tūtūrus Sābinus* and *L. Aurūncūleus Cōtta*, they demanded a conference, in which *Ambiōrix* stated, that, from gratitude to *Cæsar*, he considered himself bound to inform his officers, that all the estates of *Gāllia*, *France*, had agreed to attack the Roman camps in one day, that a great body of Germans had crossed the *Rhine*, and that no time was to be lost in joining *Cicēro* or *Lābiēnus*, who were only about 50 miles distant. At the same time, he gave his solemn promise, that they should have a secure retreat through his territories. This artifice, through the folly or cowardice of *Sābinus*, succeeded. They left their camp, were attacked by a powerful army under *Ambiōrix* and *Catīvōleus*, and were almost to a man cut in pieces. *Cæsar* afterwards completely routed them; and *Catīvōleus*, from his great age, being unable to bear the fatigues of war, after execrating *Ambiōrix*, the author of the war, poisoned himself by drinking the juice of the yew-tree (Caes. B. G. v. 24 seq.).

Cātūs Insūber, *Cātī Insūbrī*, *m.* an *Epicurean*, whose death and opinions *Cicēro* mentions (Epist. ad Fam. xv. 16, 19).

C. Cātūs Vēstīnus, *C. Cātī Vēstīni*, *m.* a tribune of the soldiers in the army of *M. Antōnius* (Cic. Epist. ad Fam. x. 23).

M. Cātūs, *M. Cātī*, *m.* an *Epicurean* philosopher, to whom *Hōrātius* addresses one of his satires (ii. 4). Much discussion respecting this *Cātūs* may be seen in the commentaries on *Hōrātius*. Perhaps the poet invented the character, which he has

marked by many discriminating touches, and has, under this name, exposed with great eloquence and humour the follies of the Epicureans. *Adj.* Cātianus, a, um.

Q. Cātius, Q. Cātī, *m.* was first a plebeian edile, afterwards a lieutenant-general under C. Claudius Nēro, sent with M. Pōmpōnius Mattho to Dēlphi, carrying a present of immense value from the spoils of Hāsdrūbal, in 207 B. C. (Liv. xxvii. 6 seq.).

Cātmēlus, i, *m.* a chieftain of the Gauls, in 180 B. C. (Liv. xli. 1).

Cāto. See *Pōrcius*.

Cātī, orum, *m.* the Cattians, a German nation of great bravery, of whom Tacitus has given a detailed account in his treatise on the manners of the Germans (30, 31), and later writers, from the Romans carrying on war in that country. Drusus conquered them in 113 B. C. (Liv. Ep. 138). They lived towards the sources of Visūrgis, the *Weser* (Claud. xxvi. 420).

Cātūālda, æ, *m.* a German of high rank, whom Mārōbōdūus unjustly compelled to fly from his country, and by whom Mārōbōdūus was forced to solicit the protection of the Emperor Tiberius. The Hermandurians in turn expelled Cātūālda from the throne, on which he placed himself under the Roman emperor, who fixed his residence at Forum Jūlium, *Frejus*, in Gallia Nārbonēnsis (Tac. Ann. ii. 62, 63).

Catualci, orum, *m.* supposed to be written corruptedly in place of Adūātūci *q. v.*

Cātūlus. See *Lūtātius*.

Cātūlla, æ, *f.* an infamous female (Juv. Sat. ii. 49).—2. A woman of great beauty, but of immoral conduct (Mart. viii. 53).

Cātūllus. See *Vālērīus*.

Cātūllus, i, *m.* the husband of Bassa (Mart. vi. 69).—2. A man who said that Mārīālis was to be his heir (Mart. xii. 74).—3. A writer of epigrams. Whatever merit his verses may have had in point of language or wit, it appears manifest they were not recommended by purity of sentiment (Mart. ii. 71).

Cātūllus Mēssālīnus, Cātūlli Mēssālīni, *m.* a man of enormous cruelty, devoid of pity and remorse, a stranger to shame or fear. His loss of sight rendered his savage disposition more horrible, and his person more disgusting. Considering his helpless condition, how revolting to think of his enormous wickedness, which rendered him a fit instrument, in the hand of the Emperor Dōmītiānus, for the extirpation of virtue! An excruciating disease, which admitted neither of cure nor alleviation, brought him gradually down to the grave, and his corporeal pangs bore no proportion to his mental anguish, proceeding from the horrors inseparable from the numerous murders committed through his agency (Juv. Sat. iv. 113. Tac. Agric. 45).—2. A friend of Jūvēnālīs, whom he congratulates on his escape from shipwreck (Sat. xii. 29).

Cātūmāndus, i, *m.* a Gallic chieftain, who commanded the combined forces which had been raised on purpose to destroy Māssīlia, and to cut off the whole Grecian colony. Terrified in his sleep by a dream, he raised the siege, and made peace with the Massilians, begged permission to worship their gods, and, on seeing the statue of Minērvā, declared it was that goddess who had alarmed him dur-

ing the night, and by whom he had been ordered to discontinue the blockade (Just. xliii. 5).

Cātūmērus, i, *m.* a king of the Cattians. He was the maternal grandfather of Itālicus (Tac. Ann. xi. 16).

Cātūrīges, gum, *m.* a Gallic nation, whom some have placed on Alpes Cōtīa, and others on Alpes Graīa. There is also a difference of opinion respecting their principal city, some supposing it to have been Cātūrīges, *Charges*, or, *Chorges*, others Ebrodūnum, *Embrun* (Cæs. B. G. i. 10).

Cātus, i, *m.* a man in the Roman army, killed by Bōgus, the Carthaginian augur. Cātus was the first who fell after Hānnībal crossed the *Alps* (Sil. Ital. iv. 139).

Cātus Dēciānus, Cātī Dēciāni, *m.* a Roman governor in south *Britain*, in the year 61, whose oppression drove the natives to despair. An insurrection ensued, when the Britons put the ninth legion to the rout, on which he betook himself to flight, and passed over into Gallia, *France* (Tac. Ann. xiv. 32).

Cavarillus, i, *m.* one of the three noblemen of the first distinction among the *Ædūi*, who were taken prisoners in that battle, in which Vercingetōrix was totally routed, and brought before Cæsar. After the revolt of Litavicus, Cavarillus commanded the infantry (Cæs. B. G. vii. 67).

Cavarinus, i, *m.* a nobleman, whom Cæsar, in prejudice of his brother Moritāsus, the reigning sovereign, appointed king over his countrymen, the Sēnōnes, an honour which his ancestors had long enjoyed. The Sēnōnes formed the design of publicly assassinating him, but, having received intelligence of the plot, he saved his life by flying to the camp of Cæsar (Cæs. B. G. v. 54 seq.).

Cauca, æ, *f.* a town in *Spain*, to the south of Dūrius, the *Douro*. *Inh.* Caucei, orum, *m.* (Ap. Bel. Hisp. 283).

Caucalanda, æ, *f.* a town of Sarmātia. *Adj.* Caucalandensis, is, e. *Caucalandensis locus* (Amm. Mar. xxxi. 4).

Caucāsus, i, *m.* a native of Cōlchis, and father of Tēdrus. He had his name from the mountain (Val. Flacc. vi. 641).

Caucāsus, i, *m.* the horse of Atlas, which ran in the chariot race, for the prize given by Scīpiō Africānus, in *Spain*, on his conquest of that country (Sil. Ital. xvi. 367).

Caucāsus, i, *m.* *Cocas*, a chain of mountains of considerable height, extending between Pōntus Euxinus, the *Black Sea*, and Māre Cāspium, the *Caspian Sea*, to which Prōmēthēus was chained, for stealing fire from the chariot of the sun, and a vulture, or eagle, made to prey perpetually on his liver. From his blood, *aconitum q. v.* was said by some to grow. That poisonous plant being found on Mount Caucasus, probably gave rise to the fiction. Mārīālis reckoned Caucasus in Scythia (xi. 83). *Adj.* Caucāsus, v. Caucāsus, a, um. *Caucāsus triumphus*, Amazonian triumph (Stat. Th. xii. 612), from being inhabited by the Amazons, to which the same poet alludes (Th. iv. 394). *Caucāsia vālēs*, vultures (Virg. B. vi. 42). *Pylæ Caucasīa*, a strong pass in *Iberia*.

Cāuci, v. Cāyci, et, Chauci, orum, *m.* the Chaucians, a German nation, mentioned by Lūcānus. D'Anville places them on Visūrgis, the *Weser*. Some editors think that the

Cāfei are the same with the *Cauchi*, who lived between Heliom, the *Leck*, and *Flevo*, the *Yasal*, which opinion seems supported by the *Cāfei* occurring only once in *Lucanus*; *Crispigeri Cāfei* (Phar. i. 463). They were conquered by *Honōrius* (Claud. xviii. 379). *Non indignante Cāuco* (Claud. xxi. 225).

Caucōnes, um, m. a people of *Pāphlāgōnia*, who joined the *Trojans* against the *Greeks* (Hom. II. x. 429 seq.). Their chief city was *Teion*. When *Strābo* wrote, they ceased to exist as a nation.—2. A people of *Arcādia*, in *Pēlōponnēsus*, the *Mora* (Hom. Od. iii. 366).

Caudinus, i, m. a man in the *Carthaginian* army, killed by *Virgilius* in the battle at *Zāma* (Sil. Ital. xvii. 441).

Caudium, i, n. a town of the *Sāmnites*, a people of *Lātium* (Liv. ix. 2). *Iah. Caudini Sāmnites* (Liv. xxii. 41). *Adj. Caudinus*, a, um. *Caudina furecula*, *Forchic*, two deep glens, narrow and woody, joined by continued mountains. Among them lies a plain of considerable extent, inclosed all around, abounding with grass and water, through the middle of which is a road, but before coming at it the traveller must pass through the first defile, and either return along the same way by which he wended into it, or, if he proceed forward, he might effect his escape by the other glen, still more narrow and more difficult. Here the *Sāmnites* surrounded the *Roman* army, under the consuls *T. Vētrius Cālvinus* and *Sp. Pōstūmulus*, who, to save their lives, were obliged, unarmed and half naked, to pass under the yoke, in 321 B. C. (Liv. ix. 2–6). *Caudina eludes*, the disaster at *Caudium* (Tac. Ann. xv. 13). *Caudina furca* (Luc. Phar. ii. 138). *Caudinum fadus* (Flor. ii. 18).

Caullianus, a, um (Flor. iii. 10). Here the readings differ greatly; but it is probable the word should either be *Caledonianis*, or *Cassioellani*, or *Cassioellunum*.

Cauii, orum, m. a people of *Illyricum* (Liv. xlv. 50).

Caulis, is, m. a river of *Cāria* (Liv. xxxviii. 15).

Caulon, ōnis, v. *Cañlōnia*, v. f. *Castel Feteve*, a town of the *Brūtii*, built, according to *Strābo*, by *Achai*. *Pausanias* says, that it was taken and destroyed by the *Cāmpāni*, in the war with *Pyrrius*. It must have been rebuilt since it was attacked by the banditti troops which *M. Valērius Lævinus* had carried against the *Brūtii*. They surrendered to *Hānnibal* in 210 B. C. It appears to have been in ruins at the time *Plinius* wrote.

Caunus, i, m. son of *Milētus* and *Cyānēē*, for whom his sister *Býblis* entertained an unlawful passion, which he rejected with abhorrence, and, on that account, quitted his native country. He settled in *Cāria*, where he built a city, and called it by his own name (Ov. Met. ix. 452). *Adj. Caunius*, a, um. *Caunus amor*, a proverb, expressive of an unlawful desire (Steph.).—2. A *Carthaginian*, killed by *Scipio*, the *Roman* consul, in an engagement between him and *Hānnibal* at the foot of the *Alps* (Sil. Ital. iv. 233).

Caunus, i, f. *Kaignez*, a city of *Cāria*, built by *Caunus*, son of *Milētus* and *Cyānēē*. It stood on the seacoast, had a dockyard and a good harbour; but unhealthy from bad air. *Iah. Caunōi*, v. *Caunūi*, orum

(Sing. *Caunius*, i), m. preserved their liberty through the *Rhōdi*, in 199 B. C., from whom they revolted thirty years after, but were reduced to submission, although they called to their assistance the *Cibyrātæ* (Liv. xxxiii. 20: xlv. 25). *Adj. Caunus*, a, um. *Cauna* (ficus) (Stat. Syl. i. 6. 15).

Caunus, i, m. a mountain in *Hispania Tarrāconēnsis* (Liv. xl. 50).

Cāyster, et, *Cāystros*, v. trus, i, m. the *Kutchuk-Meinder*, i. e. the *Little Meinder*, a river of *Asia Minor*, *Natolia*, which falls into *Mære Egæum*, the *Archipelago*, near *Ephēsus*, opposite to *Sāmos*. The overflowings of this river form what *Virgilius* calls *Asia pūlus* (Æn. vii. 701), and *Asia prūta* (G. i. 384).

Cēa, v. f. *Lango*, called also *Cos Mērōpē*, v. *Mērōpis*, from *Mērops*, a king of that island, and *Nymphæa*, from his wife. It was called *Co*, v. *Cos*, from the daughter of that monarch. *Plinius* says it is a hundred miles in circumference, and fifteen miles distant from *Halicarnāssus*. See *Co*, *Adj. Cēus*, a, um. *Cēa naniā*, the *Cean* funeral song, i. e. the mournful strains of *Simōnides*, who was a native of *Cēa* (Hor. Od. ii. 1. 38), and hence called *Cēus rates* (Claud. xlii. 9).

Cebalinus, i, m. brother of *Nicōmachus*, who discovered to him the plot of *Dymnus* against the life of *Alexander the Great*, and requested him to communicate the intelligence to that monarch; by his agency the conspirators were apprehended, and the safety of *Alexander* secured (Curt. vi. 7).

Cēbēnnæ, v. *Gēbēnnæ*, arum, et, *Gēbēnnæ*, v. f. *Cevennes*, mountains which separated the *Hēlyii* from the *Arvēni*, in that part of *Provincia* now called *Languedoc*.

Cēbrēnis, is, v. *Cēbren*, ōnis, m. a river of the *Troad*, whose daughter *Astērōpē* (Apol. iii. 12; *Hēspēriē*, Ov. Met. xi. 769) *Æasius* married, and bewailed her death in excessive sorrow, on which account he was changed into a water bird. *Cēbrēnis*, idis, f. of that river, with respect to females or nouns feminine (Stat. Syl. i. 5. 21). See *Hēspēriē*.

Cēbriones, v. m. a brave warrior in the *Trojan* army, who succeeded *Archēptōlēmus* as charioteer of *Hector*. He was a reputed son of *Prīamus*, and killed by *Pātrōclus* (Hom. II. xi. 521 seq.).—2. A giant mentioned by *Aristophānes* (Av. 554).

Cēcrōpius, i, m. a mountain of *Attica* (Sil. Ital. ii. 217).

Cēcrops, ōpis, m. was either an *Egyptian* or of *Egyptian* descent. He settled in *Greece*, hence *Ovidius* calls him *Gēminus* (Met. ii. 555). According to *Iustinus* he lived before the time of *Dēucālion*, and was the first who instituted marriage, hence the ancients represented him double formed (ii. 6). Of the *Greeks* he was the first who called *Jupiter* the *Supreme*, and, in his opinion, it was improper to sacrifice to him any thing that had life (Paus. viii. 2). He founded *Athens*, from whom that city was called *Cēcrōpia*, v. f. and the inhabitants *Cēcrōpidae*, arum (Sing. *Cēcrōpides*, v. Ov. Met. viii. 559). m. *Cēcrōpis*, idis, f. *Athenian*, with relation to a female, or to a noun feminine. *Cēcrōpides rates* (Ov. Art. Am. i. 172). *Mēra Cēcrōpis*, a pure *Athenian* woman, i. e. a woman who spoke pure *Greek* (Juv. Sat. vi. 186). *Adj. Cēcrōpius*, a, um, of *Cēcrops*, *Athenian*. *Cēcrōpia dōmus*, the *Athenian* people

Hörätius refers to the family of Pándion, king of Athens (Od. iv. 12. 6). *Cecrōpius cōthurius*, Athenian buskin; from its having been invented by Æschylus, an Athenian, or from tragedy having been the invention of the Athenians (Hor. Od. ii. 1. 12). *Cecrōpia pūella*, Minerva (Mart. v. 2). *Cecrōpius senez*, Socrātes (Mart. x. 33). *Cecrōpius mons*, Hymētus (Mart. vi. 34). *Cecrōpia quērēla*, the plaintive notes of the nightingale (Mart. i. 54).

Ceditānus, i, m. a man, to whom Mārtiālis addresses one of his epigrams, of whose life and character nothing is known (viii. 52).

Cedrēl, orum, m. See *Arābia*.

Cēlādon, ōntis, m. a native of Mēdes, a city of Egypt, hence called *Mēdēsēlus*, killed by Pērseus (Ov. Met. v. 144).

Cēlādon, ōntis, m. a rapid river of Pēlōponnēsus, the *Morea* (Hom. Il. vii. 133). Hōmērus frequently uses this word as an adjective.

Cēlena, v. Cēlēna, æ, et, Cēlenæ, arum, f. *Sandukli*, a town of Phrygia (Plin. i. 625), of which it was once the metropolis. The river Marsya ran through it (Curt. iii. 1). At this town are the sources of the Meander and also of the Catarractes, of the latter the springs are in the square of Cēlenæ (Herod. vii. 26). The inhabitants having removed to a spot not far distant from Cēlenæ, built a new city, which they called Apāmēa, from Apāmēa, the sister of king Sēlēucus (Liv. xxxviii. 13). *Alta Cēlena*, from its elevated situation (Ov. Fast. iv. 363). *Adj.* Cēlēneus, a, um. *Cēlēnea buxus*, from the pipe made of box-wood being the invention of Mārsyas *q. v.*, a native of Cēlenæ (Stat. Th. ii. 666). *Cēlēnai fūrōres*, the festivals of Cybēlē (Claud. xviii. 278).

Cēleno, ūs, f. one of the Harpies, who, according to Hýginus, were three in number, the daughters of Thaumas and Ozomēnē. Hēsiodus and Apollōdorus mention only two, and make them the children of Thaumas and Electra. Their names are different in different authors. Cēleno possessed the gift of prophecy, of which Virgilius has recorded an instance (*Æn.* iii. 211 *seq.*). See *Harpia*.—2. A rapacious and avaricious person (Juv. Sat. viii. 130).

Cēlētēs, ium, m. a people of Ligūria, who surrendered themselves to the Roman consul, Q. Minūcius Rūfus, in 199 B. C. (Liv. xxxii. 29).

Cēlēndris, e. Cēlēndēris, is, f. *Kelnar*, a strong fort in Cilicia (Tac. Ann. ii. 80).

Cēlēneus, eos, m. a judge of the infernal regions, before Æacus, Minos, and Rhādāmanthus, according to some; but others, with more probability, suppose the name to be fictitious, in which Valērius Flaccus seems to have followed, but not copied, a poet of greater antiquity (iii. 406).

Cēlēna, æ, f. a city of Cāmpānia, the site of which is uncertain (Virg. *Æn.* vii. 739).

Cēler, ēris, m. an architect, who, with Sēvērus, a man of the same profession, formed some magnificent plans to gratify the capricious and changeable taste of the Emperor Nēro. Among other bold projects, the result of a powerful imagination, they promised to form a navigable canal from Avērnus, *Lago di Averno*, to the mouths of Tiber, the *Tevere*, over a tract of barren land, and

through opposing mountains without water, except one spot, the Pontine marshes. The Emperor began this great undertaking by attempting a tunnel through the mountains near the lake, of which some traces remained visible when Tacitus wrote. The design failed, and even had it been executed, could have been attended with no considerable advantage (Tac. Ann. xv. 42).

P. Cēler, P. Cēlēris, m. a Roman knight, who, with Hēlius, a freedman, collected the revenues of the Emperor Nēro in Asia, and, at the instigation of his mother Agrippina, poisoned M. Jūnius Silānus, the proconsul of that country, with so little caution, that they seemed to disregard secrecy. That province afterwards prosecuted him, and Nēro, unable to oppose the weight of evidence against the criminal, protracted the prosecution until Cēler died of old age. He was a man of enormous wickedness (Tac. Ann. xiii. 1—33).—2. A teacher of philosophy at Rome, who took up the infamous, but gainful, trade of an informer, and betrayed his own pupil Bārēas Sōrānus, whom both the laws of friendship which he affected to explain, and the duty which he owed to his own scholar, bound him to protect. Mūsōnius Rūfus charged him with taking away the life of Bārēas Sōrānus by false evidence, and the ignominious death of Cēler atoned for his violation of one of the most tender ties of society (Tac. Hist. iv. 10—40).

Cēlēres, um, m. the body guard of Rōmulus, first king of Rome, to whom he gave this name, either from Fābius Cēler, who killed Rēmus, or, a *celeritate ministerii*, from the rapidity with which they performed their duty. Their number amounted to three hundred. Some have supposed that they were afterwards called *Flexumines*, then *Trossuli*, and at last *Equites*. Their commander, tribūnus cēlērum, was next in dignity to the king. Plūtarchus says, that the Cēlēres were dismissed, not after the expulsion of the kings, but by Nūma, an assertion disproved by the fact of Brūtus being tribūnus cēlērum, when the Tāquinii were expelled from the city (Liv. i. 15).

Cēlērina, æ, f. the wife of Pāllādus. Her father was a native of Tōine or Gēta, but her mother appears to have been of noble descent. Stilicho adopted her, hence Claudianus calls him the father-in-law of Pāllādus (xxx. 23).

Cēlētrum, i, n. a town of Mācēdōnia, situated on a peninsula; a lake surrounds the walls, and a very narrow isthmus connects it with the continent (Liv. xxxi. 40). Under the Greek emperors it appears to have been called Cēlēthrum, *Castoria* (D'Anv.).

Cēlēus, i, m. king of Eleūsis, and father of Triptōlēmus, who entertained Cēres with hospitality and kindness. His name appears also to have been Eleūsis, or Eleūsin. Hýginus accounts for the kindness of Cēres to Triptōlēmus in a different way (147). See *Triptōlēmus*.

Cēlmis, is, m. an attendant of Jūpiter in his infancy, whom the king of the gods afterwards changed into adamant, because he announced to the world that Jūpiter was mortal (Ov. Met. iv. 282).

Cēlsē, es, f. a town of Phenicia (Amm. Mar. xiv. 7).

Cēlsus Albīnōvānus, Cēlsi Albīnōvāni, m.

was secretary to the Emperor Tiberius. Höratius derides him for his plagiarisms, and addresses to him an epistle, in which he intimates, that he is proud of his elevated situation. From the insinuations of Höratius, Celsus cannot be considered either a very honourable or respectable character (Epist. i. 3. 15: i. 8. 1 seq.).

Celtae, arum, m. the Celts, the most powerful and numerous of all the nations of Gállia, France, who occupied nearly one half of the country, and from whom that division was called *Celtica*. Ammianus Marcellinus says they were so called from a beloved king, Celtaus q. v., and Gállatae from his mother's name (xv. 9). Under this name Herodotus comprehends all the inhabitants of the western extremity of Europe (iv. 49). Their territories were bounded on the S. by Gárrumna, the *Garonne*; on the N. by Séquána, the *Seine*, and Mátróna, the *Marne*; on the E. by mount Júra; and on the W. by Mære Atlánticum, the *Atlantic Ocean*. Herodotus considers them the most westerly nation of Europe except the Cynæte (iv. 49). Adj. Celtaeus, a, um. *Celtica rura*, the lands of the Gauls, i. e. the north of Italy (Sil. Ital. i. 46).

Celtiberia, æ, f. an inland district of Hispania Tarracōnensis, on the south of Ibærus, the *Ebro* (Liv. xxviii. 1); it anciently included a great part of the north of Hispania, Spain. After the conquest of that country by the Romans, its limits seem to have been much reduced. *Inh. Celtiberi*, orum (Sing. Celtiber, Æri), m. the Celtiberians, crossed the Pyrenees from Gállia, France, and settled at first on Ibærus, the *Ebro*; hence their name. They were the most powerful and warlike of all the nations of Spain, called by Florus the strength of that country (ii. 17). Adj. Celtiber, a, um, et, Celtiberus, v. Celtibericus, a, um. *In Celtibero exercitu* (Liv. xxviii. 2). *Celtiber Salo* (Mart. x. 20). *Celtibera terra* (Mart. xii. 18). *Celtiberica viras* (Plin. v. 22). *Celtiberica fides* (Val. Max. ii. 6).

Celtici, orum, m. a people of Spain, who lived to the south of Tago, the *Tago*, and west of Avas, the *Guadiana*, conquered by D. Júnus Brútus, in 138 B. C. (Flor. ii. 17).

Celtillus, i, m. the father of Vercingetorix, and chief of the Arverni q. v. (Caes. B. G. vii. 4).

Celtus, i, m. son of Hércules and Celtañe, daughter of Brétannus. To Celtus the name of his subjects, Celtae, has been referred (Amm. Mar. xv. 9).

Celýdus, i, m. the *Salnich* (D'Anv.), or, the *Susitza* (Hughes), a large river of Epirus, which joins the *Voýssa*, and falls into the *Ionian Sea*.

Cenæum, i, n. *Lithada*, a promontory of Eubœa, *Negropont*, on which Hércules, after the defeat of Eurýtus, and the taking of his city Echállia, built a temple to Júpiter, hence called *Cenæus Júpiter* (Ov. Met. ix. 136).

Cenchræa, arum, v. Cenchræa, æ, f. *Kechriai* (Leake), the port and emporium of Córinthus, Corinth, situated on Sinus Sárōnicus, the *Gulf of Egina*, forming the eastern boundary of Isthmus, *Hexamilæ*, as Lechaum did the other on Sinus Córinthiacus, the *Gulf of Lepanto*. It received the merchandise brought from Asia, and is distant seventy stadia from Corinth (Stat.

Th. iv. 66).—2. A town of the Troad.—3. Of Italy.

Cenchræis, ïdis, f. wife of Cinýras, king of Assýria, by whom she had a daughter, named Smýrna, whose beauty she had the boldness to prefer to that of Vénus, on that account the goddess inspired Smýrna with a detestable passion, which, through the agency of her nurse, she gratified, to the infamy of herself and her father. Ovídius alludes to this history, but, in place of Smýrna, calls the daughter of Cinýras and Cenchræis, *Mýrrha* q. v. (Met. x. 435 seq.).

Cenchrius, i, m. a river of Iónia, which ran through the Ortygian grove. The Ephesians maintained that Látōna bore Apóllo and Diāna on the banks of this stream (Tac. Ann. iii. 61).

Cenimagni, orum, m. an ancient people of Britain, who, with the Ségontiaci, Ancálites, Bibrœci, and Cassi, followed the example of the Trinobantes, and submitted to Caesar. These nations are supposed to have inhabited the counties of *Essex*, *Middlesex*, *Norfolk*, *Hertford*, *Buckingham*, *Oxford*, and *Berkshire* (Caes. B. G. v. 21).

Ceno, v. Cēnon, ōnis, f. *Nettuno*, a town of the Antiates, near Antium, which had a harbour, a dockyard, and a market-place (Liv. ii. 63).

Cenōmāni, orum, m. one of the tribes of the Aulerci, whose country was watered by Lédus, the *Lez*, and Sárta, the *Sarte*, two of the northern branches of Lígēris, the *Loire*. Their chief town was Suindinum, afterwards Cenōmāni, now *Mans*, at the junction of the rivers *Huinc* and *Sarte*. A colony of the Cenōmāni emigrated into Italy, under Eliotivius, and settled in that part of the country possessed by the Libúli, where the cities Brixia and Vērōna afterwards stood. These Gauls were the faithful allies of the Romans, except in two instances, which Livius has recorded. They joined the standard of Hāmīcar, a Carthaginian, in 202 B. C.; but five years after, the consul, C. Cōrnēlius Cēthēgus, triumphed over them (Liv. v. 35 seq.).

Censennia, æ, f. a town of Sāmnium, which the Romans recovered from the Sāmniites, in 306 B. C. (Liv. ix. 44).

Censōres, um (Sing. Cēnsor, ōris), m. Censors, Roman magistrates, whose number, from their first election to the final suppression of the office, was uniformly two. To ascertain, with precision, the value of the fortune which each citizen possessed, and to inspect the morals of their fellow-citizens, formed the principal duty of the censors. Their power, even at first, was very considerable, and their jurisdiction afterwards greatly enlarged. The different departments of this office originally belonged to the consuls: but the increase of the number of citizens, added to foreign wars and domestic contentions, rendered it necessary to relieve the chief magistrates of a part of their duty. Accordingly, in the year 440 B. C., two censors were created at the Cōmítia Cēntūrlata, and at first they held their office during a *lustrum*, i. e. a period of five years. Like the other higher offices of state, the patricians restricted the election to their own order; and, for many years, the choice fell on the most respectable characters in the commonwealth, chiefly on those of consular

dignity. In 350 B. C., C. Mārcius Rūtīlus, a plebeian, obtained the censorship, which was opened to that class of citizens from this date (Liv. vii. 22). In 338 B. C., Q. Pūblius Philo carried a law, that one of the censors must necessarily be elected from the commons (Liv. viii. 12). The censorship, in a few instances, fell on those who had been neither praetor nor consul, and once, at least, two plebeians were elected at the same time. Subsequently to the second Punic war, none enjoyed the honour of being censor who had not previously held the offices both of praetor and consul. Their principal business, as already stated, consisted in registering the property of the citizens, on purpose to ascertain its real value, and to impose a proportionate tax. Each citizen was obliged to give in, on oath, an exact inventory of his effects. A false return subjected the individual to degradation from citizenship, to confiscation of his whole property, and himself to be sold for a slave. In consequence of the Romans being divided into two classes, in proportion to their wealth, it is manifest that the rank of the citizens of Rome would rise and fall, with the increase and diminution of their property. Hence, at each enrolment, some would be raised to higher, and others put down to lower, tribes. This power of the censors enabled them to gratify their friends by elevation, and to mortify their enemies by depression. To let out the public lands and taxes to farmers, to contract for building and repairing public edifices, for paving the streets, making roads, bridges, and aqueducts, also formed part of their duty, although, in latter times, these belonged to the ediles. It has been erroneously supposed, that they possessed the power of imposing new taxes. No supreme court of the state, like the senate, would delegate such a power to any class of magistrates. The censors could not even propose a law, much less enact it, nor expend any part of the public money, without a decree of the senate, ratified by the approbation of the people. As guardians of public morals, their powers were very great; for which reason the censorship was considered as the summit of preferments. They could degrade a senator for improper conduct, which they did, by passing his name in reading over the roll; and a knight, by taking away his horse. The authority of the censors extending only to trivial offences or private misconduct, their punishment did not affect the person of the culprit, but it rendered his character, in some degree, infamous. One censor had the power of annulling the sentence of the other; on which account, if one of them only pronounced the judgment, the disgrace might be removed by his colleague. If both were of the same mind, the effect might be prevented by the decision of a court of law, by the verdict of a jury, by an order of the people, or by an act of the next censors. Unless their sentence proceeded from private enmity, or some other unjustifiable principle, a great degree of scandal still adhered; and the disgraced never regained either private esteem or public approbation. The tribunes of the people could bring the censors to trial even during office, and condemn to imprisonment or death. But no instance of such sentence being carried into effect occurs in Roman history. The censors were elected by

the Cōmītia Cēntūrīata, and having immediately taken an oath that they would act according to justice, entered on the functions of their office. At first, they continued in power five years, but afterwards, in consequence of a law passed by Māmercus Aemīlius, when dictator, in 434 B. C., their authority was restricted to eighteen months. If one died in office, another could not be elected in his place, and his colleague was obliged to resign, because it was unlawful to substitute a colleague to a censor (Liv. vi. 27), from Rome being taken by the Gauls during the lustrum, in which M. Cōrnēlius Maluginēnsis was substituted in room of C. Jūlius Iūlus (Liv. v. 31). The office then remained vacant until next election, and the laws did not permit the same person to be twice censor. Towards the end of the commonwealth this office sunk in dignity; and, from the days of Augustus, may be considered as forming part of imperial authority. *Adj. Cēnsōrēus, a, um. Cēnsōrēum opus*, included punishing of farmers for having their lands in bad order, not ploughed or clean, their vines and trees undressed; the expression was *erariūm faciebant, i. e.* deprived of the right of voting and citizenship, and paid taxes as a tribute. They branded a knight with *impōlītia, i. e.* incuria, for having his horse lean, or any way neglected (Gel. iv. 12).

Cēnsōrīnus, i, m. an officer and intimate friend of Crassus. Both he and Mēgābāchus fell in battle with the Parthians (Ap. Bel. Par. 145).

Cēnsus, ūs, m. was a general review of the people, estimating their estates, and proportioning their share of the public taxes. Every man was obliged to give in to the censors his own name, residence, and occupation, his wife's name, and the names of his children, with their ages, the number of his slaves, and a minute and accurate account of his property. The goods of the person who made a false return were confiscated, and he himself, after being scourged, was sold for a slave. By that act he had, in the opinion of the state, deemed himself unworthy of the privileges and honours of a Roman citizen. Sērvius Tūllius, the sixth king of Rome, appointed the Cēnsus, in order to ascertain the number of men able to bear arms, and the amount of the whole property possessed by the citizens, and consequently what sums could be levied from them. It was held in the Cāmpus Mārtius, where the censors, seated in curule chairs, attended by their clerks and public officers, commanded the citizens to be called before them, each in his own tribe. If nothing immoral or improper could be charged against a senator or knight, they passed without remark; but if otherwise, the senators were expelled the senate, and the public horse taken from the knight. The other citizens were raised to a higher tribe, if their wealth had increased, or sunk to a lower tribe, if diminished; improper conduct deprived them of their right of voting, or subjected them to be taxed like strangers. A minute register of the whole was kept, and must have been of great advantage to the whole community, as determining with precision, not only their number, but also their wealth. It ought to have been held at the end of every five years; but it is manifest from Roman history, that this period was

not pointedly observed. At the end of this survey of the people, they were ordered to attend a lustration, or purification, called, from sacrificing a cow, a sheep, and a bull, *Suocentaurilia*. The precedence at this sacrifice was decided by lot, and he on whom the lot fell, was at the conclusion said, *lustrum condere, seldom, perficere*. See *Classis*.

Centauri, orum (*Sing.* *Centaurus, i*), *m.* according to Hyginus, were the sons of Ixion by a cloud, which he supposed to be Juno. Others say, that they were the children of Centaurus, son of Apollo, by Stilba, daughter of Peneus, the *Salampria*, and others of Pindarus by Mares. Of the origin of these imaginary beings, there are various other accounts, consequently all equally fabulous. Their name has been attempted to be explained by stating, that Ixion was the first in Greece who aspired at the honour of a kingdom, that he had a hundred horsemen, who were called *Centauri*, quasi *centum armati*. Hence the idea of their uniting the body of a man with that of a horse. From the fiction of their origin and form, they are called *nubigena* and *bimembres* (Virg. *Æn.* viii. 283). *Adj.* *Centauræus, et, Centauricus, a, um.* *Centauræi enses*, the swords of the Centaurs (Virg. *Cu.* 28). *Centauræa risa cum Lapithis*, the combat of the Centaurs with the Lapithæ (Hor. *Od.* i. 18. 8). *Centauræa lustra* (Stat. *Ach.* i. 266).

Centēnus, i, m. a man who raised a number of peasants, and attacked Hannibal on his march after he had left Capua. His life atoned for this rash and inconsiderate measure (Sil. *Ital.* xii. 463).

C. Centēnus, C. Centēnū, m. a prætor sent by the consul Cn. Servilius, with four thousand horse, to aid the consul C. Flaminius. On hearing of the battle at Trasimēnus, the *Lake of Perugia*, he marched into Umbria, on purpose to avoid Hannibal, who put him and his troops to the sword, in 219 B. C. (Liv. xxii. 8). Cornēllus Nepos mentions, that he had picked men under his command, and that he had taken possession of a forest. This circumstance, added to what Livius has recorded, suggests the idea of extreme timidity, rather than of Roman valour (Cor. *Nep.* *Han.* 4).

M. Centēnus, M. Centēnū, m. surnamed *Pentula*, a centurion of the first rank, and distinguished among that class of officers, was remarkable both for the size of his person, and the greatness of his courage. The period of his service being completed, he was introduced by P. Cornēllus Silla into the senate, in 214 B. C., where he proposed to employ the stratagems of the Carthaginians against themselves, and only requested four thousand men. To this foolish proposal the senate, with equal folly, agreed, doubling the number of troops which he required. In the first engagement with Hannibal, scarcely one thousand escaped, and Centēnus was left among the slain (Liv. xxv. 19).

Centōbrica, æ, f. See *Contrōbia*. *Inh.* *Centōbricenses, ium, m.* (Val. *Max.* v. 1).

Centōres, um, m. a Scythian nation mentioned by Valērius Flaccus (vi. 151), whom some have supposed to be the same with the *Candæ* of Ptolemy (i. 662). Although the latter seem to have lived nearly in the country of the former, it would require clear evi-

dence, not mere conjecture, to justify the assertion, that they were the same people.

Cēntrites, is, m. the *Bedlis*, or, *Bedlis*, an eastern branch of Tigris, the *Dejlah*.

Cēntrōnes, um, m. a nation of Gallia, *France*, in *Alpes Graie*, who, along with the *Graiocelli* and *Catūriges*, were defeated by Cæsar in several engagements. Their chief city was called *Fōrum Claudii Cēntrōnum*, *Centron* (Cæs. *B. G.* i. 10 *seq.*). *Adj.* *Cēntrōnius, a, um.*

Cēntrōnius, melius Cētrōnius, i, m. a builder, or rather an architect, who spent his whole fortune in constructing splendid palaces, of which his poverty did not at last allow him to inhabit one (Juv. *Sat.* xiv. 86).

Centūrie. See *Classis*.

Centūrio, ōnis, m. a centurion or commander of a hundred men, from which the word is derived. This office, in some measure, corresponded to that of captain in the British army. In one respect, however, there was a remarkable difference. The only distinction among our captains, is that of seniority; they have no authority over each other. But the constitution of the Roman legion admitted of a gradation from the lowest centurion of the *Hastati*, up to the first of the *Triarii*, who was called *Prīmipilus q. v.*, or *princeps, primus centurio, i. e.* princeps *primæ centuriæ*. To the first captaincy the meanest common soldier might aspire. Promotion in the Roman army could only be obtained by merit; appointments by purchase were unknown. This wise regulation produced the happiest effects. Besides, each cohort having six centurions, and consequently each legion sixty, opened a wide field for promotion, and afforded numerous excitements to valour and heroism. A vine rod (*vitis*) was the badge of a centurion, with which he punished the soldiers for lighter offences, to which Juvēnalis alludes (*Sat.* viii. 247), and *Silius Italicus* (vi. 43). *Centūriōnātus, ūs, m.* the office of a centurion (Val. *Max.* iii. 2). *Subcentūrio, ōnis, m.* the deputy of the captain; a lieutenant (Liv. viii. 8).

Centūrio Crispinus, Centūriōnis Crispini, m. the man who killed with his own hand *Fōntēus Cāpito*, and expiated with his own blood that atrocious action, in the year 69 (Tac. *Hist.* i. 58).

Centūrīpæ, arum, f. *Centorpe*, or, *Centorbe*, a town of *Sicilia*, *Sicily*, at the foot of mount *Ætna* (Sil. *Ital.* xiv. 204). *Inh.* *Centūrīpini, orum, m.* (Plin. i. 345).

Cēos. See *Classis*.

Cēphallēnia, æ, f. *Cefalognia*, or, *Cefalonia*, an island in the *Ionian Sea*, anciently called *Sami* and *Epīrus Nigra* or *Melena*, about one hundred and twenty miles in circumference. It had a cognominal town, now called *Borgo*. The climate is warm, the soil is fertile, and its modern population about sixty thousand. It surrendered without resistance to *M. Fulvius Nobilior*, the Roman consul, in 191 B. C. (Liv. xxxviii. 28).

Cēphālōdis, is, f. v. *Cēphālōdium, i, n.* *Cefalu*, a town on the northern seacoast of *Sicilia*, *Sicily*, which had this name from being built on the top of a steep rock, having the appearance of a promontory, on which the fort or castle still remains, strongly secured by nature. The situation of the town, nearly a mile in circumference, is not so ele-

✓ See head "Hippodamiae"

vated. *Cēphālōdīas*, ādis, *f.* of *Cēphā-*
lōdīas ora (Sil. Ital. xiv. 252). *Inh.* *Cē-*
phālōdītāni, orum, *m.* (Cic. Ver. Act. ii. lib.
ii. 52).

Cēphālōnēsus, *i. f.* a town which stood on
the wooded banks of Bōrysthēnes, the *Dnieper*,
according to Ptolēmaeus, and Ammianus
Mārcellinus (xxii. 8).

Cēphālus, *i. m.* the son of Dēlōnēs, king
of *Thessaly*, and Diōmēdē, was the husband
of Prōcris, daughter of Erechthēus king of
Athens. Aurōra, wife of Tithōnus, at-
tempted to violate his conjugal fidelity, and,
finding him inflexible, insinuated that his
wife's behaviour was of a laxer kind. See
Prōcris. After a reconciliation had taken
place, Prōcris, suspicious of Aurōra, fol-
lowed Cēphālus to the hunting, who one day
hearing, in the woods, a rustling in a bush,
in which Prōcris had concealed herself,
supposing it to proceed from a wild beast,
drew an arrow and shot her through the
heart. She died in his arms, declaring that
she had fallen a victim to groundless jealousy
(Hyg. 189). Ovidius has also narrated her
fate (Met. vii. 842 seq.).

Cēphālus, *i. m.* a prince of the Mōlōssi,
who suddenly revolted from the Romans at
the commencement of the war with Persēs,
king of Mācēdōnia, in 171 B. C., and was of
great advantage to that prince. He was
killed at Tecmon two years after (Liv. xliii.
18 seq.).

Cēphēnes, um, *m.* the name once given
to the Persians by the Greeks (Herod. vii.
61).

Cēphēus, ēos, *v. ei. m.* son of Alēus, was,
according to Apollōdōrus, a descendant of
Pelāgius. He was by birth an Arcadian,
and there appears to have been another Ar-
cadian of the same name, son of Iāsīus, who
was hence called Iāsīdes. The former as-
sisted Hērclēs in killing the Erymanthian
boar, and was one of the Argonauts (Val.
Flacc. i. 375).—2. The son of Phœnix, and
king of Æthiōpiā. He married Cāsiōpē,
v. Cāsiōpēa, who had the boldness to assert,
that she and her daughters were more beau-
tiful than Jūno and the Nereids. Nēptūnus,
to avenge this insult, sent a horrible monster
to desolate the country. To appease the fury
of that god, Cēphēus and Cāsiōpē were
compelled to allow their daughter Andrō-
mēda to be bound to a rock, and exposed to
the monster, which Persēs killed. After
their death, Cēphēus, Cāsiōpē, and Andrō-
mēda, were changed into adjoining constella-
tions of the same names, in the northern he-
misphere. Some have rashly asserted that
he was one of the Argonauts, which is im-
possible, since he was contemporary with Per-
sēs, great-grandfather of Hērclēs, who
sailed in that celebrated expedition. There
was an Argonaut of this name, son of Alēus.
Cēphēis, *īdis, f.* a patronymic of Andrō-
mēda (Manil. i. 426). From him the
Ethiopians were anciently called Cēphēnes,
um, *v. Cēphēni*, orum. *Adj.* Cēphēus, *et.*
Cēphēnus, *a. um.* *Cēphēia arva*, the country
of the Ethiopians (Ov. Met. iv. 668). *Cē-*
phēni procēres, the nobles who frequented the
court of Cēphēus.

Cēphisos, *v. us, i. m.* the *Maeroneri*, a river
of *Greece*, which takes its rise at Līlāa in
Phocis, and, passing considerably to the north

of Dēlphī, enters Bōtōtia, where, being aug-
mented by several tributary streams which
come from the mountains, after a winding
course of many miles, it falls into Cōpāis, the
Lake of Topolias. Lūcānus says its waters
were prophetic, probably from its sources
being at no great distance from Dēlphī,
Castri, or from its flowing near that town
(Phar. iii. 175). Its course is more rapid
through the territory of Elēusis than in any
other place. A tradition prevailed among the
Bōotians, that this river ran under the moun-
tains into the sea, and that Hērclēs turned
it into the plain of the Orchōmēnī (Paus. i.
38 seq.). *Cēphēsius*, ādis, *et.* *Cēphēsis*, *īdos, f.*
of Cēphēsius, with relation to a female, or to a
noun feminine. *Cēphēsius ora*, the coast of
Attica (Ov. Met. vii. 438). *Cēphēsidēs undae*,
the waters of the *Maeroneri* (Ov. Met. i.
369). *Cēphēssis*, *īdis, f.* another name of Cō-
pāis lūcus (Paus. ix. 24. Hom. Il. v. 709),
which Dodwell says is now called *Agion*, by
way of eminence. *Adj.* Cēphēsius, *a. um.*
Cēphēsius, Nārcissus, the son of Cēphēsius
(Ov. Met. iii. 351).

Cērāmbus, *i. m.* a man changed into a
winged beetle before the flood, by which
means he escaped destruction from that ca-
lamity (Ov. Met. vii. 333).

Cērāmnus, *i. m.* a Scythian commander, who
fought against the Argonauts, and was killed
by Argus (Val. Flacc. vi. 550).

Cērānus, *i. f.* a city on the western coast
of Asia Minor. *Adj.* Cērānicus, *a. um.*
Cērānicus Sinus (Herod. i. 174).

Cēras, *v. f.* a promontory on Prōpōntis, up-
on which was erected a lighthouse. *Cērātas*,
v. m. a cold wind which blew from this pro-
montory (Amm. Mar. xxii. 8).

Cērāsta, arum, *m.* a people of Cyp̄rus, who
sacrificed their guests to Jūpter, for which
Vēnus transformed them into horned bulls,
whence their name is derived. *Cērāstis*, *īdis*,
f. a name of Cyp̄rus, probably from the num-
ber of its promontories, and these bearing
some resemblance to *horns*, in which this
fiction may have originated (Ov. Met. x. 223.
Plin. i. 613).

Cērāsus, *i. f.* *Keresoun*, a town of Pōntus,
on the coast, from which Lūcūllus brought
cherries first into *Italy*, which the Latins
called by the name of the town (Amm. Mar.
xxii. 8).

Cēraunī (*sc. Mōntes*), orum, *m. et.* *Cē-*
raunīa, orum, *n.* also *Acrocēraunīa*, orum, *v.*
Acrocēraunium, *i. n.* *Kimarra*, mountains in
Epirus, *Lower Albania*, so called from being
often struck with lightning. From them
rocks stretched far out into the sea, which
often proved fatal to ships; on which account
Hōrātius has *Acrocēraunīa infāmes scopūlos*,
which rise into fine pointed forms, apparently
at least four thousand feet high, bare and
barren except towards the bases, which are
feathered with wood, chiefly fir. They extend
along the coast for several miles, from nearly
opposite Corcēra, *Corfu*, to Dyrrāchium,
Durazzo. They are called at present *τὰ*
χρυμακὰ τὰ βόνα, a name probably derived from
Chimera, which Plinius says was a castle on
the Acroceraunian mountains, above the
fountain of *Aqua Rēgia*. Pliny calls mount
Taurus, Cēraunus; and Pom. Mela men-
tions mountains in *Asia*, opposite Mārē Cā-
spium, *v. Hērcaenum*, the *Caspian Sea*, which
were known by the name of Cēraunī. He

must certainly have meant mount Caucasus, *Hindoo Khoo*.

Cēraunus, i, m. (*i. e.* the Thunderer), son of the tyrant Clearchus, who gave him this name in contempt of the gods (Just. xvi. 5).

Cērbērus, i, m. a dog which Plūto set to watch the gate of the Infernal Regions, to prevent the living from entering, and the dead from escaping, hence Virgilius calls him *Tartāreus custos* (*Æn.* vi. 395). He had three heads, hence, *tria Cērbērus extulit ora* (Ov. Met. iv. 449); and the foam of his mouth was poisonous (Ov. Met. iv. 500). Hōmērus gives him no proper name, says Pausanias; but the moderns call him Cērbērus (iii. 25). *Adj.* Cērbēreus, a, um. *Cērbēreum os* (Ov. Met. iv. 500). *Cērbērea fauces* (Lucr. iv. 137).

Cērcāphus, i, m. a son of Sol and Rhōdo, who built Rhodus.

Cērcāsōrum, i, n. *El Aksas*, a town of Egypt, at which the Nile divides into two branches (Herod. ii. 15).

Cērcēte, arum, m. a people who lived on the northern coast of the Black Sea (Amm. Mar. xxii. 8).

Cērcētius, i, m. a mountain of Thessaly, on which the Roman consul T. Quinctius Flāminius encamped, and to which he ordered Amyñāder to come into Thessaly with his auxiliaries, whom the consul wanted as guides rather than as soldiers, in 200 B. C. (Liv. xxxii. 14).

Cērcīna, æ, f. *Kerheni*, a small island in the Mediterranean Sea, near the African coast, to the north of Sýrtis Minor, the Gulf of Kades. In ancient times the inhabitants must have been in the possession of considerable wealth, since they paid to C. Sērvilius Gēminus, the Roman consul, ten talents of silver, to prevent his desolating the island, in 219 B. C. (Liv. xxii. 31).

Cērcīnium, i, n. a city of Thēssālīa, Thessaly, taken, in 202 B. C., by Amyñāder and the Etōli, who burned it, slew a great number of the inhabitants, and carried off both freemen and slaves along with the rest of the booty (Liv. xxxi. 41).

Cērcius, i, m. the charioteer of Pollux (Amm. Mar. xxii. 8). See *Amphitus*.

Cērcōpes, um, m. a very fraudulent nation of Ljēdia, distinguished for malicious cunning. From their artful impostors had the name of Cērcōpes. They promised assistance to the king of the gods against his father, but, having received the money, they refused their help, for which, and for their other crimes, he transformed them into apes (Ov. Met. xiv. 92).

Cercopithēcus Panerōtes, Cercopithēci Panerōtis, m. a usurer, whom the Emperor Nēro enriched with estates both in town and country, and to whom he gave a funeral in pomp and splendour little inferior to that of princes (Suet. Ner. 30).

Cērcūrus, i, m. an Asiatic ship, very long, swift, and tailed, whence the name. Others think the reading should be *Coregræus*, and suppose it to be a kind of flyboat invented by the Cyprians, but built by the Corcyreans (Liv. xxiii. 34).

Cērcūsum, i, n. *Alchabur*, a fort in Mēsōpōtāmia, at the junction of the Abōra with the Euphrātes, built by Diōclētianus (Amm. Mar. xxiii. 5).

Cērcyon, ōnis, m. a son of Nēptūnus and

Alōpē, who excelled in wrestling. He compelled strangers to engage with him in that exercise, and killed all whom he overcame. Theseūs surpassed this wrestler, whom he deprived of life, to the great joy of the country. Hyginus makes him a son of Vūlcānus (38). *Adj.* Cērcyōnēus, a, um. *Cērcyōnēa corpōra* (Ov. Ib. 412).

Cērciātes, um, m. a people of the Ligures, who surrendered themselves to the Roman consul, Q. Minūcius Rūfus, in 199 B. C. (Liv. xxxii. 29).

Cērdūbēllus, i, m. a Spaniard, who advised the inhabitants of Cāstūlo to surrender to the Romans, in consequence of a quarrel between them and the Carthaginians under Hīnūlco, in 208 B. C. The town was at that time besieged under L. Mārcius, after the conquest of the Carthaginians in Spain (Liv. xxviii. 19, 20).

Cērcālis Anicius, Cērcālis Anicii, m. a consul elect, who moved in the senate, that a temple should be erected at the public expense to deify Nēro. His name does not appear in the consular calendar, although mentioned by Tacitus as elected to that office, in the year 65. The same historian states, that he was sentenced to die in the following year, that he despatched himself, and that he fell unlamented, because he had discovered a conspiracy to Cālgūla (Tac. Ann. xv. 74: xvi. 17).

Cēres, ēris, f. (the Isis of the Egyptians), the goddess of grain and husbandry, was the daughter of Sātūrnus and Vēsta. By Jūpiter she had a very beautiful daughter, Prōsērpina, whom Plūto carried away, as she was gathering flowers at Enna, in Sicīlia, Sicily, where Cēres is said first to have discovered grain. Grieved for the loss of her daughter, Cēres, having lighted, according to some, two pines (Ov. Fast. iv. 493), two cypresses (Claud. xxxvi. 376), or, according to others, two torches (hence called *tadifera Dea*, Ov. Fast. iii. 786) at Mount Ætina, sought her over the whole world, and was at last informed of her fate, in one place, Ovid says, by the Sun, and, in another, by the river Arēthūsa, which had, when gliding under ground below the sea, observed Prōsērpina in the Infernal Regions. The goddess instantly flew to heaven in her chariot drawn by two dragons, and requested Jūpiter would cause her to be restored. With this request Jūpiter complied, on condition that Prōsērpina had eaten nothing in the Infernal Regions. But, some say, Mercury, and others, Ascālāphus, informed Plūto that she had tasted some pomegranates, by which, according to the laws of fate, her constant residence on earth was rendered impracticable. Jūpiter, commiserating Cēres' excessive grief, ordered Prōsērpina to remain six months annually with her mother, and the rest of the year with her husband in the Infernal Regions. To Cēres the ancients offered a pregnant sow, because that animal is most injurious to corn-fields. The poppy was sacred to her, which she held in one of her hands, and a lighted torch in the other. On her head she wore a garland of ears of corn. Sometimes she is seen riding on the back of an ox, holding a hoe, with a basket of flowers in her left arm; and sometimes she rides in a chariot drawn by dragons. Cēres is often put for corn. Cērcālis, is, e, of Cēres. *Adj.* Cērcālis, is, e, of Cēres. See

mina Cērēālia, the seeds of Cēres, i. e. grain (Ov. Met. i. 123).

Cērīālis Pēñlius, Cērīālis Pētīlī, m. an officer of distinguished merit, who commanded the ninth legion in Britain, and afterwards joined Vēspsāsiānus, to whom he was allied, during the contest between the latter and Vītēllius. At the head of a thousand horse, he had orders, at Otrīcūlum, *Otricoli*, to enter Rome, by rapid marches through the country of the Sabines; but neither he nor the troops displayed great ardour or bravery on that occasion, and met with a considerable defeat. Appointed, with Annīus Gallus, to command the German armies, he had no sooner reached Māgōntiācum, *Mentz*, than he harangued the troops, and his manly eloquence having inspired them with new ardour, he ordered that they should hold themselves in readiness for action, being impatient to strike a sudden blow. His activity, judgment, and bravery gained a complete victory over the Trēviri. The same promptitude did not mark his conduct, when Cīvīlis and Clāssicus wrote him, intimating that Vēspsāsiānus was dead, and making proposals to which he made no answer, but sent the letters to Dōmītiānus. This inaction allowed the barbarians to assemble in great numbers; still his military knowledge redeemed his character, for he both defeated the enemy and took their camp. Soon after, Dōmītiānus tampered with Cērīālis, and proposed certain conditions, which the latter had the wisdom to decline. The genius of Cērīālis prompted him to battle, and by rapid marches he followed Cīvīlis, who had recruited his army in Germany, and, although the hostile army made their charge with almost resistless fury, Roman bravery at last prevailed. Fortune in every instance repaired the errors into which he fell by his excessive rapidity, over anxiety, or neglect of discipline. These defects in the character of a commander-in-chief brought his army frequently to the very verge of destruction, and exposed his own life or liberty to imminent danger. Still success crowned his enterprises, and after this victory he overran the whole of Bātāvīa. Agricōla served under Cērīālis in Britain, when he succeeded Vētīus Bolānus, as governor of that island. At that time, Tācītus describes him as of consular rank. His victory over the Brigāntes raised his fame to a very high degree of military celebrity, and, considering the battles which he had fought, and the conquests which he had made, justice must allow him a distinguished place among Roman commanders (Tac. Ann. xiv. 32—Agric. 17).

Cērillē, arum, f. Cērillī, orum, m. Cērillō, a maritime town of Itālia, *Italy*, in the territory of the Brūtīi on their western coast (Sil. Ital. viii. 579).

Cērīnthus, i, m. a youth of great elegance of form and personal accomplishments, at whom Hōrātīus sneers, because he only paid attention to ladies of great wealth, or of high rank (Sat. i. 2. 81). Sūlpīcia, daughter of Sērvīus, had a strong attachment to him, although he had for his rival the celebrated Mēssala. His name occurs often in the elegies of Tibullus.

Cērīnthus, i, f. Zero, a town of Eubœa (Ap. Bel. Mith. 199).

Cērīus Sēvērus, Cērīi Sēvēri, m. a military tribune, who, during the commotion ex-

cited by Otho in order to raise himself to the empire, attempted with two others to produce tranquillity, but without success (Tac. Hist. i. 31).

Cērñē, es, f. an island off the coast of *Ethiopia*, of which neither its extent nor its distance from the continent is known. Ancient authors differ greatly respecting its situation. Some modern geographers suppose it to have been the island now called *Madagascar*; others, perhaps with greater probability, consider it the ancient name of *Suana* off the coast of *Morocco* (Plin. i. 745). The former does not appear to have been the idea of Cōrnēlius Nēpos (Frag. viii. 5).

Cērētāni, orum, m. a people of Hispānia, *Spain*, whose country was watered by Sicōris, the *Segre*, a northern branch of Ibērus, the *Ebro* (Sil. Ital. iii. 357). Athēneus reckons them the greatest nation in *Spain*, and adds that they contended with the Cantabrians for the supremacy. *Adj. Cērētānus, a, um. Cērētāna massa* (Mart. xiii. 54).

Cērīnus Jubēllius, Cērīni Jubēllī, m. surnamed Taurēa, a native of Campānia, who surpassed all his countrymen in horsemanship. He joined Hānnībal, and challenged Claudius Asēllus to single combat, which, with the permission of the consul, the latter accepted. After the first onset, Cērīnus Jubēllius Taurēa, finding himself inferior to his opponent, evaded by a stratagem the combat, and escaped. He is the person mentioned by Līvius under the name of Jubēllius Taurēa (xxiii. 8). When Q. Fūlvīus Flāccus, the proconsul, was rising from his seat at Cīles, *Calvi*, after he had put to death twenty-five senators of Cāpūa, who had been sent thither, Jubēllius, having made his way through the city and the crowd, called upon the proconsul by name, and requested that he would also put him to death, "that you may" says he "boast of having killed a braver man than yourself." Fūlvīus having read the letter from the senate, which he had kept unopened till he had glutted his vengeance on the senate of Cāpūa, told him that he had not power to comply with his request, on which Jubēllius told him that he had put to death his wife and children with his own hand, and that since death like the rest of his countrymen was denied him, that he must seek it from his own resolution, on which he stabbed himself and fell lifeless at the feet of the proconsul (Liv. xxiii. 46 seq.). Silius Itālicus relates the combat between Cērīnus Jubēllius Taurēa and Claudius Asēllus in a manner somewhat different (xlii. 143—371).

Cērīmā, æ, f. a very strong town of Cēltiberīa, which surrendered to the Roman proprætor, Tib. Sēmprōnius Grāciūus, in 181 B. C. The deputies from this town, who came out to the proprætor, showed the most pristine simplicity of manners and sentiment, which, however, did not exempt them from an exaction of two million four hundred thousand sesterces, and forty horsemen of the highest rank to serve in the army in name of hostages, but, in reality, as a pledge of their fidelity (Liv. xl. 47). *Inh. Cērīmēnses, ium, m.*

Cērīs, is, acc. im, m. the name given to Bætis, the *Guadalquivir*, by the natives (Liv. xxviii. 22).

Cervarius Proculus, **Cervarii Proculi**, *m.* a Roman knight, who entered into the conspiracy against the Roman emperor, Nero, and he owed his preservation solely to the treachery which he employed against his friends and associates (Tac. Ann. xv. 50—71).

Cerulus, *i. m.* a freedman of the Emperor Vespasianus. Having acquired great wealth, in order to evade the exchequer he wished to be considered freeborn, assuming the name Laches (Suet. Vesp. 23).

Cerynæa, *æ, f.* a town and mountain of Arcadia. From the latter issues the river Cerynites, *æ, m.* (Paus. vii. 25).

Cesellus Bassus, **Cesellii Bassi**, *m.* a Carthaginian, of a crazed imagination, who believed in the reality of whatever had occurred to him in a dream. This man arrived at Rome, and by means of his wealth, gained admission to the emperor, Nero, to whom he had an important secret to communicate, and whom he persuaded that a cavern of astonishing depth in his own estate, contained immense stores of gold, not coined but in ingots, which lay in prodigious heaps in one part, and, in others, columns of gold rose to an astonishing height. To render the story more probable, he pretended that Dido deposited her whole riches in the earth, that it might neither prove the bane of her new colony, nor excite the avarice of the Numidian princes. Nero, thinking himself certain of an immense treasure, reserved, during so many ages, for adorning his reign, drained the public treasury in confidence of obtaining this inexhaustible supply; and being at last disappointed he seized on the effects of the poor visionary, who, after fruitless attempts to discover the opening of the cavern, recovered his senses and put himself to death, in order to avoid the displeasure of the emperor (Tac. Ann. xvi. 1—3).

Cesennia, *æ, f.* a woman who brought her husband a large dowry (Juv. Sat. vi. 136).

Cessei, *orum* (*Sing.* **Cesseus**, *i. m.* a Scythian nation, who fought against the Argonauts. *Adj.* **Cesseus**, *a, um.* **Cesseca mænus** (Val. Flacc. vi. 130).

Cestius Gallus, **Cestii Galli**, *m.* a governor of Syria, who, in several unsuccessful battles, attempted to crush the spirit of revolt in that country (Tac. Hist. v. 10).

Cestius Proculus, **Cestii Proculi**, *m.* a man prosecuted for extortion, and acquitted, in the year 56 (Tac. Ann. xiii. 30).

Cestius Severus, **Cestii Severi**, *m.* a notorious informer in the reign of the emperor Nero (Tac. Hist. iv. 41).

C. Cestius Gallus, **C. Cestii Galli**, *m.* a Roman, who, in the senate, delivered some excellent sentiments on the spirit of defamation then prevalent in Rome. Under the emperor Tiberius he obtained the office of consul with M. Servilius Rufus in the year 35 (Tac. Ann. iii. 36—vi. 31).

Cestrinæ, *es, f.* **Cestrini**, a district in the west of Greece, near the sources of Achæron.

Cestrōsphēndōna, *æ, v. ē, es, f.* (**Cestrōsphēndōnē**, Greek), a dart, two palms in length, fixed to a shaft half a cubit long, and of the thickness of a man's finger, round which, for balancing it, were fastened three feathers, like an arrow. In the middle of the sling, from which it was thrown, were two beads, unequal in size, and in the length of the

strings. The weapon balanced in these, the slinger whirled round with the longer sling; when thrown, it flew with the rapidity of a bullet. The Macedonians invented it, in 173 B. C., at the commencement of their war with the Romans, under king Persæus (Liv. xlii. 65).

Cethægus, *i. m.* a vallant Rutulian, killed by **Æneas** (Virg. Æn. xii. 513).—2. A surname of an ancient branch of the clan **Cornelli**. See **Cornelius**.

Cethægus Labeo, **Cethēgi Labeōnis**, *m.* an officer in the Roman army in the year 23 (Tac. Ann. iv. 73).

Ceto, *ūs, f.* daughter of Pōntus and Terra, who married Phōrcys, by whom she became the mother of the Gorgons (Apol. i. 2. Val. Flacc. ii. 317). In **Vālērīus Flaccus**, the good copies read **Tēthys**, which the sense requires.

Cetra, *æ, f.* a shield or target made of leather, very light, and of a circular form. Salmon and Ainsworth make it a short square shield; but Nōnnius, who is a much higher authority than either, maintains it was round. The Spaniards in the southern part of Spain, and afterwards the Moors, used it. According to **Tācītus** it also formed a part of the defensive armour of the ancient Britons (Vit. Ag.). To these nations, and a few others, that kind of shield seems to have been peculiar. *Adj.* **Cetrātus**, *a, um*, armed with a target. **Cetrāti**, *orum*, *m.* Spanish soldiers; natives of Spain. **Cetrāta cōhōrtes**, Spanish native cohorts.

Cetrius Sēverus, **Cetrii Sēveri**, *m.* a military tribune in the year 70 (Tac. Hist. i. 31).

Cetrōnius, *i. m.* (Juv. Sat. xiv. 86). See **Centrōnius**.

Cetrōnius Pisānus, **Cetrōnii Pisāni**, *m.* a prefect of the camp, whom **Vālērīus Festus** loaded with chains, because he had been the friend of L. Piso (Tac. Hist. iv. 50).

C. Cetrōnius, **C. Cetrōnii**, *m.* the commander of the first legion in Lower Germany at the time the troops under **Gērmanicus** revolted in the year 14 (Tac. Ann. i. 44).

Cēvenna, *æ, v.* **Cēvennae**, *et, Gēbēnnæ*, *arum, f.* **Cevennes**, a chain of mountains in Gallia, France, which separated the Helvii from the Arvērni, in that part of Prōvincia now called **Languedoc** (Cæs. B. G. vii. 8).

Cētrōnēs, *um, m.* a people of Gallia Belgica, subject to the Nērvii. It is probable their country lay between Scāldis, the **Scheld**, and the shore of Frētum Britānnicū, the **British Channel** (Cæs. B. G. v. 39).

Cēyx, **Cēycis**, *m.* the son of Lūcifer (hence called **Sidēreus**, Ov. Met. xi. 445) and **Philōis** (Hyc.), brother of **Dædālion**, and husband of **Alcēyonē**, or **Halcēyonē**. He was king of Trāchin, *v.* Trāchis, a town of Thessaly, and was drowned in crossing the Archipelago to Clāros, to consult the Oracle, in consequence of his brother's transformation into a hawk, and the calamities which followed that event. His wife, after his departure, incessantly entreated the gods for his safe return. She was at last, however, informed in a dream of his death, and, on running to the beach, found his body floating lifeless to the shore. They were both changed into birds, and **Apollōdōrus** ascribes their transformation to their haughtiness; **Cēyx** maintaining that **Jūno** was his wife, and **Halcēyonē** that **Jū-**

pitier was her husband (i. 7). See *Halcj-onē*.

Chabōras, *m.*, the *Hermas*; *Alholarci*, or, *Khabour*, called by Amm. Mar. Abōras, *v.* Abōra, a river of Mēsōpōtāmia, which joins its waters with Hermas, the *Huali*, and their united stream falls into the Euphrātes a little above Cīrcēsium, *Kerkisia*. In Xēnōphōn this stream is designated Araxes (Amm. Mar. xiv. 3).

Chābrīas, *m.*, an Athenian, reckoned one of the greatest generals whom that state ever produced. His biographer considers his invention at the battle of Thēbae, *Thebae*, the most remarkable proof of his military talents. He ordered his troops to receive the enemy's charge with their knee leaning upon their shields and their spears projecting before them, a position which obliged Agēsīlāus, who commanded against him, to sound a retreat. In the summary of his life, by Cōrnēlius Nēpos, many instances of his bravery and knowledge of war are recorded. Envy followed his fame, and the inconstancy of a republican government is strikingly exemplified in the life of this great man, who fell fighting bravely as a private soldier on board a ship, exposed to the greatest danger by his own intrepidity and the cowardice or treachery of his countrymen, who allowed the whole force of the enemy to attack that single vessel, and he preferred dying in arms to swimming to the Athenian fleet, by which his life would have been saved (Cōr. Nep. Vit. Chab.).

Chērēas, *m.*, a man, in pursuit of whom Apēlles was sent at the time Xychus discovered the plot by which Dēmētrius had lost his life, in 181 B. C. (Liv. xl. 55).

Chērēcla, *m.*, an inland town of Cūrēnāica (Amm. Mar. xxii. 16).

Chērēstrātus, *i.*, *m.*, a character in the Eunuch of Menander, whom Tērētius, in his play of the same name, calls Phēdrīa (Pers. Sat. v. 162).—2. A Roman knight degraded from his rank on account of poverty (Mart. v. 26).

Chērīppus, *i.*, *m.*, a Cilician, whom Jūvēnālīs advises to sell the few rags which he had remaining, before a successor to the present governor who had plundered him should arrive (Sat. viii. 96).

Chērōnēa, *m.*, *f.*, *Caprena* (Walpole) *Capranā* (Clark), a town of Bēōtīa, stands at the foot of a range of mountains which form the western limit of the plain watered by Cēphīsus, the *Marroneri*. The remains of a tower on the height to the north of the town, probably those of the Acrōpōlis, are still visible. Its ancient name was Arnē (Hom. Il. ii. 507), from Arnē, daughter of Æōlus, and afterwards changed into Cheron, from a son of Apōllo by Thērō daughter of Phylas (Paus. ix. 40). In Grecian history Chērōnēa stands forth as a place of some note, being the birthplace of Plūtārchus, and, in its vicinity, Phīlīppus, king of Mācēdōnīa, destroyed the liberties of Greece by a decisive victory over the Bēōtians, Athenians, and Corinthians, in 338 B. C. Here Antīochus, king of Sūrīa, met the Ætolian chiefs as he went to attack Chalcis, in 194 B. C. (Liv. xxxv. 46).

Chālbus, *i.*, *m.*, a Spanish nobleman, who commanded the Carpēsī, and had great reputation as a general, in 218 B. C. (Liv.

xxiii. 26). Here the common copies have *Gālbus*.

Chālcedōn, *v.* Cālchēdon, ōnis, *f.* *Kadi-keui*, *i.*, *e.* the burgh of the Kadi (D'An.), a town of Bithynia, situated on Bōspōrus Thracius, the *Strait of Constantinople*. Archias, the chief of a Megarensian colony, founded it, and Iāson the temple which it contained sacred to Jūpiter. Here Mithridātes conquered M. Aurēlius Cōtta, the Roman consul, 76 B. C. (Liv. Ep. 93). The Greeks still call it *Chalcedoine*, and the Turks *Kadi-keui*, which Chevalier writes *Cadi-Kisi* (Pom. Mel. i. 158). *Bosphorus* (Thracius) *adversam patitur Chalcedōna cerni* (Claud. viii. 176). *Inh.* Chālcedōnī, *orum*, *m.* the Chalcedonians, settled in that country before the building of Byzantium, *Constantinople*, and had an opportunity of choosing the best situation, but, for want of discernment, chose the worst, on which account Pythian Apōllo directed the founders of that city to build it opposite to the territory of the blind (Tac. Ann. xii. 63). *Adj.* Chālcedōnīus, *a.*, *um.* *Chālcedōnīa arēnae* (Claud. v. 55).

Chālciēcos, *i.*, *m.*, *v.* Chālciēcon, *i.*, *n.* a brazen temple of Minērva at Lācēdāmōn, *Misitra*, around which the Ætōli, who had come to take possession of that city by fraud and violence, were cut in pieces, in 194 B. C. (Liv. xxxv. 36). To it Pausānias fled for refuge after he had convicted himself of treason (Cōr. Nep. Paus. 5).

Chālciōpē, *es*, *f.* daughter of Æētes, king of Cōlchis, and the only child of his first marriage. Her mother's name is unknown. Apōllōnīus Rhōdīus makes her the elder daughter of Æētes and Idyja; according to that poet she appears to have been much older than her sister Mēdēa, since she assisted in nursing her (iii. 248, 735). She did not attain the distinction of Mēdēa, probably from being without the talents and vices which marked the character of that celebrated princess. She married Phrēxus, whom her father murdered in order to obtain the golden fleece. By Phrēxus she had four sons, Phrōntis, Argus, Mēlas, and Cytisōrus, who, from the island of Mars, joined the Argonauts (Hyg. 14).

Chālciis, *idis*, *f.* *Egripo*, the capital of Eubēa, *Negropont* (*Chalcidos Eubēica regnum*, Luc. Phar. v. 227). The sea, from being pretty wide is contracted at Chālciis into a strait so very narrow, that the whole, at first sight, appears like two harbours facing the two entrances of Eurīpus, the *Strait of Negropont*, which seems to have abounded with pirates (Liv. xxviii. 6: xxxi. 22). Strābo says it was built by the Athenians before the Trojan war. It had this name from Cōmbēa, a daughter of Asōpus, who was also called Chālciis. It was the birthplace of Lycophrōn, a tragic poet, who was one of the seven who flourished under Ptolēmæus Philādēlphus, and were, from their number, called Ptolēades. According to some Aristotle died at this city. It was destroyed by order of the Roman senate, because the Chālciēnses had assisted the Achæi in their revolt in 149 B. C. (Liv. Ep. 52). *Inh.* Chālciēnsēs, *i.*, *m.* *Adj.* Chālciēdicus, *a.*, *um*, *et*, Chālciēdēnsis, *is*, *e.* *Chālciēdēns versus*, the verse adopted by Euphōrion, a Greek poet, born at Chālciis, whose works Cn. v. P. Cōrnēlius Gāllus, the friend of Virgīlius, translated

into Latin verse. *Chalcidica arx*, the tower of Cūma, so called because Cūma was built by a colony from Chalcis. Hence the poets frequently use the adjective *Chalcidicus* in place of *Cūmaeus*, or *Cūmānus* (Virg. *Æn.* vi. 17). *Chalcidensis colonia* (Gel. x. 16).—2. A town of Ætolia on the east bank of Achelōus (Liv. xxxvi. 11).—3. A town of Arābia, which Plinius calls a Greek town (i. 729).—4. *Kannasin*, another of Sýria (Plin. i. 578).—5. An island off Ætolia (Plin. i. 447).—6. A mountain of Ætolia (Plin. i. 408).—7. An ancient name of Euboea, because brass was found there first (Plin. i. 455).

Chalcōdon, ōtis, m. the father of Elēphēnor. *Chalcōdōntiādes, m.* a patronymic of Elēphēnor (Hom. *Il.* ii. 541). *Chalcōdōntiāde, arum, m.* the Euboeans.

Chalcōn, ōtis, m. the father of Bāthēcles (Hom. *Il.* xvi. 595).

Chaldæa, æ, f. a country of Asia, which some consider the same with Bābūlōnia or Assyria. It is more probable that Assyria at one time included both Bābūlōnia and Chaldæa, the latter being derived from the inhabitants Chaldæi, and the former from the chief city of that empire, Bābūlon. The Chaldæi were addicted to astrology and fortunetelling, hence *Chaldæus* frequently signifies an astrologer (Juv. Sat. vi. 553). Astronomy seems to have been first cultivated by the Chaldæi, and of this noble and sublime study, astrology may be considered the perversion or corruption. *Adj.* Chaldæus, *et*, Chaldæicus, *a, um.* *Cum Chaldæo grege,* with a Chaldæan herd, *i. e.* a band of astrologers (Juv. Sat. x. 94). *Chaldæica ratiōnes,* astrological calculations (Cic. *Divin.* ii. 47).

Chālētus, i, m. a man in the Theban war, who lost his life in Ismēnus, the *Ismeno* (Stat. *Th.* ix. 276).

Chālites, is, f. a bay on the coast of Armēnia, of which nothing is known (Amm. *Mar.* xxiii. 6).

Chālūs, i, m. the *Koik*, or river of Aleppo. *Chālūbes, um, m.* a people of Asia, an ancient name of the Chaldæi, according to Strābo, which he derives from their being employed in making iron and steel. He places Chālūbes on the confines of Armēnia Minor (768), and in the inland part of Asia Minor, *Natolia* (966). Rennel thinks they inhabited the plains now called *Chalderan*. Hence it is probable that there were tribes or nations of this name in different parts of Asia, and that Strābo's derivation is accurate, since Justinus says, that the people who lived in the vicinity of the river Chālūbes in Spain were called Chālūbes, and excelled in the manufacturing of steel. It is more probable that the river had its name from them, or the metal (Just. xlv. 3). *Nūdi Chālūbes,* from the great heat of the forges obliging them to work almost naked (Virg. *G.* i. 58). Apollōnius Rhōdius calls them the most wretched of men; probably from their employment, and the ruggedness of their country (ii. 375). *Adj.* Chālūbēus, *a, um,* of the Chālūbes; of steel. *Chālūbēia massa,* iron turned into steel (Ov. *Fast.* iv. 405).

Chamāvi, orum, m. the Chamavians, a people of Germany, who originally possessed that part of the country inhabited afterwards by the Tubantians, and finally by the Usi-

pians. They invaded the country of the Bructerians, whom they persecuted with exterminating fury, and fixed their residence on Amisia, the *Emis*, not far from the mouth of that river (Tac. *Ann.* xiii. 55: Mor. *Ger.* l. 33).

Chaoi, v. Chaoniti, *orum, m.* a people of Armēnia, whose country is now called *Khan*, *noos*, or, *Kanis*.

Chāon, ōnis, m. a son of Priāmus, king of Trōja, whose brother, Hēlēnus, settled in Epirus after the Trojan war, and called a district of it from his brother's name Chāōnia, *q. v.*

Chāon, ōnis, m. a mass of rocky precipices overhanging the sources of the *Kephalaria* in Argōlis. In the time of Pausanias, the lower parts of it were covered with planted wood (ii. 24).

Chāōnia, æ, f. a part of Epirus, *Lower Albania*, a district of Greece. *Inh.* Chāōnes, *um, m.* Chāōnis, *idos, f.* of Chāōnia, with relation to a female, or to a noun feminine. *Chāōnis arbor,* the Chaonian tree, *i. e.* the oak, from large forests of that kind of wood growing in Chāōnia (Ov. *Met.* x. 90). *Adj.* Chāōnius, *a, um.* *Chāōnius pater,* Jupiter, from the oak being sacred to him (Virg. *G.* ii. 67).

Chāōnia cōlumba, pigeons in the grove of Dōdōna, which was in Epirus. These pigeons had the gift of prophecy (Virg. *B.* ix. 13). *Chāōnius truncus,* the ship Argo (Val. *Flacc.* viii. 461). *Chāōnia glans* (Virg. *G.* i. 8). *Chāōnius victus,* the Chaonian food, *i. e.* the acorn (Claud. xxxvi. 47), which Lūcānus calls *prima fruges*, from its being considered the first food of man (Phar. vi. 426).

Chārācēnē, es, f. a country of Arābia Pētræa, afterwards *Sārācēnē q. v.* *Inh.* Chārācēni, *orum, m.* (Plin. i. 719). There were also a people of this name in Taurica (Plin. i. 469).

Chārādra, æ, f. *Mariolatis*, a town of Phōcis (Herod. viii. 33).—2. *Rogus*, a town on Chārādrus, *Keynurios potamos*.

Chārādrus, i, m. *Keynurios potamos* (*i. e.* the new river), originates in the fountain of Macaria at the foot of the hill of Pan. Its water issues from the rock clear and copious, forming a rapid stream which, in winter, sometimes overflows its banks, to the great injury of the adjoining lands.—2. An inconsiderable stream in Achāia, which, a late traveller says, may be the *Sakōna* (Dod. *l.* 120); but in another place he says it has no distinctive name (ii. 307).—3. The *Rema*, a river, or torrent of Argōlis, which joins the *Banitzā* (Paus. ii. 25).—4. The *Kephalaria*, a river of Phōcis, which flows into Cēphissus, the *Maeroneri*. On this stream stood the town Chārādra, which took its name from the river (Paus. x. 33).—5. A river of Mēssaēnia. The cattle which drank of this stream in spring generally produced males (Paus. iv. 33 seq.).—6. The *Luro*, or, *Rogus*, a beautiful river of Epirus, which falls into Sinus Ambrācius, the *Gulf of Arta*.

Chārādrus, i, f. *Calandro*, a town of Sýria (Plin. i. 576). Stēphānus considers this town as belonging to Cilicia. It stood near the boundary between these countries.

Chārax, ācis, m. a place about the middle of Tēmpē, where it is narrowest, at which Pērsēs, king of Mācēdōnia, had a garrison, 171 B. C. From its position, this fort was so strong that ten men could easily have de-

fended it (Liv. xlv. 6).—2. A city of Pärthia, near the *Caspian Sea* (Amm. Mar. xxiii. 6).

Chäraxus, i, m. a man killed at the nuptials of Pirithöus, by Rhetus (Ov. Met. xii. 272 seq.).—2. A native of Lēsbos, *Mityleni*, and brother of Sappho, the poetess (Ov. Ep. Her. xv. 117).

Chärcha, æ, f. a town on the Tigris (Amm. Mar. xviii. 10—xxv. 6).

Chärdi, rect. Echardi q. v.

Chäres, ētis, m. an Athenian commander, whom the envy of his fellow-citizens obliged to quit his native country, and he afterwards resided chiefly at Sigæum, *Yeiny-Chëir*, a town of the Troad. Cörnēlius Nēpos mentions, that both in manners and actions he was unlike Cōnon and other eminent Athenians, who had suffered a similar fate (Cor. Nep. Chab. 3).—2. The famous Rhodian artist, who planned and executed the celebrated Cōlossus q. v.—3. An Athenian, appointed governor of Mitylënē, by Därius; but was driven from that city by the Macedonians, in 332 B. C. (Curt. iv. 5).

Chärläde, arum, m. a tribe or clan in the island Egina (Pin. Nem. viii. 79).

Chärlädes, rather, Chäroädes, æ, m. an Athenian commander, sent with Laches to Sicily, in 426 B. C., under pretence of assisting the Cätinēnses, but in reality to attempt the subjugation of the island. This faithless alliance met with the success which such treachery deserved (Just. iv. 3).

Chäricles, is, m. a physician, eminent in his profession, employed by the Emperor Tiberius, not to prescribe as his medical attendant, but to assist by his friendly counsel (Tac. Ann. vi. 50).

Chäricleitus, i, m. a commander in the fleet of the Rhödi, who brought up the rear in the engagement off Sida, with the fleet of Antiochus, king of Syria, under Hannibal, in 192 B. C. (Liv. xxxvii. 23, 24).

Chäricleo, ñs, f. a nymph, who, to the centaur Chiron, bore Ocyrhöë (Ov. Met. ii. 636).—2. The mother of Tirēsias, by Evēris. She was a particular favourite with Minerva, from whom she obtained a knowledge of augury and future events for her son, since the goddess could not restore his sight, of which she had deprived him (Apol. iii. 6, 7). See *Tirēsias*.

Chärlidēmus, i, m. an Athenian, whom his countrymen banished, at the command of Alexander the Great. His military talents, in which he was not surpassed by any citizen, rendered him an object of suspicion to the Macedonian monarch, of which this was the result (Curt. iii. 2).—2. A man who was torn in pieces by a wild boar, to which he was exposed by order of the Emperor Dömētianus (Mart. i. 44).—3. A vicious man, whose infamy Märtälis describes in several epigrams (vi. 31 seq.).

Chärläus, i, m. one of the principal men of Päleppolis, who united with Nymphilus in devising a plan for expelling their obtrusive allies, the Sannites and Nölani, in 325 B. C. The judgment and address with which they concerted the measure, ensured its success, the Romans obtained possession of the town, and forced the Sannites and Nölani to fly (Liv. viii. 25, 26).—2. Son of Pölydectes, king of Spärta, born after the death of his father. His uncle, Lēcürgus, governed the state during his minority, and in-

stituted the laws which have transmitted his name, with celebrity, to modern times (Just. iii. 2).

Charinda, æ, m. a river of Mēdia (Amm. Mar. xxiii. 6).

Chärinus, i, m. a man of great effeminacy, ridiculed by Märtälis, who insinuates that he was guilty of gross immorality (i. 78). In other epigrams the poet speaks with more freedom of the vices of this infamous character.

Chäris, itos, f. a wife of Vülcänus, described by Hömērus as beautiful, shining with elegant fillets (Hom. Il. xviii. 382).

Chäristänus, i, m. an infamous character, branded by Märtälis (xi. 89).

Chäristia, orum, n. festivals established by the Romans, to which relations only were admitted, whence the name (*secundum hæc*) (Val. Max. ii. 1). Ovidius has given a short, but interesting, description of these meetings (Fast. ii. 617 seq.).

Chärites. See *Grätia*.

Chäron, önis, m. a Theban, who entered into the scheme formed by Pelopidas and his associates for the overthrow of the Lacedæmonian tyranny, and the restoration of liberty at Thēbe, *Theba*. He received into his house the exiles during the night, and their vigorous measures rescued their fellow-citizens from foreign domination, and conferred on them the blessings of security and freedom (Cor. Nep. Pelop. 2).

Chäron, öntis, m. the ferryman of the river Styx, said to have been the son of Erēbus and Nox, of whom Virgilius has given an admirable description (*Æn.* vi. 299 seq.), and Sēneca (Her. Fur. iii. 764 seq.).

Chärondas, æ, m. a native of Cätäna, who gave laws to the Thuriens. If a man entered an assembly armed, Chärondas made it a capital offence, and having inadvertently violated his own law, it was no sooner pointed out to him, than he drew his sword and fell upon it (Val. Max. vi. 5).

Chäropinus, i, m. a guzzler whom Märtälis ridicules (v. 51).

Chärops, öpis, m. a Trojan whom Ulysses slew. He was, according to Hömērus, the son of Hippäus, and the brother of Söcus, who wounded Ulysses, but was afterwards killed by him (Il. xi. 426).—2. The first of the decennial archons at Athens (Vel. Pat. i. 2).

Chäropus, i, v. Chäropa, æ, m. a chief of the Epirötes, to whom the Roman consul, T. Quinctius Flämīnius, was indebted for information that Philippos, king of Mäcēdōnia, had posted himself on Aöus, the *Pollonia*, and for sending a herdsman who conducted the Roman army to a place directly over the head of the Macedonian forces. Philippos owed his defeat, and consequent retreat back to his own country, to the accuracy of the statement, and the fidelity of the guide (Liv. xxxii. 6 seq.).—2. The grandson of the former, sent to Rome by his grandfather to acquire a knowledge of the Roman language and literature. Here he accused the nobles of his own nation, and thus obliged them to solicit the friendship of Persēus, king of Mäcēdōnia (Liv. xxxii. 6).

Chärtē, es, f. a town of Bactria (Amm. Mar. xxiii. 6).

Chärus, i, m. an officer in the army of

Alexander the Great, who, with another officer, named Alexander, commanded the troops which attacked the rock Aornos; both fell in the assault (Curt. viii. 11).

Charybdis, *is.* acc. in *f. Gara Calo*, a remarkable whirlpool in Frëtum Siculum, the Strait of Messina, opposite to the famous rock Scylla. Its current is very rapid, and it changes its direction every six hours. Charybdis is on the coast of Sicily, and Scylla on that of Italy. According to Hómërus, it engulfed and disgorged the sea thrice every day (Od. xii. 105). The moderns are agreed with respect to the situation of Scylla, but greatly divided in opinion with respect to the precise place which the ancients called Charybdis. Cicëro compares Verres to Charybdis and Scylla (Ver. v. 56). See *Sicilia*.

Chasûari, *orum*, *m.* the Chasuarians, a German nation on Visûrgis, the *Weser* (Tac. Mor. Ger. 34).

Châtra, *æ*, *f.* a town of Bactria (Amm. Mar. xxiii. 6).

Châtî, *et*, Châssi, *orum*, *m.* See *Catti*.

Chauus, *i*, *m.* *Mocajo*, a mountain of Celtiberia, near which a battle was said to have been fought between the Romans under Tib. Sempënius Gracchus and the Celtiberi, in which the former gained a complete victory (Liv. xl. 50).

Chauriama, *æ*, *f.* a town of Scythia. *Inh.* Chaurani, *e*. Chaurani, *orum*, *m.* (Amm. Mar. xxiii. 6).

Chaus, *i*, *m.* a river of Caria (Liv. xxxviii. 14).

Chelidonium, *i*, *n.* *Cape Kelidoni*, a promontory of Lycia, opposite to the three islands Chelidonia, whence probably the name (Liv. xxxiii. 41).

Chemmla, *is*, *f.* a town of Thebais, in Egypt (Herod. ii. 91). *Inh.* Chemmitæ, *arum*, *m.* *Adj.* Chemmitanus, *a*, *um*.

Chæmon, *ouis*, *m.* a Stoic, who praised death, not from fortitude of mind, but from his poverty (Mart. xi. 57).

Chersidamas, *antis*, *m.* a Trojan, killed by Ulysses (Ov. Met. xiii. 260).

Chersônësus Aurëa, *Malacca*, an extensive peninsula in the southeast of Asia.—2. Chersônësus Cimbrica, *Denmark*, a peninsula at the entrance into the Baltic Sea.—3. Chersônësus Magna, *Rasadin*, a promontory of Bœrea.—4. Chersônësus Taurica, the *Crimea*. See *Taurica*.—5. Chersônësus Thracia (generally written Chersônësus, as it was the only one known to the Greeks), *Gallipoli*, a peninsula of Thracia, *Romania*, bounded on the east by Hellespontus, the *Dardanelles*, and on the west by Melanes Sinus, the *Gulf of Saros*, about sixty miles in length, and about thirty miles at its greatest breadth. It now forms part of *European Turkey*. *Inh.* Chersônënes, *ium*, *m.* (Just. ix. 1).

Chërûci, *orum* (*Sing.* Chërûsus, *i*), *m.* the Cheruscians, a nation of Germany, between the rivers Albis, the *Elbe*, and Visûrgis, the *Weser*, mentioned by Claudianus, as men of uncommon size (viii. 451).

Chilarchus, *i*, *m.* the highest officer at the Persian court. By him only strangers had access to the king (Cor. Nep. Con. 3). The duty of the præfectus prætorius among the Romans resembled that of the Chilarchus among the Persians, as does that of the Lord *in waiting* at the British court.

Chiliscœmum, *i*, *n.* a fertile district of Media (Amm. Mar. xxiii. 3).

Chimæra, *æ*, *f.* a monster produced by Typhon and Echidna, which was said to have vomited fire, hence *ignifera*, *ignea*, *ignivoma*, &c. Ovidius says, it had fire in its middle parts, the breast and face of a lioness, and the tail of a serpent (Met. ix. 646). Apollodorus relates, it was, in the forepart, a lion, in the middle a she-goat, and in the back parts a dragon, vomited fire, and destroyed whatever was near it. It had the strength of three animals, and was killed by Bellerophon, mounted on Pegasus. This description of Apollodorus nearly coincides with that of Hésiodus, who writes, it had three heads (Th. 319 seq.). Hyginus gives the same description, only he calls the middle part Chimæra, in place of a goat (151). There is no doubt that the meteoric appearance of the mountains of Lycia, where it was said to reside, gave rise to that fiction, since there was a mountain in Phæselis, a part of Lycia, of this name, which emitted fire unceasingly both night and day. Plinius says, that the fires in the burning mountains of Lycia were kindled by water, and extinguished by earth (i. 256). *Adj.* Chimæreus, *et*, Chimærifërus, *a*, *um*. *Chimærifera Lycia*, from the residence of the Chimæra in Lycia (Ov. Met. vi. 339).

Chimæra, *æ*, *f.* the name of a ship (Sil. Ital. xiv. 497).

Chimærus, *i*, *m.* a Cretan in the army of Persæus (Liv. xlv. 24).

Chiomæra, *æ*, *f.* the wife of Ortiagon, a chieftain of the Gallogreci, a woman of great beauty, who had fallen into the hands of the Romans. The centurion, to whose custody she had been committed, finding an invincible aversion to his impure desire, had recourse to violence, and afterwards proposed to allow her to return to her friends, on condition that she gave him an Attic talent of gold. To this proposal she agreed, and the money was brought by two of her friends, to the place fixed upon, whither the centurion repaired with his prisoner alone, and, while he was weighing the money, she, in her own language, commanded the bearers of the money to kill him, and sever his head from his body. Her orders being quickly complied with, she carried home the head, and, after presenting it to her husband, accounted for the ferocious deed by relating the criminality of the centurion. For this act of revenge, Livius commends Chiomæra, and adds, that to the end of life she maintained, by her purity and propriety of conduct, the fame of this achievement so honourable to her sex (Liv. xxxviii. 24).

Chion, *ouis*, *m.* a noble youth of Hæraclea, Erehtli, in Põntus, a scholar of Plato, who, with the assistance of Lëonides, put the tyrant Clëarchus to death (Just. xvi. 5).

Chionë, *es*, *f.* a woman of infamous character, whom Juvénalis describes as sitting on a lofty seat, which appears to have been usual with women of that description, in order that their persons, which were covered, *Cois vestibis*, might be seen (Sat. iii. 136).—2. Another, of the same character. Her name occurs frequently in the writings of Martialis, otherwise he has used it as a common appellation of abandoned women (Mart. i. 35).—3. A daughter of Dædalion, who, at

one birth, bore Philammon to Apollo, and Autolykus to Mercurius. Elated by this intercourse with the inhabitants of Olympus, she preferred her beauty to that of Diana, for which the enraged goddess shot her through the tongue, and deprived her of life (Ov. Met. xi. 301—325).—4. A daughter of Boreas and Orithyia, who, by Neptuneus, became the mother of Eumolpus. To conceal the birth of that child from her father, she threw him into the sea, when Neptuneus received him, preserved his life, and conveyed him to Æthiopia (Apol. iii. 15 seq.). See *Eumolpus*. Chionides, æ, m. a patronymic of Eumolpus (Ov. Ep. Pont. iii. 3. 41).

Chionite, arum, m. a people bordering on Persia, whose king was Grumbates.

Chios, i, f. *Scio*, an island in the *Archipelago*, off the coast of Lydia, which the Turks call *Sackee*, from its producing *mastic* in great abundance. It is about a hundred miles in circumference, fruitful, and celebrated for the excellence of its wines. The capital, which gives name to the island, stands on the east coast, is well built, and the port is the rendezvous of ships sailing to and from *Constantinople*. The partridges of this island are tame, sent to the fields for food through the day, and called home at night by a whistle. *Ich.* Chii, orum (Sing. Chius, i), m. *Adj.* Chius, a, um. *Chius cædus*, a cask of Chian wine (Tibul. ii. 1. 28). *Chia tellus*, *Scio*. *Flæva Chia* (ficus) (Mart. vii. 30).

Chiron, ðnis, m. was the son of Saturnus and Philyra, the most distinguished of the centaurs. He was celebrated for his skill in herbs, whence one is called from his name *Chironion*, useful in curing the bite of serpents. Juvénalis uses Chiron to signify the leg or foot of a table, probably from being in the figure of that centaur, which was partly that of a man, and partly that of a horse, from Saturnus having assumed the form of the latter, at his intercourse with Philyra, on purpose to escape detection. His daughter Endëis was the mother of Pëleus, and grandmother of Achilles. Chirônia appears to be an adjective, since it is applied to different things (Plin. iv. 249. 349. 383. 409). Philirides, æ, m. a patronymic of Chiron, from his mother. *Chiron geninus, bifornis* (Ov. Met. ii. 630 seq.); *semivir*, referring to his figure, as already described, and that of the centaurs (Ov. Fast. v. 380).

Chirônômon, ðntis, m. an actor of pantomimes, a person who moved his hands with great nimbleness or regularity, and used, by Juvénalis, to signify a carver at table (Sat. v. 121).

Chlôe, es, f. the name of a young woman, to whom Horatius addresses an ode (i. 23). Her name occurs in other parts of his writings.—2. An immoral character, described by Martial in several epigrams (iii. 53 &c.).

Chlôreus, eos, m. a Phrygian, the priest of Cybèle, slain by Turnus. The splendour of his armour attracted the notice of Camilla, and, when she steadily followed him through the battle, Aruns, who had closely traced her steps, by a well-directed spear deprived her of life (Virg. Æn. xi. 768: xii. 563).

Chloris, idis, f. daughter of Niobë and Amphion, was wife of Neleus, son of Hippocoon, to whom she bore twelve sons. Hercules carried by storm Pylus, and killed ten of them; Periclymënus escaped death by his

grandfather Neptuneus changing him into an eagle, and Nestor, so famed for prudence and wisdom, was then at Troy (Hyg. 10).—

2. A woman mentioned by Horatius (Od. ii. 5. 18), to whom he addresses Od. iii. 15.—3. The goddess of flowers among the Greeks, whose name the Latins, according to Ovidius, corrupted into Flora (Ov. Fast. v. 195).

Chôani, orum, m. a people of Arabia (Plin. i. 729). *Adj.* Chôanius, a, um, of the Chôani, Arabian. *Chôanius Môleus* (Ov. Met. v. 163).

Chôaspa, æ, f. a town in Arachôsia (Amm. Mar. xxiii. 6).

Chôaspes, is, m. a noble Colchian, whom Valérius Flaccus makes son of Chôaspes, the *Karoon*, by which he probably meant, born near that stream (v. 585).—2. A man who held a command in the army of Hannibal, and had the merit of being a distinguished soldier. His name seems derived from the river in Asia, now called the *Karoon* (Sil. Ital. iii. 317).

Chôaspes, is, m. *v.* Euleus, i, m. the *Ab-Zal*, or, *Karoon*, a noble river of Sûsiâna, in some places three hundred paces broad, rises about eighty-two miles southwest of *Ispahan*, receives a number of tributary branches, and, at *Sabla*, now in ruins, divides into two streams, one falls into a considerable river at *Goban*, the other, called *Hafar*, after running fourteen miles, again divides, one part flows, in an artificial canal three miles long, into *Shat-ul Arab*, and the other, *Bamishire*, falls into the sea. Kinnear says, it is doubtful whether the *Karoon*, the *Ab-Zal*, or the *Kerah*, is the Chôaspes of Herodotus, who states that it runs by Sûsa. Tibullus calls Chôaspes, *régia lympa*, because the Parthian kings only drank from this river, and carried that water along with them to whatever distance they travelled. They first boiled it, then put it into silver vessels, which they placed upon four-wheeled carriages drawn by mules (Herod. i. 188).—2. A river of India, which Arrianus seems to call Chôes (Curt. viii. 10).

Chôâtras, arum, m. a Scythian nation (Val. Flacc. vi. 151).

Chôâtres, is, m. a river of Parthia, according to Ammianus Marcellinus, but mentioned by no other author. There is a mountain of that name in Parthia, which Sallust calls Chôâtras; Ptolémæus, Pârâchôâtras; and Strabo, Pârâchôâtras.

Cherææ, arum, f. a town of Eubœa, belonging to the Eretrians (Herod. vi. 101).

Chærilus, i, m. a poet, of whose writings Horatius speaks with contempt, although he had been a favourite with Alexander the Great, who paid him a high price for his silly inelegant verses (Hor. Epist. ii. 1. 233 seq.). He is probably the person mentioned by Cûrtius (viii. 5).—2. A man whom Martial derides (i. 68).

Chonodomarius, i, m. a king of the Gauls, made prisoner by Cōstantius (Aur. Vic. Ep. 42).

Chôra, v. Cōra, æ, f. a stream in France, between Aballo, *Avalon*, and Autosiddorum, *Auxerre*, on which stood a village of the same name, now *Arey* (Amm. Mar. xvi. 2).

Chôrâsmi, orum, m. a people who lived on Oxus, the *Gihon*. They submitted to Alexander the Great, in 328 B. C. Their

memory is preserved in the modern name *Kharazm*, or *Khwarezm* (Just. xii. 6).

Chorebus, melius, Cōrebus, i, m. a native of Argolis, who killed Peneë, a horrible monster, which the vengeance of Apōllo had sent to distress the Argives, to which Stāstius frequently alludes, *speciesque horrenda Chōrebi* (Th. ii. 221: vi. 286). Ovidius has likewise mentioned the deliverance from that pest, which the Argives received from the bravery of Chōrebus (Ibis 575). The destruction of this animal was followed by a pestilence, on which he went to Dēlphi, *Castris*, to give satisfaction to Apōllo, whose priestess forbade him to return to his native country, ordered him to take a tripod from the temple, and to build a temple to that god on the place where the tripod should first fall from his hand. It happened that he dropped it on mount Gerania, where he obeyed the oracle by building a village, which, from the circumstance, he called Tripōdis-cus, or Tripōdisci. A splendid monument was erected to his memory, representing him in the act of killing Peneë, which Pausanias considers the most ancient figure cut in stone in Greece. The Mēgārēnses also claimed the honour of his being their fellow-citizen.

—2. A conqueror at the Olympic games, to whom no statue was erected, but his tomb existed in the territories of the Elēi, when Pausanias wrote, and formed a landmark or boundary.—3. A man of Tānāgra (Tānāgræus Chōrebus), a town of Bēōtia, killed in the Theban war by Pārthēnōpæus (Stat. Th. ix. 745).—4. A man in the army of Etēocles, killed by Tydeus, in the Theban war. He was a poet, but Stāstius says nothing of his merits as a votary of the Muses, unless by inference, from his adding, that they lamented his death. He mentions that Urānula had forewarned him of his state, by which he probably intended to inform his readers, that he had some knowledge of astronomy, at least of astrology (Stat. Th. viii. 548—553).

Chōrsēnē, es, f. Kara, a tract of land to the north of Araxes, the *Arash*.

Chōtēnē, es, f. a district of Armēnia. *Inh. Chōtēni*, orum, m. (Ap. Bel. Mith. 240).

Chrēmīs, ōtis, m. an old man, of great avarice, mentioned by Hōrātius (Epod. i. 33: Sat. i. 10. 40). Perhaps the character, which Tērentius introduced into Andria, was imaginary, and to it Hōrātius probably alludes.

—2. A man in the army of Hānūbal, killed at Sāgūntum by Murrus. Silius Itālicus describes him as almost terrific in appearance, from the extraordinary quantity and growth of his hair (i. 403).

Chrēstillus, i, m. an admirer of the ancient poets, whose judgment Mārtiālis despises, declaring him a stranger to the power of numbers, and to the meaning of words (xi. 90).

Chrētus, i, m. a king of Bithynia, killed by Mithridates, at the suggestion of the Roman senate (Just. xxxviii. 5).

Christilla, v. Chrestilla, æ, f. a widow, who had buried a number of husbands. Mārtiālis proposes that she should be married to Fāllus, who had buried a number of wives, and that the two should employ their art against one another (viii. 43).

Christus, i, m. the son of God and Saviour of mankind. This sacred name occurs in the poems of Claudianus. Tacitus mentions

his being put to death in the reign of the emperor Tiberius (Ann. xv. 44).

Chrōmīs, is, m. a man, who, at the nuptials of Pērseus, slew the venerable Emāthion whilst he grasped the altar with his aged hands (Ov. Met. v. 103).—2. A centaur killed by Pirithōus (Ov. Met. xii. 333).—3. The commander of the Mysians (Hom. Il. ii. 858).—4. The twin-brother of Gēas whom Hānūbal killed at Sāgūntum (Sil. Ital. i. 459).

Chrōmīus, v. os, i, m. a Lycian, one of the companions of Sārpēdon, slain by Ulysses (Ov. Met. xiii. 257).—2. A son of Priāmus, killed in the same chariot with Echēmon, by Diōmēdes (Hom. Il. v. 160).—3. One of the five Pylian chiefs who fought under Nestor at Troy (Hom. Il. iv. 295).—4. A man in the Trojan army killed by Tēucer (Hom. Il. viii. 275).—5. A son of Nēlēus and Chlōris, and brother of Nestor (Hom. Od. xi. 285).

Chronus, melius, Chronus, i, m. the *Pregel*, a river which passed through the territory of the Arimphæi (Amm. Mar. xxii. 8).

Chrýsas, æ, m. the *Dattaino*, a river of Sicily, one of the branches of Sýmæthus, the *Jaretta*. *Vāge Chrýsa* (Sil. Ital. xiv. 229).

Chrýsē, es, v. a, v, f. the name of a Trojan city, sacred to Apōllo, taken by Achilles (Ov. Met. xiii. 174).

Chrýses, æ, m. the priest of Apōllo, at Lyrnēssus, whose daughter, Astýnōmē *q. v.*, Agāmēmnon refused to return for ransom. Enraged at the insolence of the conqueror, he prayed Apōllo to avenge him on the Greeks, and the god granted his request by sending a deadly pestilence among the combined army. On consulting the oracle, Agāmēmnon became convinced of his error in treating the aged priest with unfeeling insolence, and therefore restored Astýnōmē without ransom, in order to preserve the lives of the troops under his command. This forms one of the most important occurrences in the Iliad. On parting with Astýnōmē, he seized on Briseis, the captive of Achilles, and that hero, after expressing his contempt for Agāmēmnon in no very courtly terms, withdrew from the war, and retired in sullen resentment to his ships. See *Achilles*. *Chrýsēis, Idis, f.* a patronymic of Astýnōmē (Ov. Rem. Am. 469).

Chrýsippus, i, m. a Stoic philosopher, who was born at Soli, v. *Sōla*, *Mezethu*, in Cilicia, and studied under Clēanthus, the successor of Zēno. He acquired great celebrity and distinction among that sect, and his ardour in propagating their principal tenets, gave rise to the common saying "that had it not been for Chrýsippus the porch had never existed." A celebrated apophthegm of his has been transmitted. When informed that some persons had aspersed his character, he replied "It is no matter, I shall live so that they shall not be believed." He maintained that every word was naturally ambiguous, and Diōdorus Chrōnus maintained the opposite (See Gel. xi. 12). His writings are all lost, but many of his opinions will be found in the different treatises of Cicero (Hor. Sat. ii. 3. 44). *Plēna gypso Chrýsippi*, full of the plaster of Chrýsippus, i. e. of plaster or stucco busts of Chrýsippus (Juv. Sat. ii. 5).—2. A natural son of Pēlōps, remarkable for his beauty, whom Lālus carried off at the Nemean games, and whom his father recovered by force of arms. *Atreus and Thyestes*, at

the suggestion of their mother, Hippodamia, killed him (Hyg. 85).—3. A freedman of M. Tullius Cicero, who appears to have been well educated (Cic. Att. vii. 2).

Chrýsis, *Idis, f.* a character in the Eumenichus of Menander, whom Terentius, in his play of the same name, calls Thais (Pers. v. 165).

Chrýsogónus, *i, m.* a player or singer mentioned by Juvénalis (Sat. vi. 74: vii. 176).

Chrýsoláus, *i, m.* a tyrant of the Méthymnai, who was put to death by torture (Curt. iv. 8).

Chrýsopólis, *is, f. Scutari*, a town on the east side of Thrácius Bosphorus, the Strait of Constantinople, near Chalcédon (Amm. Mar. xxii. 8).

Chrýsorrhóas, *æ, m. (i. e. flowing with gold)*, a river near Tróezen, reported to have flowed during a drought which continued for nine years, when all the other rivers were dry (Paus. ii. 31). There were other streams of this name in different countries.

Chrýsôthémis, *Idis, f.* one of the three daughters of Agamémnon, of whom their father allowed Achilles to make a choice, if he returned to the Trojan war (Hom. Il. ix. 145).

Chtrónius, *i, m.* a centaur, killed by Néstor at the nuptials of Pirithóus (Ov. Met. xii. 441).—2. A man of great strength and bravery, who had the command of the party sent by Etéocles to murder Týdeus as he returned from Thébæ to Argos, and fell by the hand of that hero (Stat. Th. ii. 538).—3. A man in the army of Etéocles, whom Týdeus slew in the Theban war. Some editions of Státius read Clónius (Th. viii. 697).

Chtrónius, *i, m.* one of the commanders in the Theban army against the confederate forces under Adrastus (Stat. Th. vii. 369).

Chūni, *orum (Sing. Chūnus, i), m.* a Scythian nation, commonly called the Huns. When Claudianus wrote, the Chūni were a wild and wandering race, hence, *Vāga fēritas Chūnōrum, i. e. fēritas vāgōrum Chūnōrum* (Claud. xxi. 110). *Si Chūnus fēritat* (Claud. xx. 338).

Cia, *æ, v. Cēos, i, f. Zia*, one of the Cýclades, twelve miles from Prómōntōrion Sūnion, Cape Colonna. To it the Rhodians sailed, in 202 B. C., on purpose to rouse the inhabitants of that and of the other islands of the Archipelago against Philippus, king of Macédonia (Liv. xxxi. 15). *Inh. Cil, v. Cēi, orum, m.*

Cibálæ, *arum, f. Palanha*, a town of Pannonia (Amm. Mar. xxx. 7). *Adj. Cibálensis, is, e. Cibálensis campus* (Amm. Mar. excr.).

Cibýra, *æ, f.* a town of Cilicia, said to have been built by the Phenicians, and the name in their language to signify great (Plin. i. 585). Stephānus calls it Tābæ.—2. A town of Phrygia, of which Mōagétēs was king in 191 B. C. (Liv. xxxviii. 14). *Inh. Cibýratæ, arum, m.* joined the Caunli when they revolted from the Rhōdi, who, notwithstanding, conquered them both in 169 B. C. (Liv. xlv. 25). *Adj. Cibýratæus, a, um. Cibýratæa fūrtidictio*, was one of the largest in Asia Minor (Plin. i. 594). *Cibýratæa negōtia*, the trade or commerce of Cibýra (Hor. Epis. i. 6. 33). *Cibýratæa ciuitas* (Tac. Ann. iv. 13).

C. Cicērius, C. Cicērii, m. a Roman,

son of a writer, who was elected prætor in 175 B. C. For his victory over the Cōrsi he demanded a triumph, which was refused, but he gratified his ambition by exhibiting a pompous procession on the Alban mount. The practice of triumphing without public authority had now become common, and in such cases this mount was always selected. On it he dedicated to Jūpiter Mōnēta a temple, which he had vowed during the battle with the Cōrsi (Liv. xlii. 7 seq.).

Cicēro. See Tullius.

Cicōnia, *æ, f.* a district of Thrācia, Romania, near Hébrus, the Maritæa. *Inh. Cicōnes, um, m.* Ulysses, returning from the Trojan war, pillaged their country, because they had sent assistance to Priam. They at last overpowered him and killed a number of his men. That prince describes them as a numerous, well-disciplined, and warlike people (Hom. Od. ix. 39 seq.). Orphēus was torn to pieces by the matrons of Cicōnia, and his head thrown into the Maritæa. For this act of barbarity different reasons are assigned by ancient writers.

Cicūta, *æ, m.* supposed by some to have been a skilful usurer, but more probably he was a lawyer, and eminent for his knowledge in writing bonds of security. At least this appears to be the character which Hōrātius had in view, and called by him *nodosus*, full of quirks (Sat. ii. 3. 69).

Cida, *æ, m.* a man supposed by some to have been a painter or statuary, and by others the father or master of Hālmýrōtē (Mart. x. 83). The readings here vary. If the same with the person named by Stātius (Syl. v. 3. 94), it should be written Cýda.

Cidāris, *is, f.* the badge of royalty among the Persians. It appears to have been of a conical form, and perhaps another name for *tiāra* (Curt. iii. 3).

Cilicia, *æ, f.* a country on the S. E. coast of Asia Minor, Natolia, nearly opposite to the island Cýprus, which is said to have received that name from Cilix, a son of Agēnor. It was bounded on the E. by Sýria; on the N. by Cāppadócia and Isauria; on the W. by Pisidia; and on the S. by the Mediterranean. *Portæ, v. pýla Cilicia*, a narrow defile in mount Taurus, forming a communication between Asia Minor, Natolia, and Sýria (Cor. Nep. Dat. 7). Ammianus Marcellinus makes it the boundary between Cāppadócia and Cilicia (xxii. 9). Lūcānus uses Cilix in the sense of Cilicia (Phar. iii. 228). *Inh. Cilices, um (Sing. Cilix, icis), m.* the Cilicians, as a nation were infamous for piracy. They were anciently called Hypachæi (Herod. vii. 91). *Adj. Cilix, ix, ix; icis, Cilicēnsis, is, e. Cilicius, et, Cilissus, a, um. Cilix fur*, a Cilician thief (Mart. vi. 72). According to this poet the Cilicians were much addicted to theft. *Cilissa terra* (Ov. Ib. 200). *Cilicēnsis peregrinatio* (Suet. Cal. 51). *Cilicium mārē* (Curt. iii. 1). *Cilicismus, i, m.* the Cilician manner of speaking. *Cilicium, i, n.* haircloth, perhaps from being first made in that country, in consequence of the Cilician goats having very long thick hair. *Cilix, icis, m.* a son of Agēnor, from whom Cilicia has its name (Herod. vii. 91).

Cilulius, *a, um. Cilulium gēnus*, a very wealthy and powerful family of the Arrēti, whom the latter, from spite at their riches, endeavoured to expel (Liv. x. 3). A recon-

ellation was effected between them and the commons by M. Valerius Maximus (Liv. x. 5).

Cilnius, *i. m.* an Italian youth, born at Arretium, who relates to Hannibal the character of Q. Fabius Maximus, surnamed Cunctator. He had been taken prisoner at the battle on Ticinus, the *Tessino* (Sil. Ital. vii. 29).

C. Cilnius Macenas, C. Cilni Macenatis, *m.* a Roman knight, who was said to be descended from the ancient kings of Etruria, *Tuscany*. He immortalized his name, by patronizing men of letters, and by the mild and prudent counsel which he gave to Augustus, with whom he was a very particular favourite. The emperor knew the value of Macenas, upon whom he bestowed distinguished marks both of his favour and confidence, called him the emerald of the Cilni, and would have added greatly both to his wealth and dignity; but love of retirement and the conversation of learned men made him forsake the paths of ambition, and withdraw from the pomp and splendour of the court, to enjoy the tranquillity of the country, the charms of elegant literature, and the pleasures of refined society. He procured to Virgilus the restitution of his lands, and to Horatius the emperor's pardon, for having joined the army of Brutus. Virgilus dedicates to him his *Georgics*, and Horatius his *Odes*. None of the writings of Macenas have been transmitted to modern times. Tacitus mentions a trait of his character, from which it appears, that he had no claim to the praise of personal purity (Ann. i. 54). *Quis tibi Macenas?* Who is your patron? (Juv. Sat. vii. 94). Martialis calls him *Casarius eques* (x. 73). *Adj.* Macenatianus, *a. um.* Macenatiani horti (Suet. Tib. 15).

Cilo, *onis, m.* a man enriched by the Emperor Septimius Severus (Aur. Vic. Ep. 20).

Cimbriensis, *is, f.* a town near Lacus Averna, the *Lake of Averno* (Aur. Vic. Or. 10). Here the reading should be Cimmerium (Plin. i. 327).

Cimber Annus, Cimbrī Annii, *m.* a writer mentioned by Augustus. His style differed much from that of Veranius Flaccus *q. v.* (Suet. Aug. 86).

Cimbrius, *i. m.* the brother of Nasū, who headed the 100 cantons of the Sūvi, who had left their native country, and encamped on the banks of Rhēnus, the *Rhine*, with the view of crossing that river, and settling in Gallia, *France* (Ces. B. G. i. 37).

Cimbris, *is, f.* a place of Hispania Bastica, not far from Gades, *Cádiz*, to which Mago went with his fleet, in 208 B. C., when Cadiz was shut against him, and to which he enticed the magistrates to come, with the treasure of Cadiz. On their arrival, he put them to death by crucifixion, after he had lacerated their bodies with rods, in 208 B. C. (Liv. xxviii. 37).

Cimbri, *orum* (*Sing.* Cimber, *bri*), *m.* the Cimbrians, a German nation, supposed to be descended from the Asiatic Cimmerians, whose country was, from them, called Chersonesus Cimbrica, *Jutland*, which now forms part of the kingdom of Denmark. This word, according to Plutarchus and Festus, signifies, in the language of the Germans and Gauls, *robbers, banditti*. This agrees with Strabo's

description of their habits (424 *seq.*). About 113 B. C., the Cimbri, leaving their territories, which were both narrow and barren, and being joined by the Teutones, a neighbouring people, defeated several German nations, and a Roman consul with his army, who had been sent against them. They invaded, and seem to have overrun, a great part of Gallia, *France*; and, being strengthened by the accession of many of the tribes who inhabited that country, marched against Rome. After slaughtering the whole army of Q. Servilius Cæpio and Cn. Manlius Maximus, except ten men and two generals, C. Marius (*q. v.*) marched against them, slew a hundred and twenty thousand, and took sixty thousand prisoners. Those who escaped the sword of Marius settled in that part of the Alps called *Sette Commune*, where their descendants still remain, retaining the Teutonic language, and the traditional account of their origin. They keep themselves quite separate from the surrounding states, by which means they have preserved the language of their ancestors uncorrupted. The late king of Denmark visited these Alpine Cimbrians, and conversed readily with them, when both parties speaking their native languages, understood each other. Though the northern nations were inconsiderable in the days of Tacitus, it is manifest that the sagacity of that profound historian was apprehensive of the final destruction of the Roman state by the hordes of Germany, which actually happened about three hundred years after his death. Juvénalis represents them of uncommon size (Sat. viii. 252). *Adj.* Cimber, *et*, Cimbricus, *a. um.* Cimber triumphus (Ov. Ep. Pont. iv. 3. 45). Cimbricum (bellum) (Plin. v. 341). Cimbrica Tethys, the Cimbrian Sea, *i. e.* part of the German Sea (Claud. xxvi. 333). Cimbrica Chersonesus, *Jutland*.

Cimētra, *æ, f.* a town in Sāmniūm, taken by Q. Fabius Maximus, where the enemy's loss was two thousand four hundred prisoners, and four hundred and thirty killed, in 299 B. C. (Liv. x. 15).

Ciminius, *a. um.* Ciminius Lacus, *Lago di Vico*, and *Lago di Ronciglione*, in *Tuscany*. Ciminius mons, *Monte di Viterbo*. Ciminita silva, *v.* Ciminitus saltus, a forest which the Romans deemed impassable (310 B. C.), and as frightful as those of Germany were at a later time. Before the war with the Etrusci, not even a merchant had attempted to go through it, and Q. Fabius Maximus Rullianus was almost the only person, who had boldness to enter it (Liv. ix. 36).

Cimmerium, *i. n.* a town of Chersonesus Taurica, the *Crimea*, of which the ancient name, according to Ptolemy, was Cērbēriōn (i. 660). *Inh.* Cimmerii, *et*, Cimmerici, *orum, m.* *Adj.* Cimmerius, *a. um.* Cimmeria regio, a district on the west of the Strait of Caffa (Herod. iv. 12). Cimmerius Bosphorus, the Strait of Caffa, about three miles broad. Herodotus states that it was frozen over in winter. Ptolemy mentions a people called Cimmerii, who appear to have been situated near Mārē Cāspium, the *Caspian Sea*. Plutarchus states, that the Scythians drove them from Pālūs Mæotis, the *Sea of Azoph*, that they took possession of the most distant coast of Asia and the ocean, and that the Cimbri were their descendants. Hence it is

probable that Cimmériam was their original residence.—2. A town of Italy, near Lācus Avērnus, *Lago di Averno* (Plin. i. 327). From this, perhaps, the Sibyl Cimmēria, mentioned by Lāctāntius, had her name (i. 6). *Inh.* Cimmērii, orum, *m.* a people on the western coast of Italia, Italy, not far from Baiae (2 syl.), who, according to Homer, lived in perpetual darkness, an expression probably intended to denote that the inhabitants, in place of houses, had caves from which they issued only during the night, to rob, and commit other acts of atrocity. A low gloomy place, near Baiae (2 syl.), which, overhanging mountains deprived of the solar rays, seems to have suggested to the ancient poets, all the horrid images which are found in their descriptions of the Infernal Regions. It is certain, that Homer makes it the entrance to the abodes of the dead; a fiction which has been adopted by Virgil, and other poets of antiquity. *Adj.* Cimmērius, a, um. *Cimmēria tēnebra*; perpetual darkness.

Cimōlus, i, *m.* *Kimolo*, an island in Mārē Egēum, the *Archipelago*, one of the Cyclādes, which was also called Echinūssa (Plin. i. 459). The Venetians gave to this island the name of *Argentiera*, from its silver mines. It is about eighteen miles in circumference, barren, mountainous, and has but one village. *Adj.* Cimōlius, a, um. *Cimōlia tērra*, fullers' earth. To this species of clay Plinius ascribes a number of virtues (v. 258—260).

Cimon, ōnis, *m.* an Athenian, father of Miltiādes (Herod. vi. 39. Cor. Nep. Milt. 1).—2. Half-brother of Miltiādes. They were the children of the same mother (Herod. vi. 38).—3. Son of Miltiādes. His father having died in prison, in consequence of his being unable to pay a fine of fifty talents, imposed on him by the people, the Athenian laws doomed him to the same confinement, in which he likewise would most probably have ended his days, had not one Cāllias liquidated the debt, on condition that he received in marriage Elpinicē, the sister and wife of Cimon. On his liberation from prison, he distinguished himself by his eloquence, generosity, and knowledge both of law and war. Over the combined fleet of the Phenicians and Cyprians, consisting of two hundred sail, he gained a complete victory, at Mýcālē, and, on the same day, enjoyed the like good fortune on land. This, which is the account of Cōrnēlius Nēpos, appears inaccurate, since Diodōrus states, that the naval engagement was fought on the coast of Cýprus, and the land battle at Eurymēdon. He conquered Scýrus, Shiro, and Thāsus, Thaso, with their spoils adorned the south front of the Athenian citadel. The eminence which he had attained by his talents, excited against him the envy of the people, who sentenced this great man to ten years' banishment. In the fifth year after his expulsion from his native country, the Lacedæmonians declared war against the Athenians, and the populace, who had unjustly condemned him, believing their safety depended on his talents, revoked their sentence. Cimon reconciled these powerful states without having recourse to arms, and soon after died at Citium, *Larnaca*, or, *Chittā*, a town of Cýprus (Cor. Nep. vit. Cim.).

Cināra, *v.* Cynāra, *æ, f.* a young woman

who appears to have been a favourite of Hērātius, and of virtuous (bonæ) dispositions (Hor. Od. iv. 1. 4).—2. Another, mentioned by Prōpērtius (iv. 1. 99).

Cināria, *æ, f.* *Zenara*, an island in Mārē Egēum, the *Archipelago*, according to some, one of the Cyclādes, and, to others, of the Spōrādes (Suet. Tib. 56).

Cincibīlus, i, *m.* a king of the Gauls, who accused of cruelty C. Cāsius Lōnginus *q. r.* consul during the preceding year (173 B. C.), and then a military tribune in Mācēdōnia. On account of his absence, the senate delayed the trial, but promised, on his return, to arraign him, if Cincibīlus should prefer a charge against him (Liv. xliii. 5).

Cincius, i, *m.* a man to whom the civil authority in Sýria was assigned in the year 63, and the military to Cōrbūlo (Tac. Ann. xv. 25). Here the readings vary.

L. Cincius Alimēntus, L. Cincii Alimēnti, *m.* a Roman, taken prisoner by Hānnibal, who, after his liberation, stated that the troops of the Carthaginian general, including Gauls and Ligurians, amounted to eighty thousand foot and ten thousand horse. In the opinion of Līvius, and other authors, these Gallic nations joined Hānnibal at a later period. In the hearing of Cincius, the Carthaginian general declared, that he had lost thirty-six thousand men, with a vast number of horses and beasts of burden, after he had crossed the *Rhone*, before he quitted the country of the Taurini. On his election to the prætorship, Cincius obtained the command of the fleet, and his merits as a commander must have been very considerable, since he was continued in important stations for several years (Liv. xxi. 38 seq.). He wrote, in Greek, a history of the second Punic war, according to some; but others think, that the prætor was the son of the historian, whom Hānnibal had made prisoner, in which case, the lives of father and son are blended in the above account. The matter is doubtful, and of little importance.

M. Cincius, M. Cincii, *m.* commanded at Pise, whence he wrote the senate, informing them of a conspiracy of the Ligures, in 195 B. C. (Liv. xxxiv. 56).

M. Cincius Alimēntus, M. Cincii Alimēnti, *m.* a tribune of the people, who proposed and carried a law *de donis et muneribus*, in 204 B. C. Some have maintained that it was useless, because it contained no penalty, if broken. Dio informs us, that Augustus, after this law had gone into disuse, not only revived it, but made the penalty four times the amount of the sum received. The senate, to check a practice then very prevalent, revived this law, which applied to advocates; but the emperor Claudius adopted a middle course, and fixed the fee at ten thousand sesterces, equal to 83*l.* 6*s.* 8*d.* If in any instance an advocate exceeded that sum, he was held guilty of extortion (Tac. Ann. xi. 5—7). *Adj.* Cincius, a, um. *Cincia lex* (ib.).

Cinēas, *æ, m.* ambassador from Pýrrhus to the Roman senate, who proposed, on purpose to conclude a peace, that the king should be admitted into the city (Liv. Ep. 13). On returning, Pýrrhus asked him respecting the appearance of *Rome*, and he answered, "It appeared to be a city of kings" (Just. xviii. 2). He attempted to bribe the women, but

they despised his presents (Liv. xxxiv. 4).—
2. A king of *Thessaly* (Herod. v. 63).

Cinca, *v. f.* the *Cinca*, one of the northern branches of Iberus, the *Ebro*, which rises in mount *Biesca*, among the *Pyrenees*, runs rapidly through the province of *Aragon*, and joins *Sicoris*, the *Segre*, below *llerda*, *Lerida*, and afterwards falls into *Ebro*. Caesar pitched his camp between these rivers, near their junction, previously to his defeating *Afranius* and *Petrenius*, Pompey's lieutenant-generals, who commanded his troops in *Spain* (Cæs. B. C. i. 48).

Cingetorix, *igis, m.* a nobleman who headed that party in the state of the *Tréviri*, which was formerly attached to Caesar. In consequence of his fidelity to the Romans, he was, by means of his father-in-law, *Indutiomarus*, declared a public enemy, and his estate confiscated (Cæs. B. G. v. 3 seq.).—
2. One of the four kings of *Cantium*, *Kent*, who, by order of *Cassivelaunus*, made an attack upon Caesar's naval camp (Cæs. B. G. v. 22).

Cingilia, *v. f. Celeria*, a town of the *Vesitini*, taken by the Romans, in 324 B. C. (Liv. viii. 29).

Cingonius Varrus, *Cingonius Varronis, m.* put to death by *Gaius*, when he was consul elect. Tacitus has recorded an unjust and cruel motion made by him in the senate, which *Nero* opposed, and prevented from passing into a law (Ann. xiv. 45 seq.).

Cingulum, *i. n.* *Cingoli*, a town of *Picenum*, to the west of *Ancōna*, *Ancona*, built by *T. Labienus* (Cæs. B. C. i. 15). *Inh.* *Cingulani*, *orum* (Sing. *Cingulanus, i*), *m.* *Adj.* *Cingulus, et, Cingulanus, a, um.* *Cingula sava* (Sil. Ital. x. 34). *Cingulanus ager*, the territory of *Cingoli*. Plinius mentions *Cingulani* in *Campania*, of whose town and territory nothing is known.

Cinithii, *orum, v. Cinthæ, arum, m.* the *Cinithians*, a people of *Africa*, on the river *Triton*, the *Kabes*, near *Syrtis Minor*, the *Gulf of Kabes* (Tac. Ann. ii. 52).

Cinna, *v. m.* a Roman, who deserted to *Hannibal*, after the battle of *Cannæ* (Sil. Ital. x. 476).—2. (*Hælvius Cinna*), a tribune, who, at the order of *C. Julius Caesar*, had drawn up a bill to allow him to marry any woman, or any number of women, he chose, with the view of having children. He was killed by the mob, through mistake, at Caesar's funeral (Suet. Jul. Cæs. 52).—3. A poet mentioned by *Virgilius* (B. ix. 35), who was generally supposed to be *C. Hælvius Cinna*, who spent nine years in composing and correcting a poem which he called *Myrma*, to which *Horatius* has been thought to allude (Art. Poet. 388). Against this, it has been objected, that *Hælvius Cinna* having been mistaken for *Cornélius Cinna*, who inveighed with bitterness against *C. Julius Caesar* after his assassination, was torn in pieces by the enraged multitude, three years before this pastoral was written. With what certainty, and on what evidence, is the date of the pastoral fixed? or may not the poet have altered the names after it was written? It evidently could not be *L. Cinna*, the grandson of *Pompeius*, since there is no proof that he was a poet. We have the authority of both *Ovidius* and *Martialis*, that the poetry of *Hælvius* was not distinguished either by perspicuity of language, or purity

of sentiment.—4. The husband of *Martulla*, whom *Martialis* holds up to disgrace for the infidelity of his wife (vi. 39).

Cinna. See *Cornélius*.

Cinnamus, *i. m.* a Roman, who sunk the last syllable of his name, probably that he might appear a descendant of the ancient family of *Cinna*. For this silly vanity *Martialis* ridicules him, adding, that if his name had originally been *Furius*, and he had, in the same manner, taken away the last three letters of his name, he would be called *Fur*, i. e. a thief (vi. 17).

Cinnia, *v. f. Sitania*, a town of *Portugal* (Val. Max. vi. 4).

Cinobellinus, *i. m.* a British king, father of *Admnius q. v.* (Suet. Cal. 44).

Cinyphus, *i. m. v. Cinyps, yphis, m.* the *Wadiquaham*, or the *Macres*, a river of *Libya*, between *Syrtis Major*, the *Gulf of Zadiæ*, and *Syrtis Minor*, the *Gulf of Kabes*. *Hærodôtus* informs us that it took its rise in the Hill of the Graces (iv. 175). *Cinyphes, um* (Sing. *Cinyps, yphis, m.* a people who dwelt on the banks of this river. Plinius makes *Cinyps* also a district watered by the river above-mentioned, and inhabited by the *Cinyphes*, in which he has followed *Hærodôtus*. *Pomponius Mela* states, that the ground on each side of this river was very fertile. *Adj.* *Cinyphus, a, um, of Cinyphus; Libyan, African.* *Cinyphus chelydrius* (Ov. Met. vii. 272). *Cinyphus maritus, i. e. Cinyphus hircus* (Mart. vii. 94).

Cinyps, *yphis, m.* a Carthaginian youth of great beauty, who stood high in the favour of *Hannibal*. He fell by the hand of *Q. Asconius Pedianus* (Sil. Ital. xii. 226 seq.).

Cinyras, *v. m.* a very brave leader of the *Ligures* (Virg. Æn. x. 186).—2. A king of *Cyprus*, according to *Homerus*, but *Hæginus* makes him a king of *Assyria*, a statement which agrees with *Apollodorus*, who says, that he was a son of *Sandæus*, that he afterwards went into *Cyprus*, where he built *Paphos*, *Baffu*, and married *Metharmæ*, daughter of *Pygmalion*, king of *Cyprus*, by whom he had two sons, *Oxyphorus* and *Adonis*, and three daughters, *Orsedicæ*, *Læogoræ*, and *Bresia*. His daughters having offended *Venus*, preferred death to life. *Ovidius* seems to consider the king of *Assyria* and the father of *Adonis*, different persons. The daughters of the former, for having considered themselves superior to *Juno*, were changed into the steps of her temple (Ov. Met. vi. 98). To him Tacitus ascribes the temple of *Paphian Venus*, which he built on the spot first touched by the goddess, when she emerged from the sea (Hist. ii. 3). This *Cinyras*, king of *Assyria*, was the son of *Paphos*, according to some mythologists; but there is the greatest uncertainty respecting his character and pedigree (Hom. Il. xi. 20).

Cinyrades, *v. m.* a descendant of *Cinyras*; or one who held the office of priest of the temple of *Venus* in *Cyprus* (Tac. Hist. ii. 3). *Adj.* *Cinyreus, Cinareus, et, Cinyraus, a, um.* *Cinyreus juvenis, Adonis* (Ov. Met. x. 712). *Cinyreus heros* (ib. 730). *Cinyreia virgo*, *Myrrha q. v.*, whom *Apollodorus* does not make a daughter of *Cinyras*, but of *Thôas*, king of *Assyria*. *Cinyreia germina, Myrrha* (Stat. Syl. v. l. 214). *Cinyrea Cyprus* (Luc. Phar. viii. 716).

Cipērus, *i. m.* a Roman, originally a baker, afterwards a lawyer, whom *Mārtiālis* has honoured with an epigram of considerable severity! (viii. 16).

Circē, *es, f.* was the daughter of *Sol* and *Pērcēs*, and sister of *Pērcēs* and *Āetes*. She married a prince of *Cōlchis*, whom she murdered by poisonous herbs, in order to obtain his kingdom. Detested by her subjects, she fled to the island *Circēii*, off the coast of *Italy*, which was visited by *Ulysses* on his return from the Trojan war. She transformed all his companions into swine, which *Ulysses* escaped by means of an herb, *moly*, and afterwards compelled her to restore his companions. Here she fell in love with *Glaucus*, a sea-god, and, on observing that he preferred *Sylla* to her, she turned her rival into a sea-monster. She next formed an attachment to *Picus*, king of *Italy*, who despised her love, for which she transformed him into a bird of the same name (*Ov. Met. xiv. 320 seq.*). *Vālērius Flāccus* makes her the wife of that monarch (vii. 120 *seq.*).

Vērber Circēs, the whip of *Circē*, *i. e.* her magic wand, by the touch of it men were transformed into swine (*Juv. Sat. xv. 21*). *Adj.* *Circēus*, *v.* *Circēius*, *et*, *Circēus*, *a, um.* *Circēa tellus*, the island of *Circē* (*Ov. Met. xv. 718*). *Circēum littus*, the shore of the island in which *Circē* lived (*Ov. Met. xiv. 248*). *Circēa mānia*, the walls of *Tuscūlum*, from being built by *Tēlēgōnus*, son of *Circē* and *Ulysses* (*Hor. Epod. i. 30*). *Circēum prōmōntōrium*, *Monte Circello*. *Circēa hērbē*, magical herbs (*Claud. xxii. 134*). *Circēus cāmpus*, a plain in *Cōlchis* (*Val. Flacc. v. 328*).

Circēii, *orum, m. v.* *Circēium*, *i. n.* *Circello*, a town of *Cāmpānia*, belonging to the *Vōlsci*. It stood on *Circēum prōmōntōrium*, *Monte Circello*, and had an excellent harbour. *Plinius* says that it was formed by the retiring of the sea (i. 236), and that it was once an island, according to *Hōmērus*, surrounded by a large sea; but in his time a plain. *Hōrātius* commends the oysters of *Circēii* (*Sat. ii. 4. 33*), and *Plinius* says they were the very best (iv. 850). Thither *Tāquīnius Sūpērbus* sent colonies, which *Cōriōlānus*, with the *Volscean* army, expelled, and the town fell under its ancient possessors, in 491 B. C. The *Vōlsci*, however, did not retain it long, since the town, together with the whole nation, became, in a few years, subject to the dominion of *Rome*. *Claverius* states, that some vestiges remain on a mountain now called *La Citta Vecchia*. *Inh.* *Circēienses*, *ium, m.* *Adj.* *Circēus*, *a, um, et*, *Circēiēnsis*, *is, e,* of *Circē*, or, *Circēii*. *Circēum jūgum*, the promontory of *Circello* (*Virg. Ēn. vii. 799*). *Circēiēnsia ostrēa* (*Plin. iv. 850*).

Circēsum, *v.* *Circēssum*, *i. n.* *Kerkisia*, a town situated on the angle formed by *Chābōras*, the *Al-Khabour*, at its junction with *Euphrātes*, the *El-Frat*. The Roman emperor *Diocletianus* strengthened, by fortifications, this town, of which the position was naturally advantageous, and made it a barrier of the empire (*Eutrop. ix. 2*).

Circius, *i. m.* a violent northerly wind, which prevented ships from entering the harbour of *Mōnēcus*, *Monaco*. This name seems to have been confined to the coast of the Mediterranean at *Genoa* and westward (*Luc. Phar. i. 408*). To *Circius*, *Silius*

Itālicus alludes (i. 585 *seq.*).—2. A mountain, part of *Imāus* (*Plin. i. 590*).

Circus, *i. m.* a place where games were celebrated at *Rome*, first marked out by *Tāquīnius Priscus*, after he had taken *Apōlē*. It was in the valley called *Mūrcia*, between the *Aventine* and *Palatine* hills, three stadia and a half in length, and one in breadth, containing, according to some, a hundred and fifty thousand, and, according to others, four hundred and eighty-five thousand, spectators. It seems doubtful if, in the early ages of the Roman state, the senators and knights enjoyed the comfort and distinction of having separate places assigned them, but it cannot be questioned that, at a future time, they had a particular space allotted them, where they erected for themselves seats, called *Fōri*. During the exhibition, they sat on benches fourteen feet above the ground, supported by forked sticks. Each *Cūrla* had a particular place, and, during the republic, if *Diōnysius* may be credited, the senators and knights sat not in any appropriated space, but as accident directed. *Claudius* set apart a division for the accommodation of the senators, and *Nēro* conferred a similar distinction on the knights. This place of amusement had afterwards the name of *Circus Māximus*. If plays were acted in this *Circus*, it must have been within flood-mark of *Tiber*, the *Tevere*, since they were interrupted, in 363 B. C., by the swelling of that river, which the superstition of the Romans considered a certain proof of the displeasure of the gods at their exhibition (*Liv. i. 35: vii. 3*). *Adj.* *Circēnsis*, *is, e.* *Circēnsē tomentum*, the stuffed seats in the *Circus* (*Mart. xiv. 160*).

Cirinius, *i. m.* a poet, who appears from *Mārtiālis* to have had a talent for writing excellent epigrams; besides, he was an affectionate friend (viii. 18).

Cirrhā, *v.* *Cyrrhā*, *et*, *Crissa* (*Hom. Il. ii. 520*), *ae, f.* *Xeropégano*, a town of *Phōcis*, which was the port of *Dēlphī*, *Castri*, and distant from it about sixty stadia. In going from *Cirrhā* to the temple of *Apōllo* at *Dēlphī*, *Eumēnes*, king of *Asia*, was nearly killed by assassins, whom *Pērcēs*, king of *Mācedōnia*, had employed for that purpose, in 174 B. C. (*Liv. xlii. 15*). *Domīnis Cirrhæ Nisæque*, by the lords of *Cirrhā* and *Nisæ*, *i. e.* by *Apōllo* and *Bacchus* (*Juv. Sat. vii. 64*). *Adj.* *Cirrhæus*, *a, um,* of *Cirrhā*, *Delphian*. *Cirrhæus ager*, the territory of *Cirrhā*, which, in ancient times, was sacred to *Apōllo*, who is hence called *Cirrhæus vātes* (*Juv. Sat. xlii. 79*). In modern times, the plain produces a small quantity of wheat and barley; but is chiefly planted with olives. *Cirrhæi cāmpi* (*Just. xxiv. 1. Plin. i. 409*). *Cirrhæa vātes*, the *Delphian* priestesses (*Luc. Phar. v. 115*).

Cirta, *a, m.* a man in the *Carthaginian* army in *Spain*, whom *Lātinus* killed (*Sil. Ital. xv. 447*).

Cirta, *ae, f.* *Constantina*, a town of *Nūmīdīa*, on *Ampsāga*, the *Sulgemar*, at a considerable distance from the coast, once the royal residence, and a place of great wealth under *Syphax*. When *Plinius* wrote, it was a colony of veterans who had fought under *C. Julius Caesar*, and had been commanded by *P. Sittius*, hence called *Sittānōrum Cōlōnia* (*Plin. i. 532. Pom. Mel. i. 46*). It contains many beautiful remains of Roman works.

Cissus, ἴσος, *m.* a king of Thrācia, and father of Hecuba *q. v.*, from whom she is called Cissis (Virg. *Æn.* v. 537). Cissis, ἰδία, *f.* Thēano (Hom. *Il.* vi. 299).—2. A son of Mēlampus, and brother of Gyas, killed by Ænēas (Virg. *Æn.* x. 317).

Cissia, α, *f.* a country of Pērsia. *Inh.* Cissii, orum, *m.* Adj. Cissius, a, um (Herod. v. 49 *seq.*).

Cita. See *Fisius*.

Cithæron, ὄνις, *m.* Elateā, a mountain of Bēotia, sacred to Bāchus (Ov. *Met.* ii. 223), on which Actæon was torn to pieces by his own dogs. It has two tops towards the north, and then throws out a regular outline until it joins mount Parnes. Has nothing grand or picturesque, is shrouded by deep gloom, and dreary desolation. Its height is much inferior to that of Hēlicon; it is barren, and incapable of cultivation, except towards the base, the rest is generally bare rock, covered with stunted shrubs; but the summit is crowned with silver fir (αἰσῆς), hence its modern name. Bochartus derives the name from צִיָּתָר, (cethare), a Chaldean word, signifying *rocks*, and quotes a passage from Aristophānes which supports that derivation. *Nocturnus Cithæron*, from the orgies of Bāchus being celebrated there during the night (Virg. *Æn.* iv. 303). Adj. Cithæronius, a, um. See *Parnāsus*.

Cithnos, i, *f.* See *Cythus*.

Citium, i, *n.* Larneca, Larnec, or, Chitti, a town of Cyp̄rus, at which Zēno, author of the Stoic philosophy, was born. The ancient name seems formed from the Cethim of Holy Writ, and the modern name denotes a place of burial. Here Cimon, the Athenian general, died, and the inhabitants paid him something resembling divine honours (Cor. *Nep.* Cim. 3). The town stood at the distance of a mile from the bay, to which it gives name. Adj. Citius, a, um. Citius Sinus, Salines Bay.—2. Chiti, a town of Mācedōnia, at which Pērcūs collected his whole forces, when he was going to make war against the Romans, in 173 B. C. (Liv. xlii. 51). Citius, i, *m.* Capo di Chiti, a mountain on the confines of Mācedōnia (Liv. xlii. 21).

Civica Cērēālis, Civica Cērēālis, *m.* a man of consular rank, and governor of Asia, whom the emperor Dōmītiānus put to death, under pretext of his having formed a conspiracy against the state. From the expression used by Tacitus, there can be no doubt that he considered his life unjustly taken away (Agric. 42), and Suetonius seems to have been of the same opinion (Dom. 10).

Civismārus, i, *m.* a Gallic chieftain, killed in the battle at Aurinx (Liv. xxiv. 42).

Cius, i, *f.* Ghio; Kemlik (Turks), a city of Bithynia, afterwards called Prusa. *Inh.* Ciani, orum, *m.* (Theoc. xlii. 30. Liv. xxxi. 31).

Cius, i, *m.* a river which takes its rise near mount Rhodōpē, and falls into the Danube (Herod. iv. 49).

Clāmpētia, α, *f.* Amantea, a town in Brūtius ager, taken by P. Sēmprōnius Tūditānus, the Roman consul, in 206 B. C. It revolted from the Carthaginians to the Romans in 205 B. C. (Liv. xxix. 38: xxx. 19).

Clānis, is, *acc.* in, *m.* a man at the battle of the Centaurs killed by Dēmōlēon (Ov. *Met.* xii. 379). The account of Valērius

Flācens is somewhat different.—2. The brother of Clýtius, whom Pērcūs killed, transfixing both his thighs with an ashen spear (Ov. *Met.* v. 140).

Clānis, is, *m.* the Chiana, a river of Tuscan, one of the branches of Tiber, the Tevere (Tac. *Ann.* i. 79).

Clānius, i, *m.* a Roman, whose name is derived from the Italian river, now the L'Agno, and who fell in the first engagement with Hānnibal, after that general had crossed the Alps (Sil. *Ital.* iv. 188).

Clānius, i, *m.* the L'Agno, called also Lītērnus, a river of Cāmpānia, which runs past Acērrē, the most ancient town of Cāmpānia, to which the inundations of the L'Agno did great injury, hence Virgilius, *Clānius non aquas Acērris* (G. ii. 225).

Clārius, i, *m.* a surname of Apōllo, from Clāros, a city of Iōnia, where he had a famous Oracle. See *Clāros*.

Clāros, i, *f.* an island in Mārē Ægēum, the Archipelago.—2. A town of Iōnia, near the north bank of Cāystros, the Kutchuk-Metender, built by Mānto, daughter of the prophet Tīrēslas, who, after the destruction of her native city, Thēbe, had fled to that country. The tears which she shed in consequence of her misfortunes, are said to have formed a lake, or rather a fountain, the waters of which inspired with poetic rapture whoever drank of them. She also established there the famous oracle of Apōllo, who is hence called Clārius. Adj. Clārius, a, um. Clārius Dēus, the Clarian god, i. e. Apōllo (Ov. *Met.* xi. 413). Clāria fīres, the doors of the temple of Apōllo at Clāros (Stat. *Th.* viii. 199).

Clārus, i, *m.* a brother of Sārpēdon, who fought in the army of Ænēas (Virg. *Æn.* x. 126).

Clāssis, is, *f.* a class. Sērvius Tullius, the sixth king of Rome, was the first who divided the Roman citizens into classes, according to the value of their properties. Prima clāssis, contained all who had property to the amount of a hundred thousand asses or upwards. Of this class he formed eighty centuries (centuriæ), forty of Sēniōres, i. e. men upwards of forty-five years of age, and forty centuries of Juniores, i. e. men from seventeen to forty-five; the elder to guard the city, and the younger to carry on war. Their defensive armour was a helmet, greaves, and a coat of mail, all of brass; their offensive arms were a spear and a sword. To this class he added two centuries of artists, who had the charge of the engines of war, and who served without arms. The citizens of the first class were called Clāssici, and all the rest infra classem. Sēcūnda clāssis, included all whose fortune amounted to seventy-five thousand asses, and did not rise to a hundred thousand asses. Their arms were the same as those of the first class, except a coat of mail, and an oblong shield (scutum), which covered the whole body, in place of a round shield (clypeus), which covered only the breast. This class consisted of twenty centuries. Tērtia clāssis had property valued at from fifty to seventy-five thousand asses. Of this class were formed likewise twenty centuries, and their arms were the same with those of the second class, only they had no greaves. The fortune of Clāssis quārta was from twenty-five thousand to fifty thousand asses. Their centuries

were the same in number with the former, their arms were different, for they had only a spear (*hasta*), and a short javelin or dart (*verutum*), pointed with iron, like a *spit*, hence the name. *Quinta classis*, included all who had property from the value of eleven thousand to twenty-five thousand asses. It was divided into thirty centuries, and armed with slings and stones. The extraordinaries, hornblowers, and fifers, divided into three centuries, were distributed among the fourth class. A valuation below eleven thousand asses comprehended the rest of the people, who were formed into one century, and exempted from military service. After the infantry were armed and arranged, *Servius* raised twelve centuries of cavalry, of the first men of the state. Of the three centuries, *Rhæmnenses*, *Luceres*, and *Tatienses*, instituted by *Romulus*, and consisting of one hundred each, *Servius* formed six centuries, in each of which were three hundred, but he retained the three original names. To purchase horses they received ten thousand asses from the public funds, and, to maintain them, certain widows were appointed each to pay them annually two thousand asses. For the burden which was thus taken from the poor, and imposed on the rich, he in some measure compensated, by giving influence in the state, and honour to men of property. By the regulation of *Romulus*, which was in force to this period, the vote of every man was equal, but the division into centuries, while it allowed each to retain his own suffrage, conferred the whole power on the wealthiest men of the state. A considerable change had taken place before the period in which *Livius* lived (i. 42 seq.).

Clastidium, i. n. *Chiastezza*, or, *Chiasleggio*, a town of *Gallia Cispadana*, betrayed to *Hannibal* by *Dastus*, a native of *Brundisium*, in 220 B. C. It served as a granary to the Carthaginians. In 198 B. C., *Clastidium* surrendered to the Roman consul, *Q. Minicius Rufus*, and the troops under his command burned it to the ground (*Liv.* xxi. 48—xxxii. 31).

Clavarium, i. m. a donative given to the Roman soldiers, to enable them to purchase nails for their shoes, whence the name (*Tac. Hist.* iii. 50).

Claudia, æ, f. a vestal virgin, who rushed between her father and a tribune of the people, who attempted to drag him from his triumphal car, and, by her resolution and celerity, secured to her parent the honours which his merits had obtained for him, about 265 B. C. (*Val. Max.* v. 4).—2. Sister of *P. Claudius Pulcher* q. v. Pressed by the crowd as she returned from the games, in 248 B. C., she cried out, "I wish my brother were alive, and had again the command of the fleet," for which she was fined (*Liv. Ep.* 19).—3. The daughter of *P. Claudius* and *Fulvia*, who was afterwards married to *M. Antonius*, and first wife of *Augustus*. To a quarrel with his mother-in-law must be referred his divorcing *Claudia*, a virgin (*Suet. Aug.* 62).—4. Daughter of the Roman Emperor *Claudius* and *Plautia Urgulanilla*, whom he ordered to be thrown naked at her mother's door. Biter, a freedman of the Emperor, was in reality her father (*Suet. Claud.* 27).

Claudia Perpetua, *Claudie Perpetuæ*, f. wife of *Pudens*, on whose marriage *Martialis*

writes an epigram (*iv.* 13). Perhaps she is the same with *Claudia Rufina* q. v.

Claudia Pulchra, *Claudie Pulchræ*, f. accused by *Domitius Afer* of adultery with *Furnius*, of intention to poison the Emperor *Tiberius*, and of practising magical incantations. *Agrippina*, her near relation, who knew that this trial was a prelude to her own destruction, made a powerful and animated appeal in her favour, which had not the effect of preserving her life (*Tac. Ann.* iv. 52).

Claudia Quinta, *Claudie Quintæ*, f. a priestess of *Cybele*, or, *Cybebê*, who, having been falsely accused of impurity, produced evidence of her innocence, by supplicating the goddess to grant or refuse her request according to her desert. The ship, in which that goddess was conveyed to *Rome*, ran ashore on the *Tevere*, and no force could remove her from the bank, when *Cybebê*, to whom *Claudia* appealed to disprove the false accusation, followed the rope as soon as she took it into her hand (*Ov. Fast.* iv. 305 seq.). *Livius* only mentions, that *Claudia* was amongst the most distinguished of the matrons, and that her chastity had been doubted, but says nothing of her being a priestess of *Cybebê*, or any other deity (xxix. 14). To her *Statius* alludes (*Syl.* i. 2. 245).

Claudia Rufina, *Claudie Rufinæ*, m. a native of *Britain*, whose beauty and merits *Martialis* celebrates (xi. 54).

Claudia Sacrata, *Claudie Sacratæ*, f. an *Ubian*, to whom *Cerialis Petilius* had formed an attachment (*Tac. Hist.* v. 22).

Claudia Silana, *Claudie Silanæ*, f. daughter of *M. Silanius*, was married to the Roman emperor *Caligula*, in the year 33. She died in childbed (*Tac. Ann.* vi. 20, 45). *Suetonius* calls her *Junia Claudilla* (*Callig.* 12).

Claudiopolis, is, f. formerly *Olbasa*, now *Mout*, a town of *Isauria*, on the river *Calycadnus*, so called from the Emperor *Claudius* (*Amm. Mar.* xiv. 8).—2. *Claudia*, a town near the junction of *Arsanias*, the *Armenian*, with *Euphrates*, the *El-Prot*.

Claudius, a, um, et, *Claudialis*, is, e. *Claudia gens*, v. *tribus*, a very ancient and distinguished clan of the Romans, which *Varro* derives from *Clausus* q. v. (*Liv.* vi. 20). *Flaminium Claudiale* (*Tac. Ann.* xiii. 2).

Claudius, i, m. a Roman historian, mentioned by *Livius* (ix. 5). He wrote annals, translated those of *Acilius* from Greek into Latin, continued the narrative from the period at which that author stopped, to his own times. According to *A. Gellius*, his integrity, and the simplicity of his style, claimed higher praise than his elegance (ix. 13).

Claudius, i, m. *Reha*, or, *Billa*, a mountain in *Pannonia*, of which, says *Plinius*, the *Scordisci* were in front, and the *Taurisci* on the back (i. 35).

Claudius Esopus, *Claudii Esopi*, m. an eminent tragedian, under whom, *Plutarchus* writes, *Cicero* studied elocution. He acquired enormous wealth, although he appears to have been exceedingly profuse and extravagant (*Plin.* ii. 443).—2. The son of the former, to whom his father bequeathed the prodigious riches which he had obtained. The folly, profusion, and unmeaning luxury of this man seem to have been carried to the

utmost degree of wasteful prodigality, of which *Hörätius* gives one remarkable instance (*Sat.* ii. 3. 239), and more will be found in *Plinius* (ii. 337). The dissolving of valuable pearls, and then swallowing them, appears to have been common at *Rome* about the time *Hörätius* wrote.

Claudius Apollināris, *Claudii Apollināris*, *m.* prefect of a Roman fleet, whose vices rendered him more like a gladiator than a superior officer (*Tac. Hist.* iii. 76).

Claudius Asellus, *Claudii Aselli*, *m.* a Roman, distinguished for his horsemanship, whom, at the time *Q. Fabius Maximus*, the consul, was encamped in *Campānia*, *Cerrius Jübēllus Taurēa* challenged to single combat. With the permission of the consul, *Claudius Asellus* accepted the challenge, and the two combatants displayed great bravery by parrying each other's strokes; so that the battle continued for some time without a wound on either side. *Taurēa* then proposed that they should go down from the plain into a hollow road where there would be no opportunity for wheeling. *Claudius Asellus* instantly leapt down his horse, when *Taurēa* thought it prudent to give his opponent the slip, and to quit the field, so that the honour of the victory belonged to *Claudius Asellus* (*Liv.* xxiii. 46, 47).

Claudius Civilis, *Claudii Civilis*, *m.* called *Julius Civilis* (*Tac. Hist.* i. 59), a commander of the *Batavians*, who fought, for a considerable time, against the Romans, displaying the skill of an eminent general, and the resolute bravery of a determined enemy. Continued adversity sunk the vigour of his mind, and his love of life induced him at last to surrender to the Romans. From the loss of an eye, he called himself a *Sertōrius* or a *Hannibal*. He was of royal descent, and the brother of *Jūlius Paullus* (*Tac. Hist.* iv. 13—v. 26).

Claudius Claudianus, *Claudii Claudiani*, *m.* a Latin poet of great celebrity, was born at *Alexāndria*, in *Ægyptus*, *Ægypt*, about the year 365. Of his parents, education, and employment, in his early years, no certain information has been transmitted to modern times. Respecting the place of his birth different opinions have prevailed, which seems wonderful, since he has marked it so distinctly in different parts of his writings. It is doubtful what language his parents spoke, although it is unquestionable, that, if Greek was not his native tongue, he soon acquired a thorough knowledge of it. He informs us, that he wrote poems in that language before he attempted composition in Latin verse. *Rome* became the place of his residence, when he was about thirty years of age. Here he obtained the friendship and patronage of *Stilicho*, in whose praise he has written three poems of considerable length, and several sarcastic and bitter invectives against his enemies. Through his patrons he obtained both wealth and honours. He stood high in the favour of the emperor *Hōnōrius*, who, in conjunction with his brother *Arcadius*, by order of the senate, erected a statue of brass in honour of the poet. To this flattering testimony of public approbation he alludes (*xxv.* 7), and the pedestal, discovered at *Rome* near the end of the fifteenth century, bears an inscription reflecting the highest credit both on the character

of the poet, and the munificence of the persons by whom it was erected. The princess *Sērēna*, who had a particular regard for *Claudianus*, married him to a native of *Libya*, of high rank and great wealth. This act of kindness he gratefully records (*xl.* 37 *seq.*). He served as a tribune, and had the charge of Notary, but he does not appear to have ever obtained the consulship. On the condemnation of *Stilicho*, he suffered severely from the persecuting and unforgiving temper of *Adrianus*, an Egyptian, who succeeded that minister. From this period, we know nothing certain of his residence, future life, or even the place where he died. As a poet, his writings rank him high among the bards of *Italy*. His verse has not the majesty of *Virgilius*, nor the purity of style which distinguishes the poetry of *Hörätius*; but in ease and harmony perhaps no Latin poet surpasses him. The elegant flow of his lines merits high commendation, and his style, though not vigorous, is spirited and perspicuous. He excels in description, and his invectives against *Eutrōpius* and *Rūfinus* scarcely fall short of the pointed and sarcastic censure of *Jūvenālis*. In a few passages his indelicacy offends the pure-minded reader. Few of the Latin poets, however, whose subjects are of the same kind, have not oftener incurred censure in this respect than *Claudianus*. Some critics place him next to *Hōmērus* and *Virgilius*, an elevation to which he certainly has no just claim. His only work of any length is "The carrying off of *Prōserpina*," which he either left unfinished, or that poem has not been transmitted entire. Although the merit of the author is very considerable, yet this composition cannot be ranked among Epic poems, which the partiality of several modern writers has attempted, having nothing either in design or structure in common with that highest species of poetical composition. Supposing that he had thrown it into that form, it could not bear to be set in opposition to the *Pharsalia* of *Lucan*, much less to the *Thebaid* of *Statius*. The sacred poems must be referred to some other author, since *Claudianus* did not embrace Christianity, but remained in heathenism, which his own writings sufficiently evince, without the testimony of contemporary authors.

Claudius Cōssus, *Claudii Cōssi*, *m.* a Helvetian, possessed of great eloquence, sent by his countrymen as an ambassador to the Emperor *Vitellius*, on which occasion his powerful influence over the passions of his audience soothed the irritated minds of the soldiers, who bawled out for the destruction of the Helvetian race, besides threatening the deputies, saved the lives of the ambassadors, and preserved the state (*Tac. Hist.* i. 69).

Claudius Dēmianus, *Claudii Dēmiani*, *m.* a man of abandoned character, whom *L. Antistius Vetus*, proconsul of *Asia*, had charged with different crimes, and sent in chains to *Rome*. The Emperor *Nero* set him at liberty, on purpose that his agency might assist in cutting off *Antistius* and his whole family (*Tac. Ann.* xvi. 10).

Claudius Drusus, *Claudii Drusi*, *m.* a Roman, who erected a statue of himself with a crown at *Appli Forum*, and endeavoured, through his dependants, to make himself master of *Italy* (*Suet. Tib.* 2).

Claudius Fävētīnus, Claudii Fävētīni, *m.* a centurion under Gālba, who cashiered him with ignominy. At a future period, he prevailed on the fleet at Misēnum, *Capo di Miseno*, to revolt from Vitēllius to Vēspāsianus. By forging letters from Vēspāsianus, promising great rewards to all who joined his party, he accomplished that important object solely by fraud and deception without assistance from any one (Tac. Hist. iii. 57).

Claudius Glīcia, Claudii Glīcie, *m.* a man of the lowest rank, whom Claudius Pūlcher, the Roman consul, named dictator, after he had been defeated in a naval engagement by the Carthaginians. Although Claudius Glīcia was compelled to abdicate the office, yet he attended the games in his dictatorial robes (Liv. Ep. 19).

Claudius Jūliānus, Claudii Jūliāni, *m.* an officer under Vitēllius, whom that emperor sent to Misēnum, *Capo di Miseno*, to bring back to their allegiance the marines on board the fleet which Claudius Fävētīnus had gained over to the interest of Vēspāsianus. As soon as he arrived at the rebel camp, instead of performing with fidelity the duty to which he had been appointed, he acted the part of a traitor, by joining the revolted, who had declared for Vēspāsianus. Here he commanded the gladiators; but from neglect of duty fell into the hands of L. Vitēllius, who first scourged and then put him to death (Tac. Hist. iii. 57—77).

Claudius Lābēo, Claudii Lābēonis, *m.* commander of the Batavian cavalry, and rival of Claudius Civilis (Tac. Hist. iv. 18—66).

Claudius Phīrricus, Claudii Phīrrici, *m.* commanded the ships at *Corsica* in the year 69, and Dēcimus Pācārius put him to instant death, because he objected to the design of seducing the inhabitants to the interest of Vitēllius (Tac. Hist. ii. 16).

Claudius Pōllio, Claudii Pōlliōnis, *m.* a man of prætorian rank, but of vicious morals, against whom Nēro wrote a poem entitled "Luscio" (Suet. Dom. 1).

Claudius Sāgitta, Claudii Sāgittæ, *m.* commanded the body of cavalry called Pētrīna, and arrived in Africa in time to put L. Piso, the consul, on his guard against a person sent to murder him (Tac. Hist. iv. 49).

Claudius Sāctus, Claudii Sācti, *m.* a man of ferocious countenance, remarkable stupidity, and deformed by the want of an eye, who acted as a guide to the thirteenth legion, ordered to march into the region of the Trēviri in the year 70 (Tac. Hist. iv. 62).

Claudius Sēnēcio, Claudii Sēnēciōnis, *m.* the son of a freedman, recommended to the emperor Nēro by his luxury and clandestine vices (Tac. Ann. xiii. 12).

Claudius Sēvērus, Claudii Sēvēri, *m.* the commander of the Helvetians at the time they revolted from the Romans, in the year 69 (Tac. Hist. i. 68).

Claudius Timārchus, Claudii Timārchī, *m.* a native of Crēta, *Candia*, whom Pætus Thrāsēa attempted to banish from that island by a sentence of the senate, in the year 69. The consuls objected, and the decree did not pass (Tac. Ann. xv. 20).

Claudius Victor, Claudii Victōris, *m.* a sister's son of Claudius Civilis, who placed him and Jūlius Māximus over his veteran troops, and the bravest of the Germans (Tac. Hist. iv. 33).

Appius Claudius, Appii Claudii, *m.* See Attus Clausus.—2. Surnamed Sābinus Rēgillēnsis, son of Attus Clausus, was elected consul, in 471 B.C., with T. Quinctius Bār-bātus Cāpitōlinus, although he both hated the commons and was hated by them in consequence of his father's contentions with the plebeian tribunes. The violence of his temper brought the commons to the verge of a rebellion; but the mildness of his colleague soothed their rage, and prevented commotion. The troops which he marched against the Vōlsci fled, on purpose to show their aversion to Claudius, on which he summoned an assembly, reproached with just severity the conduct of the army, and proceeded to punishment. The soldiers who had thrown down their arms were beaten and beheaded, likewise the standardbearers who had lost their standards, and all the centurions and privates who were entitled to double allowance and had quitted their ranks. Of the rest, every tenth man was selected by lot and punished. A day was fixed for his trial, when he appeared with the same haughtiness and contempt of the people as he had shown on former occasions; he inveighed with the same vehemence in his speeches, employed the same harshness of language, and displayed the same fierceness of countenance which he had ever done; no entreaties of the senate could prevail on him to act otherwise, and his intrepidity had the effect of astonishing the tribunes and commons, who adjourned his trial to another day; but, before it arrived, he was seized with a distemper and died. The tribunes wished to deprive him of a funeral panegyric, which the people opposed, and they not only listened with favourable attention to his praises, but in great numbers attended his funeral (Liv. ii. 56—61).—3. Surnamed, by Suetōnius, Rēgillānus (from Rēgillum, the birthplace of the first of the Claudii), was, in consequence of his being consul elect, appointed one of the first decemviri, and appears to have been at the head of that magistracy. He was a man of a violent and cruel disposition, of great ambition, and unrestrained passions. Most of the atrocities and acts of flagrant injustice which the decemviri committed, may probably be referred to him. With the first decemviri, who were men of dignity and weight in the state, and acted with great justice, moderation, and clemency, his influence must have been very limited. The second decemviri were creatures of his appointment, low in rank, and vicious in conduct. They lent their aid to all his plans, however iniquitous, cruel, or oppressive. By the murder of many of the plebeians, and confiscation of their property, he bribed a number of the young patricians who stood round the tribunal and contributed to the gratification of every wish of this monster of lust. His conduct towards Virgīnia *q. v.*, excited, at last, an insurrection in the state which put an end to the decemviral power. The father of this virgin succeeded in procuring a day to be fixed for the trial of Appius Claudius, and in committing him to prison, where he, anticipating his sentence, died by his own hand, on which his property was confiscated (Liv. iii. 33—58).—4. Son of the former, elected a tribune of the soldiers, with military authority, in 423 B.C. He was a young man of activity, but

had a violent hatred at the commons, and their tribunes, probably on his father's account. His colleagues left him præfect of *Rome*, when they went into the country of the Hernici to ascertain whether the Volsi were plundering their country. Before their departure, they had suggested to the senate the propriety of electing consuls, in which Appius concurred (Liv. iv. 35, 36).—5. Surnamed Crassus, a grandson of the decemvir, who adopted the opinions and supported the arguments of his ancestors with respect to the tribunical power. In 402 B.C., he was elected a tribune of the soldiers, with consular authority. From his long experience and powerful mind he was listened to with attention; and, when his colleagues set out for Veii, they left him at *Rome* for the purpose of thwarting the turbulent schemes of the tribunes. Livius has recorded his speech against these restless and seditious magistrates, and in favour of a winter camp against Veii, in which he succeeded, and the town fell into the hands of the Romans. His proposal with respect to the plunder of Veii was not adopted, although certainly more judicious than that of P. Licinius which was carried (Liv. iv. 48 seq.).—6. Another grandson of the decemvir, who, in character, bore a strong resemblance to his cousin. Against the tribunes of the people, and the conduct of the commons, as well as against the laws proposed by C. Licinius Stolo and L. Sextius, he made a long and able speech, which had the effect of causing these laws to be deferred to a future period. On the defeat and death of L. Genucius, the plebeian consul, in 361 B.C., he was appointed dictator, to command in the war against the Hernici, who had suffered a defeat before his arrival, and a second after he had taken the command of the army. In 348 B.C., he was elected consul, and died in the midst of preparation for war against the Gauls, when the whole administration of affairs fell on his colleague, L. Furius Camillus (Liv. vi. 40 seq.).—7. (Surnamed Cæcus, in the consular calendar, from his loss of sight), was censor with C. Plautius, in 312 B.C. In consequence of the hatred excited against them from their choice of senators, Plautius abdicated his office, but Claudius, despising the clamours of the people, retained the censorship, and rendered the year memorable by making a road, Appia Via, which has transmitted his name to modern times, and by bringing water into the city from two springs, the one called Cæcilæus, the other Curtius and Albadinus (Suet. Claud. 20). By his advice the gens Pottia *q. v.* taught the public servants to perform the rites of Hæcules; in one year the whole family became extinct. Some years after, he became blind, and the superstitious Romans ascribed this calamity to the wrath of the gods for his recommending the Pottii to delegate their duties as priests of Hæcules. To the disgust of all ranks, he retained the censorship after the legal period had expired, nor did he resign it until the tribunes prohibited his standing candidate for the consulship, because he was censor. He succeeded in his election, was afterwards interrex, and a second time consul. In *Tuscany*, which fell by lot as his province, he neither displayed the talents of a general nor the integrity of a virtuous man. Yet, with the assistance of his colleague, he

gained a victory over the enemy. On the expiry of his consulship, he was elected prætor, when he gained another victory over the Samnites. Like others of his family he was unfriendly to the advancement of the plebeians, exerting his whole influence against the law rendering them eligible to the offices of Pœntifex and Augur (Liv. ix. 29 seq.). The Emperor Tiberius was, by his father's side, descended from Tiberius Claudius Nêro, son of Cæcus, and by his mother's descent from Appius Claudius Pûlcher, another son of the same man (Suet. Tib. 3). To him Tacitus alludes, under the name of Appius Cæcus (Orat. 18). *Adj.* Appius, a, um, *Appia via.* *Claudia aqua.*—8. The father-in-law of Tib. Sêmprônus Græchus, with whom and his brother, C. Sêmprônus Græchus, he was joined in a commission to carry into effect the Agrarian law (Liv. Ep. 58).—9. Surnamed Crassus, was consul at *Rome*, with P. Sêmprônus Sôphus, in 270 B.C., and during that year they triumphed over the Picentes (Eutrop. ii. 16).—10. Son of Appius Claudius Pûlcher, consul in 40 B.C., and one of the lewd intimates of Jûlia, daughter of Augustus (Vel. Pat. ii. 100).

Appius Claudius Caudex. See Appius Claudius Pûlcher Caudex.

Appius Claudius Cêntho, Appii Claudii Cênthônis, *m.* was appointed curule edile, in 180 B.C., and, four years after, prætor, when he defeated the Cæltibæri in *Spain*, for which he had the honour of an ovation. After having been sent ambassador to *Thessaly*, where he settled the differences between the two contending parties of that country, and afterwards to demand restitution from the Macedonian king, the consul A. Hestilius Mâncinus gave him the command of four thousand men to protect the Illyrii. To these he added eight thousand men and overran part of their country, but was defeated by the inhabitants of *Uscâna* (Liv. xl. 59 seq.).

Appius Claudius Nêro, Appii Claudii Nêronis, *m.* had the command in the south of *Spain*, as prætor, in 197 B.C. Six years after, he was one of ten ambassadors sent to examine and adjust the affairs of *Asia* (Liv. xxxiii. 42 seq.).

Appius Claudius Pûlcher, Appii Claudii Pûlchri, *m.* a distinguished Roman, who, after being edile, was raised to the prætorship, in 217 B.C., when Sardinia fell to his lot, where he performed nothing memorable. In 214 B.C., he enjoyed the consulship, carried on war against Hannibal, took the Carthaginian camp near Bénéventum, not however without great loss of men, and put to the sword the Campanians who had come hither, with two thousand carts, for grain. On the arrival of his colleague, they sold the spoil of the camp, and divided it. Hannibal came up, and offered them battle, which terminated without advantage on either side, in consequence of the questor, Cn. Cornélius, appearing in sight, and each party supposing him to belong to the other. The consuls afterwards renewed with great vigour the siege of Clâpua, around which they had at one time three prætorian pavilions. Here Claudius received a mortal wound, and died before the surrender of the town (Liv. xxii. 53 seq.).—2. A tribune of the soldiers in *Greece*, under T. Quinctius Flâminius, in 199 B.C. The long continuance of his command, and

peror, was suspected of having been the cause of shortening his days, because it was the intention of Augustus that Claudius should succeed him in the throne in preference to either of her sons. He was buried in the mausoleum of Augustus, who paid every degree of respect to his memory. Virgil has immortalized the virtues of this prince in one of the most beautiful and splendid passages of the whole *Æneid* (vi. 860—887). To him Hörätius alludes, *fama Mæcælli crescit velut arbor occulto ævo*, the fame of Mæcællus grows imperceptibly like a tree (*Od.* i. 12. 45, 46). *Theatrum Mæcælli*, a theatre which the Emperor Augustus built and called by the name of his son-in-law, M. Claudius Mæcællus (*Tac. Ann.* iii. 64). To this, Mæcællus alludes (*x.* 51). *Adj.* Mæcællinus, *et*, Mæcællianus, *a. m.*

M. Claudius (*v.* Clodius) Püpienus Mæximus, M. Claudii Püpieni Mæximi, *m.* whom some call M. Claudius Mæximus Püpienus, was a man of low extraction, his father having been either a locksmith or a wheelwright, but his merits as a soldier raised him to distinction in the Roman army, on which account, after obtaining several degrees of promotion, he was appointed consul, and this office was followed by the proconsulship of Bithynia, Græcia, and Gællia Nærbônensis. In every office he not only maintained, but increased, his reputation, by his prudence and steadiness. His morals were irreproachable, but his love of justice and integrity rendered him austere, for which reason, the people, on raising him to the emperorship, thought it necessary to temper the austerity of Püpienus with the mildness of Bælbînus *q. v.* The senate elected them on the death of the Gordîani, and regulated their choice, not by personal consideration, but by a just estimate of the excellence of these two men. The reign of Püpienus was short, not exceeding one year. He laid siege to Aquilæa, because the people refused to admit him within their gates. The bravery of their resistance baffled his military skill, and this want of success excited his indignation against the army, which he reproached by calling them cowards, and putting some of the officers to death. This conduct excited the displeasure of the troops, which was gratified by the prætorians killing him and his son, who was of the same name, in the year 238. In some histories he is called Mæximus, or Mæximinus, and in others, Püpienus. Eutropius gives him the latter name (*ix.* 2).

M. Claudius Tæcitus, M. Claudii Tæciti, *m.* was elected emperor by the Roman senate after the murder of Aurélianus, in the year 275. A mutual respect between the senate and the armies distinguished the six months which elapsed between the death of Aurélianus and appointment of his successor. The army referred the choice to the senate, and the senate imitated the example of the army by referring it back to them. This unusual compliment was thrice repeated, and during the whole time universal tranquillity prevailed, no enemy invaded the Roman territories, no usurper started up to disturb the public peace. At last the barbarians made an inroad into France, and matters admitting of no longer delay, the senate, at the suggestion of the consul, Vélius Cœrnificius Gordîanus, proceeded to take the votes, when

Tæcitus, then a venerable old man, upwards of seventy years of age, was unanimously elected. In early life he had cultivated learning with success, and his strong attachment to literary pursuits rendered him averse to pomp and ambition. His character ranked him rather among philosophers than politicians, whilst his gentleness, gravity, and moderation commanded the esteem, not only of his acquaintances, but of the public. Amongst his ancestors he reckoned the historian of this name, an honour which history furnishes no means of determining whether well or ill founded. He refused the empire, and of his sincerity no doubt can be entertained, since he recommended Prôbus, a much younger man, of greater bodily strength, and, consequently, of greater fitness for the fatigues of imperial authority, whilst he equalled him in virtue, and, perhaps, excelled him in mental ability. After the usual formalities, he assumed the reins of government, under him the ancient dignity and authority of the senate revived, and the senators rejoiced at the recovery of their ancient privileges and influence. Many wise regulations adorn the short reign of Tæcitus. He loved simplicity, frugality, decency, and cleanliness. He had a taste for architecture, and took pleasure in hunting. In whatever related to the state, he showed a liberality and magnificence becoming an emperor. To the writings of Tæcitus he paid great attention, causing so many copies to be annually transcribed, and sent to the different libraries. Posterity must regret, that this extraordinary care has not preserved the one-half of the valuable writings of that historian. Justice to the memory of his predecessor, and a regard for his own security, demanded the punishment of that emperor's murderers, and his tenderness in sparing, or inactivity in finding out, several who had been concerned in that crime, contributed neither to his happiness nor security. Although chiefly devoted to literature, yet his success against the Goths in Asia, when he placed himself at the head of the troops, proved his skill in military affairs. After his victory, he proposed returning to Europe, when his relation, Mæximinus, whom he had appointed governor of Syria, fell by the hand of his enemies, who, having joined the surviving conspirators, next murdered the emperor, after a reign of two hundred days, either at Tyâna in Cæppadôcia, or, Tarsus, *Tersous*, in Cilicia (*Eutrop.* ix. 16). Nêro Claudius Drûsi, Nêronis Claudii Drûsi, *m.* son of Tiberius Claudius Nêro and Livia, who bore him three months after she became the wife of Augustus. In early life he discovered uncommon abilities, which secured to him the highest offices in the state, when under the age prescribed by law. Hörätius has sung his victories over the Rheti and Vindélici, Alpine nations, and he afterwards was equally successful against the Germans, on which account he received the surname of Gêrmânicus. In the latter expedition he formed a communication between Rhênus, the Rhine, and Sâla, the Iselle, a distance of four thousand paces, stormed several cities on both sides of the Rhine, and suppressed an insurrection in France, raised on account of the taxes which the Romans had levied in that country, in 13 B. C. He subdued the Cherûsci, Tenchtêri, Cætti, and

other German nations on the east of the *Rhine*. Next year he carried on war in the same country, in which Sennectius and Anectius, tribunes from the nation of the Nervii, were his most distinguished opponents. In the following campaign, his horse fell upon his leg, by which accident it was broken, and he died on the thirtieth day after the fracture. His brother, Tib. Claudius Nero, on hearing of the misfortune, hastened to him with most uncommon speed, but he only arrived in time to see him breathe his last. He brought the body to *Rome*, where it was buried in the tomb of C. Julius Caesar. Augustus pronounced the funeral oration, and the highest honours were paid to the remains of this noble and gallant youth, whose death was a severe calamity to the Roman state. He married Antonia the younger, by whom he had Germanicus Caesar *q. v.* (Liv. Ep. 136 *seq.* Flor. iv. 12). *Adj.* Drusianus, a. um. *Drusiana fossa*, the canal above-mentioned.

P. Claudius, P. Claudii, *m.* a Roman, who was prefect of the allies, in 209 B. C., and sent by the consul, with Tib. Claudius Asellus at the head of the troops which were to lie in ambush, and next day attacked Hannibal in the rear, whilst the consul engaged him in front (Liv. xxvii. 41).—2. An officer in the Roman army, under T. Quinctius Flamininus, in 198 B. C. (Liv. xxxiii. 29).—3. A tribune of the soldiers in the second legion, who fell in an engagement with the Boii, in 198 B. C. (Liv. xxxiii. 36).

P. Claudius, v. Clodius Pulcher, P. Claudii Pulchri, *m.* son of Appius Claudius Cæcus, held the consulship in 251 B. C., and, in opposition to the auspices, engaged the Carthaginians at sea, when a signal loss was the consequence of his rashness (Liv. Ep. 19: id. xxii. 42).

Valerius Maximus has recorded that the sacred chickens refused to eat, on which he ordered them to be thrown into the sea, saying, "since they are unwilling to eat, let them drink" (l. 4). For the loss of the fleet he was condemned (Cic. Div. i. 16. Nat. Deor. ii. 3).—2. Was elected a curule ædile in 191 B. C., with Ser. Sulpicius Galba. From the fines on corn-merchants for raising the markets by hoarding the grain, they dedicated twelve gilded shields. After he had held the jurisdiction of the city for a year, the extraordinary exertions of his brother Appius, consul, procured him the consulship, in 187 B. C., in opposition to some tribunes of the people, several powerful candidates, and the greater part of the senate. *Liguria* was decreed the province both of him and his colleague. He was one of the three commissioners for establishing the colony at *Graviscæ*, in 183 B. C. (Liv. xxxviii. 35 *seq.*).—3. A Roman of noble birth and great talents, but of the most licentious life, and most depraved morals. He was accused of crimes which cannot even be named. His quarrel with Lucullus, who was married to one of his sisters, and the mutiny which he excited among his troops, occasioned the recall of that general from the Mithridatic war. The senate then appointed Pompeius commander of the forces in Asia Minor, who soon obliged the king of Pontus to accept such terms as he chose to offer. Compelled to quit the camp of Lucullus, Clodius obtained from Mærcus Rex, the governor of

Cilicia, who was married to another of his sisters, the command of his fleet. Being taken prisoner by the pirates, he applied to Ptolemæus, king of *Egypt*, to purchase his ransom, who sent him only two talents, which the pirates despised, and released him without remuneration. This insult of Ptolemæus he resented, by appointing, when tribune, Cato to reduce *Cyprus* to a Roman province. On returning to *Rome*, he was detected, disguised in a female dress, in the house of Cæsar, when his wife Pompeia, with other matrons, was celebrating the worship of *Bona Dea*. On being discovered, he fled; but he was brought to trial for profaning the solemn rites of that goddess. Clodius had then recourse to the most profuse and open bribery, by means of which he was acquitted. Cicero appeared in the prosecution as a witness against him. Hence, the hatred of Clodius against Cicero, whose banishment, under pretence of his having put the accomplices of Cætilina to death contrary to law, he, by the most iniquitous and violent means, at last effected. He obtained the office of tribune, in consequence of his being adopted by C. Herennius, a plebeian younger than he, afterwards that of edile, and was killed by Milo, when a candidate for the prætorship. Cicero, who had been recalled through the united interest of Milo and Pompeius, to mortify Clodius, pleaded the cause of Milo, who was, notwithstanding, condemned, and banished to *Massilia*, *Marseilles*. See T. Annius Milo. *Juvénalis*, in allusion to his wicked life, has, *Si Clodius accuset machos, Cætilina Cethegum* (Sat. ii. 27). *Adj.* Clodius, et, Clodianus, a. um. *Clodia lex*, the law by which *Cyprus* was taken from Ptolemæus, in 59 B. C. (Suet. Dom. 9).

Q. Claudius, Q. Claudii, *m.* a tribune of the people, who introduced a law, that no senator, or son of a senator, should have a sea-ship of more than three hundred amphoræ, a size sufficient for carrying the produce of their farms, and that all traffic was becoming a senator. C. Flamininus supported this law, while all the rest of the senators violently opposed it (Liv. xxi. 63).—2. A flamen, who obtained *Tarentum*, *Taranto*, as his province, when prætor, in 211 B. C. For several years after, he was continued proprietor (Liv. xxvii. 21 *seq.*).

Q. Claudius Quadrigrælus, Q. Claudii Quadrigræli, *m.* a Roman historian, whose name occurs several times in Livy's history. He translated the annals of C. Cælius from Greek into Latin, and continued the history to his own times (Liv. vi. 42 *seq.*). His name is often written Claudius. A. Gellius frequently quotes from this historian (i. 25 *seq.*).

Tib. Claudius Asellus, Tib. Claudii Aselli, *m.* a tribune of the soldiers, and afterwards a prætor, in 208 B. C., when *Sardinia* fell to his lot (Liv. xxvii. 41 *seq.*). In the former office he was joined in command with P. Claudius *q. v.*, prefect of the allies.—2. A plebeian edile, in 207 B. C. (Liv. xxix. 11).

Tib. Claudius Drusus Cæsar, Tib. Claudii Drusi Cæsaris, *m.* the fifth Roman emperor, was the son of Decimus, afterwards Nero Drusus, and Antonia the younger. His parents had several children; but only three, Germanicus, Livilla, and Claudius,

survived their father. The last was born at Lugdunum, Lyons, named Tiberius Drusus Caesar; on the adoption of his elder brother into the Julian family, he took the surname of Germanicus. His father died when he was an infant, and the various diseases to which he was subject in his earlier years, debilitated both his body and mind. Even his mother spoke with contempt both of his person and talents; nor did his grandmother, Augusta, the sister of the second Roman emperor, treat him with less disrespect. Notwithstanding these discouragements, he applied with assiduity to the study of the liberal sciences, in which he made considerable progress. His success, however, did not raise him in the opinion of his relations, and he continued to be esteemed unfit either for public or private employment. Thus disappointed and mortified, after repeated attempts to obtain an office of state, he gave himself up to indolence and vicious company. However, on the accession of his brother's son, C. Caligula, he received some public appointments, although it does not appear that he was ever treated with ordinary respect, and his numerous attempts at popularity rather sunk, than exalted, him in the opinion of the Romans. He obtained the empire by accident. On the death of his nephew, a common soldier discovered him concealed behind the hangings of a door, and poor Claudius, expecting nothing but death, was astonished to see the soldier kneeling at his feet, and saluting him emperor. The senate debated for some days about re-establishing the republic; but the commons, insisting on the government of one man, the succession was confirmed to Claudius. He promised to each of the soldiers who supported him, fifteen thousand sesterces, and was the first of the Caesars who purchased their fidelity by money. Many of his subsequent acts merit high approbation, and had they proceeded from a vigorous mind, or respectable character, would unquestionably have been extolled by Roman writers. His government, for the same reason, was disturbed by conspiracies, and a civil war was raised against him by Publius Camillus Scribonianus, his lieutenant-general in Dalmatia, which superstition, not the energy of the emperor, terminated. Ambitious of military distinction, he undertook an expedition against the Britons, was some time on the island, received the submission of a few of the petty states, for which he exhibited a most splendid triumph on his return to Rome. He enacted a number of useful laws, in which caprice or accident, rather than prudence and judgment, appeared. The reader of his life finds much to censure, both in his conduct and government, arising from a feeble mind, and corrupted principles. He exempted the Ilienses from all taxes for ever, considering them as the forefathers of the Roman people. He banished the Jews from the city, from their being impelled to commotions at the instigation of one Christus, probably a Greek, professing the Jewish religion. He entered into marriage contracts with two wives, Æmilia Lepida, grand-daughter of Augustus, whom he divorced a virgin, and Livia Medullina, who had the surname of Camilla, a descendant of the famous Camillus, who died on the day fixed for their nuptials. He after-

wards married Plautia Urgulanilla, and soon after Ælia Petina, the former of whom he divorced for lewdness, and being suspected of murder, and the latter on frivolous pretences. He next married Valeria Messalina, to whom he was related, and whom he put to death for her shameful debaucheries. After vowing to remain a widower, he married Agrippina, daughter of his brother Germanicus. He had by his different wives five children, Drusus and Claudia by Urgulanilla, Antonia by Petina, Octavia and Tib. Claudius Germanicus, afterwards called Britannicus, by Messalina. Drusus died in early life, being choked by a pear; he ordered Claudia to be thrown naked at her mother's door, after she was divorced, and married Antonia to Cn. Pompeius, afterwards to Faustus Sulla, and Octavia to his stepson Nero, whom he adopted as his son and heir. He put to death his son-in-law Cn. Pompeius, and Silanus, to whom Octavia had been betrothed. His chief favourite was Pöside, a freedman, and an eunuch, and next ranked Felix, whom he set over the troops and province of Judæa (see Acts chap. xxiv). In the latter years of his reign, he resigned all the feigned appearance of humility, mildness, prudence, moderation, and justice, and showed his vicious propensities in their naked deformity. To describe actions at which humanity revolts, and vices from which nature recoils, would be equally irksome and injurious. He died by poison, but in what form, and by whom administered, is doubtful. According to some, his wife Agrippina conveyed it in a mushroom, a kind of food of which he was particularly fond. Juvénalis seems to have adopted this idea (Sat. v. 147). Suetonius mentions several literary works of Claudius, and, although that biographer says nothing of the ability with which they are written, he commends their style. He admired Grecian literature, and spoke the Greek language with precision and fluency. His works are all lost. To him Stifius alludes (Syl. iii. 3. 78). *Adj. Claudius, et, Claudianus, a, um. Claudia porticus* (Mart. Spec. 2). *Claudiana tempora*, the reign of Claudius (Mart. iii. 20).

Tib. Claudius Drusus Nero, Tib. Claudii Drusi Neronis, m. son of Tib. Claudius Nero and Livia, whom Augustus married at the time she was pregnant with Nero Claudius Drusus. From his love of wine, his name was jocularly changed to Cælius Bibulus Nero (Aur. Vic. Épit. 2). He was a brave soldier, and, with his brother, D. Claudius Drusus, conquered Rhætia, in 17 B. C. Four years after, he compelled the Dalmatæ and Pannoni to submit to the power of Rome (Liv. Ep. 136: 139). He succeeded his stepfather, Augustus, and is generally known in history by the name of Tiberius Cæsar. Whilst a private person he displayed almost every virtue; but no sooner had he obtained full possession of the government, than he appeared in his native colours, a monster of cruelty, extravagance, and debauchery. After some years, he withdrew to the island of Caprée, *Capri*, where he spent his time in the excess of vice, disregarding the concerns of the empire, and the happiness of his subjects, by whom he was dreaded and abhorred. He was first married to Vipsania Agrippina, whom he reluctantly repudiated

during the time of her pregnancy with Drusus, in order to make way for a match with Julia, daughter of Augustus. During the lifetime of her sons, Caius and Lucius, the arrogance of her conduct showed that she considered Tiberius her inferior; to her supercilious haughtiness, and the domineering spirit of his mother, Tacitus attributes his retiring to the island Rhodus (Ann. i. 53: iv. 57). He died in the seventy-eighth year of his age, after a reign of twenty-two years, leaving the empire to Caligula, whom he had nominated his successor, only because he expected that his own barbarities would cease to be remembered, from the greater enormities which would be committed in the next reign. *Publi Neronēs, i.e.* Tib. Claudius Drusus Nero, and Nero Claudius Drusus (Hor. Od. iv. 4. 28). *Tiberiōlus*, little Tiberius, used in contempt (Tac. Ann. vi. 5).

Tib. Claudius Germanicus, Tib. Claudii Germanici, *m.* son of the Roman emperor Claudius, and Messalina. In consequence of part of Britain being subdued soon after his birth, his father called him Britannicus, the name by which he is most known in history. Britannicus was the first son born to a Roman emperor whilst on the throne, yet the extraordinary event had little effect on the unfeeling emperor, who did not celebrate his birth by any remarkable rejoicings. Agrippina, the mother of the Emperor Nero, had sufficient influence with Claudius to get her own son appointed to the succession, in preference to Britannicus, the legal heir. An act of greater atrocity followed this act of injustice. Nero employed Julius Poppo to accomplish his death, and he called in the skill of the infamous Locusta, who gave, at first, a weak potion which produced no effect, but afterwards a mixture of such strength and activity, that the unhappy Britannicus sunk down almost as soon as he had swallowed it. Nero witnessed his dissolution with savage joy, and hastened the interment of the body secretly to prevent the discovery (Tac. Ann. xiii. 15—17).

Tib. Claudius Nero, Tib. Claudii Neronis, *m.* rose to the praetorship, in 206 B. C., when Sardinia became his province, two years after was elected consul with M. Servilius Geminus. It was the wish of both consuls to have the government of Africa, in which they were both disappointed, as the senate, through the interest of Q. Caecilius Metellus, referred it to the people, who unanimously concurred in the appointment of P. Cornelius Scipio Africanus. It says little for the wisdom of the senate, that they gave the command of a squadron of fifty ships to Claudius to conduct to Africa, where he was to have an authority equal to that of Cornelius. A violent storm had nearly wrecked this fleet between the ports of Cosa and Lauretta, but he reached Populonia, where he continued till the tempest ceased; afterwards he sailed to Ilva, Elba, then to Corsica, and, doubling the Mad mountains in Sardinia, he encountered another storm, which dispersed the fleet, shattered some of his ships, and wrecked others. He repaired the damaged at Carales, Cagliari, and brought back the squadron to Rome, after the expiry of his consulship (Liv. xxix. 11 seq.).—2. Elected praetor, and obtained Sardinia for his province, in 183 B. C. (Liv. xl. 18).—

3. Chosen praetor, in 180 B. C., when Pise was the province allotted him, for which he set out, habited in a general's robes, but did nothing that history has recorded, although the government was continued to him next year. The senate sent him, with M. Decimius, in 174 B. C., to renew the treaties of alliance with the Cretans and Rhodians, and to obtain information respecting the plans and measures of Perses (Liv. xl. 59 seq.).

—4. Another of the same name, who obtained the praetorship, in 169 B. C., and the lots assigned him Sicily as his province (Liv. xlvi. 16).—5. A noble Roman, was the grandfather of the Emperor Tiberius Claudius Nero. On the discovery of Calpurnia's conspiracy, and apprehension of several of the ringleaders in that treasonable combination, Tib. Claudius Nero moved in the Senate, that the guards on duty should be strengthened, and the debate adjourned. This motion seems intended to produce an unanimous sentence, with the view of giving time to the parties to come to an agreement, abating, perhaps, somewhat the severity of D. Junius Silanus, and adding to that of C. Julius Caesar; the former having voted for death, the latter only for confiscation and confinement. Junius, after the speech of Caesar, fell from his own motion and adopted that of Tiberius (Sal. Cat. 50).—6. The first husband of Livia, by whom he had two sons Tiberius, the Emperor, and Nero Claudius Drusus. Possessed of brilliant talents and great learning, added to the advantages of his birth, procured him high distinction among his countrymen. Under C. Julius Caesar, he commanded the fleet in the Alexandrian war, at which time he filled the office of quaestor. His bravery contributed greatly to the success of his general. He held the offices of praetor and pontifex. After the defeat of M. Antonius, to whom he had attached himself, he fled from Augustus into Sicily, carrying with him his wife and eldest son, then an infant. Claudius became reconciled to Augustus, who took from him his wife, then advanced in pregnancy with her second son. He died three years after that separation, in 35 B. C. (Tac. Ann. i. 10).

Clausula, *a, m.* a river of Illyricum, which passes the town Scodra on the east side, afterwards mixes with Barchana, which passes the same town on the west side, and their united stream falls into the river Oriundes (Liv. xlv. 31).

Clausus, *i, m.* a commander of the Sabines, of a very ancient family, and of great bravery, who assisted Turnus against Aeneas. From him, according to Virgilus, the Claudia gens, *e. tribus* were descended (Aen. vii. 707). On removing to Rome, he was not only made a citizen but a patrician (Tac. Ann. xi. 24).

Clazōmēne, *arum, f.* a town of Ionia, on Smyrnaeus Sinus, the Gulf of Smyrna, at a considerable distance from the modern town Vourla. *Inh.* Clazōmēnii, *orum, m.* to whom the Romans granted independence, in 190 B. C. (Liv. xxxviii. 39). Plinius mentions Clazōmēnii, a people of Pontus (i. 661). *Adj.* Clazōmēnius, *a, um.* Clazōmēnium (*vinum*) (Plin. iii. 136).

Clēdas, *a, m.* a native of Sidon, *Sēide*, who commanded a troop of archers, splendidly accoutred, under Hannibal, and was killed

by Brütus, in the battle between that general and M. Minicius Rūfus, the Roman dictator (Sil. Ital. vii. 637 *seq.*).—2. A Theban, who interceded with Alexander the Great for the preservation of their capital, and used arguments which would have swayed a mind susceptible of commiseration or tenderness. Uncontrollable anger and desire of revenge rendered all unavailing (Just. xi. 4).

Clēander, *dri, m.* an officer under Alexander the Great, in his wars in the east. For his immoralities he lost his life by order of his sovereign (Curt. iii. 1 *seq.*).

Clēandrus, *i, m.* a native of Egina, who gained the prize at the Isthmian games, in the Pāncrātium (Pin. Isth. viii).

Clēānthes, *is, m.* son of Phānūs, was born at Assos, a town of Lycia. By his first profession he was a wrestler, which seems to have yielded him but a small income, since he had only four drachmas when he came to Athens. He studied under Crates, and, to obtain the means of subsistence, he wrought during the night, that he might give the whole of the day to the acquisition of knowledge. Being summoned before the court of Arēōpāgus, to show how he obtained provisions and clothing, he produced a woman, who proved that he ground meal for her, and a gardener certified, that he paid him for drawing water. To the judges he exhibited the doctrines of Zēno, written on shells and the shoulder blades of oxen, because his poverty did not admit of his buying paper. His erudition and knowledge procured him such distinction among Stoic philosophers, that he succeeded Zēno, the founder of that sect, in his school. He flourished about 240 B. C., lived upwards of eighty years, and died a voluntary death. To cure an ulcer under his tongue, his physicians ordered him to fast for two days, and, on being allowed to take food again, he refused, saying, that he was already two days on his journey, and continued the same system other two days, when he expired. *Jubet plātūm servāre Archētēpos Clēānthēs*, commands his book-case or library to keep originals (original images) of Clēānthes (Juv. Sat. ii. 7). *Adj. Clēānthēs, a, um.* *Clēānthōā frūgē*, with the grain of Clēānthes, *i. e.* the doctrines of the Stoics (Pers. Sat. v. 64). *Clēānthēa turba*, the scholars of Clēānthes (Claud. xvii. 88).

Clēarchus, *i, m.* an exile of Hērāclēa, Erechli, in Pōntus, who entered into a treacherous agreement with Mithridātes, which he never fulfilled, and being recalled to his native city, put sixty of the senators in irons, drove others into banishment, and deprived them of their property. To secure in his interest the wealthier citizens against the senate, he compelled the wives of the banished and murdered senators to marry slaves, which many avoided by self-destruction, and others by killing their new husband during the first night. At last Chion and Lēōnides, young men of the highest rank, put him to death. His brother Sātýrus succeeded him (Just. xvi. 4 *seq.*). According to Diōdōrus he reigned about 364 B. C.

Clēmōns, *ēntis, m.* a man, who had once been a slave of Pōstūmus Agrippa, and, on the death of Augustus, formed the bold design of secretly passing to Plānāsia on purpose, either by force or stratagem, to carry off Agrippa to the army in Germany. Before

he reached that island, Agrippa had been murdered. Being of the same age, and not unlike that youth in form and stature, he carried away his ashes, remained concealed for some time in Tuscany, and, having allowed his beard and hair to grow, he spread a report that Agrippa was alive. Aware that delay is apt to discover falsehood, he hastened from place to place, seldom appeared except in the evenings, and left the surmise which he threw out to spread over the country. At last, being apprehended and brought before the emperor Tiberius, he refused to make any discovery of his accomplices, and dreading the effects of a public execution, the emperor ordered him to be put to death in the palace, and his body privately conveyed away. So dexterously did this impostor concert measures, that he had nearly produced a civil war (Tac. Ann. ii. 39, 40).

Clēmēns Jūlius, Clēmēntis Jūlii, *m.* a centurion of considerable talents, spared by the soldiers who revolted in Pānnōnia, in the year 14, on purpose that he might manage their business and secure their claims (Tac. Ann. i. 23).

Clēo, *ōnis, m.* a Sicilian versifier, who followed Alexander the Great into Asia (Curt. viii. 5).

Clēōbis, *is, m.* brother of Biton *q. v.* They were sons of Argia, and natives of Argos.

Clēōbūlus, *i, m.* one of the warriors at Troy, killed by Ajax, son of Oileūs (Hom. Il. xvi. 330).

Clēōchāres, *is, m.* an officer in the army of Alexander the Great, whom he sent to Pōrus, with the view of persuading him to surrender. In that mission he failed (Curt. viii. 13).

Clēōdāmus, *i, m.* the father of Asōpichus (Pin. Ol. xiv. 31).

Clēōmbrōtus, *i, m.* the twin-brother of Lēōnidas (Herod. v. 41).

Clēōmēdon, *ōntis, m.* ambassador of Phīlippus, king of Mācēdōnia, at the assembly of the Achæi, met at Sicyon, when that nation renounced the alliance of Phīlippus, and joined the Romans, in 200 B. C. (Liv. xxxii. 19).

Clēōmēnes, *is, m.* the first tyrant of Lācēdæmon, who, on the conquest of the Lācēdæmonians, and taking of their city by Antigōnus, the usurper of the throne of Mācēdōnia, fled to Egypt with his wife and children. Ptolēmaeus treated him with great kindness, but, after his death, Clēōmēnes and his whole family were cut off by the son of the Egyptian monarch (Just. xxviii. 4).—2. An architect who built Alexāndria (Just. xiii. 4).—3. Appointed collector of the tribute, in the part of Africa adjoining to Egypt, in 331 B. C. (Curt. viii. 4).

Clēon, *ōntis, m.* a slave who, having collected seventy thousand men of the same condition with himself, joined Eunus *q. v.*, and with their united army frequently engaged the Roman forces in Sicily (Liv. Ep. 56).

Clēōnē, *es, v. v. arum, f. Courēne (Kelenes, Leake)*, a town of Argolis, situated upon a circular and insulated hill, which seems to have been completely covered with buildings, now in ruins. The Nemean games were sometimes celebrated at Clēōna. Strābo and Hōmērus call it a well-built town; Pausanias says it was small, in which Strābo agrees with him. It is almost in a line between Argos and Cōrīnthus, and nearly equidistant from these

cities. At Clēonē, Hērclēs slew the Nemean lion, which was converted into the sign Lēo. *Adj.* Clēonēus, a, um. *Clēonēus monstrum*, the lion of prodigious size and ferocity, killed by Hērclēs (Stat. Th. i. 487). This animal is generally called *Nēonēus lēo*, but Lūcānus calls it *Clēonēus lēo* (Phar. iv. 612). *Clēonēus hiātus*, the expanded jaws of the Nemean lion (Val. Flacc. l. 34). *Clēonēus sidus*, the fifth sign of the Zōdiac (Mart. iv. 60). *Clēonēus ager* (Liv. xxxiii. 14).—2. Another town on Athos, *Monte Santo* (Herod. vii. 22).

Clēonēus, i, m, a native of Egīna, mentioned by Pindārus, in his ode on Phylāides (Isth. v. 71).—2. A freedman of L. Annæus Sēneca, who, by order of the emperor Nēro, prepared a dose of poison for his master. This squire Sēneca escaped, either by Clēonēus discovering it to him, or by his own natural precaution (Tac. Ann. xv. 45).

Clēonēymus, i, m, a Theban, one of the descendants of Cādms (Pin. Isth. iii. 24). *Clēonēymidæ, arum, m.* (Pin. Isth. iv. 6 *seq.*).—2. A Lacedæmonian commander, who, with a fleet, consisting of large and smaller vessels, crossed to the eastern coast of Italy, in 303 B. C., landed at Thūriæ, whence the consul M. Æmilius Paulus drove him, with considerable loss, and compelled him to embark. Dreading the inhabitants on both coasts, he sailed up the middle of the gulf, till he reached the river Mēdiūcus *q. v.*, the *Brenta*, where he experienced another defeat from the Pātāvini and Vēnētī, who cut in pieces the troops who had quitted their ships, attacked Clēonēymus in the rest, of which some stuck in the flats, and were burned, whilst the general himself escaped with scarcely a fifth part of his fleet (Liv. x. 2).

Clēōpātra, æ, f. (Clēiōpātra, Greek) sister of Cālās and Zēthes, who was married to Phīnēus, king of Thrācia (Val. Flacc. iv. 464 *seq.* Apol. Rhod. ii. 239).—2. Daughter of Phīlppus, king of Mācēdōniā, by his queen Olymphas, who gave her in marriage to Alexander, king of Épīrus. At the celebration of her nuptials, Pausānias deprived her father of life, about 336 B. C. (Just. ix. 61).—3. The sister of Attālus, a general of Phīlppus, king of Mācēdōniā, whom that monarch married, after he had divorced Olymphas. No sooner had Pausānias killed Phīlppus, than Olymphas compelled Clēōpātra to end her life by strangulation, not, however, before she had murdered her daughter in her arms (Just. ix. 7).—4. The sister and wife, first of Ptōlēmæus Philōmētōr, and, after his death, of his brother, Ptōlēmæus Phýscōn. Repudiated by the latter, she fled to Dēmētrīus, king of Sýria, who was her son-in-law. Phýscōn murdered both her son by Philōmētōr and the one which she had to himself, as well as his son, whom he had left at Cýrēnē (Just. xxxviii. 8: xxxix. 1).—5. Daughter of Antīochus, king of Sýria, married to Ptōlēmæus Epīphānes, in 195 B. C. (Liv. xxxv. 13 *seq.*).—6. Daughter of Ptōlēmæus Philōmētōr, married to Dēmētrīus Nicātōr, whom she afterwards murdered, and also her son Sēlūcus, because, on the death of his father, he had mounted the throne without her order, in 125 B. C. (Liv. Ep. 69). She afterwards married Antīochus, the brother of Dēmē-

trīus (Just. xxxvi. 1).—7. Daughter of Mithridātes, and wife of Tigrānes (Just. xxxviii. 3).—8. Daughter of Ptōlēmæus Philōmētōr and Clēōpātra, who, on her mother being driven from the throne, became the wife of her stepfather, Ptōlēmæus Phýscōn, hence Jūstinus calls her *matris peller*. On the death of the king, the people compelled her to nominate her elder son, Ptōlēmæus Lathūrus, to the crown. Not satisfied with his banishment, she made war upon him, in Cýprus, and, on his being driven out of the island, she put her commander-in-chief to death, because he had allowed him to escape from his hands. She then recalled her younger son, Alexander, who, terrified at the cruelty of his mother, had fled from Egypt; but he was no sooner in that country, than she plotted his destruction. To save his own life, he put her to death, which Jūstinus says she well merited for her cruelty to her mother and her own children (xxxviii. 8: xxxix. 4).—9. The daughter of the preceding, and wife of her brother, Ptōlēmæus Lathūrus, by whom she was repudiated, and then married Antīochus Cýzicēnus, king of Sýria, who put her to death at the request of her sister (Just. xxxix. 3).—10. The celebrated queen of Egypt, was a daughter of Ptōlēmæus Aulētes. She was equally admired for her personal accomplishments and mental qualifications. C. Jūlius Cæsar, who was unable to withstand her winning manners and artful address, became a slave to her charms, and by him she had a son called Cæsārio, or Cæsārion. At the termination of the Alexandrian war, that great general bestowed the crown of Egypt on Clēōpātra, associated with her in the government her younger brother Ptolemy, and ordered her to marry him, agreeably to the Egyptian custom. The appointment of Ptolemy was merely nominal, and not intended to give him any right to interfere with Clēōpātra in the management of the country. She lived with her brother in an apartment of Cæsar's house in Rome, when that successful warrior was in the zenith of his power. In a short time after the death of Cæsar, Clēōpātra sent supplies to Brūtus, for which Antōnius summoned her to appear before him in person. She readily obeyed the order. This Roman too, like Cæsar, was so captivated by her personal charms and ensnaring address, that, forgetting his connexion with Octāvia, the sister of Augustus, he publicly married the queen of Egypt. By him she had two sons, Philādēlphus and Alexander. But this marriage occasioned a quarrel with Augustus, which terminated in the battle of Actium, in which Antōnius, by 60 of Clēōpātra's galleys flying at the very onset, was completely defeated. On reaching Egypt, knowing well the ungovernable fury of Antōnius, which prudence dictated it was her duty, if possible, to avoid, she gave out that she was dead, upon which he stabbed himself. His wound being mortal, after he was carried into her presence, he expired. Augustus took Alēxandriā, and, having gained possession of her person, he endeavoured to reconcile her to life, on purpose to grace his triumph. But, learning his intention, she killed herself by the bite of an asp, in the 39th year of her age, and 24th of her reign. The mental abilities of Clēōpātra must have been of no ordinary kind. She could give

audience to the ambassadors of seven different nations, and spoke their various languages as fluently and correctly as her own. She was also well acquainted with the philosophy of that age. But the immoralities of her life, and the enormous extravagance both of her dress and table, which exhausted the wealth of the richest nations, command us to withhold our approbation from a character formed on principles equally injurious to the best feelings of the heart, and the best interests of society. She added, with the consent of Antónius, the library of Përgämus to that of Alëxändria. With her ended the family of the Ptolemies, which had reigned over Egypt from the death of Alexander, 297 years. Augustus reduced that country to a Roman province, and it continued in that state of subjection, until it was taken from the Romans by the Saracens, in the year 641. See *Egyptus*. *Nec mastä Clëpätä fëcit Actiäcä cärinä*, nor sorrowful Clëpätä did in her Actean galley; referring to her defeat at Actium (Juv. Sat. ii. 109).—11. Wife of Phineüs, king of Thräcia, sister of Cäläis and Zëthes (Val. Flacc. iv. 464).—12. Wife of the poet Märtiläis, who mentions a circumstance respecting her, which, although true, a purer mind would have concealed (xiv. 22).—13. A concubine of the emperor Claudius, who, with Cälpürnia, a woman of the same character, plotted the destruction of Mëssälina at the suggestion of Cälistus (Tac. Ann. xi. 30).

Clëphäntus, i, m. a native of Cörinthus, Corinth, celebrated as a painter. To him has been ascribed the invention of colouring; and either he, or one of the same name, followed Dëmarätus, the father of Tärquinius Priscus, when he fled from his native city to Italy (Plin. v. 178).—2. A son of Thëmistöcles.—3. A medical practitioner of some note (Plin. iv. 15, 444).

Clëphis, idis, f. an Indian queen, who bore a son to Alexander the Great, whom she called by his father's name. She recovered her kingdom by this act of impurity, on which account the Indians called her *Scörtum rëglum* (Just. xii. 7).

Clëptölëmus, i, m. of Chälcis (Chalcidensis), gave, with some reluctance, his daughter in marriage to Antöchus, king of Sýria, with whom he spent the remainder of the winter in feasting and dissipation, in 193 B. C. (Liv. xxxvi. 11).

Clëpsýdra, æ, f. an instrument contrived to measure time by water. The merit of this invention belongs to the Egyptians, as well as the discovery of the sundial. The use of the former was much greater than that of the latter. The dial can only ascertain the hour when the sun is above the horizon, and his rays not intercepted by a cloud; but the Clëpsýdra, like clocks and watches, pointed out the hour with equal precision at all times. There were different kinds of Clëpsýdræ among the ancients, which, however, were all constructed on this principle, that the water ran through a narrow passage from one vessel to another, and that on the surface of the water in the lower vessel, to the side of which a scale of hours was affixed, floated a piece of cork which showed the hour. It is manifest the water would be discharged with a rapidity proportioned to the quantity, and that, of course, it ran fastest when the vessel was

full, and gradually became slower as the less water remained. Hence, if the upper vessel discharged its water in 12 hours, and the under one was an exact cylinder, having its height divided into 144 equal parts, the water, in the first hour, would rise 23 of these parts, in the second hour, 21, in the third 19, &c., and the last or twelfth hour only one part. The state of the atmosphere would have considerable influence on the Clëpsýdra, a defect which the ingenuity of a modern French philosopher, William Amontons, has completely remedied. By means of several important inventions he also freed it from other less inconveniences to which it was subject; and rendered it a very accurate divisor of time.—2. A fountain, says the Scholiast of Aristöphänes, in the citadel of Athens, which, like a Clëpsýdra, now received, now lost its waters. It filled when the Etesian winds blew, and emptied when they ceased (Ap. Bel. Par. 156).

Clëvas, æ, m. an officer under Përsëus, king of Macëdönia (Liv. xliii. 21).

Clibänärii, orum, m. the Persian name, according to Ammlianus Märcellinus, of soldiers or horsemen, covered with a complete suit of armour which protected every part of their body. This kind of panoply consisted of thin plates of metal, so united as to allow the wearer the full use of every member and joint. That author says, that, from the metal being highly polished, the Clibänärii had the appearance, not of men, but of statues, burnished by the hand of Präxitéles (xvi. 10). Some critics consider the term as a derivative from the Greek κλιβανος, and others, with less probability, from κλιβανος.

Climënus. See *Clymënus*.

Clinias, æ, m. an Athenian, the father of the illustrious Alcibiädes, whose grandfather was of the same name, gained great honour in a naval engagement off Artëmisium, *Syrocchori*, or, *Lero*, where he fought in a ship fitted out at his own expense, and he afterwards fell in the battle at Cöröncä, *Granizza*, where victory declared for the Bëotians (Cor. Nep. Alcib. i. Plut. Alcib.). Clinädes, æ, m. a patronymic of Alcibiädes (Ov. Ib. 633).

Clinicus, i, m. a medical practitioner, who visited patients in bed. Märtiläis distinguishes between Clinicus and Chirürgus (i. 31). See *Diadus*.

Clío, ùs, f. the first of the nine muses, whose name is derived from κλέος, fame, glory. She presided over history. Apöllödorus makes Cälliöpë the first of the muses, and Clío the second. She was the mother of Hyäcynthus by Piërus, son of Mägnës (Apol. i. 3). Jüvënalis uses Clío by metonymy, to signify a poet; *Esurlens Clío*, a hungry poet (vii. 7).—2. One of the Ocëänitides, and sister of Bërocë (Virg. G. iv. 341).

Clitæ, arum, m. the Cliteans, who revolted from Archëläus, king of Cäppädöcia, in consequence of the taxation of the Roman provinces, and made a secession to the heights of mount Taurus, but M. Trëbëllius inclosed them within lines of circumvallation; hunger and thirst then obliged them to surrender, in the year 36. Tacitus describes them as the peasantry of Cilicia, a race both wild and savage, inured to plunder and commotions (Tac. Ann. vi. 41; xii. 55).

Clitæ, arum, f. a town or place near Cäs-

claudrēn, at which the Roman commander slew a trench from *Macedōnīcum mārē*, the *Gulf of Salonica*, to *Tōrōnāicūm mārē*, the *Gulf of Aiomana*, in 171 B. C. (Liv. xiv. 11).

Clitarchus, i, m. a historian who accompanied Alexander the Great in his expedition to India, and wrote his life (Curt. ix. 5).

Clitō, es, f. daughter of *Mērops*, and wife of *Cyzicus*, king of the town of that name (Val. Flacc. iii. 11). See *Cyzicus*.

Clitōmāchus. See *Clitōmāchus*.

Clitor, ōris, m. a town of *Arcādia*, on the banks of *Clitor*, the *Clitorea*, a branch of *Arctolus*. It was built by *Clitor*, who called it by his own name (Paus. viii. 21). Here a council of the *Achai* was held to give audience to an embassy of the Romans, at the head of which was *Appius Claudius Pulcher*, in 186 B. C. (Liv. xxxix. 35). *Inh. Clitōrii*, orum (Sing. *Clitōrius*, i), m. *Adj. Clitōrius*, a, um. *Clitōrius fons* (Ov. Met. xv. 322). *Stātus* calls the river *Cliton* (Th. iv. 239).

Clitumnus, i, m. *Il Clitunno*, a river of *Umbria*. It has been inferred from *Virgilius*, that the water of this river rendered cattle white (G. ii. 146), and *Plinius* has been supposed to allude to this river, when he says "in *Falisco* omnis aqua pota candidos boves facit" (i. 252); but *Clitumnus* is not in the territory of the *Falisci*, therefore he could not have any reference to this river. *Adj. Clitumnus*, a, um. *Clitumna novalla* (Stat. Syl. i. 4. 129).

Clitus, i, m. son of *Pisēnor*, friend and charioteer of *Polydamas*, son of *Panthōus*, was killed by *Teucer* (Hom. Il. xv. 445).—2. Son of *Mantius* and brother of *Polyphidēus* (Hom. Od. xv. 249).—3. An officer in the army of *Alexander the Great*, who had served under his father *Philippus*, and had saved his own life at the battle of *Granicus*. When of a great age, *Alexander* stabbed him at an entertainment given to his officers in *Asia*, merely because he had defended the character of *Philippus* in preference to that of his son, whose vanity had then become insufferable, and his cruelty unbounded. Of this barbarous act *Justinus* says he bitterly repented (xii. 6).—4. An officer under *Alexander the Great*, dismissed in 326 B. C., on account of his long services. After the death of that conqueror, he commanded the fleet of *Pēdiccas*, when the latter made war on *Egypt* with a great army (Just. xii. 12: xiii. 6).

Clōaca, æ, f. a common sewer, of which those at *Rome* were not more remarkable for their public utility than admirable as specimens of ancient architecture. *Tarquinius Priscus* first constructed these drains to carry off water from the lower parts of the city about the *Fōrum* and the other hollows between the hills into the *Tevere*. These conduits are still in preservation, and serve for their original purposes. After traversing the city, they united at the *Fōrum Rōmānum*, where the waters and filth were conveyed into the *Tevere* by means of two canals, of which the larger was called *Clōāca Māxima*, the other, *Clōāca Minor*. *Tarquinius Sūpērbus* enlarged the former, or great sewer; in consequence of the increased population, it was not sufficiently extensive to answer the original purpose. It is constructed of three courses of stone, each

five feet long and three feet thick, joined without cement of any kind. The width and height are each twelve feet, and its opening at the *Tevere* is still visible at the ancient temple of *Vesta*. From a small arch under ground, near this sewer, issues a streamlet which falls into the great drain; it descends from *Mons Palātinus*, and it has been conjectured that it is part of the water which formed the lake of *Juturna* in *Fōrum Rōmānum*. In 185 B. C., the censors, *M. Pōrcius Cato* and *L. Valērius Flaccus*, made common sewers in *Mons Avēntinus*, besides contracting for constructing them in other places where they were requisite, and where none had been before (Liv. xxxix. 44).

Clōācina, æ, f. the goddess of fetid smells. Near her statue, or temple, in *Rome*, stood sheds used by butchers, which must have been in the *Fōrum* (Liv. iii. 48).

Clōānthus, i, m. one of the *Trojan* commanders, a man of bravery, who was victorious in a naval contest. From him the *Clōēntii* derived their descent (Virg. Æn. v. 122).

Clōdianus, i, m. one of the conspirators against the life of the Emperor *Dōmītiānus* (Suet. Dom. 17).

Clōdus Aquilius, *Clōdii Aquilii*, m. one of *Cæsar's* officers, who was wounded in an engagement with *Pōmpeius*, on the bank of *Salsum*, the *Salado*, or the *Guadajós*, a river in the south of *Spain* (Hirt. B. Hisp. 23).

Clōdus Licinius, *Clōdii Licinii*, m. a Roman historian, whose writings are now lost (Liv. xxix. 32).

Clōdus Mācer, *Clōdii Māceri*, m. murdered in *Africa* by *Trēbōnius Gārdeianus*, the governor of that province, who had his orders from the Emperor *Gālba* (Tac. Hist. i. 7).

Clōdus Quirinālis, *Clōdii Quirinālis*, m. brought to trial on a charge of rapine, whilst he had the command of a fleet at *Ravēnna*. He anticipated his condemnation by poison (Tac. Ann. xiii. 30).

A. Clōdus, *A. Clōdii*, m. an officer in *Cæsar's* army during the civil war, whom he sent to *Scipio*, to negotiate a peace, after the two armies had arrived in *Greece*, previously to the fatal battle of *Pharsālia* (Cæs. B. C. iii. 90).

P. Clōdus, *P. Clōdii*, m. an orator who acquired great wealth by pleading at the bar (Tac. Ann. xi. 7).

P. Clōdus Pulcher. See *P. Claudius Pulcher*.

Servius Clōdus, *Servii Clōdii*, m. a learned critic and grammarian, mentioned with approbation by *Cicero*, and by *Suetonius*, as an author only, not for the purity of his moral conduct, since the latter records an instance of fraud which rendered it necessary for him to leave *Rome* (Il. Gram. 3).

Clōelia, æ, f. a Roman virgin, one of the hostages given to *Pōrsēna*, who escaped from her keepers and swam across *Tiber*, the *Tevere*, at the head of a band of virgins amidst the darts of the enemy, and restored them to their relations, in 508 B. C. The Romans, in fulfilment of the treaty, sent her back to the king of *Clūsium*, *Chiusi*, who had demanded her, but disregarded the rest, and, in admiration of her bravery, he allowed her to return home, and to take along with her a part of the hostages. She, from delicacy, chose the youngest of the boys, alleging they

were most exposed to injury. The Romans honoured her with an equestrian statue, which was erected at the head of *Særa Via* (Liv. ii. 13). To her *Mānilius* alludes (iv. 33); and *Silius Itālicus* (x. 492).

Clœlii, orum, m. an Alban clan, which was transported to *Rome* and enrolled among the senators (Liv. i. 30).

Clœlius, i, m. a Roman, killed in the battle at *Cannæ*. On his falling, *Bāgēsus*, a Carthaginian, mounted his horse which threw the new rider, discovered his master lying among the killed and wounded, gently approached him and fell down on his knees to receive him on his back. To this habit *Clœlius*, who excelled in horsemanship, had trained him (Sil. Ital. x. 456 seq.).

Clœlius Tūllus, Clœlii Tūlli, m. one of the four Roman ambassadors put to death by *Lars Tōlūmīlus*, king of the *Vēientes*, in 437 B. C. (Liv. iv. 17).

P. Clœlius, P. Clœli, m. a tribune of the soldiers, with consular power, in 377 B. C., mentioned by *Livius* (vi. 31).

P. Clœlius Sicūlus, P. Clœlii Sicūli, m. appointed rex *Sacrificus*, in 182 B. C. (Liv. xl. 42).

Q. Clœlius Sicūlus, Q. Clœlii Sicūli, m. was elected consul in 498 B. C. (Liv. ii. 21).

T. Clœlius Sicūlus, T. Clœlii Sicūli, m. one of the commissioners for conducting the colony to *Ardēa* (Liv. iv. 11). See *M. Æbū-tius Elva*.

Clōndīcius, i, m. one of the *Bāstārnæ*, who advanced at the head of thirty thousand men towards *Dārdāniā*, whither he had been invited by *Philippus*, king of *Mācēdōniā*, at the time the rest of the *Bāstārnæ* returned to their country, in consequence of a dreadful storm which assailed them, as they attacked the Thracians on the mountain *Donūca* (Liv. xl. 58).—2. A chieftain of the Gauls, who came to the aid of *Pērsēs*, king of *Mācēdōniā*, at the head of ten thousand horsemen, and the same number of foot, who kept pace with the horses in their movements, and when any of the horsemen fell, mounted in their stead, and carried on the fight. The Macedonian king promised them each ten golden philippi, and five to each foot soldier, and a thousand to their commanders; but he acted insincerely, and his avarice lost him the valuable services of these ferocious but valiant troops (Liv. xlv. 26, 27). Perhaps this is the same with the former.

Clōnius, i, m. a Trojan, killed by *Tūrnus* (Virg. Æn. ix. 574).—2. Another Trojan, of the same name, killed by *Mēssāpus* (Virg. Æn. x. 749).—3. A Theban commander, killed at Troy by *Agēnor* (Hom. Il. xv. 340).—4. A man in the Theban army, who fell by the hand of *Tydeus* in the war between *Etēocles* and *Pōlyneices* (Stat. Il. viii. 697). Some copies read *Chthōnius*.

Clōnus, i, m. an engraver, who had either learned that art under *Eurýtus*, or had adopted the manner of that ingenious mechanic, hence called *Eurýtides* (Virg. Æn. x. 499). The readings here differ much. If the true reading be *Clōnus Eurýtides*, which is that of *Heyne*, the engraving on the belt of *Pallas* was the work of *Clōnus*; if not, of *Eurýtion*.

Clōta, æ, m. the *Clyde*, one of the principal rivers of Scotland, has its source in a hill called *Arrikstane*, whence running in a wes-

terly direction it receives a large stream called the *Dair*. On their junction, its course is almost due east until it passes the lofty mountain *Tinto*, after which, on approaching the parish of *Carnwath*, its direction becomes nearly due west, and it has three considerable falls within a distance of four miles, where it forms the boundary between the parishes of *Lanark* and *Lesmahago*. Here it is joined by the *Mouss*, a dark and winding stream, immediately after its issue from the romantic dell of *Carlisle Crag*. See *Tempe*. The general course of the *Clyde* from the time it leaves the parish of *Lanark* until it passes *Greenock* may be considered western. It is navigable to *Glasgow*, and the tide rises three miles beyond that city. In a commercial point of view the *Clyde* is the first river in Scotland, and is only surpassed in Britain by the *Thames* and the *Mersey*. *Tācītus* appears to have understood by *Clōta* and *Bođō-tria* the firths of *Clyde* and *Forth*, and mentions that the neck of land between them had a chain of forts when *Agricōla* was in this island (Agric. 23). This wall, of which no vestige now remains, the Scots called *Grahams-dyke*, from a tradition that one of the noble clan of *Graham* made the first breach in it at the time he displayed his daring courage by attacking the Roman province.

Clōthō, ūs, f. one of the three destinies or Fates whom the ancients represented spinning the thread of human life. *Clōthō* held the distaff, *Lāchēsis* span, and *Atrōpos* cut the thread. *Mea Clōthō et Lāchēsis gaudent* (Juv. Sat. ix. 135).

Clūēntius, et, Clūēntiānus, a, um. *Clūēntia gens*, a Roman clan, who derive their origin from *Clōānthus, q. v.*, *Clūēntiāna* (oratio) (Amm. Mar. xxx. 4).

A. Clūēntius, A. Clūēntii, m. one of the commanders of the *Picēntes* and *Mārsi* against the Romans, in 91 B. C. (Eutrop. v. 3).

Clūllius, i, m. one of the *Æqui*, who commanded the *Vōlsci* in an attack on *Ardēa*, but was defeated and led in triumph by the consul, *M. Gēgānius Macerinus*, in 442 B. C. (Liv. iv. 9, 10).

C. Clūllius, C. Clūllii, m. king of *Alba*, died in the camp which he had pitched against the Romans, five miles from *Rōme*, in the reign of *Tūllus Hōstilius*. He had surrounded it with a ditch which long retained his name (Liv. i. 22, 23). *Dionýsius* says, that he was found in his tent lifeless in the morning with evident marks of a violent death. *Adj. Clūllius, a, um.* *Clūllia fossa*, at which *Cōrīolānus* pitched his camp, when he made war upon his native country, in 491 B. C. (Liv. ii. 39).

Clūnia, æ, f. called also *Sūlpīcia*, a town of Spain, belonging to the *Arēvāci*, in which *Q. Sērtōrius* was besieged by *Q. Cæcilius Mētellus Pinna, v. Pius* and *Cn. Pōmpēius Māgnus*. From it he made many successful sallies, to the great loss of the besiegers, in 78 B. C. (Liv. Ep. 92).

Clūpēa, v. Clýpēa, æ, f. *Aklibia*, a seaport town of Africa, 22 miles southeast from *Carthage*, called by the Greeks *Aspis*, from the hill upon which it stood, *promontorium Mērcūrii*, *Cape Bona*, resembling a shield. *In clypei speciem curvatis turribus Aspis* (Sil. Ital. iii. 244). *Ptolemy* seems to consider *Clūpēa* and *Aspis* different towns, in which

he varies from almost all the writers of antiquity by whom it is mentioned. In the first Punic war, Clúpea was the first town which submitted to the Romans. There is nothing standing of this ancient city; for the castle is a modern structure, and what is now called *Akkibia*, consists of a few miserable huts at the distance of a mile from the old town (Cæs. B. C. ii. 23).

Clusium, *i. n. Chiusi*, a town of Etruria, *Tuscan*, anciently called *Cāmārs*, on Clānis, the *Chiagno*, which takes its name from its situation. Its site is terminated by a tremendous defile, of which the rocky sides jut out so far, and rise so high as almost to conceal the face of the heavens, while the river contracted into an impetuous torrent, or rather continued cascade, rolls in thunder from steep to steep, hurrying fragments of the rock down its eddy, and filling the dell with uproar. The founders of this city are not certainly known. Plinius states that there were two cities of this name, the *old* and the *new*, the former deserted on account of its unhealthiness (i. 321). *Inh.* Clūsini, *orum* (*Sing.* Clūsini, *i.*), *m.* applied to the Romans for aid against the Gauls, who were besieging the town, in 390 B. C. The former sent ambassadors to treat with the barbarians, who, having failed of success, inconsiderately took up arms against them, and led on the Clūsini to battle. To this rash and unjustifiable act on the part of the Roman ambassadors, may be attributed the subsequent destruction of *Rome* by that ferocious and warlike people. *Adj.* Clūsini, *a, um.* (A) *Clūsini oris*, from the coast of Clūsium (Virg. *Æn.* x. 655). *Clūsini fontes*, the springs of *Chiusi*. There were cold baths at *Chiusi*, to which Horātius here manifestly refers (Epist. i. 15. 9).

Clusius, *i. m.* a name of Jānus, frequently written *Clausius*, by which he seems to have been called only when his temple was shut (Ov. *Fast.* i. 130).

Cluvia, *a, f.* a woman of a vicious character (Juv. *Sat.* ii. 49).

Clūyla, *a, f.* a town of Sāmniūm, which the Sāmmites obliged, by blockade, to capitulate, and put to the sword all who surrendered, 311 B. C. C. Junius Bubulcus, consul, carried it by storm on the first day of the assault, and put to the sword all who were full grown. *Adj.* Clūylanus, *a, um.* *Clūylana expugnatio* (Liv. ix. 31).—2. *Chiodi*, a mountain in this district.

Clāvidicius Quiētus, Clāvidicieni Quiēti, *m.* a Roman, banished with several others to islands in the *Archipelago* by the emperor Nēro, in the year 65 (Tac. *Ann.* xv. 71).

Clāvicus, *i. m.* a bad poet, mentioned only by Jāvenālis, who satirizes him with considerable severity (Sat. i. 80).

Clāvius, *i. m.* a historian, mentioned by Tacitus (Ann. xiv. 2).

Clāvius Rufus, Clāvii Rūfi, *m.* a governor of *Spain*, distinguished for his eloquence, and skilled in the arts of peace, but inexperienced in war (Tac. *Hist.* i. 8). Plinius, the younger, mentions him (Epist. ix. 19).—2. A man of consular rank, who proclaimed to the senate that the Emperor Nēro was to sing the story of Nibē (Suet. *Ner.* 21).

C. Clāvius, C. Clāvii, *m.* a lieutenant-general in the Roman army under L. Æmilius Paulus, in *Greece*, 170 B. C. (Liv. xlv. 40).

C. Clāvius Sāxūla, C. Clāvii Sāxūla, *m.* a Roman, who, in his second praetorship, obtained the jurisdiction between citizens and foreigners, in 175 B. C. (Liv. xlii. 1).

Sp. Clāvius, Sp. Clāvii, *m.* obtained the praetorship and government of Sardinia, in 174 B. C. (Liv. xlii. 10).

Clāde, *arum, f.* two small islands in the eastern part of the *Mediterranean Sea*. *Adj.* Clādus, *a, um.* *Clāda arces* (Manil. iv. 796). The readings here differ.

Clēmēne, *es, f.* a daughter of Océānus and Tēthys, who married Iāpētus, to whom she bore Atlas, Mēnetius, Prōmētheus, and Epimētheus (Hes. *Th.* 351 *seq.*). She was the mother of Phāethon by Apollo. Clēmēneis, *ēidos, f.* a daughter of Clēmēne. *Adj.* Clēmēneis, *et.* Clēmēneus, *a, um.* *Clēmēneia Proles*, Phāethon (Ov. *Met.* ii. 19). *Clēmēneia gēmina*, the trees of Clēmēne, *i. e.* trees which the ancients supposed produced amber (Stat. *Syl.* i. 2. 123). See *Electrum*.—2. An attendant of Hēlēna at Troy (Hom. *Il.* iii. 144).—3. One of the Nereids (Hom. *Il.* xviii. 47).—4. The wife of Phylacus, and mother of Pōdōces (Hom. *Od.* xl. 325).

Clēmēnus, *i. m.* a man by whom Odites was killed at the nuptials of Pērsēus (Ov. *Met.* v. 98).—2. Father of Eurýdicē, wife of Nestor (Hom. *Od.* iii. 452). To him Pindarus alludes (Ol. iv. 31).—3. An Argonaut, whose parentage is unknown, and he is only mentioned by Valērius Flaccus (i. 369).

Clēpēus, *i. m.* a target, first used by the Romans, afterwards when they received pay they made *Scūtum*, a shield, in place of it. The clēpēus was round and protected the breast chiefly, but the Scūtum was oblong, and covered the whole body. Hence it superseded the use of Clēpēus and Lōrica (Liv. i. 43).

Clētē, *v. Clitē*, *es, f.* daughter of Pērcōsius, and wife of Cýzicus, king of Cýzicus, *Chizico*, at the time of the Argonautic expedition. From her father, Valērius Flaccus, in speaking of Cýzicus, calls Clētē *Pērcōsia Conjux* (iii. 10). On her husband being killed she hanged herself (Apol. *Rhod.* i. 1063).

Clētēmnēstra, *a, f.* a daughter of Tëndārus, king of Sparta, and Lēda. She was married to Agāmēmnon, by whom she had one son, Orēstes. During the absence of her husband at Trōja, she formed an unlawful intimacy with Ægisthus, who murdered Agāmēmnon on his return from that war. Orēstes revenged his father's death by killing both his mother and her paramour (Hyg. 119). *Nullus vicus non habebit Clētēmnēstrum māne*, no street will not have a Clētēmnēstra (*i. e.* every street will have a murderer of her husband) in the morning (Juv. *Sat.* vi. 655).

Clētūe, *es, f.* a daughter of Océānus and Tēthys, with whom Sol became enamoured, but she lost his favour by giving publicity to his intercourse with Lēucōthēe, on which account she pined away in sorrow, and was at last changed into the sunflower. The Greek name of this flower (*Heliopterus*, sun-turning), probably gave rise to this fable, because it follows the sun, and as it were in regret of his absence, refuses to show its beauties by shutting when he sets (Ov. *Met.* iv. 206—270).

Clētius, *i. m.* a noble Trojan, the father of Clētor *q. r.*, and brother of Priāmus (Hom. *Il.* iii. 147).—2. A noble Greek, the father of Dōlops. Some suppose his name to have

been Clýtēus, hence Clýtēides, a patronymic of Dólōps (Hom. Il. xi. 302).—3. A noble Ithacan, the faithful friend of Tēlēmāchus (Hom. Od. xvi. 327).—4. A Trojan, the son of Æólus, who was killed by Túrnu (Virg. Æn. ix. 774).—5. The father of Acmon and Mēnesthēus, a native of Lyrnēssus (Virg. Æn. x. 129).—6. A youth to whom Cýdon was attached (Virg. Æn. x. 325).—7. The father of Eunæus, whom Cāmilla killed (Virg. Æn. xi. 666).—8. A native of Pella, *Palatisa*, a town of Măcēdōnia, killed by Sēlius in the battle at Zăma (Sil. Ital. xvii. 429).—9. The brother of Clānis, killed by Pērseus.—10. An Argonaut, according to Apollōnīus Rhōdius (i. 86). Other writers on that famous expedition do not mention his name.

Clýtōmāchus, *i. m.* a native of Ēgīna (Pin. Pyth. viii. 51).

Clýtōmēdēs, *ēos, m.* son of Enops, whom Nēstor conquered at the Cestus (Hom. Il. xxiii. 634).

Clýtōnēus, *i. m.* a son of Alcīnōus, king of Phăciā, and Arētē, who gained the prize in the foot-race at the games exhibited by his father in the presence of Ulysses (Hom. Od. viii. 119 seq.).

Clýtus, *i. m.* a man whom Pērseus killed at his nuptial feast.—2. Prætor of the Acarnānes, by which office he possessed the highest authority in the state. By Mnēsilōchus he was gained over to the interest of Antīochus, king of Sýria, in 193 B. C. After this departure from good principle, he prevailed on his countrymen to raise five hundred men on pretence of garrisoning Mēdion, *Medenico*, and Thýrium, *Tripho*, but in reality that these troops might fall into the hands of Antīochus, and that he might keep them as hostages. Through the treachery of Clýtus and Mnēsilōchus, Mēdion came under the power of Antīochus (Liv. xxxvi. 11, 12).—3. A man with whom Făbulla was in love (Mart. iv. 19).—4. A mean and avaricious character, who celebrated his birthday oftener than once a-year that he might receive presents from his friends. Martialis ridicules this dishonourable practice (viii. 64).

Cnēus, seldom Cnēius, *i. m.* a frequent prænomen among the Romans.

Cnidus, *i. f.* Cnido, a town of Căria, of which the site is pointed out by a mass of ruins. Vēnus was the favourite goddess of that city, hence Hōrātius calls her queen of Cnidus (Od. i. 30. 1). Off this town, Cōnon gained a naval victory over the Lacedæmonians, which relieved Athens and the rest of Greece from the tyranny of that nation (Cor. Nep. Con. 4). *Inh.* Cnidii, *orum* (Sing. Cnidius, *i*), *m.* (Strab. 398). *Adj.* Cnidius, *a, um.* Cnidia *dēa*, Vēnus (Mart. xiii. 66).

Co, *v.* Cos, *ōis, m.* *Lango*, a very celebrated island in Mărē Ēgēum, the Archipelago, fifteen Roman miles distant from Hălciăr-năssus, and a hundred miles in circumference. It was anciently called Mērōpē, *et*, Mērōpis, from Mērōps, a king of the island, Coos, *v.* Cēa, from the name of his daughter, and Nýmphaea, from the wife of that monarch. This island gave birth to the celebrated physician, Hippocrātes, the unrivalled painter, Apelles, and many other men of great celebrity. The women of Cos, for preferring themselves in beauty to Vēnus, were changed into cows, to which Ovidius alludes (Met. l. 369). *Inh.* Cōi, *orum* (Sing. Cōus, *i*), *m.*

excelling in fabricating silk or cotton cloths of the finest and thinnest texture, to which Tibullus alludes (ii. 3. 53). *Adj.* Cōus, *a, um*, of Cos; also silken, transparent; applied to dress, immodest, indelicate, because it showed the shape and skin almost as distinctly as if naked. *Cōæ vestes*, silk, cotton, transparent clothes. *Cōa conchylia*, purple of Cos. Near this island the fish was taken from which the purple dye was obtained (Juv. Sat. viii. 101).

Cōastes, *is, m.* a commander of the Scythians in the Argonautic expedition (Val. Flacc. vi. 155).

Cobāres, *is, m.* a Mede, celebrated for his profession rather than his knowledge of magic, says Curtius, in other respects a man of virtue and temperance (vii. 4).

Cobulātus, *i. m.* a river of Asīa Minor, *Natolia*, on the confines of Pămphyliā (Liv. xxxviii. 15).

Cōcālus, *i. m.* a king of Sicily, by birth a Cretan, to whom Dădālus, the ingenious artist, fled from Crēta, *Candia*, for protection, when Minos sought his life. From this monarch Dădālus received both kind entertainment and perfect security (Ov. Met. viii. 261). Jūstinus represents him as the first king of the island after the extinction of the Cyclops (iv. 2). Cōcālides, *um, f.* daughters of Cōcālus, who put Minos to death by pouring boiling water on his head in the bath at the time he pursued Dădālus into Sicily (Sil. Ital. xiv. 43).

Cōcēius Nērvā, Cōcēiū Nērvæ, *m.* a man of amiable character, and respected both by Augustus and Antōnius. Măcēnas and he were deputed to form a treaty between these powerful and ambitious noblemen, which they concluded at Brūndisium, *Brindisi*, in 39 B. C. Hōrātius, who was one of the party, describes their journey from Rome to that town with great spirit and humour (Sat. i. 5). The number of persons associated in this journey, their eminence and talents, as well as the important business left to their arrangement and determination, give an interest to this poem which has produced numerous imitations in different languages. The poet has, however, injured the whole by a gross violation of decency, deserving the severest reprehension. Cōcēius Nērvā was the ancestor of the emperor Nērvā (Horace Sat. i. 5. 50).—2. A senator of consular rank, distinguished by his legal knowledge, one of the three who attended Tiberius, when he quitted Rome to take up his residence in the island Căpræa, *Capri*, in the year 26. Seven years after, he starved himself to death in order to escape the horrors of the time. In possession of a splendid fortune, and in the vigour of health, he formed this resolution, from which no entreaty of the emperor could induce him to depart (Tac. Ann. iv. 58; vi. 26). Some have supposed that he was the father of the emperor Nērvā, others think him a more distant relative.

Cōcēius Prōcūlus, Cōcēiū Prōcūli, *m.* a soldier of the guards, who disputed in a court of law the boundaries of a property with one of his neighbours, and Otho bought the property of the other litigant and gave it to the soldier. This apparent act of generosity, in reality a bribe, excited no suspicion in the mind of the commander of the prætorian bands (Tac. Hist. i. 24).

M. Cōccū Nērvā, M. Cōccū Nērvā, *m.* who succeeded Dōmītiānus in the Roman empire, was born at Nārnā, *Narni*, a town of Umbria, a district of Itālia, *Italy*. He was the first Roman emperor of foreign extraction, his ancestors being originally Cretans. His father, grandfather, and great-grandfather held the consulship, an honour which he himself twice enjoyed before he was made emperor. According to Mārtiālis, he not only admired poetry, but wrote excellent verses (viii. 70: ix. 27), which procured him the respect of the emperor Nēro, who conferred on him several marks of his particular favour. Of his early history we have few particulars, and the empire came to him at an advanced age; according to Eutrōpius, in his seventieth year. Others make him five or six years younger. In every respect he stood opposed to his predecessor, Dōmītiānus, and had no sooner received the crown from the assassins of that emperor, than he began to rectify the abuses of the former reign. The mildness of his temper, added to rectitude of principle, promised to his subjects a mild and equitable administration of government. Perhaps greater vigour and resolution were necessary to render him an accomplished prince. The abolition of the laws relating to high treason, the recall of numerous exiles, the punishment of informers, and suppression of persecution against the Christian church, prove both his justice and political wisdom. The grants of his predecessor he not only confirmed, but, by an edict, rendered new rights for their tenure unnecessary. He expended considerable sums in the purchase of lands, which he gave to poor citizens, and provided for the maintenance and education of destitute children over all *Italy*. Honours were not conferred without discrimination. The virtuous and meritorious found in him a patron, whose liberality raised them nearly to a level with himself. Of his laws it may be proper to mention that he confirmed that of Dōmītiānus, prohibiting the mutilation of male children, and repealed that of Claudius, allowing uncles to marry nieces. In one word, he united in his government what had before been considered impossible, unlimited power and the liberty of the subject. The extreme facility of Nērvā exposed him to the outrages of the wicked and seditious. An insurrection of the prætorian guards, headed by Cāspērius Æliānus, proved that his feeble age was unequal to the checking of public disorder. They demanded the assassins of Dōmītiānus, on which the emperor placed his naked breast to them, begging that they would stab him and desist from their demand. The ferocious soldiers refused to imbrue their hands in his blood, but compelled him to comply with their request. This outrage induced him to adopt Trājanus, and appoint him his successor. Like every other act of his reign, this proclaimed to his subjects, that it was public good, not family aggrandizement, which he studied. From this period, the care of public matters devolved on Trājanus. A fever, induced by a sudden burst of passion at one Rēgūlus, terminated the life of Nērvā, after a reign of about sixteen months, in the seventy-second year of his age. Mārtiālis writes an epigram in praise of this emperor, in which several of the blessings enjoyed by his subjects are enu-

merated (xii. 6). He is the person called by Tācītus *prator elect* (Ann. xv. 72).

Cōchē, es, f. a town of the Persians, called also Sēlēucia *q. v.* (Amm. Mar. xxiv. 5).

Cōcles, Itis, m. a man of impure character (Mart. iii. 83).

Cōcles. See *Horatius*.

Cōcōsātes, um, m. a people of Aquitānia in Gāllia, *France*, whose country lay along the coast of Océānus Cāntabrieus, the *Bay of Biscay*, to the north of the territories of the Tārbēlli. Their chief town was Cōcōsa (Cæs. B. G. iii. 27).

Cōcūntus, i, f. *Stilo*, a town of *Italy*, near Lēucopetra. *Adj.* Cōcūntus, *a, um.* Cōcūntum promontorium, *Cape Stilo* (Ap. Bel. Civ. 735).

Cōcūtus, i, m. (i. e. the wailing), one of the rivers in the infernal regions, which flowed from Styx (Hom. Od. x. 514). There was a river of this name in Epirus, *lower Albania*, now the *Vaca*, which falls into Achéron, the *River of Suli*. From these streams and marshes Pausānias thinks Hómērus formed part of his ideas respecting the infernal regions (i. 17). *Adj.* Cōcūtus, *a, um.* Cōcūta Virgo, Alēctō, one of the Furies (Virg. Æn. vii. 479).

Codeta, æ, f. (minor), a piece of level land on the bank of Tiber, the *Tecere*, in the fourteenth division or district of *Rome*. There appear to have been two, as Codeta Minor occurs in Suetōnius, from which it may be inferred that there was also a Codeta Major. *Adj.* Codetānus, *a, um.* Codetānus campus, the same in meaning with Codeta Minor (Suet. Jul. Cæs. 39).

Codomannus. See *Darius Codomannus*.

Cōdrīo, ōnis, m. a fortified town of Mācēdōnia, which voluntarily surrendered to L. Apūstius, a lieutenant-general of P. Sūlpicius Gālba, in consequence of the fate of Antipātria *q. v.*, in 202 B. C. (Liv. xxxi. 27).

Cōdrus, i, m. the last king of *Athena*, was the son of Mēlanthus in Pēlōpōnnēsus. Having heard that the Athēniēses or Hērāclidæ would be victorious if their king fell in battle, he put off his royal robes, and engaged one of the enemy, by whom he was killed. To this Hōrātius alludes (Od. iii. 19. 2). The victory was gained by the Athenians, who, from respect to his memory, decreed that no man should reign after him, and, therefore, changed their government from being monarchical to republican. They show the spot on the banks of Ilissus where he fell (Paus. i. 19).—2. A shepherd, who was an excellent poet (Virg. B. v. 11 *seq.*).—3. A contemptible poet (Juv. Sat. i. 2).—4. A Lemnian, the husband of Eurynōmē (Val. Flacc. ii. 136).—5. A person distinguished for his poverty (Juv. Sat. iii. 208).—6. A man mentioned by Mārtiālis, respecting whose character different opinions have been entertained. Too little of his history has reached modern times to determine the intention of the poet in regard to him. From one of Martial's epigrams it seems probable that he meant to describe him as poor (ii. 57: v. 27).

Cōla, æ, f. a town on Hēllēspōntus, the *Dardanelles* (Amm. Mar. xxii. 8).

Cōla, orum, n. a bay of Eubœa, *Negropont*, reckoned dangerous by mariners (Liv. xxxi. 47).—2. A pass or defile in Thessālia (Liv. xxxii. 4).

Cōlē-Sŷria, æ, f. (i. e. Hollow Sŷria), the

plain of *Bekka*, so called from the valleys or plains between Libānus and Antilibānus, to which the name was originally confined, afterwards applied to the country of Sýria, stretching over all Phenicia and Pālestina, to Rāphā, *Relah*, on the confines of *Egypt*. Antiochus conquered all the states in Cælē-Sýria belonging to Ptōlōmæus, king of *Egypt*, during the summer of 199 B. C. (Liv. xxxi. 47: xxxiii. 19).

Cælētæ, arum, *m.* the Cæletans, a people of Thrācia, *Romulia*, one part of whom lived at the foot of Hæmus, *Eminehdag*, and the other, near Rhōdōpē; the former are called by Plinius, Mājōres, and the latter Minōres (i. 438). *Adj.* Cælēticus, *a, um*.

Cælicōla, *m, c. g.* (Cælitæ, *um*, Stat. Th. xi. 132), an inhabitant of heaven. *Potentēs et clarī cælicōla*, are the greater gods of the nations (Dii majorum gentium), who formed the supreme council of Jūpiter (Ov. Met. i. 174). Ennius has included their names in the two following lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus,
Mars;
Mercurius, Jovis, Neptunus, Vulcanus,
Apollo.

Ovidius calls the other gods *Plebs*, the celestial populace (Ov. Met. i. 173).

Cælius, *a, um*. Cælius mons. See *Cælius*.

Cælius, *i, m.* a robber, whom Hōrātius mentions along with Birrius. That both were probably notorious for that crime seems a fair inference, from the manner in which the poet speaks of them (Sat. i. 4. 69).

Cælius Cūrsor, Cæli Cūrsoris, *m.* a Roman knight, who, with Cōnsidius Æquus, preferred a false accusation against Māgius Cæciliānus, and for that offence, at the request of the emperor, Tiberius, was condemned in the year 21 (Tac. Ann. iii. 37).

Cælius Pōllio, Cæli Pōlliōnis, *m.* a Roman prefect, who commanded, in Armēnia, the fort Gōrnūe, *Khorien*, or, *Gerni*, in the year 51 (Tac. Ann. xii. 45).

Cælius Sabinus, Cæli Sābini, *m.* with his brother Flāvius, were to hold the office of consul, during the months of May and June, in the year 69 (Tac. Hist. i. 77).

C. Cælius Rufus, C. Cæli Rūfi, *m.* was consul at Rome, with L. Pōmpōnius Flæcus, in the year 17. Tacitus calls him C. Cæcilius (Ann. ii. 41).

L. Cælius Antipāter, L. Cæli Antipātris, *m.* a writer of Roman history or annals, nearly of the same age with Pōlybius (Liv. xxi. 28 seq.). Vālērīus Māximus commends his accuracy as a historian (i. 7), and Cicero mentions with approbation his knowledge of the civil law, and the improvement which he effected in the style of historical composition, although he does not appear to have attained to elegance (Cic. Brut. 26: Leg. i. 2).

M. Cælius Rūfus, M. Cæli Rūfi, *m.* a noble Roman, in early life greatly addicted to pleasure, and afterwards ambitious of renown, was distinguished for his eloquence and talents as a speaker. He arraigned C. Antōnius, the colleague of Cicero in the consulship, for the improper administration of Mācēdōnū, of which he had been governor, and procured sentence of banishment against him. When a son of L. Atratinus preferred an accusation against Cælius for public vio-

lence, and an attempt to cut off Clōdīa by poison, Cicero procured his acquittal by an oration still extant. The orator commends him for his defence of the state when a tribune of the people, and his devotion to the will of the senate. He obtained the office of curule edile, with the approbation of all good men; but he afterwards preferred ambition to patriotism, by adopting the interest of C. Jūlius Cæsar, who left him Prætor Pēgrīnus, when he went against Cn. Pōmpeius. For his turbulence in that office, the senate banished him. Enraged at this ignominy, Cælius pretended that he would immediately set out to Cæsar, and having gone to Thūri, he was killed by some horsemen in Cæsar's army, who guarded that place, because he had attempted to rouse the inhabitants against him, and to seduce the troops from their allegiance to that general. This agrees with the statement in his letter to Cicero, in which he writes, that he repented of having joined Cæsar. Much respecting his opinions, conduct, and character, may be learned from different parts of Cicero's writings, and also from Quintiliānus, and Velleius Pātērcūlus.

Cænus, *i, m.* an officer under Alexander the Great, and one of those who had a command next to Nicānor in the battle at Issus. He died a natural death, in 327 B. C. (Curt. iii. 9 seq.).—2. A freedman of the emperor Nēro, whom Vitēllius put to death, probably on account of a false statement made by him in the senate (Tac. Hist. ii. 54).

Q. Cæparius, Q. Cæparii, *m.* a native of Tārrācina, *Terracina*, an associate of Cātīlina, who was preparing to set out for Apūlia to rouse and arm the slaves against the state, at the time the conspiracy was discovered. Having learned that the plot was detected, he fled from Rome before the officers, sent by the consuls to apprehend him, arrived at his house, but was afterwards taken and strangled in prison (Sal. Cat. 46—55).

Cerānus, *i, m.* a companion of Sārpēdon, king of Lýcia, killed by Ulysses (Ov. Met. xiii. 257).—2. A Greek philosopher, commended by Plinius, and supposed by some to be the same with Clarānus, celebrated by Seneca (Epist. 66. Tac. Ann. xiv. 59).—3. A friend of Mēriōnes, killed by Hector (Hom. Il. xvii. 614 seq.).

Cæus, *i, m.* one of the Titans, who married Phœbē, by whom he had Astēria and Lātōna (Apol. i. 1 seq.). To this Ovidius alludes (Met. vi. 185), where many of the copies improperly read *Cæo*. The emperor, Claudius, considers Cæus as perhaps the first settler on the island Cos, *Lango* (Tac. Ann. xii. 61). Of him Vālērīus Flæcus gives a full account (iii. 224 seq.).

Cogidūnus, *i, m.* a British king, to whom the Romans assigned certain districts in the southern part of the island in the age of the historian Tacitus (Tac. Ag. 14).

Cōhibus, *i, m.* the *Kobidzali*, a river, which had its rise in Mount Cāucāsus, and falls into the *Black Sea* (Tac. Hist. iii. 48). Plinius calls this river Cōbum (i. 656), and Arriānus, Cōbus.

Cōhōrtānus, *i, m.* a Sogdian satrap (Curt. viii. 4).

Cōlāpis, *is, m.* the *Kulp*, a river of Illýriūm, which falls into the southern bank of Sāvus, the *Save*, at Siscia, *Sisseck* (Plin. i.

385). *Cōlōpītāni, orum, m.* people living on the banks of that stream.

Cōlāxes, is, m. a general of the Bisaltæ, a Scythian nation. He was a son of Jūpiter, and the nymph Hōra, and fell in battle with the Argonauts (Val. Flacc. vi. 48 seq.).

Cōlchas, æ, m. a king, who reigned over eighteen towns in the south of Spain. He raised three thousand foot and five hundred horse to support the Romans, which M. Jūnius Silānus, by order of P. Cōrnēlius Scipio Africānus, received from him immediately before the decisive battle which that general fought with Māsīnissa, Māgo, and Hāsdrūbal, the son of Gisgo, in 208 B. C. Nine years after, seventeen towns joined this powerful chieftain against the Romans (Liv. xxviii. 12 seq.).

Cōlchis, idis, f. an extensive country, which lay on the east of Pontus Euxinus, the Black Sea, now Mingrelia. It was remarkable for the fable of the golden fleece, and the consequent Argonautic expedition. This country abounded with poisonous herbs, and gave birth to the famous sorceress, Mēdēa. *Cōlchis, idis, f.* of *Cōlchis*, applied to females or nouns feminine. *Cōlchis mātēr, Mēdēa* (Virg. Cū. 248). *Cōlchis* (Mēdēa) (Ov. Met. vii. 301. Mart. x. 35). *Cōlchides* (Mēdēa and Scylla) (Mart. x. 4). *Inh. Cōlchī, orum* (Sing. *Cōlchus, i*), *m.* were originally a colony from Egypt (Herod. ii. 104). *Mistis hic Cōlchus Iberis* (Claud. xxi. 155). *Adj. Cōlchus, Cōlchius, Cōlchicus, et, Cōlchiacus, a, um, of Cōlchis; poisonous, magical. Cōlcha cēnāna, Colchian poisons, i. e. most active poisons* (Hor. Od. ii. 13. 8). *Cōlchica flamma*, magical fires, such as were used by Mēdēa, a native of Cōlchis (Hor. Epod. v. 24).

Cōlēnda, æ, f. a town of Spain, taken by T. Didius, after his defeat of the Vacciæ. It withstood a siege of seven months, and he rewarded the bravery of the townsmen by selling them, with their wives and children, for slaves. *Inh. Cōlēndēnses, ium, m.* (Ap. Bel. Hisp. 312).

Cōlinus, i, m. a man, whose name Mārtialis introduces (iv. 20), and to whom he addresses iv. 54, on a happy life. It is a gay, spirited, well-written poem.

Cōllācia, e. Cōllātia, æ, f. the name of a vicious woman (Juv. Sat. vi. 306). Here the good editions read *Cōllāctēa*.

Cōllātia, æ, f. a town of the Sabines, which stood on an eminence of considerable height. From this town L. Tārquinius, the husband of Lūcrētia, was surnamed Cōllātinus. *Cōllātia* and the district round it, were taken from the Sabines by Tārquinius Priscus, who appointed his brother's son, Egērius, governor of the city. Livius has recorded the form of the surrender (i. 38). Silius Itālicus makes L. Jūnius Brūtus a native of this town (viii. 361). *Adj. Cōllātinus, a, um. Cōllātina pēntrālia* (Ov. Fast. ii. 787). *Cōllātinus. See Tārquinius.*

Cōllinus, a, um. Cōllina pōrta, a gate of Rome, at Collis Quirinalis, near which Vēnus Erycinā had a temple (Ov. Fast. iv. 871). *Cōllina hērbæ*, herbs which grew within that gate, where was Cāmpus Scēlērātus, in which vestals for impurity were buried alive (Prop. iv. 5. 11). *In Cōllinā tūrre*, in the tower of Cōllina (Juv. Sat. vi. 290). It is probable, from this expression, it was strongly forti-

fied, or from the camp which Fūlvius Flācus pitched between Esquillina pōrta and Cōllina, after the battle of Cannæ.

Cōllinus, i, m. a Roman, killed by Hānūbal at the foot of the Alps. He was born on Fūcinus, the Lake of Celano (Sil. Ital. iv. 344).

Cōlōnæ, arum, f. a place in the territory of Trōas, at which Pausānias for some time resided, and formed plans, says his biographer, injurious both to himself and to his country (Cor. Nep. Paus. 3). Plineius writes Cōlōnē, but Strabo uses the word in the plural (869).

Cōlōnia, æ, f. a woman, to whom Cātullus addresses his 17th poem. She appears to have been beautiful and handsome, whereas her husband was neither young nor of genteel appearance. This poem claims higher praise for beauty of language and melody of numbers than for the act which it recommends.

Cōlōnia, æ, f. a colony, a body of people, who quitted their mother-country to take possession of a distant province, either in consequence of an overgrown population, or with the view of securing the tranquillity of vanquished nations, or for the purposes of trade. The Phœnician colonies were of the first kind, and also the Grecian, the Roman were almost wholly of the second, and the third must be referred chiefly to what, comparatively speaking, may be called modern times. The Romans began their colonisation, an important part of their policy, almost with their first conquests, and continued them till a late period of their history. Such as were of importance will be found mentioned under the name of the town, or country, to which the colony was sent.

M. Cōlōnius, M. Cōlōnī, m. a Roman, whom L. Cānīnius Gāllus employed as his agent, although he had procured sentence against him for taking illegal means to obtain the favour of the populace, when Cānīnius was a candidate for the prætorship, in 60 B. C. (Val. Max. iv. 2).

Cōlōphon, ōnis, f. Beledere, a town of Iōnla, now in ruins, on the bank of Hālēsus. The famous oracle of Apōllo was in the neighbourhood of this town (Plin. i. 254: 603). *Inh. Cōlōphōnī, orum* (Sing. *Cōlōphōnius, i*), *m.* implored the protection of L. Æmilius Rēgūlus, prætor, who commanded the Roman fleet in the Archipelago, when their town was besieged by Antiochus, king of Sýria, in 192 B. C. (Liv. xxxvii. 26). *Adj. Cōlōphōnius, et, Cōlōphōniæus, a, um. Cōlōphōnius Idmon, Idmon*, a native of Cōlōphon (Ov. Met. vi. 8). *Cōlōphōniæus Hēmērus*, from this town being one of the seven which contended for the honour of Homer's birthplace (Virg. Cir. 65).

Cōlōssæ, arum, f. Konous, a town of Asiā Minor, in the vicinity of Lāōdiēcā. *Inh. Cōlōssī, orum, m.* To them the Apostle Paul addressed one of his Epistles. *Adj. Cōlōssinus, a, um. Cōlōssinus flos* (Plin. iv. 124).

Cōlōssus, i, m. a brazen statue of Apōllo at Rhōdos, Rhōdes, reckoned one of the seven wonders of the world. It stood near the entrance to the harbour, was seventy cubits in height, the head represented the sun, one hand held a lighthouse. Chāres, a native of that island, planned this astonishing figure,

and spent twelve years in the execution. An earthquake destroyed the work of this ingenious artist, about sixty-six years after its completion, and it does not appear that any attempt was made to repair this monument of the genius of Chāres. Of its weight we have no certain account, but some idea may be formed of the enormous quantity necessary for such a structure, aided by the statement of ancient authors, that the brass of it loaded nine hundred camels. *Mirus Cōlōssus* (Mart. i. 71).

Cōlūmen, *inis, n.* a place in Latium, near Algidus (Liv. iii. 23).

Cōlūmnæ Hērēulīs, the pillars of Hērēulēs, two mountains, Calpē and Abŷla, near the Strait of Gibraltar, the former in Spain, and the latter in Africa (Liv. xxi. 43).

Cōma, *æ, m.* the brother of Clēon q. v.

Cōmāna, *orum, n.* Bostan, the largest town in Cāppadōcia. It had a temple remarkable both for its riches and sanctity (Ap. Bel. Mith. 214).

Cōmānus, *i, m.* son and successor of Nānus, king of the Sēgōbrigii, who entered into a plot for the destruction of the Grecian colony lately settled in that country, to which his father had given ground for building a city, and his daughter Gyptis to Protis, a chief man in the expedition. A female relation of his own discovered the plot, which proved the safety of the colony, and the destruction of Cōmānus, with seven thousand of his subjects (Just. xliii. 4). See *Māssilla*.

Cōmbē, *es, f.* one of the Ophlēnses q. v., was the mother of the Curētes in *Ætōllia*. Her sons, who were said to be one hundred in number, attempted to put her to death; but she escaped, found safety in Pleuron, and was transformed into a bird (Ov. Met. vii. 383).

Combolomārus, *i, m.* the chieftain of the Trēmī Gālli, when Cn. Mānlius Vūlso marched against the Gallogræci, in 191 B. C. (Liv. xxxviii. 19).

Cōmbrea, *æ, f.* a town in Rēgio Crōssæa (Herod. vii. 123).

Cōmēdus, *i, m.* a mountain in the country of the Sāce (Amm. Mar. xxiii. 6).

Cōmētes, *æ, m.* a man unintentionally killed at the nuptials of Pirithōus, by his companion Chāraxus (Ov. Met. xii. 284).—2. The father of Astērion, one of the Argonauts (Val. Flacc. i. 356).—3. A magician whom Cāmbyses, king of Pērsia, ordered to kill his brother Smērdīs. The monarch died before he had committed the murder, which did not prevent his shedding innocent blood; having deprived Smērdīs of life, he substituted his own brother, Orōpāsta in his stead (Just. i. 9). Here some editions read, in place of Cōmētes, *Prēxāspes*, which agrees with Hērōdōtus (iii. 30).

Cōminium, *i, n.* a town of the Sāmmites, or Hirpini, taken, plundered, and burned by Sp. Cārvilius, the Roman consul, in 295 B. C. (Liv. x. 39—44).—2. A town of Cāmpānia, the situation of which seems doubtful. To distinguish it from the former, it is commonly written Cōminium Ceritum (Liv. xxv. 14).

Cōminius, *i, m.* a man of wicked morals, who had excited against himself the hatred of the people by abusive language. To him Cātullus addresses his 108th poem.

C. Cōminius, C. Cōminii, *m.* a Roman

knight, who wrote defamatory verses against the emperor Tiberius, for which sentence was pronounced against him, but Tiberius pardoned him at the intercession of his brother (Tac. Ann. iv. 31).

L. Cōminius, L. Cōminii, *m.* served under Q. Fābius Māximus Rūliānus, master of the horse, in a battle with the Sāmmites, 324 B. C. By his advice the cavalry pulled off their horses' bridles, and spurred them on with such fury that they broke the enemy's ranks, and, being followed by the infantry, gained a complete victory (Liv. viii. 30).

Cōmitium, *i, n.* a place in the forum at Rome, originally uncovered, afterwards roofed in, and ornamented with pillars, paintings, and statues. After the successful engagement with the Antiatēs, it was called Rōstra, from being decorated with the beaks of their ships. Cōmitia, *orum, n.* assemblies of the Romans. The Cōmitia were of different kinds. Cālāta Cōmitia, which were held by a college of priests, either on account of consecrating a Rex Sacrorum, or a Flāmen. Cōmitia Cūriāta, called together by the lictor of the ward or district, in which the people gave their votes in their own wards, of which the number was thirty. No measure could come before the people but through the Cōmitia Cūriāta, because at one time there was no other. Cōmitia Cētūriāta, in which the people voted in their different classes, *i. e.* according to their wealth. Servius Tullius first divided the citizens into classes, and to him the Cōmitia Cētūriāta must be referred. Cōmitia Tribūta, in which the people gave their votes by tribes, and the first were said to have been held by the tribunes of the people at the trial of C. Mārcius Cōriōlānus (Gel. xv. 27).

Cōmmāgēnē, *es, v.* Cōmmāgēna, *æ, f.* a district of Asia, to the east of Cilicia, which, in the age of Ammianus, was called Euphrātēnsis. Samōsāta, *Scempsat*, was, according to Plinius, the capital of Cōmmāgēnē. *Inh.* Cōmmāgēni, *orum, m.* the Commagenians (Tac. Ann. ii. 56). *Adj.* Cōmmāgēnus, *a, um.* Cōmmāgēnus hāruspes (Juv. Sat. vi. 549).

Cōmmius, *i, m.* one of the nation of the Atrēbātes, hence called Atrēbas, whom Caesar appointed king over that people, in return for his important services. He afterwards fell under the suspicion of T. Attius Lābrius, who employed C. Vōlūscenus Quādrātus to kill him in an interview. This perfidious design did not succeed; but in the scuffle Cōmmius was wounded in the head. He was, from that period, a violent enemy to the Romans. Being at last defeated, he was obliged to submit to Antōnius, which he did, on condition that he should not appear before any Roman. On these terms Antōnius granted him peace (Cæs. B. G. iv. 21 seq.).

Cōmmōdus. See L. Annius Antōnius Vērus, and L. Antōnius Cōmmōdus.

Cōmplēga, *æ, f.* a town of Spain, in Celtiberia (Ap. Bel. Hisp. 278).

Cōmpsa, *æ, f.* Conza, a town of Italy in the Apennines, near the source of Aufidus, the Ofanto. It was delivered over to Hannibal after the battle of Cannæ, through the agency of Stātiūs Trēblius, and retaken by Q. Fābius Māximus, the Roman consul, in 216 B. C. (Liv. xxiii. 1: xxiv. 20). *Inh.*

Cōmpāni, orum, m. Adj. Cōmpānus, a, um. Cōmpānus ager (Liv. xxiv. 44).

Cōmpās, i, m. a river of Thrācia, which runs into the lake Bistōnis (Herod. vii. 109).

Cōmpūtēria, æ, f. a town of Sāmnum, of which the situation is uncertain. It had revolted to Hānnibal, and was retaken by Q. Fabius Māximus, consul, 217 B. C. (Liv. xxiii. 39 seq.).

Cōmum, i, n. Como, a town of Gāllia Trāspādāna, built by the Gauls, and taken by the Roman consul M. Claudius Mārcellus, in 193 B. C. (Liv. xxxiii. 36). *Inh. Cōmenses, ium, m. Adj. Cōmēnsis, is, e. Cōmēnsis ager, the land belonging to Cōmum* (Liv. xxxiii. 36).

Cōncāna, æ, f. Cangas do Oms, a town of Cāntābria in Hispānia, Spain. Inh. Cōncāni, orum (Sing. *Cōncānus, i, m.* like many other barbarous nations, drank the blood of horses, and, most probably, ate their flesh, which is still done both in *Europe* and *Asia*. Hōrātius mentions this custom (Od. iii. 4. 34), and Silius Itālicus (iii. 361).

Cōncōrdia, æ, f. Drusenheim, a Roman fort in the territory of the Nēmētes (Amm. Mar. xvi. 12).

Cōndrūsi, orum, m. a people of Gāllia Bēlgica, who lived on the river Mōsa, the Meuse, north of Silva Ardūēna (Cæs. B. G. ii. 4 seq.).

Cōndylon, i, n. an impregnable fort in Tēpē, mentioned by Livius (xlv. 6).

Cōndylus, i, m. a man who performed on the pipe (Mart. v. 79). Some think that Mārtiālis refers to the appearance of the *tibia*, or pipe, which had stops resembling a knuckle, which is the proper meaning of *Cōndylus*. This appears far-fetched, and, therefore, the former, giving a better sense, ought to be preferred. Besides, the poet addresses an epigram to a man of this name (ix. 94).

Cōnē, æ, f. a river of Sārmātia, one of the branches of the Danube; mentioned only by Lūcānus. Barbāra Cōnē (Luc. Phar. iii. 200).

Cōnētōdūnus, i, m. a nobleman of the most daring resolution, who, along with Cōtūātus, a man of equal intrepidity, headed their countrymen the Cārnutes, when they put to the sword all the Roman citizens, who had settled at Gēnābūm, Orleans, on account of trade, and seized on their property (Cæs. B. G. vii. 3).

Cōnfluentes, ium, f. Coblenz, a town of Germany, situated at the junction of Rhēnus, the Rhine, and Mōsella, the Moselle, whence its name (Amm. Mar. xvi. 3).

Cōngēdus, i, m. the Congedo, a river in the north of Spain (Mart. i. 50).

Cōngēntiātus, i, m. son of Bitūtus, king of the Arvērni, whom the Roman senate ordered to be seized, and sent to Rome, on his father being put into custody at Alba, when he had come to Rome to satisfy the senate for his having joined the Allōbrōges, with whom the Romans were then at war, in 121 B. C. (Liv. Ep. 61).

Cōnīstōrgis, is, f. Conna, a town of Portugal (Ap. Bel. Hisp. 287).

Cōnnōba, æ, m. a noted Spanish robber (Ap. Bel. Hisp. 286).

Cōnon, ōnis, m. a native of Athens, celebrated for his patriotism and military knowledge. On the defeat of his countrymen at

the river Ægos, he went directly to Pharnabāzus, governor of Iōnia and Lydia, whose favour he procured by much exertion, and by exposing himself to many dangers. At the instigation of Tissaphernes, the Lacedæmonians broke their alliance with the Persian monarch, and sent Agesilāus to make war in *Asia*. Cōnon impeded the operations of that able general, and continued with the royal lieutenants, although his countrymen had recalled him, on their declaring war, in conjunction with the Bæotians, against the Lacedæmonians. By this measure, he eventually destroyed the ascendancy of the Lacedæmonians, and recovered the liberties of the rest of *Greece*. Having been sent by Pharnabāzus to the king, on purpose to impeach Tissaphernes, he not only convinced the monarch of his treachery, but obtained the command of the war against the Lacedæmonians, whom he conquered in a naval engagement off Cnidus, taking many of their ships, and sinking more. This victory delivered *Athens* and the rest of *Greece* from the Lacedæmonian yoke. After repairing the walls of *Athens* and Piræus, *Porto Leone*, he formed a design to restore Iōnia and Æolia to the Athenians. Tiribāzus, governor of Sārdes, *Sart*, came to the knowledge of this intention, sent for Cōnon, pretending he meant to entrust him with business of importance to the king. Cōnon, unsuspecting of his plan being discovered, waited immediately on Tiribāzus, who put him into confinement. According to some, he was sent to the king, by whom he was put to death; according to others, he effected his escape, either with the knowledge, or from the inattention of Tiribāzus (Cor. Nep. Vit. Con.). Jūstinus relates, that the Lacedæmonians defeated him, and that, fearing the cruelty of his countrymen, he fled with eight ships to Evāgōras, king of Cyp̄rus (v. 6).—2. The father of Timōthēus (Cor. Nep. Timoth. 1).—3. The son of Timōthēus, whom the Athenians obliged to pay ten talents, the tenth part of the fine which they had imposed upon his father, and in consequence of which he died in exile (Cor. Nep. Timoth. 4).—4. An astronomer of great distinction, whom Virgilius mentions (B. iii. 40), and Prōpērtius (iv. 1. 78).

Cōnōnūs, i, m. the man who betrayed to Hānnibal, Tārēntum, at the time it was in the possession of the Romans (Ap. Bel. An. 331).

Cōnsēntia, æ, f. Cosenza, the capital of the Bruttii, taken by Alēxānder, king of Epirus, in 325 B. C., afterwards by the troops under Hānnibal. Inh. Cōnsēntini, orum, m. put themselves under the protection of Rome, in 215 B. C. Adj. Cōnsēntinus, a, um. Cōnsēntinus ager (Liv. xxviii. 11).

Cōnsidius Æquus, Cōnsidii Æqui, m. a Roman knight, punished by authority of the emperor Tiberius, and a decree of the senate, for having, with Caius Cūrsor, falsely accused Māgius Cæciliānus, in the year 21 (Tac. Ann. iii. 37).

Cōnsidius Prōcūlus, Cōnsidii Prōcūli, m. a noble Roman, charged with the crime of treason. Whilst engaged in celebrating his birthday, without the slightest apprehension of danger, he was dragged to the senatehouse, condemned, and instantly put to death, in the year 33 (Tac. Ann. vi. 18).

C. Cōnsidius Lōngus, C. Cōnsidii Lōngi, *m.* a partisan of Pōmpeius, who was at one time the governor of Adrūmētum. He committed several acts of enormous cruelty. Cōnsidius afterwards commanded at Tisdra, a garrison of Gætulians, and, on hearing of the defeat of his party, fled from that town with his treasures. Escaping from these barbarians, and taking the road for Nūmīdia, *Algiers*, he was pursued by them, and, to obtain possession of his money, they put him to death (Cæs. B. C. ii. 23 *seq.*).

P. Cōnsidius, P. Cōnsidii, *m.* one of Cæsar's officers in the Gallic war. His military knowledge was highly esteemed, but his courage does not appear to have been very remarkable. He had served both in the army of Sūlla and of Crāssus (Cæs. B. G. i. 21).

Q. Cōnsidius, Q. Cōnsidii, *m.* a plebeian tribune, who united with his colleague, T. Gēnūcius, in proposing an agrarian law. They arraigned T. Mēnēnius, against whom they procured a sentence of condemnation, in opposition to the most zealous efforts of the patricians, in 496 B. C. (Liv. ii. 52).—2. A wealthy Roman, who, during the commotion excited by Cātīlina, contributed, by his liberality, to confirm the confidence of the public, and to prevent a general mistrust as to pecuniary matters (Val. Max. iv. 8).

Cōnstāns, āntis, *m.* third son of Cōnstāntinus Māgnus and Fausta, daughter of Māximīānus Hērclēus, who, on the death of his father, obtained the western provinces of the empire. Not satisfied with the division assigned to him, and having received no share of the spoil of his murdered relation, Cōnstāntinus, his elder brother, invaded his territories, defeated him in a pitched battle, and compelled him to flee. In the usurpation of Māgnēntius, Cōnstāns was killed at Illibēris, *Helena*, a town of *Spain*, at the foot of the *Pyrenees*, in the seventeenth year of his reign. Eutrōpius has drawn his character in terms which do not recommend him to the approbation of his readers (x. 9).

Cōnstāntina, *a, f.* a town of Mēsōpōtāmīa, which received this name from the rebuilder, Cōnstāntinus. Its ancient name was Antōnīnōpōlis *q. v.* (Amm. Mar. xviii. 7).

Cōnstāntinōpōlis, *is, f.* *Constantinople*, called by the Turks *Stamboul* (Amm. Mar. xiv. 11). See *Bijzantium*. Adj. Cōnstāntinōpōlitānus, *a, um.* Cōnstāntinōpōlitāna *urbs* (Amm. Mar. xxvi. 7).

Cōnstāntinus. See *Flāvius*.

Cōnstāntius, *i, m.* second son of Cōnstāntinus the Great, by Fausta, daughter of the emperor Māximīānus Hērclēus, and nephew of Jūlius Cōnstāntius. To his education in early life, every possible degree of attention was paid, and all who mention his talents or instruction in youth allow, that he distinguished himself in running, leaping, archery, and horsemanship. Besides, he used, with great dexterity, all the weapons then in use, either among the cavalry or infantry. His father employed, for the benefit of Cōnstāntius and his brothers, the most celebrated teachers of Christianity, of Grecian philosophy, and of Roman jurisprudence.

The science of government, and knowledge of mankind, they learned from the emperor himself. Cōnstāntius obtained the provinces in the east when very young; and his father had no sooner expired than he seized on Con-

stantinople. To remove all apprehensions from the minds of his relations, he pledged himself by a solemn oath for their security. The bishop of Nicōmēdēa put into his hand a paper which he affirmed to be the genuine testament of his father, in which he alleged that his brother had poisoned him, and advised his sons to avenge his death. This suspicion reported to the soldiers, inflamed their resentment, and the two uncles of the emperor, seven of his cousins and other relations fell in the massacre that immediately ensued. Cōnstāntius had married the daughter of his uncle, Jūlius Cōnstāntius, and had given his own sister, Cōnstāntina, in marriage to his cousin Annibālīanus. In the new division of the empire which followed, he obtained the east, restored Chōsrōes, son of Tiridātes, to the throne of Armēnia, marched against Sāpor, king of Pērsia, whose troops, after a slight skirmish, fled in confusion, yet afterwards attacked the Romans rioting in the camp during the night, and gained a complete victory, on which the remains of the legions fled, and afterwards endured the severest hardships. The military talents and personal valour of Cōnstāntius cannot be doubted, notwithstanding this defeat; since the soldiers rushed into the enemy's camp in opposition to the orders of their emperor, whom they disregarded on account of his youth, for he was only twenty years of age at his father's death. His elder brother Cōnstāntinus, who expressed great dissatisfaction from receiving no share of the spoil, obtained from the massacre of his relations, and thinking his division of the empire too small, made war on the youngest, Cōnstāns, with the view of forcing him to yield the provinces of *Africa*, to form an equivalent for *Greece* and *Macedōnia*, which Cōnstāntius acquired by the death of Dalmātius. A domestic traitor, named Māgnēntius, encouraged by popular discontent, assumed the purple, and Cōnstāns was killed in a temple at Illibēris, *Helena*, a town of *Spain*, at the foot of the *Pyrenees*. The legions under the command of Vētrānio, followed the example of the troops who declared for Māgnēntius, and Vētrānio had the crown set on his head by Cōnstāntina, daughter of Cōnstāntinus Māgnus. Cōnstāntius acknowledged him his colleague in the empire, on condition that he should renounce the alliance formed by Māgnēntius. At a future period he effected an interview, and concerted measures so artfully that Vētrānio laid down his crown, threw himself at the emperor's feet, and begged his life, which Cōnstāntius granted, and fixed the place of residence where he passed the remainder of his days in tranquillity and safety. On coming to an engagement, the emperor gained a decisive victory over Māgnēntius, on the right bank of Drāvus, the *Drave*, but the usurper effected his escape. This deliverance neither re-instated him in the kingdom, nor obtained for him safety. Cōnstāntius continued his pursuit, defeated him in every engagement, and, at last, rather than come into the hands of his inflexible enemy, he fell on his own sword. Cōnstāntius, now sole emperor, attended to the education of his cousins, Gāllus and Jūliānus, of whom the former fell into disgrace and lost his life. On Jūliānus he bestowed the title of Cæsar, with the view of his succeeding him in the empire.

He retaliated the calamities brought on the Roman provinces by the Quādi and Sarmāte; but, at the last, matters were managed without judgment, and without success. The empress and his counsellors secretly and indirectly led him to adopt, with great zeal, the tenets of Arius, and to banish Athanasius, whom fear of his brother Cōstantius afterwards induced him to recall. The subsequent part of his reign is chiefly occupied with his contentions with the bishops, of whose measures or doctrines he disapproved, and of others whom he countenanced and supported. The military fame of Jūlianus excited the fears of Cōstantius, and he recalled the army from Gallia, France, to march for the east. The troops, however, declared him Augustus, and, in spite of his opposition, assured him that if he wished to live he must reign. Cōstantius and Jūlianus now made preparations for supporting their respective honours by the sword. The death of the former delivered the Roman empire from the calamities of a civil war, and the latter obtained the peaceful possession of the empire.

Cōstantius Chlōrus, Cōstantii Chlōri, m. was son of Eutrōpius, a nobleman of Mesia, and Claudia, daughter of Crispus, and niece of the emperor Claudius II. and Quintillus. Under the emperor Prōbus he acquired a knowledge of war, and became an excellent general. Māximianus Hērclēus adopted him, and in consequence of his admission into that family he acquired the name of Valērius. His family name appears to have been Flāvius, hence in ancient monuments we find him called Flāvius Valērius Cōstantius. He never used Chlōrus as a part of his name, and therefore it appears probable that in public he was known by this name from the paleness of his complexion. His noble birth and humane dispositions gave him a decided superiority over some of the emperors of his time, who were of mean extraction. Before his adoption he had married Hēlēna, mother of Cōstantinus the Great, whom Māximianus compelled him to divorce, on which he married Thēodōra, daughter of the empress Eutrōpia, wife of Māximianus, by her former husband. On obtaining the title of Cēsar, Māximianus assigned to him Spain, France, and Britain, for his provinces. At this period two had the title of Augustus, two that of Cēsar, and Diocletianus wore the purple. He waged war in France against Cāraulus with success, carried his arms into Germany, and overpowered the nations who opposed him. Having defeated the troops of Allēctus in Britain, he reunited that island to the Roman empire. After the battle, laying aside his imperial ornaments to prevent discovery, he fled, but was overtaken and killed. In every instance Cōstantius made the noblest use of his victory, and it reflects honour on his character, that he treated the Christians with great kindness. On the resignation of Diocletianus, he and his colleague Gālērīus obtained the title of Augusti. The latter chose their successors from his own dependants, still in point of influence and esteem he fell greatly short of Cōstantius. Gālērīus governed with cruelty, and Cōstantius with mildness; as the former had obtained nearly two-thirds of the empire, he resolved to use the power

which he had thus acquired to destroy his colleague, and appears even to have meditated the death of his sons. Cōstantius, afterwards surnamed the Great, escaped from his hands, joined Cōstantius, his father, in France, and accompanied him into Britain to make war on the Picts whom they conquered. Cōstantius then appointed Cōstantinus his sole successor, and died in his arms at Eboracum, York, in the year 306. By his second wife, Thēodōra, Cōstantius had three sons, Dalmāticus, Jūlius Cōstantius, and Annibālānus, and as many daughters, Cōstantia, Anastasia, and Eutrōpia. Cōstantinus, probably his only child by Hēlēna, was then in the thirty-third year of his age, and had given proofs of that valour, and of the numerous virtues which afterwards adorned his reign. See Flāvius Cōstantinus.

Cōsules, um (Sing. Cōsul, ūlis, m. Consuls, the two supreme magistrates in the Roman state. Various derivations of this term have been given. As they consulted or took the opinion of the senate on every important matter, there can be little doubt that it ought to be referred to the verb *consulere*. It has been maintained that these magistrates were at first called *Pratōres*; but classic authors scarcely justify that assertion. Perhaps it may be referred to an inaccurate translation of a sentence in Līvius (iii. 55). That author, in the conclusion of his first book, says, that, on the expulsion of the kings, two *consules* were created at the *Cōmitia Cēnturiāta*. The Romans appointed two, in order that they might mutually restrain each other, and to check the insolence of power they limited the continuance of this office to one year. From particular circumstances they sometimes continued in office two years, as in the case of Cn. Serrilius Gēmīnus and C. Flāminius Nēpos, in 219 B. C. (Liv. xxii. 34). On the authority of Līvius it may be stated, that their power was equal to that of the kings, and the badges of office the same, except that they wanted the crown. They wore the *toga prætecta*, held in their hand an ivory sceptre, sat on an ivory chair, and were preceded by twelve lictors, or public officers, who carried a bundle of rods in the midst of which was an axe, hence called *fascēs et scūres*. This last badge of office seems to have been intended to deter the citizens from the commission of crimes, by showing the power of the consuls not only to beat with rods, but also to behead, or punish capitally. Pōplicōla lessened the authority of the consuls, by restricting their jurisdiction to scourging only. The same citizen made other entrenchments on the consular prerogative. He passed a law rendering an appeal, from the sentence of the consuls, competent to the people. He also ordained, that when even the consuls entered an assembly of the people they should own the supremacy of the Commons by lowering the *fascēs*. The creation of the tribunes of the people most of all weakened the authority of these magistrates; since they could, in every instance, interpose their negative, which rendered the decision or law of the consuls nugatory. Besides they had, or at least exercised, the power of committing them to prison, as in the case of L. Licinius Lucullus and A. Postumius Albinus, in 153 B. C., and P. Cornēlius Scipio Nāsica, and Decius Junius Brūtus,

140 B. C. Authority was vested in the tribunes of the people to oblige the consuls to name a dictator, and to follow the directions of the senate; if the consuls refused, the tribunes might order them to be imprisoned (Liv. iv. 26). See *Tribūnus*. Anciently the consul who had the greatest number of children received the fasces first; if both had the same number of children, the married man was preferred to the widower; if both were husbands, and the number of their children was the same, the elder had the badges of office first (Gel. ii. 15). In the city, the consuls had the lictors with their fasces alternately, not both at the same time, lest the people might be alarmed by double terror (Liv. ii. 1); but when abroad, or in different places, each enjoyed the full pomp of office. Every mark of respect was paid them by their fellow-citizens. While they passed, no person continued to sit, all rose up, uncovered their heads, went out of the road, and alighted from horseback. Neglect in any of those particulars subjected to punishment. Being at the head of the state, they necessarily possessed great authority. They convened the senate at pleasure, proposed whatever laws they deemed necessary, held a certain jurisdiction over all the other magistrates, with the exception of the tribunes of the people, gave audience to foreign ambassadors, and all letters respecting the state, whether from the kings of other nations, or from the governors of provinces, were addressed to them. During war, they levied troops, appointed the officers, procured provisions, and held the supreme command of the armies. If the person whose name came out refused to answer, that is, declined to enlist, the consul sometimes sold both his property and himself, as was done by M. Curius Dentatus (Liv. Ep. 24. Val. Max. vi. 3). In dangerous conjunctures, the senate invested them with unlimited power by a solemn decree in these words, *Dent opēram Consules, ne quid detrimenti respublica caperet*. From the dignity and power attached to the office of consul, it was consequently aspired at by all distinguished by birth, talents or fortune. Ambition among the Romans had no higher aim, until the lawless lust of dominion stimulated C. Julius Caesar to grasp at the sovereignty, by crushing the liberties of his country. From that period, the consular power became in a great measure nominal, and was at last finally suppressed. The Romans marked the year by the names of the two consuls, and the scholar must not confound it with the civil year. The former commenced with the day on which these magistrates entered on office, and that period underwent several changes. The first consuls were inducted on the 23d, or 24th of February, which, from the festival celebrated on that day called *Regifugium*, seems intended to commemorate the expulsion of the tyrant Tarquin, and the commencement of Roman liberty. At a future period, we find the consular year commenced on 15th December, afterwards 1st July, then 15th March, and in the year 153, or 154, B. C., it was changed to 1st January, which, from its coincidence with the civil year, continued without further alteration. They were elected at the *Comitia Centuriata*, and, as soon as the votes had been taken, a public crier pro-

claimed the names of the successful candidates. Hence the expression, *Declarantur Consules*, are declared consuls, i. e. by a public crier (a *præcōnē*). The consuls presided at the election of the magistrates; but if both consuls had been substituted in the room of others deceased, in the opinion of those skilled in religious rites and public law, they could not preside at the elections (Liv. xli. 18). The election of the consuls always preceded their induction several months. In the latter years of the republic, they were elected end of July, or beginning of August; and, to the first of January, were called *Consules Designati*. During that time they had no authority, but certain honours peculiar to themselves. In that interval, too, if suspicion arose respecting the means employed to procure the election, their conduct, during the canvass, was investigated, and conviction of bribery deprived them of the consulship, by annulling their appointment. On the day fixed for their induction, the senate and people met at the house of the new consuls, and conducted them, in a formal and pompous procession, to the capitol, when each of them sacrificed an ox to Jupiter, and entered on office by consulting the senate respecting the Latin holidays, and other matters of religion. Within five days, they had to swear that they would scrupulously observe the laws; and, at the expiry of their office, they assembled the people, when they declared on oath, that they had fulfilled their promise. They commonly made a speech, in which they stated what they had done for the state, and the fortunate events which had occurred during their consulship. The Tribunes had the power of preventing them delivering any address to the people, but not from making oath, that they had not violated the laws. Among their first acts was the settling of their provinces, which they did either by lot or agreement. That power properly belonging to the senate, and, in latter times, when it signified a conquered country under the Roman dominion, that body generally exercised it. In the early ages of the state, they had no such departments to fill, and province then signified a certain duty to be performed, or a certain trust committed to the consuls. The senate sent the consuls to the provinces, or recalled them at pleasure, though the latter was much seldomer done than justice demanded, as the governors of provinces were often guilty of enormous cruelty, injustice, and oppression. The patricians at first engrossed all the higher offices of the state, and only those of the very first families were, for a long time, deemed worthy of being consuls. Afterwards a law was passed, permitting one of the consuls to be a plebeian. In 365 B. C., L. Sextius Sextinus Lateranus, a plebeian, obtained the consulship in consequence of the law passing which he himself proposed (Liv. vii. 1). Sometimes, but rarely, both consuls were plebeians. Before so high an office was attainable, the candidate must have been Questor, Edile, and Prætor; but this order was not always observed. In 213 B. C., P. Sulpicius Galba was chosen consul, and had not previously borne any curule office (Liv. xxv. 41). To secure respect to the highest office, a law declared that none could be elected under 43 years of age. This regulation, too, as well as those decreeing a man

to be in a private situation, and present at his election, with its being unlawful to be re-elected within ten years, were often violated, particularly after bribery began to prevail, and tyranny to sap the foundation of the constitution. Sometimes, in the latter years of the republic, there was only one consul. Cn. Pompeius Magnus was elected without a colleague, in 54 B. C., a circumstance which had not previously occurred (Liv. Ep. 107). Under the emperors the office was frequently held only for a few months. The senate then lost the ruling passion of the Romans, love of their country, and, under the emperors, passed any law which caprice might dictate, or barbarity enforce. Roman liberty expired at Philippi q. r., and consular power was, from that period, an empty name. Cōsulātus, ūs, m. the office of consul, the consulship. Cōsulārītas, ātis, f. wants classical authority. Adj. Cōsulārīs, is, e, of a consul, or who had been consul, relating to the consulship, consular. Adv. Cōsulārīter, in the manner of a consul.

Cōsus, i, m. a name of Nēptūnus among the Romans (Ov. Fast. iii. 199). According to Festus, Cōsus was the god of counsel. Cōsusilla, ium, n. games in honour of Cōsus, which were celebrated on the twelfth day of the kalends of September. Rōmulus celebrated them with a view to obtain wives for himself and his subjects from among the Sabines, who were spectators. They were afterwards called *Circēnes*, from the place where they were exhibited (Liv. i. 9). Perhaps they were the same with Lūdi magni, e. Māximi, et, Rōmāni.

Cōtādēsūs, i, m. a branch of the Agrī-
nes (Herod. iv. 90).

Cōtēnēbra, æ, f. a town of the Etruscī, taken, plundered, and destroyed by the Romans, in 388 B. C. (Liv. vi. 4).

Cōtrēbia, e. Cētrōbrīca, æ, f. Santavert, a town of Hispānia Tārrācōnēnsis, taken by the Roman prætor, in 184 B. C., after which the greater part of Cēltibēria surrendered (Liv. xl. 33).

Cōvictōlītānis, is, m. a young nobleman of the Ædūi, who disputed with Cōtus for the supreme power. The Ædūi referred the matter to the decision of Caesar, who confirmed the election of Cōvictōlītānis. Being gained over by the Arvērni, he afterwards induced his countrymen to revolt (Caes. B. G. vii. 32 seq.). See *Litavicus*.

Cōon, ōnis, m. elder son of Antēnor, killed by Agāmēmon, whom he had severely wounded (Hom. Il. xi. 248 seq.).

Cōpe, arum, f. a village of Bœōtia (Hom. Il. ii. 502). From it Cōpāis has been derived. If this etymology be accurate, *λυπεύω*, or, *læus* must be understood.

Cōpāis, idis, f. *Licadia limnæ*, a lake of Bœōtia, into which a number of the Roman soldiers, after having been murdered, had been thrown, with earthen jars or stones tied to them, in order to make their bodies sink, 193 B. C. For this outrage, T. Quinctius Flāminius was going to make war on the state; but, at the intercession of the Achæi, he raised the siege, on condition that they paid thirty talents and delivered up the guilty (Liv. xxxiii. 29). This lake abounds with fish and wild fowl; its banks are covered with fine reeds, from which are made the best pipes.

Cōphas, æ, m. son of Artābāzus, sent by Alexander the Great on purpose to prevail on Artimāzes to give up the rock which it was his business to protect. Trusting to its strength, Artimāzes answered him haughtily and refused compliance (Curt. vii. 11).

C. Cōpōnius, C. Cōpōnī, m. one of Pompey's officers, who had the command of the Rhodian squadron at Dyrāchium, *Durazzo* (Caes. B. C. iii. 26).

Cōprēus, ēos, m. a Mycenian, the father of Pēriphētes (Hom. Il. xv. 639).

Cōptus, i, f. *Kypt*, or, *Cana*, a town of Egypt, near the Nile, the emporium of the Indian and Arabian trade. Ptolēmaeus Philādēlphus made a road two hundred and fifty Roman miles in length, across the desert, from Cōptus to Bērenicē, on Mārē Rūbrum, the Red Sea, at which the Indian goods were landed. Strābo mentions, that the merchants carried their articles along this road on camels, travelled during the night, and steered their course like sailors by the stars. He adds, that the journeys were performed in six or seven days (1154). *Calida Cōptus*, hot, or, scorching, *Kypt*, from its latitude being somewhat less than twenty-six degrees north, consequently within two and a half degrees of the Tropic of Cancer (Juv. Sat. xv. 28).

Cōquus, i, m. a cook, considered by the ancient Romans as the meanest of their slaves, both in value and use. After the conquest of Antiochus, king of Syria, and the Galatians, a taste for luxuries began to prevail, and victuals were dressed with greater care and cost; cooks then rose in estimation, and their office, anciently esteemed servile, began to be considered a reputable art, in 188 B. C. (Liv. xxxix. 6).

Cōra, æ, f. *Cora*, a town of Lātium, built by Dardānus. *Inh.* Cōrāni, ōrum (Sing. Cōrānus, i), m. joined the Aurūci, along with Suessa Pōmētia, against the Romans, but at sight of the legions gave hostages, which prevented hostilities, in 495 B. C. (Liv. ii. 16: 22). They were frequently ill treated by the Romans, against which they remonstrated in vain, as well as when they declared their inability to furnish the demanded supplies. Adj. Cōrānus, a, um. *Cōrānus ager* (Liv. viii. 19).—2. See *Chōra*.

Cōrācēsium, i, n. *Alaiāh*, a town of Cilicia, under Ptolēmaeus, king of Egypt, which Antiochus, king of Syria, besieged in 199 B. C. (Liv. xxxiii. 20). Near it was the mountain Cōrācēsius, i, m. (Plin. i. 590).

Cōrācinus, i, m. a man, frequently mentioned by Mārtiālis, who appears to have led a very depraved and vicious life (Mart. iv. 43).

Cōrālētæ, arum, m. a Scythian nation, who lived in waggons, and engaged in war with the Argonauts (Val. Flacc. vi. 81).

Cōrālla, æ, f. *Korabali*, a town on the coast of the Black Sea, on the western boundary of the Colchians.

Cōrālli, ōrum, m. a Scythian nation, who engaged in war with the Argonauts, and were commanded by Phālees (Val. Flacc. vi. 89).

Cōrānus, i, m. an avaricious old man, who duped Nāsica, which Hōrātius has humourously related (Sat. ii. 5. 57).—2. Another of this name is mentioned by Jūvénālis, who describes him as a soldier, and courted by

his father, an old man trembling from age, with the view of obtaining the money which he had earned in the camp (Sat. xvi. 54).—8. A man, who filled his casks with water, which Mārtyālis insinuates he sold instead of wine (ix. 100).

Cōras, *z.*, *m.* a son of Amphiāraus, and brother of Tībūrtus and Cātillus. These three brothers settled in *Italy*, and built the town Tibur, *Ticoli*, on Anio, the *Teverone*. Cōras was an able commander, and assisted Tūrnus against Ænēas (*Virg. Æn. vi. 776*).

Cōrax, ácis, *m.* son of Aréthūsa, who was killed by a fall from a rock, to which he gave his name, and his mother dissolved into a fountain. The Scholiast on the *Odyssey* of Homer, says, there were four fountains of this name, one in Ithāca, one in Syracūse, one in Smýrna, and another in Chálcis (xiii. 408).

Cōrax, ἄεις, *m. Coraca*, a very high mountain between Cāllipolis and Nāpactēs, *L. panto*, adjoining to Œta (Liv. xxxvi. 30).—2. *Kisilja*, a mountain of Lȳdia, to the south of Smyrna.—3. A river, which runs into Pōntus Euxinus. It probably took its rise in the mountain of that name. Ammliānus Mārcēllinus only says, it was in the territory of the Saurōmāte (xxii. 8).

Córdoba, *onis, m.* a town of the *Æqui*, taken by *Cōrribānus*, at the head of the *Volsci*, in 491 B. C. The garrison at this town was cut off by the *Æqui*, but the town immediately retaken by the consul, C. *Hōrātius Pūbillus*, who, on account of the treachery practised against the garrison, levelled it with the ground, in 457 B. C. (*Liv. ii. 39 seq.*).—2. A town of the *Suessitāni*, in *Spain*, taken by the prætor, A. *Tērentius Vārro*, who carried it by storm, and sold the prisoners, in 186 B. C. (*Liv. xxxix. 42*).

Côrbis, is, *m.* the cousin-german of Orsûa, with whom he disputed the sovereignty of a state called Ibes. Côrbis was more advanced in age, but the father of Orsûa had been the last sovereign, having succeeded upon the death of an older brother, the father of Côrbis. They insisted on deciding the controversy by the sword, and to fight when P. Cornélius Scîpio Afrîcanus was exhibiting shows of gladiators, in commemoration of his father's and uncle's death. The Roman general endeavoured to terminate the difference by calm discussion; but they refused to submit to any decision but that of Mars, each preferring death in fight to seeing the other in authority. Côrbis easily overcame the ill-managed strength of his younger relation, by his superior experience and skill in arms (*Liv. xviii. 21*).

Cōrbūlo, ōnis, *m.* a man, who commanded the ship Cūmāna, in the Second Punic war (Sil. Ital. xiv. 408).

Scyræa, *ie. f. Corfu*, or, *Korpha*, derived from *Koruphoi*, from its double Acropolis, which the Greeks now call *Kappa*; an island on the west of Greece, off the coast of Epirus, *Lower Abassia*, from which it is only distant about four miles. It was anciently called *Scêria*, *Phœacia*, *Drèpânè*, *Makris*, *Argos*, *Kerkura*, or, *Korkura*, which the Latins wrote *Scyræa*. It is included by the Turks in *φρουραριστοι*, the Frank islands. There are two rocks, most probably fortified in ancient times, forming the Acropolis of the city, which arose from the spoils of *Sâtirnos*.

falling there into the sea, and the *scythe* gave its name to the island Drēpānōr, v. Drēpānē. Its circuit is about eighty geographical miles, and its population fifty-five thousand. It had anciently two cities, Cōrēyra and Cassiōpē. In general it is uncommonly fertile, and has a number of small insulated rocks about it, of which Ptychia, *Vido*, or, *San Vito*, is the largest. Its chief mountain is Pāntōrātor, *St. Salvatore*, to which the Greeks gave that name from its commanding situation. In former times this island was famous for its gardens, and, for several centuries, in the possession of the Venetians; but, by the treaty of *Paris* (1815), *Corfu*, *Cerigo*, *Zante*, *Cephalonia*, *Santa Maura*, *Ithaca*, and *Paxo*, are formed into the *United States of the Ionian Islands*, and placed under the immediate and exclusive protection of the king of *Great Britain* and his heirs. *Inh.* Cōrēyrai, orum (*Sing.* Cōrēyraus, i), *et*, Cōrēvrēnses, ium (*Ap. Bel. Civ.* 452), *m.* the Cōrēyreaus. *Adj.* Cōrēyraus, *a*, um. *Cōrēygra* ūrna, a Cōrēyran urn, or, pitcher (*Juv. Sat.* x. v. 25). *Cōrēyrai horti*, the gardens of Aleinōus *q. v.* (*Mart. xiii.* 37), whom that poet calls Cōrēyraus rex (*viii.* 68).

Córdoba, *w. f. Cordova*, the principal city of Bætica, in Spain, of which Lucan, Martial, and the Senecæ, were natives. According to Martial, it must have been a place of considerable opulence. It stood on the right bank of Bætis, the *Guadalquivir*, at the foot of a high mountain, one of the branches of *Sierra Morena*. Here Cæsar defeated the sons of Pompey, in a bloody engagement, declaring that he had often fought for victory, but then for his life (*Ap. Bel. Civ.* 493). *Cordova* is still a considerable town, and has a celebrated cathedral, which was a Turkish mosque in the time of the Saracens, and is supported by 365 pillars of different kinds of marble. It had, until the late revolution, a good trade, in wine, silk, and a particular kind of leather manufactured there, which, from the town, is called *Cordovan*. *Facienda Córdoba*, eloquent *Cordova*, from being the birthplace of Lucianus and the two Senecæ (*Mart. i. 62*). *Inh. Córdobaenses*, *ium. m. Adit. Córdobaensis*, is. e.

Cördüenna, æ, *f.* *Kurden*, a district to the east of Tigris, forming properly a part of Persia, was mountainous, and yielded to the Roman arms, under the emperor Gallérius (Ann. Mar. xviii. 6). *Inh.* Cördüenni, *r.* Cördüeni, *orum, m.* a people, supposed by some to have lived near the borders of Mæcé Hyrcænum, the *Caspian Sea*. Plinius says, they were anciently called Cærdüchi, and inhabited the bank of Tigris, the *Dejla*. Stephānus places them in Mædia, and Strābo in Pārthia.

Cōrdus, *i, m.* a surname of several Roman clans, as Jūlia gens, Jūnia gens, Vālēria gens, &c.

Córdus, l. m. a Roman *questor*, who reduced to ashes, on the funeral pile, the murdered body of Cn. Pompeius Magnus, which he afterwards buried. Plutarchus says, that that last office to the remains of the noble Roman, was performed by one Philippus, a freedman, which has led several writers into a2 error, maintaining that Córdus was a freedman. To disprove that statement it is only necessary to mention the office which he

filled. The questorship was the first step to honour, and held in high esteem at the period when Pömpöius fell. Besides, Lücäus expressly says, that Cördus was a Roman, therefore he could not have been born a slave (Phar. viii. 715). The authors who maintain the latter opinion write his name Cördus, which does not remove the insuperable objection presented by his military rank.

Cöröli, orum, *m.* one of the people of Thracia, who, with the Asti, Ceni, and Madoatēni, attacked the Roman army under Cn. Mänlius Völso, when returning home from Asia in 190 B. C. They succeeded in carrying off a considerable part of the booty, besides killing a number of the men (Liv. xxxviii. 40).

Cörfinium, *n.* *S. Pelino*, the chief city of the Peligni, a people of Italy, on Atērnus, the Pescara, at no great distance from the source of that river. According to Cluērius it is now in ruins (Luc. Phar. iv. 697).

Cörinna, *æ, f.* a native of Thēspia, a city of Bēotiā, who excelled in music.—2. A native of Thēba, Theba, or Tānāgra, who studied with the famous lyric poet, Pindārus, over whom she five times gained the prize. Pausānias thinks she owed her victory to using the Æolic dialect, and Pindārus the Doric, which the judges did not so well understand. Besides, she was the most beautiful woman of that period (Prop. ii. 3. 21). The language which Stätius employs respecting Cörinna may be differently understood, but, in its best acceptance, it expresses the "originality of an elegant mind" (Syl. v. 3. 158).—3. A favourite of the poet Ovidius (Mart. v. 10).

Cörinthus, *i, f.* the capital of Achāia Pröpria, now called *Corinth* by the British, *Korintho*, vulgarly *Gorho*, by the Greeks, *Ghiherdas* by the Turks, and *Corinti* by the Venetians, was situated in the middle of an isthmus of the same name, sixty stadia from either sea, between Sinus Saronicus, the Gulf of Egina, and Sinus Cörinthiacus, the Gulf of Lepanto. It was founded 2615 A. M. by Sisöphus, the son of Æölus, and was anciently called Ephyrē. From Cörinthus, the son of Pelöps, it received the name of Cörinthus. At one period this city might be considered the capital of Greece. The inhabitants were very powerful, and had great influence among the Grecian states. L. Münimlus, the Roman consul, reduced it to ashes, and sold the inhabitants for slaves, about 146 B. C. That valuable composition called Corinthian brass (*nobilis æ Corinthia*, Ov. Met. vi. 416), was formed during the burning of the city, by the different metals mixing together. *Non cuius homini contingit adire Cörinthus*, it does not fall to the lot of every man to go to Corinth; a proverb which admits of two explanations, of which one is, every man has not wealth to satisfy the lewd women of Corinth; the second, and perhaps the juster, is that of Suidas, *viz.*, it is not the lot of every man to attempt a voyage to Corinth, from its being very dangerous (Hor. Epis. i. 17. 36). *Inh. Cörinthis*, orum, *m.* *Adj.* Cörinthis, Cörinthiscus, *a, um, et*, Cörinthiscusis, *is, e.* Cörinthiscus verba, soft effeminate language, the result of Corinthian luxury (Virg. Cat. ii. 1). Cörinthiscus pontus, the sea adjoining to Corinth; the Gulf of Egina (Ov. Met. xv.

507). Cörinthiscus Sinus (which Florus calls Märe Ionium, ii. 16), the Gulf of Lepanto, or, *Nepäktos*, or, *Salöna* (Liv. xxvi. 26), is in length sixty miles, from Patra to Corinth, by sea. It included a number of smaller bays, Cirrhæus, Crissæus, Delphicus, Cälödönlus, Halcyonlus, and Rhium, each of which were sometimes poetically used for the whole gulf. Cörinthiscus litus (Tac. Ann. v. 10).

Cöröli, orum, *m.* Monte Giori, a town of the Völsci in Lätium, which the Romans besieged and took in 493 B. C. From the bravery which C. Märcius displayed in this attack, he received the surname of Cöröliānus. Two years after, it was retaken, and given back to the Völsci by the same Cöröliānus (Liv. ii. 33 seq.). Diönysius writes Cörölla, *æ, f.* No vestige of this town remained at the time Plinius wrote.

Cörma, *æ, m.* a river mentioned by Tacitus, but by no other ancient author. It was probably in Assýria (Tac. Ann. xii. 14).

Cörnäsa, orum, *n.* a town of Pisidia, which the Roman consul, Cn. Mänlius Völso, passed in 191 B. C. as he marched against the Gallögræci (Liv. xxxviii. 15).

Cörnäla, *æ, f.* a woman of patrician family, who had, with other women, entered into an infamous plan to cut off the principal men of the state by poison, and many had fallen by their agency. A servant girl discovered the plot to Q. Fäblius Mäximus *q. v.*, in 331 B. C., conducting him to Cörnäla whom he detected preparing drugs for that purpose. She and her accomplices maintained that the drugs were wholesome. To disprove the testimony of the informer, it was recommended to these poisoners to drink what they had prepared, which, after some consultation, they did, and all perished by their own wicked devices (Liv. viii. 18). See *Söröla*.—2. Wife of P. Æmilius Lépídus, whose shade Pröpertius introduces, first comforting her husband, and afterwards pleading her cause before the judges of the infernal regions (iv. 11). Many consider this poem as the finest specimen of elegiac poetry in the Latin language.—3. Daughter of P. Cörnellus Scipio Africānus, wife of Tib. Sēmprönius Gräccus, and mother of C. and Tib. Sēmprönius Gräccus, the turbulent tribunes, who fell in attempting to introduce innovations into the Roman state. She educated these young men with great care, and probably entertained similar sentiments with her sons. She was a woman of uncommon abilities, and the father of Roman eloquence has commended the purity and elegance of her language. The death of the elder brother did not deter the younger from attempting the same measures, and with greater rashness, on which account the premature and violent death of both may, perhaps, be referred to the pride and ambition of their mother, from whom they inherited their courage and oratory. Their turbulence, too, may, probably, be referred to her spirit and haughtiness, since she wished their fame to surpass that of her own relations, and boasted of having been the mother of two such sons, after their lives had atoned for their sedition. The manner in which Jüvenälis speaks of her appears to justify this opinion of her character, and the inscription on the basis of a statue erected to her memory, "Cörnäla, mäter Gräccörum,"

the very words used by that poet (Sat. vi. 167). She was the mother of twelve children. If the authority of *Martialis* can be trusted, her morality was far from being of the purest kind (xi. 105). To her *Claudius* refers (xxix. 42).—4. Daughter of L. *Scipio Metellus*, was first married to P. *Crassus*, son of M. *Licinius Crassus*, a triumvir, and afterwards to Cn. *Pompeius Magnus*. During the civil war he conveyed her to *Lēsbos*, *Mityleni*, and communicated to her his designs. After the battle of *Pharsalia*, he touched at *Lēsbos*, took her on board, and sailed for *Egypt*. She witnessed the murder of her husband, and only escaped the hands of the barbarians by the superior sailing of her ship. According to *Plutarchus*, she attributed many of the misfortunes and calamities of her husband to his marriage with her. In the *Pharsalia* of *Lucanus*, she forms an amiable and interesting character, justifying the high praises which her virtues merited from other Roman authors (*Phar.* ii. 349).—5. Daughter of L. *Cornelius Sulla*, and the first wife of C. *Julius Caesar* (*Suet. Jul. Ces.* 1).—6. A vestal virgin, chosen *Flaminica Dialis* in the year 22 (*Tac. Ann.* iv. 16).

Cornelia Cossa, *Cornelia Cossie*, *f.* a vestal virgin who succeeded *Laelia q. r.* (*Tac. Ann.* xv. 22).

Cornelius, i. *m.* a creature of *Sulla*, and detested by the public from aiding that monster in his enormities (*Sal. Frag.* 1).—2. An informer, who, with *Servilius*, accused *Mamercus Aemilius Scaurus* (*Tac. Ann.* vi. 29).—3. A Roman, whose taste and judgment *Martialis* questions (i. 36).—4. A centurion, the chief of a deputation, whom *Augustus* sent to the senate to demand in name of the army that he should be appointed consul. On the senators showing some symptoms of hesitation, *Cornelius* impudently threw back his cloak and showed the hilt of his sword, saying, "this will make him consul, if you will not" (*Suet. Aug.* 26).

Cornelius Alexander, *Cornelius Alexandri*, *m.* an author who wrote the history of *Illyricum*, and maintains that one *Danthon* reached his five hundredth year without any symptoms of old age (*Val. Max.* viii. 13).

Cornelius Aquinus, *Cornelius Aquini*, *m.* a Roman, who, with *Fabius Valens*, put *Fonteus Capito* to death (*Tac. Hist.* i. 7).

Cornelius Balbus, *Cornelius Balbi*, *m.* a centurion in *Caesar's* army, who was wounded at the interview between his men and *Pompey's*, on the banks of *Apsus*, the *Crevasta*, at the time *Caesar* sent *Vatinius* to treat of peace (*Caes. B. C.* iii. 19).

Cornelius Barbatus, *Cornelius Barbati*, *m.* pontifex maximus, whom the Roman people compelled to dictate to C. *Flavius*, a curule edile, the form of words used in dedicating a temple, although he affirmed that, consistently with the practice of their ancestors, a temple could only be dedicated by a consul or a commander-in-chief (*Liv.* ix. 46).

Cornelius Dolabella, *Cornelius Dolabellae*, *m.* a Roman of patrician rank, who married *Petronia*, who had been the wife of *Vitellius*, and had separated from him. *Otho*, under whose suspicion he had fallen, banished him to *Aquinum*, *Aquino*, and set a guard over him. After the death of *Otho*, *Cornelius Dolabella* assumed his liberty, and returned to *Rome*, where *Plautius Varus*,

one of his most intimate friends, accused him of attempting to bribe the cohort which guarded *Ostia*, and of showing himself in readiness to head the conquered party. *Vitellius*, who indulged resentment against him, on account of his marriage with *Petronia*, ordered him to be put to death. Even the accuser owned the falseness of the charges, when too late, and this private murder the public received as a very unfavourable omen of the succeeding reign (*Tac. Hist.* i. 88—ii. 63).

Cornelius Epicadus Sulla, *Cornelius Epicadi Sulla*, *m.* supposed to have been the freedman of L. *Cornelius Sulla* (*Cat. xiv.* 9).

Cornelius Flaccus, *Cornelius Flacci*, *m.* a lieutenant-general under *Domitius Corbulo*, in the year 58 (*Tac. Ann.* xiii. 39).

Cornelius Fuscus, *Cornelius Fisci*, *m.* praefect of the praetorian cohorts, whom the emperor *Domitianus* appointed commander-in-chief against the *Daci*. In that war he was killed, and his ashes were brought to *Rome*. The account given by *Suetonius* is somewhat different (*Dom.* vi). *Martialis* addresses epigram vii. 27 to him, and to him *Juvenalis* alludes (Sat. iv. 112).—2. Governor of *Pannonia* in the year 69. At that period he was in the vigour of life, and had formerly, from love of tranquillity, resigned his senatorian rank. Joining with *Galba*, his activity procured him the office just mentioned, and his declaration for *Vespasianus* gave life and vigour to that party. He delighted in war, courted danger, and preferred military enterprise to personal safety. *Antoninus Primus* and he acted in concert, encouraged discontent, and roused the Roman empire to arms. When the fleet at *Ravenna* revolted, they deposed their commander, *Lucilius Bassus*, and chose *Cornelius Fuscus* in his place. His activity contributed to the success of *Vespasianus* over *Vitellius*, on which he received praetorian honours, for his fidelity and services (*Tac. Hist.* ii. 86—iv. 4).

Cornelius Laco, *Cornelius Laconis*, *m.* a man of great influence, but of uncommon indolence, who was praefect of the praetorian guards, in the year 69. *Tacitus* attributes the ruin of the emperor *Galba* to the incapacity and wickedness of *Cornelius Laco* and T. *Vinius*. On the accession of *Otho*, *Cornelius* was banished to an island, but *Otho* sent after him a veteran soldier, who put an end to his life (*Tac. Hist.* i. 6—46).

Cornelius Lupus, *Cornelius Lupi*, *m.* put to death under the emperor *Claudius*, for which, and similar crimes, *Senilius* was brought to trial and condemned to banishment. The *Balcæres* were his fixed residence (*Tac. Ann.* xiii. 43).

Cornelius Martialis, *Cornelius Martialis*, *m.* a Roman, degraded from the tribunician rank, not from being convicted, but suspected, of disloyalty. He held the rank of a centurion in the army, and fell fighting bravely in the capitol, when a party of the *Vitellians* set that building on fire, in the year 69 (*Tac. Hist.* iii. 70—73).

Cornelius Nepos, *Cornelius Nepotis*, *m.* a celebrated historian and biographer, who was born at *Höstilla*, *Ostiglia*, a village belonging to *Vérona*, on the north bank of *Padus*, the *Po*, for which reason *Plinius* calls him *Padi*

accēla (i. 373). From the place of his birth being in *Gallia Togata*, Ausonius gives him the name *Gallus*, and, from its being included in *Italy*, Cātullus denominates him *Italus*. He flourished in the reign of Augustus, whose favour he enjoyed, and the purity of his style entitles him to rank high among the writers of that age. He composed a history of the world, which he called his chronicle. This work he divided into three periods or ages, the obscure, the fabulous, and the historical. To it Cātullus, who dedicates his works to Cōrnēlius Nēpos, alludes (i. 5 seq.). That history is now lost, and all his other writings, except twenty-two lives of illustrious men. He enjoyed the friendship of Cicero and Atticus. Of his numerous writings, which time has destroyed, it would, perhaps, be now impossible to make an accurate list, since grammarians are divided both as to their number and titles. His lives form a proper school book, as the style is simple, but neat and appropriate, and his delineation of character deserves approbation from its accuracy and conciseness.

Cōrnēlius Phāgita, Cōrnēlii Phāgītæ, *m.* a man who seized C. Jūlius Cæsar in the night, with the view of carrying him to Sūlla. By means of a large bribe and other measures, he obtained his freedom with difficulty, yet he did not resent such conduct, or allow the perpetrator to be injured (Suet. Jul. Cæs. 74).

Cōrnēlius Priscus, Cōrnēlii Prisci, *m.* was consul with Sēxtus Pōmpeius Cōllēgæ, in the year 93 (Tac. Agric. 44).

Cōrnēlius Sābīnus, Cōrnēlii Sābīni, *m.* one of the conspirators against the emperor Cālgūla, who ran him through the breast (Suet. Cal. 58).

Cōrnēlius Sācērdōs Gēllō, Cōrnēlii Sācērdōtis Gēllōnis, *m.* an augur of Pātāvium, *Padua*, who declared that, on a hill near that town, he saw the battle between Cæsar and Pōmpeius, at the very time when the hostile armies were actually engaged. To him Lūcānus alludes (Phar. vii. 192).

Cōrnēlius Scīpiō, Cōrnēlii Scīpiōnis, *m.* a friend of T. Pōmponius Atticus, at whose request the latter wrote the history of the Æmilian clan (Cor. Nep. Att. 18).

Cōrnēlius Sūlla, Cōrnēlii Sūllæ, *m.* a spendthrift, who, on that account, was expelled, or allowed to vacate his seat in the Roman senate, in the year 16 (Tac. Ann. ii. 48).—2. A Roman, of illustrious birth, who married Antōnia, daughter of the emperor Claudius. Tacitus describes him as a man of a sluggish understanding, and adds, that his stupidity passed with the emperor Nēro for deep thinking, and the cautious reserve of a designing politician. In this apprehension, Grāptus, a freedman, confirmed him, by alleging a plot formed by Cōrnēlius, for which he was banished to *Marselles*, and afterwards put to death at the suggestion of Tigēllinus (Tac. Ann. xiii. 23—xiv. 57).

A. Cōrnēlius, A. Cōrnēlii, *m.* quaestor in 459 B. C. Joined by his colleague, Q. Sērvius, he raised a prosecution against M. Volsellus, because he had manifestly given false evidence against Kæso (Liv. iii. 24).—2. Pōntifex Māximus in 430 B. C. (Liv. iv. 27).—3. A Roman, who was elected a military tribune, with consular power, for the second time, in 366 B. C. (Liv. vi. 36, 42).

A. Cōrnēlius Arvīna, A. Cōrnēlii Arvīnæ, *m.* a Roman, appointed dictator, in 322 B. C., who nominated M. Fābius Ambūstus master of the horse, marched against the Sāmnites, and, after a long and obstinate battle, so effectually crushed the power of the enemy, that they made every concession to the Romans, and gave up Brūtūlus Pāpius, the author of the war. The dictator triumphed by a decree of the senate (Liv. viii. 38, 39).

—2. A Roman herald, who delivered over Sp. Pōstūmus and T. Vētūrius, bound to the Sāmnites, because, after the defeat at Caudium, they had entered into a treaty which the senate refused to ratify, in 320 B. C. (Liv. ix. 10).

A. Cōrnēlius Cōssus, A. Cōrnēlii Cōssi, *m.* a man of extraordinary courage, strength, and personal beauty, was a tribune of the soldiers among the cavalry, in the war against the Vēientes and Fidēnates, in 436 B. C. In the first battle, he rushed against Lārs Tōlūmnius, king of the Vēientes, brought him from his horse at a single stroke, and then, with his spear, pinned him to the ground. He then stripped the body of the lifeless monarch, and, having cut off his head, carried it about as a trophy, which struck the enemy with terror at the loss of their king, and contributed to their flight. After obtaining a complete victory, the consul returned in triumph to Rome. In the procession, A. Cōrnēlius Cōssus withdrew the attention of the people from the dictator to himself, as he carried the *Spōlia Opīma*, which, after the usual dedication, he hung up in the temple of Jūpiter Fērētrius. Following all the preceding writers, Līvius calls Cōssus a tribune of the soldiers, but adds, that the emperor Augustus informed him, that he had seen a linen breastplate, with an inscription, bearing, that the victor of Lārs Tōlūmnius was consul, when he obtained the *Spōlia Opīma*. The historian does not doubt the truth of that inscription. Cōrnēlius was elected consul, in 428 B. C., and afterwards a tribune of the soldiers, with consular authority. In a war with the Vēientes, he commanded in the city, and named Māmērcus Æmilius dictator, who appointed him master of the horse (Liv. iv. 19—31). To his victory over Tōlūmnius, Mānilius alludes (i. 786).—2. Consul, in 412 B. C. (Liv. iv. 51).

—3. A Roman dictator, who triumphed over the Volsi, in 384 B. C. He threw M. Mānilius into prison on account of his turbulent conduct (Liv. vi. 11—16).—4. (Surnamed in con. cal. Arvīna) A patrician, who, after being twice master of the horse, was created consul, in 342 B. C., and had for his colleague, M. Valērius Cōrvus, who had twice before enjoyed that office. He marched against the Sāmnites, and, having entered into a deep defile, had nearly been cut off by the enemy, but the great bravery and skill of P. Dēcius, a tribune of the soldiers, not only extricated the Roman army, but enabled the consul to gain a complete victory over the enemy, for which he had the honour of a triumph. This was the first time the Romans attacked the Sāmnites in their own territory (Liv. vii. 19—x. 31).

A. Cōrnēlius Māmmūla, A. Cōrnēlii Māmmūllæ, *m.* a Roman, who, after being prætor, held the prætorship in Sārdīnia, in 218 B. C. At that period the senate appears to have

been in difficulties, but what they could not effect was accomplished by the liberality of the allied states, which furnished the prætor with pay and provisions. Cōrnēlius had vowed a sacred spring, which the consuls proclaimed, in 198 B. C. (Liv. xxii. 25—xxxiii. 44).—2. Held the office of prætor and the government of the territory of the Bruttii, in 193 B. C. Next year he was continued in command with the title of proprætor (Liv. xxxvi. 2 *seq.*).

C. Cōrnēlius, C. Cōrnēlii, *m.* a tribune of the soldiers, with consular power, in 386 B. C. (Liv. vi. 5).—2. A Roman knight, who joined in the conspiracy of Cātīlina, and undertook, with L. Vargūntius Sēnātor, to murder the consul, M. Tullius Ciccero, in his own house, on the 4th of November, in 65 B. C. (Sal. Cat. 17, 28).

C. Cōrnēlius Cēthēgus, C. Cōrnēlii Cēthēgi, *m.* proconsul in *Spain*, routed a great army of the enemy, in Sūdētānus ager, in 202 B. C. From Livius it does not appear that he had been consul before he was proconsul. In his absence, his countrymen created him a curule edile, and afterwards raised him to the consulship, with Q. Minūcius Rūfus, in 199 B. C. The senate decreed *Italy* to both consuls, and, for his success over the Galli Insūbres, he had the honour of a triumph. Besides Hāmīlecar, the Carthaginian general, a number of Gauls adorned his procession, and many of the colonists of Crēmōna and Plācēntia followed his chariot with caps of liberty on their heads, in gratitude for his having delivered them from their servitude to the Gauls. In his consulship he had vowed a temple to Sospīta Jūno, and he afterwards obtained the censorship, in 196 B. C., during which he and his colleague ordered the curule ediles to appropriate seats for the senators at the Roman games, distinct from those of the people; previously the spectators sat promiscuously (Liv. xxxi. 49—xxxv. 9). He is probably the person sent as an ambassador to Carthage, with P. Cōrnēlius Scīpio Afrīcānus (Liv. xxxiv. 62).—2. A man of vicious morals, who, having been banished from *Rome*, fled as a suppliant to L. Cōrnēlius Sūlla, whose interest he afterwards embraced. In consequence of losing the great influence which he formerly possessed, he joined in the conspiracy with Cātīlina (65 B. C.), in expectation of recovering his former rank and dignity. Cicero informs us, that in rashness and audacity he surpassed Cātīlina himself; and in strength of body, love of arms, and dignity of birth, he was little inferior to that traitor. Sallūstius writes, "he was by nature fierce, in spirit impetuous, and in person prompt and active." In the execution of the plot, Cōrnēlius was to post himself at the door of the consul, Cicero, and, after he had forced an entrance, murder that illustrious Roman; but the precaution and vigilance of Cicero frustrated that design. He, along with Lēntūlus, Stātīlius, and other conspirators, was strangled in prison (Sal. Cat. 17, 55). *Cātīlina* (accuset) *Cēthēgum?* alluding to the conspiracy: Should one traitor accuse another? (Juv. Sat. ii. 27). The same poet mentions their noble birth, being both of senatorian dignity (Sat. viii. 231).

C. Cōrnēlius Hīspallus, C. Cōrnēlii Hīspalli, *m.* prætor peregrinus, in 141 B. C. By

edict he ordered the Chaldeans to quit *Rome* within ten days, because they obtained large sums of money by astrology, and belief in that pretended science had an injurious effect on the minds of the people (Val. Max. i. 3).

C. Cōrnēlius Tācītus, C. Cōrnēlii Tāceti, *m.* a Roman historian, of great celebrity, who was born about the year 56. Ancient authors neither mention the names of his parents, their rank, nor the place of his birth. For his fame he stands indebted solely to his genius, and had his writings been transmitted entire, it would have been difficult to mention an author to whom the Romans owed greater obligations, yet his political sagacity has failed him remarkably in one opinion, where he declares, that a government in which the three orders, the people, the nobles, and the king, have each a share in the authority, could never in fact exist; or, if it did, could only be of short duration. We know nothing of the place and nature of his education. The correctness of his taste despised the vicious eloquence and frivolous pursuits of that age, and the rectitude of his conduct justified his censure of vice, wherever it appeared. Conscious of his moral purity, he pronounces judgment with firmness, both against wicked men and unlawful actions, writing with the same scrupulous regard to justice and virtue which he practised in his own life. He conceived correctly the duties of a historian, and neither love nor hatred warped his judgment, or induced him to conceal the truth. In one instance, at least, national prejudice, added, perhaps, to inaccurate information, has made him misrepresent the origin, history, and character of a very remarkable people. Oratory appears to have first engaged his attention; for the bar and the army were the only means by which a Roman aspired at the honours of the state. Here Tācītus acquired such celebrity, that Agrīcōla chose him for his son-in-law very early in life, and he then appeared a candidate for the honours of civil preferment. The emperor Vēspāsīanus laid the foundation of his fortune; under the successor of that prince he obtained the office of quæstor, which gave him a seat in the senate. Dōmītiānus bestowed some favours upon our author, who probably acted with the same prudence, moderation, and caution which he has recommended in his father-in-law. In the year 83, Tācītus was a member of the quindēcemviral college, and held the office of prætor. Next year, he and his wife left *Rome*, and did not return for upwards of four years. He delivered a funeral oration in honour of Virgīnius, and held the office of consul for the remainder of that year. An intimate friendship subsisted between Tācītus and the younger Plīnius, founded on similarity of studies and virtues. They both detested tyranny, and both wished to give perpetuity to merit by contrasting it with the vices of former, or subsequent, reigns. Of this, Plīnius has given a beautiful specimen, in his panegyric on Trājānus, and Tācītus in the whole of his history. Although the latter had planned and perhaps executed part of his history before he attained great celebrity, yet he continued his practice in the Forum, arraigned the governors of provinces for rapine and extortion, or defended people of rank and fortune persecuted by the cruel informers, after such employment became un-

necessary. The guilt of the former, and the innocence of the latter, called forth the whole energy of his powerful mind, and he swayed the audience according to his pleasure. His pages furnish many proofs of his talents for pathetic, graphic, and forcible delineation. In the prosecution of Mārius Priscus, proconsul of Africa, Tācitus and Plinius pleaded the cause of the injured Africans, and the senate, after three days' deliberation, sentenced the pannel to pay back the amount of the bribes which he had received, and to be banished from Italy. The emperor Trājānus presided at that trial, and it does not appear that Tācitus afterwards gave any part of his time to the labour of the bar. During the reign of Trājānus, he published his *History*, which comprised a period of twenty-seven years, beginning with the accession of Gālba, in the year 69, and ending at the death of Dōmītiānus, in the year 96. This important period is full of sudden revolutions, when the armies claimed the right of raising to the imperial throne whomsoever they pleased, without regard either to the will or authority of the senate. Of this valuable work only four books and the beginning of the fifth remain. Vōssius says, that it consisted of thirty books, and it will be readily allowed that the literary world has sustained a great loss by only so small a portion being transmitted to modern times. Encouraged by the high approbation of his countrymen, he selected another period of Roman history, in order to hold up to the detestation of succeeding ages, the tyranny of Tiberius, Cālīgūla, Claudius, and Nēro, which includes a space of fifty-four years, beginning with the year 15, and ending with the year 68. The style of the *Annals* differs considerably from that of the *History*. In the latter, Tācitus has, with greater labour, rounded his periods, and used more pompous and dignified expression. In the former, the style is simple, the words few, and the narrative rapid. He seizes on the principal characteristics, and the language conveys as it were but an outline of his meaning. In no Roman author do words convey so much beyond their usual signification, as in the *Annals* of Tācitus. Here, as well as in the *History*, the learned reader bewails the ravages of time. Part of the fifth book, which contained three years of the reign of Tiberius, the whole reign of Cālīgūla, the first six years of the reign of Claudius, and the last two of Nēro, perished during the barbarous ages. Had the author lived, he intended to have reviewed the reign of Augūstus, a work which he probably never wholly executed. The time of his death seems doubtful, but may probably be referred to the reign of Trājānus. The same uncertainty prevails respecting the place where he died, and the spot which contained his ashes. His writings constitute the best monument, and a genius like that of Tācitus, stood in no need of sepulchral ornaments. His thorough knowledge of government, his admirable powers of description, and his penetrating judgment, fitted him for historical composition in an eminent degree. Besides observing the laws of history, recommended by Cicero, in his treatise *De Oratore*, Tācitus considered it his duty to judge the actions of men, on purpose that the worthy might meet with a reward due to their virtue,

and the wicked be deterred by the condemnation which awaits evil actions at the tribunal of posterity. This moral principle directed his pen through his whole work. His rich and varied eloquence enlivens his forcible description, which presents every action and character to the view of the reader, who feels himself a witness of the events described, rather than a listener to the narrative of the historian. Besides the *History* and *Annals*, Tācitus wrote the life of his father-in-law, Agricola, a treatise on the manners of the Germans, and a dialogue on oratory. Whether he left any family behind him seems doubtful. The only evidence in support of his having had children is, that M. Claudius Tācitus, who ascended the imperial throne, in the year 273, derived his pedigree from our historian. Vanity may have led to this genealogy, since nearly two hundred years had elapsed from the historian's death, and, unless his descendants had been considerable for rank, it would have been impossible to trace the connexion.

C. Cōrnēlius Vērres, C. Cōrnēli Vērris, *m.* a Roman, of noble birth, who, after he held the office of praetor of the city, obtained the government of *Sicily* for three years. Avarice and injustice marked the whole of his administration in that island, on which account the Sicilians accused him before the senate, and Cicero supported their cause. The splendid orations which he delivered against that monster of cruelty and oppression, will remain a lasting monument of his transcendent abilities, conjoined with the utmost rectitude of principle, and indefatigable exertion in support of the oppressed. The guilty Vērres, conscious of the just charges preferred against him, and certain that the evidence of his crimes would inevitably produce sentence of condemnation, avoided the disgrace and punishment of a judicial conviction, by a voluntary banishment. He afterwards obtained liberty to return, but, having incurred the displeasure of M. Antonius, he included his name in the list of the proscribed. Cicero had lost his life before him, and Vērres expressed great satisfaction in his last moments, that his accuser had first suffered death. *Adj.* Vērrēs, *a.* um, *Vērrēa* *lex* (Cic. Ver. iii. 49).

Cn. Cōrnēlius, Cn. Cōrnēlii, *m.* one of the three ambassadors sent to Philippus, king of Mācēdōniā, in 200 B. C. (Liv. xxxiii. 35).

Cn. Cōrnēlius Blasio, Cn. Cōrnēlii Blasionis, *m.* was praetor, and *Sicily* became his province by lot, in 196 B. C. (Liv. xxxiv. 43).

Cn. Cōrnēlius Cōssus, Cn. Cōrnēlii Cōssi, *m.* was elected a tribune of the soldiers, with consular authority, in 413 B. C., and re-elected ten years after (Liv. iv. 49, 61).—2. Chosen consul in 408 B. C., when the commons had resolved to thwart M. Manlius, who wished to be appointed a tribune of the soldiers with consular authority. Cōrnēlius twice obtained the office of a consular tribune, and desolated the territory of the Cāpēnātes by burning the houses and the fruits of the earth, in 400 B. C. (Liv. iv. 54—v. 12). He was the brother of P. Licinius Cālvus *q. v.*

Cn. Cōrnēlius Dōlābēlla, Cn. Cōrnēlii Dōlābēllae, *m.* was elected king in religious matters, 210 B. C., and died in 182 B. C.

(Liv. xxvii. 36 *seq.*).—2. A Roman consul in 83 B. C. During his consulship, A. Gabinius was sent to renew a treaty with Mithridates, king of Pontus, and Cn. Pompeius distinguished himself by his acts in Africa. He had interest to procure the government of Macedonia, and he went to that country on resigning the fasces, more perhaps with the view of accumulating wealth, than of contributing to the prosperity of the province. The senate rewarded his success against the Thracians with a triumph, and, soon after, C. Julius Caesar, when very young, accused him of extortion; but the eloquence of Cotta and Hortensius secured his acquittal.

—3. A prætor of the city, whose decree, in the case of Quinctius, gave great offence. M. Scaurus preferred against him a charge of extortion, when prætor in Cilicia, and Verres, his quaestor, gave evidence which proved his guilt. Sentence of condemnation for this abuse of power, reduced Dolabella and his family to poverty and wretchedness, but in the opinion of Cicero his conduct excluded both himself and children from being considered proper objects of commiseration. To which of these two Juvénalis alludes (Sat. viii. 105) is doubtful, since both were brought to trial for the vice which he there censures.

—4. A noble Roman, who seems to have shown some inclination to ascend the throne on the death of Nero, as Galba blamed a battalion of Germans, the body-guard of the preceding emperors, for being more inclined to favour the advancement of Dolabella, and therefore he sent them back to their own country without any gratuity (Suet. Gal. 12).

Cn. v. P. Cornélius Gallus, Cn. Cornélii Galli, *m.* a man of the lowest extraction, was born at Förcjühensis, *Fricul.* He became a great favourite with Augustus, who honoured him with his friendship, and in return he contributed to the success of that ambitious Roman in the Alexandrian war. He carried Paretolum, *Al-Bareton*, baffling the utmost exertions of Antónius, who employed every stratagem which his ingenuity could suggest. On Egypt being reduced into the form of a province, Augustus entrusted the government of it to Cornélius. Want of confidence in the Roman nobility prevented him from nominating to that important office a man of higher birth. Elated with his fortune, he treated the character of his benefactor with contempt, and showed his vanity by erecting statues of himself in that country, and by recording his own acts on the pyramids. We have the authority of Ammianus Marcellinus, that he plundered Thæbe, because the inhabitants became turbulent at the demands made on their property, and Hieronymus adds, that he levelled it with the ground. Augustus, offended at his ingratitude, interdicted him from his house, and the provinces under his authority; but the senate confiscated his property, and pronounced sentence of banishment against him, on which he killed himself. On hearing of his death, the emperor lamented his fate, and blamed the severity of the senate. Among his friends, Gallus reckoned many distinguished Romans, of whom we need only mention Virgilius and Cicero. Of his writings none have been transmitted to modern times. Quintilianus mentions his poetry, which appears to have

been composed in elegiac verse, and considers him inferior to Propertius and Tibullus (Quint. x. 1. 93).

Cn. Cornélius Léntulus, Cn. Cornélii Léntuli, *m.* a military tribune who, after the defeat at Cannæ, fled on horseback, and, observing L. Æmilius Paullus, the consul, covered with blood, generously offered him his horse, which the consul declined. When quaestor he displayed his military skill in an engagement with Hannibal, in which that great general could scarcely be said to have the advantage. After obtaining inferior offices, he was elected consul with P. Ælius Pictus, 203 B. C., and the province of Africa fell to his lot. During that year, the Romans made peace with the Carthaginians. The people afterwards appointed him proconsul of Spain. On his return to Rome the senate voted him an ovation. His countrymen appointed him ambassador to Philippos, king of Macedonia, in which capacity he acted with candour and judgment, neither neglecting the interests of his fellow-citizens, nor insulting the Grecian states by arrogance and unreasonable exactions, a too prevalent practice among his countrymen at that period (Liv. xxii. 49—xxxiii. 35).—2. Obtained the consulship with M. Licinius Crassus, in 15 B. C. Augustus sent him to repel the Sarmæte, who crossed the Danube when frozen over in winter, and pillaged the adjacent countries. Cornélius succeeded in driving them from the northern bank of the river, and placed guards, which prevented their inroads (Flor. iv. 12).

Cn. Cornélius Léntulus Clodiānus, Cn. Cornélii Léntuli Clodiāni, *m.* held the consulship with L. Gellius Pöplícöla, in 74 B. C. Spartacus, commander of the fugitive gladiators, defeated, in the Apennines, the two consuls, and Q. Arrius, prætor. Cornélius held the office of censor with L. Gellius Pöplícöla, in 71 B. C., when they exercised their office with great severity, expelling sixty-four senators (Liv. Ep. 96—98. Flor. iii. 20).

Cn. Cornélius Léntulus Gætülícus, Cn. Cornélii Léntuli Gætülíci, *m.* was consul in the year 26, and obtained the command of the legions in upper Germany, in the year 32, where he distinguished himself by his mildness, and by maintaining military discipline without severity. By a spirited letter which he had the courage to write to the emperor Tiberius, he saved his life, when Abudius Riso, who had commanded a legion under him, turned informer, and alleged that he had projected a marriage between his daughter and a son of Sejānus (Tac. Ann. iv. 42—vi. 30).

Cn. Cornélius Léntulus Cössus Gætülícus, Cn. Cornélii Léntuli Cössi Gætülíci, *m.* a Roman of great distinction, who had obtained consular dignity in 1 B. C., triumphal ornaments, and the title of Gætülícus for a victory over the Getulians. The true glory of his character arose from the dignity with which he supported himself in poverty, and afterwards in great affluence, acquired with integrity, and possessed with moderation. He died in the year 25, leaving the emperor Tiberius his heir, not from inclination, but from being teased and terrified to it by the emperor (Tac. Ann. i. 27—iv. 44).

Cn. Cornélius Léntulus Marcellinus, Cn.

Cornélii Léntuli Mārcellīni, *m.* consul in 58 B. C., with L. Mārcius Philippus. In the senate he complained of the exorbitant power of Pōmpēius Māgnus, to which the whole people assented with loud acclamation. He then said, "Romans, express your approbation while it is allowed you, for very soon you will not do so with safety" (Val. Max. vi. 2).

Cn. Cornēlius Mērenda, Cn. Cornēlius Mērenda, *m.* was praetor in 196 B. C., and obtained Sardinia for his province (Liv. xxxiv. 42, 43).

Cn. Cornēlius Mērula, Cn. Cornēlius Mērula, *m.* was one of the ten ambassadors appointed by the Roman senate to examine and adjust the affairs of Asia, in 191 B. C. (Liv. xxxvii. 55).

Cn. Cornēlius Scīpio, Cn. Cornēlius Scīpiōnis, *m.* was sent by his brother P. Cornēlius Scīpio, consul, with the greater part of his own forces into Spain, in 220 B. C., against Hāsdrūbal, to drive him out of the country, to protect the old allies of the Romans, and to acquire new. He landed at Empōria, and, in fulfilment of his instructions, brought under the power of Rome the whole coast between the Pyrenees and the Ebro. See P. Cornēlius Scīpio. Over Hānno, whose province that was, he gained a great victory, killing six thousand men, and making two thousand prisoners, among whom were the generals and several nobles. The camp enriched his soldiers, as it contained the effects of Hānno's army, and the most valuable property of Hānnibal's which they had left there, not to be encumbered with baggage in crossing the Alps. After that victory, Hāsdrūbal durst not meet Cornēlius in battle, and the Roman general attacked and defeated different nations in Spain. At sea he gained a victory over a powerful Carthaginian armament, which rendered him master of the whole of the eastern coast. His future success compelled upwards of a hundred and twenty states to submit to the power of Rome. P. Cornēlius Scīpio joined his brother, and, for two years, nothing memorable happened. They acted with the greatest unanimity, confirmed the wavering states, and gained advantages over the enemy, when opportunities of battle occurred. Having received powerful reinforcements from the Celtiberi, they considered their strength sufficient for putting an end to the war, which would effectually prevent Hāsdrūbal from joining his brother Hānnibal in Italy, an object which they had kept steadily in view. The desertion of the Celtiberi gave a decided superiority to the Carthaginians, and the two brothers, Cneius and Publius, fell in the first engagement. The Romans did not more sincerely regret their death than did the Spaniards, whose affections they had gained by their justice and moderation (Liv. xxi. 32—xxv. 36). Cneius held the consulship with M. Claudius Mārcellus, 224 B. C., and to him Eutrōpius alludes (iii. 6).—2. Elected a pontiff in 201 B. C. (Liv. xxxii. 7).—3. Chosen praetor, and, with P. Valērius Lēvinus, obtained the government of Gallia, divided into two provinces, in 179 B. C. (Liv. xli. 8).—4. A son of Scīpio Africanus, fell into the hands of Antiochus, king of Syria, but by what accident, or at what place and time, is not ascertained. All ac-

counts agree in his being treated with the greatest generosity and kindness, and that Antiochus, on hearing that Africanus had fallen sick at Elea, sent ambassadors to conduct the youth to his father, in 192 B. C. He was elected a praetor in 176 B. C., and was that year expelled from the senate by the censors (Liv. xxxvii. 34—xli. 27). It is uncertain whether his praenomen was Cneius or Lucius.

Cn. Cornēlius Scīpio Asina, Cn. Cornēlius Scīpiōnis Asinae, *m.* a Roman consul, colleague to C. Dullius, in 262 B. C. These consuls fought the first naval battle with the Carthaginians, but Cornēlius was captured by the enemy in the harbour, according to Polybius. From the expression used by Eutrōpius (ii. 20), as well as by the narrative of Polybius, Cornēlius appears to have fallen into the hands of the enemy by treachery; but his re-election to the consulship, six years after, with A. Attilius Calatinus, is evidence that no blame attached either to his conduct, or to his plans as a commander. By Livius he is simply called Cn. Cornēlius (Ep. 17).

Cn. Cornēlius Scīpio Hispallus, Cn. Cornēlius Scīpiōnis Hispalli, *m.* after holding the foreign jurisdiction, rose to the consulship, in 178 B. C., with Q. Pēllius Spurius. His death happened at Cumae during that year, and his body having been brought to Rome, his funeral obsequies were performed with great magnificence (Liv. xl. 44 seq.).

Cossus Cornēlius Lēntulus, Cossus Cornēlius Lēntuli, *m.* had for his colleague in the consulship M. Asinius Agrippa, in the year 24 (Tac. Ann. iv. 34).—2. Perhaps a son of the former, was the colleague of the emperor Nēro in the consulship, in the year 60 (Tac. Ann. xiv. 20).

L. Cornēlius, L. Cornēlius, *m.* appointed commissioner by the Roman senate to settle the differences between Antiochus, king of Syria, and Ptolēmaeus, king of Egypt, in 198 B. C. (Liv. xxxiii. 39).

L. Cornēlius Bālbis, L. Cornēlius Bālbis, *m.* a native of Gades, Cadiz, who obtained the privileges of a Roman citizen at the request of L. Cornēlius Lēntulus, whose praenomen and nomen he assumed. His rights as a citizen having been called in question by one of his countrymen, Cn. Pompeius, M. Licinius Crassus, and M. Tullius Cicero, defended him. Cicero's speech is still extant. He lived in habits of close intimacy with C. Julius Caesar, possessed great wealth, and was adopted by Thēophrastus of Mitylēne. From his intimacy with the greatest men of the state, his name occurs frequently in the writings of Cicero, who relates a number of particulars respecting him, and the state of parties at that eventful period of Roman history. Cornēlius Nēpos mentions him as one of the intimates of T. Pōmpōnius Atticus (Att. 21).—2. Sister's son of the former, frequently called Minor, to distinguish him from his uncle, who, after being questor to Asinius Pōllio in Spain, had the honour of a triumph over the Garamantes, and was the first foreigner permitted to triumph at Rome (Cic. Att. viii. 9. Plin. i. 544).—3. A relation of his, a great favourite with the Roman emperor Claudius (Tac. Ann. xii. 60).

L. Cornēlius Caudinus, L. Cornēlius Caus-

dini, *m.* was curule edile in 210 B. C. (Liv. xxvii. 21).

L. Cōrnēlius Cīna, L. Cōrnēlius Cīna, *m.* a noble Roman of considerable influence and personal bravery. Of his military talents he gave the first proof in the Social war. In the year 91 B. C., he and Cn. Octāvius were consuls. His colleague deprived him of his consular authority, and drove him and six tribunes of the people out of the city; because he had by force procured the enactment of several injurious laws. By bribery he obtained the army of Appius Claudius, with which he made war on Rome, and called to his assistance C. Mārius, and other exiles, from Africa. Cn. Pōmpēius Māgnus secretly encouraged this war, without appearing to take any share in it, until many of the nobles had lost their lives. The inactivity of the consul permitted the continuance of hostilities, which at first might have been easily terminated. Cīna and Mārius, with four armies, two of which they commanded in person, and the other two by Q. Sērtorius and Pāpīrius Cārbo, laid siege to the city, and the principal men, having lost all confidence in the troops on account of their cowardice and treachery, opened the gates. These monsters of cruelty instantly began to murder the inhabitants, seize on their property, and to put to death the consul, Cn. Octāvius, with all the leading men of the opposite party, or that of Sūlla. Without even the formality of an election, they declared themselves consuls, and Mārius died on the very first day of his entering on office. L. Vālērius Flāccus succeeded him. In his third and fourth consulships, Cīna had Cn. Pāpīrius Cārbo for his colleague, with whom he made preparation for a war on L. Cōrnēlius Sūlla; but L. Vālērius Flāccus, Prince of the senate, and the friend of peace, carried, that a deputation should be sent to treat with Sūlla, respecting the terms of pacification. During the fourth consulship of L. Cōrnēlius Cīna, C. Jūlius Cēsar married his daughter, Cōrnēlia, who had to him Jūlia. Many of the nobility fled from the tyrannical domination of Cīna, and took refuge with Sūlla, who had carried on a successful war against Mithridates. Cīna, after raising a powerful armament against Sūlla, was killed by his own men in attempting to force them to embark (Liv. Ep. 79—83). *Aj.* Cinnānus, *a.* um. *Cinnāna partes* (Vel. Pat. ii. 24). *Cinnānus tumultus*, the civil war between Cīna and Sūlla (Cor. Nep. Att. 2).—2. Son of the former, whose recall from banishment was effected by his sister's husband, C. Jūlius Cēsar (Suet. Jul. Cēs. 5).

L. Cōrnēlius Dōlābella, L. Cōrnēlius Dōlābella, *m.* elected king of sacrifices in 182 B. C. The chief pontiff insisted on his resigning his commission as a naval duumvir, before his inauguration, which Cōrnēlius refused, and appealed to the people, who insisted on his complying with the requisition of the chief pontiff. An unfavourable omen having occurred, prevented his inauguration, and another was appointed to the office (Liv. xl. 42 seq.).

L. Cōrnēlius Lēntulus, L. Cōrnēlius Lēntulus, *m.* elected consul, in 326 B. C., and appointed to watch the motions of the Sāmmites, who then meditated war, but hostilities did not commence during that year. He

named a dictator to hold the elections, and advised the senate to accept the conditions agreed on at Caudium, a sentiment not more dictated by humanity than necessity (Liv. viii. 22 seq.).—2. Was elected consul, in 277 B. C., with M. Cūrius Dēntātus, who had formerly held that office. Both consuls marched against Pyrrhus, and Cūrius gained a victory over him in Lucania, for which he was allowed to enter the capital in triumph (Eutrop. ii. 14).—3. Held the office of consul with Q. Fūlvius Flāccus, in 239 B. C. During that year the Romans carried on war against the Ligurians, conquered them, and the commanders had the honour of a triumph (Eutrop. iii. 2).—4. Chief pontiff, in 219 B. C. In consequence of certain decrees of the senate, the college of praetors consulted him, and he gave it as his opinion that, before any steps were taken, the people should determine whether it would be proper to vow a sacred spring. Livius has recorded the form. He died in 215 B. C. (Liv. xxii. 10 seq.).—5. Created a decemvir of religious rites, in 215 B. C., and afterwards, on being elected praetor, obtained Sardinia as his province. He died in 175 B. C. (Liv. xxv. 2—xlii. 10).—6. Succeeded Africanus in the government of Spain, 208 B. C., and, with the assistance of his colleague, L. Mānlius Acidinus, crushed, in that country, a rebellion excited by Indibilis, defeated his troops in battle, and killed himself. The promoters of the war were then given up. Next year they were continued proconsuls, and, on returning to Rome, Cōrnēlius claimed the honour of a triumph, which the senate acknowledged was due to his merits, but refused to grant his request, because it was contrary to precedent for one who was not dictator, consul, or praetor to triumph. They allowed him an ovation, and he obtained the consulship in 201 B. C. (Liv. xxviii. 38—xxxii. 9).—7. Despatched by L. Cōrnēlius Paullus, with Q. Fābius and Q. Mētellus, to Rome, to inform the senate of his victory over Persēus, in 170 B. C. (Liv. xlv. 45).—8. Surnamed Crus, was the colleague of C. Claudius Mārcellus in the consulship, 51 B. C., and, during that year, the civil war between Cēsar and Pōmpēius commenced.—9. An officer in the army of Cn. Pōmpēius, who was seized, imprisoned, and put to death by Ptōlēmæus, king of Egypt, on the murder of his general.

L. Cōrnēlius Maluginēnsis, L. Cōrnēlius Maluginēnsis, *m.* obtained the consulship, in 459 B. C., and was left to protect the city, whilst his colleague marched against Antium. He appears to have been a man of considerable interest and activity. In a speech of some length, he defended the conduct of the decemvirs, of whom his brother Mārcus was one (Liv. iii. 22 seq.).

L. Cōrnēlius Mēruia, L. Cōrnēlius Mēruia, *m.* obtained the praetorship of the city, in 200 B. C. The information given him by two slaves, of a plot formed by the slaves to kill the inhabitants of Sētia, Nōrba, and Circēi, and to seize on these towns, enabled him to prevent the execution of their design, and the conspirators suffered the punishment due to their intended crimes. The same spirit of rebellion appeared in concerting a plan for taking possession of Prænēstē, which Cōrnēlius crushed, and five hundred of the guilty

lost their lives. After conducting, with C. Sallustius, a colony to Tēmpa, he obtained the consulship, with Q. Minucius Thērminus, in 195 B. C. In the north of Italy he intimidated the enemy, desolated the country of the Boii, and at last compelled them to meet him in the field, when they lost, in killed and prisoners, upwards of fifteen thousand men. In subsequent engagements, his success was less, and therefore the senate refused his demand of a supplication and triumph for his victory over the Boii (Liv. xxxii. 7—xxxv. 8).—2. Was Flāmen Diālis, and likewise obtained the consulship during the tyranny of Cim̄a, by whose orders he was, at last, put to death (Vel. Pat. ii. 20).

L. Cōrnēlius Scīpio, L. Cōrnēli Scīpiōnis, m. a patrician, who, after being interrex, was elected consul, in 349 B. C. Want of health unfitted him for military service, and his colleague, M. Pōpillius Lāenas, commanded the troops against the Gauls. To L. Fūrius Cāmillus, Cōrnēlius was master of the horse (Liv. vii. 21—23).—2. The colleague of Cn. Fūlvius in the consulship, in 300 B. C. In Etrūria he compelled the enemy to take protection in the cities, and continued to harass them by destroying their towns and forts. He was afterwards proprātor (Liv. x. 11 seq.).—3. Held the consulship with C. Aquilius Flōrus, in 261 B. C. For desolating Sārdinia and Cōrsica, and for carrying a number of prisoners from these islands to Rome, he had the honour of a triumph (Eutrop. ii. 20. Flor. ii. 2).—4. Brother of P. Cōrnēlius Scīpio, surnamed Africānus, under whom he served in Spain, and, by his military skill, took Oringis. Africānus afterwards appointed him to conduct to Rome a number of prisoners of distinction, and to carry the news of the reduction of Spain, in 209 B. C. In his prātorship, Sicily became his province. To bring the war to a termination, the Roman armies passed over into Africa, where he likewise served under his brother, who became his lieutenant-general on his appointment to the consulship, in 192 B. C. This act of the illustrious Africānus secured, to Lūcius, Greece for his province; and the senate decreed him a powerful reinforcement, besides the army of Mānlius Acilius Glābrio, then in that country, and allowed him to make Asia the seat of war, with the view of conquering Antiōchus, king of Syria. Every measure and movement of the Roman generals had a direct tendency to accelerate their departure from Europe, and the invasion of Asia, with every possible advantage. Having ascertained the friendly disposition of Philippus, king of Mācedōnia, they marched through the territory of that monarch, who escorted them to the Dardanelles, which they crossed on shipping provided by Eumēnes, king of Asia. Thus the first Roman army which ever was in Asia, entered that division of the globe without opposition. On their landing, the inhabitants of Dardānium, Rhētium, and Ilium met them, showing every proof of kindness and respect, and the Romans boasted of their Trojan descent. Antiōchus proposed terms of peace, which the consul rejected; and then his ambassador, Hēracles of Byzantium, attempted to bribe Africānus, at which that noble Roman spurned with contempt. Nothing remained for the Syrian king but

vigorous preparations for war. With the exception of a few furious, but unsuccessful, attacks, he retreated before the Romans, and at last they joined battle near the river Phrḡgius, or, Hýllus, when his army, consisting of different nations, which he had drawn up with great ability, yielded to the bravery of the Romans, and a total rout ensued. Forty thousand infantry, and three thousand cavalry, were said to be killed, and fourteen hundred made prisoners. The Romans took fifteen elephants and the camp of Antiōchus, on which he sued for peace, which the consul granted, on the very same terms that had been offered near the shore of the Dardanelles. Cōrnēlius assumed the surname of Asiāticus, and claimed the honour of a triumph, which the senate granted. After the death of Africānus, Asiāticus was accused of not bringing into the treasury a great deal of gold and silver, which he had received from Antiōchus, and of accepting a bribe from that monarch. Without any thing approaching to satisfactory evidence, according to general practice, the people found him guilty, and his declaration of innocence neither lessened the immense sum of which he was fined, nor softened the sentence which doomed him to prison, unless he paid the amount. Tibērius Scmpronius Grācehus, a tribune of the people, protested against his imprisonment, but allowed the prātor to levy the fine from his effects, which fell short of half the sum. His great mind refused the money raised by his relations and friends, which would have made him wealthier than he had ever before been. He only accepted a few necessities for his family, purchased at the sale by his nearest connexions. The games which he had vowed, the kings of Asia defrayed, and these continued ten days, in 188 B. C. In a review of the knights two years after, the censors, M. Pōrcius Cāto and M. Valērius Flāccus, degraded him. Such justice may the generous and the brave expect, when the decision depends on the caprice of the multitude (Liv. xxviii. 3—xxxix. 44). To him Tacitus alludes (Ann. iii. 62).—5. Son of P. Cōrnēlius Scīpio Africānus. See Cn. Cōrnēlius Scīpio.—6. A questor, appointed by the senate to attend Prūsias, king of Bithynia, when he came to Rome, in 163 B. C. (Liv. xlv. 44).—7. Held the consulship, with C. Jūnius Nōrbānus Flāccus, in 85 B. C. and, in that year, L. Cōrnēlius Sūlla defeated him, his whole army having previously deserted to that cruel usurper, who, notwithstanding his thirst for blood, and disregard of human life, set him at liberty, when he might have put him to death (Liv. Ep. 85). Eutropius calls him simply Scīpio (v. 7), and Tacitus, L. Scīpio (Hist. iii. 72).

L. Cōrnēlius Sisēnna, L. Cōrnēli Sisēnnae, m. a Roman historian, highly commended by Cicero. This author says, he spoke the Latin language well, was a man of learning, a skilful statesman, and full of humour. In history he excelled all who had written before him; yet the orator reckons his work far from perfect. He wished to improve the style in common use, and therefore used uncommon words. At that time there existed no good specimen of historical composition in the language, and Cōrnēlius does not appear to have been acquainted with the writings of

the Greeks (Cic. Brut. 63 &c.). Some allege, that he held the office of prætor, others deny it. He wrote the history of the civil wars between L. Cörnēlius Sūlla and C. Mārius (Vel. Pat. ii. 9). That author says nothing of his merits, only he mentions, that he began to write history in early life, and published that above-mentioned when an old man. In early periods of literature, the historian directs his whole attention to accuracy of date and fact, careless of the style, trusting that truth will interest the reader without the aid of rhetorical embellishments or graphic description. Sallustius bears honourable testimony to his diligence, and excellence in his history of the war between Sūlla and Mārius (Jug. 95).

L. Cörnēlius Sūlla, L. Cörnēli Sūllæ, *m.* a Roman, of patrician rank, who served, at first, under Mārius. His activity and address contributed greatly to bring the Jugurthine war to a successful termination. He transacted with Bōcchus, by whose treachery Jūgūrtha came into his hands, an action to which both he and his superior officer, C. Mārius, laid claim. It formed the cause of their contention which had so fatal consequences (Val. Max. viii. 14). Mārius became, at last, jealous of Sūlla's merit; hence originated that quarrel between them, which was productive of the most enormous cruelties, and contributed to the final extinction of Roman liberty. Being sent to Asia to restrain the power of Mithridātes, though under a different pretence, he proved himself both a brave soldier and an able general. He plundered the temples of Dēlphī, Olymṗia, and Epidauria, then entered into terms of peace with Archēlāus, afterwards personally with Mithridātes, and thus ended the first war with that prince (Ap. Bel. Mith. 206 seq.). On his return, he displayed his military talents to great advantage in the Social war. So strongly were his soldiers attached to him, that when two tribunes were sent to take the command of his army, and give it to Mārius, they stoned them to death. In revenge, Mārius put Sūlla's friends in the city to the sword, upon which he marched to Rome, and compelled Mārius to fly. The horrid proscription now began. A price was set on the head of Mārius, but he effected his escape. Sūlla then set out against Mithridātes, defeated his armies under different generals, and concluded a peace with him on very advantageous terms. On his way he attacked Piræus, which he carried, after a long and brave resistance, by depriving the inhabitants of food, when he burned and destroyed every thing remarkable. He next obtained possession of Athens, where, indulging his cruelty, he spared neither age nor sex (Ap. Bel. Mith. 190 seq.). He allowed his army to live after the Asiatic manner, which first unnerved the hardy soldiers of Italy. Mārius and Cinna having butchered many of Sūlla's friends in Rome, he returned to Italy, to revenge their deaths. Cn. Pōmpēius and L. Mārcius Philippus served under him as lieutenant-generals, and by them he carried on hostilities, with success, against C. Jūnius Nōrbānus Flāceus, L. Cörnēlius Scipio, C. Mārius, and Cn. Pāpīrius Cārbo. To conciliate the Italian states he formed a treaty with them, securing the right of voting which they had lately ob-

tained. His enemies being now wholly in his power, he committed the most enormous and barbarous acts of cruelty, filled not only Rome but all Italy with carnage, published a list of persons proscribed, and seized on their property. To aggrandize himself, to exalt the Patricians, and to glut his desire of revenge on his enemies, induced Sūlla to assume the reigns of absolute government. He reclaimed the abuses introduced by popular and unprincipled demagogues, restored the ancient laws, and enacted many that were salutary and beneficial. Still tyranny marked his whole conduct, and rendered his administration a scene of terror, by his personal enmities and insufferable despotism. Desire of revenge was a stronger passion in the mind of Sūlla than love of power. After glutting his vengeance with the blood of thousands, and governing with despotic authority for three years, he resigned the sovereignty, and lived undisturbed as a private citizen. He died in great torment of the *morbus pediculāris*, in the 60th year of his age, about 78 B. C. The perpetual intoxication, to which he had recourse to avoid the horrors of remorse, contributed to hasten his death, and he was buried in Cāmpus Mārtius. Aurēlius Victor states, that he was stoned to death at Ancōna, by the army, on account of his excessive cruelty (Vir. Il. 69). To Sūlla must be conceded the intrepidity of a brave soldier, and the talents of an able general; but his character as a monster of cruelty, cannot be held in too great abhorrence. Crēntus Sūlla (Mart. xi. 6). *Adj.* Sūllānus, *a.* um.—2. Son of the former, to whom his father gave the additional name of Faustus, which the writer of the Epitōmes of Livius calls a prænōmen, in consequence of the victory over his enemies. His twin-sister, for the same reason, was called Fausta. Faustus and L. Afrānius were killed at the time C. Jūlius Cæsar defeated the republican forces under P. Cörnēlius Scipio Nāsica, the father-in-law of Cn. Pōmpēius Māgnus, at Thapsus, in Africa, 48 B. C. (Liv. Ep. 114). Faustus appears to have been one of the commanders in that army, and Cæsar, after the battle, caused him to be put to death (Eutrop. vi. 23).—3. A youth of high rank, who refused, at a show of gladiators, to give place to Dōmītilius Cōrbūlo, his superior in years. The latter complained of that conduct in the senate, when the elderly members supported ancient usage, which obliged youth to respect old age. His relations undertook his defence, when a keen debate ensued, to which an apology, made for him by Māmērcus Scaurus, his uncle and stepfather, put an end, and Cōrbūlo expressed himself satisfied. The practice of early ages, the reverence due to advanced years, and decrees enforcing that respect, having been considered as decisive authority, rendered submission on the part of the juniors both right and becoming. Cörnēlius obtained the consulship, with Ser. Sūlpicius Gālba, in the year 33 (Tac. Ann. iii. 31).

M. Cörnēlius Cēthēgus, M. Cörnēli Cēthēgi, *m.* a noble Roman, who, after holding the offices of pōntifex māximus and prætor of the city, was elected censor, in 211 B. C., before he had been consul, and his colleague, P. Sēmprōnius Tūdītānus, was in the same situation. They performed the duties of the

censorship with strictness and severity, and appear to have acted with unanimity, except in the nomination of the Prince of the senate.

Cornelius thought that the oldest censor alive, T. Manlius Torquatus, should be appointed, agreeably to the practice of their ancestors; but Sempronius, on whom the lot had fallen to nominate, maintained that he had the full freedom of choice, and named Q. Fabius Maximus, to which his colleague assented. In 206 B. C. he obtained the consulship, and in this office he had the same colleague, when Etruria became his province. Over Mago, he and P. Quinctilius Varus gained a victory of some consequence, and the Carthaginian general was mortally wounded. Cornelius died in 198 B. C. (Liv. xxv. 2—xxxiii. 42).—2. Son of C. Cornelius Cethegus, whose grandfather had the same name, sent by the Roman senate on a deputation with other two, to forbid the consul, C. Cassius Longinus, from attempting to pass through Illyricum to Macedonia, in 173 B. C. Two years after, he was one of the three commissioners for planting a colony at Aquileia (Liv. xliii. 1, 17).—3. Consul, in 162 B. C. It had fallen to his lot to drain the Pomptine marshes, and he had the merit of making them arable land (Liv. Ep. 46).

M. Cornelius Maluginensis, M. Cornelli Maluginensis, *m.* a Roman, elected twice a decemvir (Liv. iii. 35—41).—2. A consul, in 435 B. C. (Liv. iv. 21).—3. Substituted in room of C. Julius Iulus, the censor, who died in office, in 391 B. C. The Romans considered that substitution as displeasing to the gods, because *Rome* was taken during this lustrum. From that time, a censor never was substituted in the place of one dying in office. See *Censures*. Cornelius was twice elected a tribune of the soldiers, with consular authority (Liv. v. 31—vi. 42).

M. Cornelius Scipio Maluginensis, M. Cornelli Scipionis Maluginensis, *m.* elected praetor, in 178 B. C., when the south of Spain became his province. He swore that he was prevented from going into that country by the performance of solemn annual sacrifices, and the senate admitted his excuse. He was afterwards expelled the senate by the censors (Liv. xli. 14—27).

M. Cornelius Mammula, M. Cornelli Mammula, *m.* a Roman, one of the ambassadors sent to the king of Egypt, in 175 B. C. (Liv. xlii. 6).

P. Cornelius, P. Cornelli, *m.* obtained the office of a tribune, with consular authority, at Rome, in 389 B. C., and five years after he was re-elected to the same office (Liv. vi. 1—11).—2. A Roman praetor, to whom the senate gave the command on the seacoast, in 310 B. C. He went ashore at Pompeii, plundered the country about Nuceria, and ventured too far from his ships. The peasants met him and his men returning, whom they stripped of their property, and put a great part of them to the sword (Liv. ix. 38).

P. Cornelius Arvina, P. Cornelli Arvinae, *m.* a Roman, who obtained the consulship, in 307 B. C. With the assistance of his colleague, he defeated the Samnites, and obliged them to sue for peace. Twelve years after, he obtained the censorship, with C. Marcius Rutilius, and they were the twenty-sixth pair of censors from the commence-

ment of that institution (Liv. ix. 42—x. 47).

P. Cornelius Blasio, P. Cornelli Blasio, *m.* a Roman, appointed one of the commissioners to inquire into a dispute between the inhabitants of Luna and Pisa, in 170 B. C. (Liv. xlv. 13).

P. Cornelius Calussa, P. Cornelli Calussa, *m.* created chief pontiff when he had not sat in a curule chair, and a similar election did not take place again for 120 years (Liv. xxv. 5). See P. Licinius Crassus.

P. Cornelius Caudinus, P. Cornelli Caudini, *m.* one of the three judges appointed by P. Cornelius Scipio, to determine respecting the merits of the two claimants of the mural crown, for first scaling the walls of Carthago Nova, in 212 B. C. (Liv. xxvi. 48).

P. Cornelius Cethegus, P. Cornelli Cethegi, *m.* was elected a curule edile, in 188 B. C., and next year obtained the office of praetor peregrinus. On the death of C. Decimius Flavius, praetor urbanus, the senate decreed, that he should hold both offices. In 183 B. C., he was raised to the consulship with M. Baebius Tamphilus, when Liguria became the province of both consuls, in which command they were continued next year. They had the honour of a triumph for having done nothing; the procession corresponded to their merits, exhibiting neither spoils nor captives. Cornelius was one of the ten commissioners for dividing unoccupied lands, in 175 B. C. At that time, each Roman received ten, and each Latin three, acres (Liv. xxxix. 7—xlii. 4).

P. Cornelius Cossus, P. Cornelli Cossi, *m.* was twice a tribune of the soldiers, with consular authority, and then nominated dictator, by C. Servilius Ahala, in 407 B. C., whom he appointed master of the horse, and marched against the enemy at Antium. Here he gained, without difficulty, a decisive victory, and afterwards desolated the lands of the Volscians, on which he returned to Rome, and, having resigned his office, was a third time elected a military tribune, with consular authority, in 405 B. C. (Liv. iv. 49—58).—2. A military tribune, with consular power, in 304 B. C. The war with the Faliscians fell to his lot, with P. Cornelius Scipio, and they appear to have done nothing which merited the notice of the historian (Liv. v. 24).

P. Cornelius Dolabella, P. Cornelli Dolabella, *m.* one of the most servile flatterers of the emperor Tiberius. On being appointed proconsul of Africa, he brought to an honourable termination the war with the freebooter Tacfarinas, in the year 24. Tiberius refused him the ensigns of triumph which that victory merited, for no other reason than that he apprehended it would diminish the renown of Blaesius, whom he had succeeded in that proconsulship, and Blaesius was the maternal uncle of Sejanius. Tacitus has recorded a proposal of his, that the quaestors should annually exhibit a spectacle of gladiators, an expense which few could afford, and consequently had the injurious effect of rendering the office venal (Ann. iv. 23—xi. 22).—2. A man of noble family, who, with Domitius Afer, accused Varus Quintilianus, a man of great wealth, related both to himself and to the emperor (Tac. Ann. iv. 66).

P. Cornelius Lentulus, P. Cornelli Len-

tūli, *m.* elected prætor, in 216 B. C., and the province of *Sicily* was decreed to him (Liv. xxiv. 9 *seq.*).—2. Created prætor, 205 B. C., and obtained the government of *Sardinia*, whence he sailed to *Africa*, with fifty ships of war and a hundred transports, with all kinds of stores (Liv. xxx. 1–36).—3. One of the three ambassadors sent into *Greece*, in 173 B. C. He went round the cities of *Peloponnēsus*, the *Morea*, and exhorted all the states, who had given assistance to the Romans in the war against *Philip*, or in that against *Antiochus*, not to refuse their support now against *Perseus*. After his return, he was appointed to take the command of a party of Italian soldiers, to fix his quarters at *Thēbæ*, and to endeavour to keep *Boeotia* from joining against the Romans (Liv. xlii. 37, 47).—4. An illustrious youth, who, as tribune of the soldiers, went into *Macedonia*, with the consul, P. *Licinius Crassus*, in 173 B. C. When curule edile, he and his colleague exhibited, as a part of the show, sixty-three panthers, besides forty bears and elephants. *Paullus Æmilius* sent him, with some others, on an embassy to *Perseus*, in 170 B. C., but they effected nothing (Liv. xlii. 49–xlv. 4).

P. *Cornelius Lentulus Dōlābella*, P. *Cornēlii Lēntūli Dōlābellæ*, *m.* a Roman of patrician rank, who procured adoption into a plebeian family, for the express purpose of proposing new laws for the remission of debts, which excited alarming commotions at *Rome*. He married *Tullia*, daughter of *Cicero*, on the death of her second husband. With respect to political matters, he does not appear to have considered it necessary to consult with his father-in-law, for he accused *Appius* of treason and bribery without the knowledge of *Cicero*, and his pride must have been mortified by the acquittal of the arraigned. The talents of *Dōlābella* claim more respect than his principles, and the zeal with which he embraced the interests of *Cæsar*, proves, that ambition, not patriotism, regulated his conduct. His activity and anxiety in promoting the views of that unprincipled Roman, recommended him more than his prudence or success. M. *Antōnius*, jealous of his favour with *Cæsar*, prevented the latter from fulfilling his promise, in appointing him consul at the age of twenty-five. *Cæsar* satisfied *Dōlābella* by nominating him as his successor in the consulship, when he set out for the *Parthian* war, and, on this declaration, he assumed the fasces immediately after *Cæsar's* death. His poverty induced him to accept the bribes of M. *Antōnius*, although he seemed inclined to join the conspirators; on which *Cicero* remarks, “that he not only forsook, but destroyed, the state.” *Syria*, which had been formerly promised to *Cassius*, *Antōnius* gave to *Dōlābella*, and he set out for that country before the expiry of his consulship. At *Smyrna*, by treachery, he got C. *Trēbonius* into his power, and put him to a cruel death, in 45 B. C., for which the senate declared him a public enemy, and confiscated his property. C. *Cassius*, by order of the senate, besieged him in *Lāodicæa*, where he died, probably by his own hand (Liv. Ep. 113–121). *Vellēus Pitericus* says by the hand of his slave (ii. 69). *Tullia*, whom he divorced, bore him a son, named *Lēntulus*.

Whether this separation proceeded on legal grounds, mutual consent, or the will of *Dōlābella*, history has not recorded. *Cicero* defended him twice when capitally accused, and continued to live on good terms with him, the result of timidity, perhaps, rather than of inclination, in consequence of his great influence with *Cæsar*, whose power *Cicero* dreaded. On a review of his life, as recorded by Roman authors, little will be found to merit the esteem either of the patriot or of the moralist.

P. *Cornelius Lēntulus Spinther*, P. *Cornēlii Lēntūli Spīnthēris*, *m.* held the office of a curule edile, in the year 65 B. C., when M. *Tullius Cicero* and C. *Antōnius* were consuls. His great wealth enabled him to exhibit a magnificence and splendour in the games, which surpassed what had ever been before seen in *Rome*. From his being Prætor *Urbānus*, the traitor P. *Cornēlius Lēntulus Sura* was committed to his charge (Sal. Cat. 47). In the year 59 B. C., he was proprietor of *Hispānia Citerior*. He was elected consul with Q. *Cæcilius Mētellus Nēpos*, and procured the recall of the orator, *Cicero*, from banishment. On the expiry of his consulship, he obtained the government of *Cilicia*, which he held for three successive years, and laboured to procure the restoration of *Ptolemæus Aulētēs*, who had been driven from his kingdom by his subjects; but a difference of opinion prevailing in the senate, he did not succeed. In the Civil War he attached himself to Cn. *Pōmpeius*, and having been taken prisoner, was brought before C. *Julius Cæsar*, at *Cōfinium*, and set at liberty. He fought in the battle of *Pharsalia*, and fled to *Rhodus*; but the *Rhodians* refused him protection. This circumstance both *Cicero* and *Cæsar* mention, and nothing further respecting him is known. The former author mentions, that he was not born with any of the requisites of an orator, and that whatever attainments he had acquired in speaking, they were the result of education and practice (Cic. Brut. 77). *Vallērius Maximus* informs us, that *Cornēlius* had the surname of *Spinther*, from his resemblance to a comedian of that name (ix. 14).

P. *Cornelius Lēntulus Sura*, P. *Cornēlii Lēntūli Sūræ*, *m.* a noble Roman, grandson of P. *Cornēlius Lēntulus*, Prince of the senate. He married *Jūlia*, sister of L. *Jūlius Cæsar*, after the death of her first husband, M. *Antōnius Crēteus*, to whom she had born M. *Antōnius*, the triumvir. His talents entitled him to rank high among men of genius; and had not his enormous vices destroyed his reputation, and perverted the powers of his mind, he would have been one of the most illustrious men in the state. The interest of his family, and affability of his manners, proceeding from love of popularity, raised him through the usual gradation of honours to the consulship, with Cn. *Aufidius Orēstes*, in 73 B. C. Expelled from the senate, on account of his immoralities, he had procured the prætorship, the usual step for being again restored to the senate for a second time, when *Catiline* formed his horrible design of massacre, rapine, and subversion of the government. Poverty, the natural consequence of excessive dissipation, added to immoderate vanity and extravagant ambition, induced him to become an associate

of that traitor. The soothsayers easily persuaded him, that he was the third of the gens Cōrnēlia appointed to obtain the supreme power at Rome. L. Cōrnēlius Cinna, and L. Cōrnēlius Sūlla, had risen to that authority, and therefore the soothsayers asserted, that it lay with him to fulfil the ancient prophecies respecting the family. Of all the conspirators none exerted greater activity or zeal in accelerating the plot than Lēntūlus, foolishly imagining that he was fulfilling his destiny, and would soon be at the head of the state. The Fates had passed a different decree, and he expiated his crime by the ignominious death of a traitor, at the hands of the common executioner. Plūtārchus informs us, that he received the surname of *Sūra*, in consequence of having wasted a large sum of the public money in his questorship under Sūlla, who, enraged at his conduct, demanded a state of his accounts in the senate, when Lēntūlus, with the utmost indifference, declared he had no accounts to produce, and contemptuously presented to him the calf of his leg (*sura*). Among the Romans, particularly among the boys, the player at tennis, who missed his stroke, presented the calf of the leg, to receive, as a punishment, a certain number of blows upon it. Lēntūlus, in allusion to that game, acted in the same manner just described, which accounts for the surname or nickname of *Sūra* (Sal. Cat. 17. 55). In the epitome of Līvius he is called *Lēntūlus, praetor* (102).

P. Cōrnēlius Maluginēnsis, P. Cōrnēlii Maluginēnsis, *m.* elected a tribune of the soldiers, with consular authority, in 403 B. C., and re-elected seven years after (Liv. iv. 61 seq.).

P. Cōrnēlius Māmmūla, P. Cōrnēlii Māmmūlae, *m.* a Roman, of whom nothing is known, except that he was elected a praetor, and obtained *Sicily* for his province, in 182 B. C. (Liv. xl. 35).

P. Cōrnēlius Mērenda, P. Cōrnēlii Mērendae, *m.* a patrician, who stood candidate for the consulship, in 218 B. C., but lost his election in consequence of a speech of Q. Baebius Hērēnnius (Liv. xxii. 85).

P. Cōrnēlius Rūfinus, P. Cōrnēlii Rūfini, *m.* created dictator, in 333 B. C., in consequence of a prevailing report that the Sāmnites were making preparations for hostilities, and from its being expected, that the Sidicini, with whom the Romans were then at war, would make a vigorous effort to maintain their independence. An irregularity in the election obliged Cōrnēlius to resign, after he had named M. Antōnius master of the horse (Liv. viii. 17).—2. Was elected consul with M. Cōrilius Dēntātus, in 292 B. C. Both marched against the Sāmnites, over whom they gained some important advantages. According to Eutrōpius, the Romans had then carried on war against that nation forty-nine years, and this historian reckons them the bravest of all the Italian states (ii. 9). Cōrnēlius is probably the person mentioned by Līvius, as being expelled the senate by the censor Fābricius, because he had in his house ten pounds' weight of silver plate (Ep. 14), a fact likewise recorded by Flōrus (i. 18).

P. Cōrnēlius Scāpūla, P. Cōrnēlii Scāpūlae, *m.* a Roman, consul with P. Plautius Prōcūlus, in 327 B. C. Not a single re-

markable transaction occurred during that year. The Romans sent a colony to Frēgēllae, a district which had formerly belonged to the Sidicini, and afterwards to the Volsi (Liv. viii. 22).

P. Cōrnēlius Scīpiō, P. Cōrnēlii Scīpiōnis, *m.* a noble Roman, whom M. Fūrius Cāmillus appointed master of the horse, in 395 B. C. Next year he was elected a military tribune with consular power, and afterwards twice created interrex (Liv. v. 19—vi. 1).—2. A patrician, elected an edile, in 365 B. C., and, sixteen years afterwards, L. Fūrius Cāmillus nominated him master of the horse (Liv. vii. 1, 24).—3. Created dictator, in 307 B. C., on purpose to elect the consuls (Liv. ix. 44).—4. Was consul with Tib. Sēmprōnius Lōngus, in 220 B. C., when ambassadors from the Sīgintini came to Rome, imploring assistance against Hānībāl, who was about to carry on war against them. Spain fell to the lot of Cōrnēlius, who set sail with sixty ships of war, and cruised along the coast of Etrūria, *Tuscany*, that of the Ligūres, and having arrived at the eastmost mouth of the *Rhone*, he encamped. There a brisk skirmish took place between part of his cavalry and some of Hānībāl's, in which the Romans at last gained the victory. Hānībāl declined engaging him, unwilling to diminish his forces, until he had reached *Italy*. After the consul found it impossible to overtake him, he returned to his ships, sent forward his brother, Cn. Cōrnēlius Scīpiō, into Spain, sailed back to *Italy*, and, having landed, carried his army across the *Po*, with the view of attacking the Carthaginian forces before they had recovered the fatigue of crossing the *Alps*. He addressed his troops on the banks of Ticinus, the *Tessino*, in an animated speech, which failed to rouse their courage, depressed by prodigies of an unfavourable kind. On the expiation of these omens, he engaged with Hānībāl, by whom he was defeated, and, after he had been wounded, owed his life to the valour of his son, afterwards surnamed *Africānus*. His consular colleague, in opposition to his opinion, gave battle to the Carthaginians, in which he considered himself victorious, and, transported with the success, rashly led on his troops against the enemy, almost to their total destruction. The senate, next year, sent Cōrnēlius proconsul into Spain, with thirty ships of war, eight thousand soldiers, and a large supply of provisions. Here he was joined by his brother Cnēius, and they two formed their plans, and executed every measure with the greatest harmony. From the precarious state of Italy, they risked a battle in doubtful circumstances with Hāsdrūbāl, a brother of Hānībāl, on his march to that country. By the skill of the commanders, and the bravery of the troops, the Carthaginians experienced a complete defeat, with the loss of their camp. Besides confirming many of the Spaniards who were wavering, this victory prevented Hānībāl from receiving either reinforcements or supplies from Spain. At Illiturgi, *Andujar*, Cōrnēlius gained a remarkable victory over the Carthaginians, killing more than the number of his own troops, besides taking upwards of three thousand prisoners. Hāsdrūbāl, Māgo, and Hānībāl, son of Bōmīlex, who commanded

three Carthaginian camps, fell into his hands the same day, with one thousand horse and fifty-nine military standards. In a second engagement, the loss of the enemy amounted to fifteen thousand in killed and prisoners; and the immediate result of the victory was, that almost every state in *Spain* declared for the Romans. After keeping the country in subjection about two years, the Carthaginians received strong reinforcements, and the intrepidity of Māsīnissa, who commanded the Numidians, struck terror into the combined army of Cōrnēlius, who, destitute of provisions, and nearly in a state of blockade, resolved to attack Indibilis. Over this Spaniard he would have gained an easy victory, had not the Numidian horse, coming up, charged him on the flanks, and the Carthaginian commanders on the rear. Thus overpowered by superiority of numbers, he fell, and not one of his men would have escaped, had not night stopped the pursuit. His death was not more lamented at *Rome* than in *Spain*, for he had gained the affections of the natives by the justice and moderation of his government (Liv. xxi. 6 seq.).—5. Afterwards surnamed Africānus, son of the former, saved the life of his father in the battle with Hānibal on Ticinus, the *Tessino*, when only seventeen years of age. After the battle of Cānne, the troops collected at Cānūsium, *Canoa*, conferred the supreme command on him and Appius Claudius Pūlcher, both military tribunes in that disastrous engagement. The plebeian tribunes without success opposed his being appointed curule edile, because he was under age, and he obtained the office of proconsul, before he had completed his twenty-fourth year, to carry on the war in *Spain*, in which both his father and uncle had fallen. His friend, C. Lælius, attended him, and seconded, with his best efforts, every measure adopted by the commander-in-chief. Humanity, moderation, and justice appeared conspicuous in every action, and attached the natives to Cōrnēlius, although naturally hostile to the Romans. The Spaniards whom he made prisoners, he sent home without ransom, which added to his popularity; and they expressed their gratitude by saluting him king, a title which he refused. In that country the Carthaginian influence declined in proportion as that of Cōrnēlius increased, and success in every engagement soon rendered him master of the whole country in arms. His military skill overcame the Carthaginians, with whom he disdained to treat; but his policy gained an ascendancy over their allies, whom he not only detached from their interest, but added their strength to that of the Romans. The most illustrious, as well as the most important, of these princes, was Māsīnissa, a Numidian, whose activity, bravery, and fidelity, rendered him a very great acquisition not only to Cōrnēlius, but afterwards to the state. On the conquest of *Spain*, in which he had defeated four Carthaginian generals with their armies, he returned to *Rome*, was elected consul, and obtained *Africa* for his province. It had occurred to him, that it would be easier to conquer Hānibal in *Africa* than in *Italy*, therefore he proposed to transfer the seat of war to that country. This measure, which success afterwards justified, to many of the senators appeared rash

and injudicious. Their opposition occasioned discussion and delay for some time; but the popularity of Cōrnēlius triumphed over every hinderance, and he set out with a powerful army which soon compelled the Carthaginians to recal Hānibal to defend their own capital. To Roman bravery, under this great commander, the Carthaginian troops, commanded by Hāsdrūbal and Sýphax, yielded an easy victory. Hānibal, on reaching his native shore, revived the sinking spirits of his countrymen, and made preparations for a decisive battle between the rival states, *Rome* and Carthage. This inveterate enemy of the Romans left nothing undone, which human ingenuity or military skill could accomplish, to secure the empire to the Carthaginians. The Fates denied him success, and Cōrnēlius gained at Zāma the most memorable victory perhaps recorded in Roman history. This decisive engagement terminated the second Punic war, in 204 B. C. The conqueror, as usual, dictated the terms of peace, and the senate decreed him the honours of a triumph, and the surname of Africānus, the first instance on record, of a Roman receiving a surname from the country which he had subdued by force of arms. Appianus gives a minute description of the triumph (Bel. Pun. 35). Popular favour next conferred on him the censorship, and elected him consul for the second time. The unrelenting hatred with which the Romans persecuted Hānibal, was at direct variance with the sentiments of Africānus, who considered it a degradation of their national character, to harbour malice against a brave, though implacable, enemy. The senate appointed him ambassador to Carthage, where he had a second interview with Hānibal, the first having preceded the battle of Zāma. When his brother obtained Mācēdōnia for his province, he volunteered his services as a lieutenant-general; and in the expedition against Antiochus, king of Syria, his advice and military skill contributed greatly to the victory which obtained for his brother the surname of Asiaticus. Detraction ever accompanies renown, and envy rejoices at the fall of merit. This noble Roman, the tribune M. Nævius brought to trial, after so long and splendid a career, and being three times first in the list of senators, or Prince of the senate, the highest honour in that venerable assembly. The bare recital of his own transactions formed a sufficient justification in the mind of the people, who, from the tribunal attended him to the Capitol, on purpose to return thanks to the gods for the aggrandizement of the state under his administration. He afterwards retired to Litrernum, *Torre di Patria*, and did not appear when the pertinacious malignity of the tribunes again summoned him to trial. Tibērius Sēmprōnius Grūcchus, a tribune of the people, from whom a severe sentence might have been expected, pronounced the highest eulogium on his character, which met with the warmest thanks of the senate, and checked the proceedings of the prosecutors. At Litrernum, Africānus spent the remainder of his life, without ever visiting *Rome*, died there, leaving orders that his body should be buried at his villa, and that his ungrateful country should not possess his ashes. He left behind him one son, who adopted the son

of L. Æmilius Paullus, known in history by the name of P. Cōrnēlius Scīpio Æmiliānus Africānus Nūmāntinus *q. r.*—6. Son of the former, was chosen augur in place of Sp. Pōstūmīus Albīnus, in 182 B. C. In the war with Antiochus, king of Sýria, he was in the army under his uncle, and made prisoner by that monarch, who restored him to his father without ransom. He adopted the son of L. Æmilius Paullus, frequently called Africānus Jūnior (Liv. xxxvii. 34 *seq.*).—7. A lieutenant-general, who, in the year 22, pursued the Africans, ravaging the country near Lēptis. He was the husband of Pōppæa *q. r.* When her conduct came under the review of the senate, he acted with great judgment, and appears to have thought better of his wife than her immoralities merited. A cautious prudence, accommodated to existing circumstances, marked the character of Cōrnēlius, rather than a bold, upright, and open avowal of his sentiments. He obtained the consulship with Q. Vōlūsius Sātūrnīnus, in the year 56 (Tac. Ann. iii. 74 *seq.*).

P. Cōrnēlius Scīpio Æmiliānus, P. Cōrnēlius Scīpiōnis Æmiliāni, *m.* sometimes called Africānus Jūnior (Eutrop. iv. 12), a celebrated Roman, was the son of L. Æmilius Paullus, and adopted by P. Cōrnēlius Scīpio, son of Africānus. The historian Pōlybius was his teacher (Ap. Bel. Pun. 82). The knowledge of war he acquired in the camp of his father, who commanded in Greece against Pērseus, king of Mācēdōniā, 170 B. C., and fought in the engagement which decided the fate of that monarch. Although only in the seventeenth year of his age, he pursued the enemy, after the rout had become general, with so great bravery, that, from the lateness of his coming back to the Roman camp, anxiety for his son had, in the mind of L. Æmilius Paullus, banished all joy resulting from the decisive victory. Æmiliānus however returned in safety, and followed his father's chariot in the triumphal procession for the conquest of Mācēdōniā (Liv. xlv. 44: xlv. 40). When no Roman citizen would take the command of the army in Spain, in consequence of the ill success with which it had latterly been attended, he declared his willingness to accept of any appointment for which his fellow-citizens might judge him fit, and his example excited the whole to a desire for war. L. Licīnius Lucūllus, consul, on whom the supreme command devolved, appointed him a military tribune, and he distinguished himself by slaying a barbarian who had challenged him to single combat, and by being the first who scaled the walls of Intercātia, *Quintanilla del Monte*, 153 B. C. (Liv. Ep. 48). The fame which he had acquired in former wars, obtained additional celebrity at the siege of Carthage, under the consuls L. Mārcius Cōnsōrīnus, and Mānius Mānilius, when he saved two military tribunes, with their troops, who had ventured into a place negligently guarded, defended a Roman fort, which the enemy had assailed in the night, repulsed the Carthaginians, who attacked with their whole troops the Roman camp, and rescued one of the consuls (the other having gone to Rome to hold the elections), who had, in opposition to his opinion, charged Hāsdrūbal in a narrow place, and had been routed. For his fortitude

and valour, M. Pōrcēus Cāto said, that the rest who fought in Africa were *shades*, but that Æmiliānus was *vigour*. On the same account, a majority of the tribes voted for his obtaining the consulship at the ensuing election, though under age. In 149 B. C., the people elected him consul, when he appeared as a candidate only for the edileship, in opposition to an active, but unsuccessful, resistance of the nobles (Ap. Bel. Pun. 68). His military talents gained him a decisive victory over Hāsdrūbal, at Nēphēris, after which he took and destroyed Carthage. Justice, as well as heroism, marked his conduct, and he returned the greater part of the spoil to the Sicilians, from whom it had been taken, and, in the manner of his father, L. Æmilius Paullus, the conqueror of Mācēdōniā, exhibited games, during which he exposed fugitives and deserters to wild beasts. For his conquest of Hāsdrūbal and Carthage, he had the honour of a triumph, and received the surname of Africānus. The unskilfulness of the commanders of the war at Nūmāntia protracted hostilities, and induced the people to appoint him again consul, in opposition to the law which prohibited any person from being elected successively to that office. Æmiliānus first restored the ancient discipline of the army, and then invested Nūmāntia so closely, that the inhabitants, reduced to the utmost extremity of famine, put themselves to death, and the conqueror levelled the town with the ground, in the fourteenth year after the destruction of Carthage, after seven Roman commanders in succession had been either conquered or put to flight by the enemy (Val. Max. ii. 7). For bringing to a successful termination this war, he had the honour of a triumph, and received the additional surname of Nūmāntinus. From this time his full name was P. Cōrnēlius Scīpio Æmiliānus Africānus Nūmāntinus. When Antiochus, king of Sýria, sent him some valuable presents, he received them openly, contrary to the practice of other commanders, who used to conceal royal gifts, ordered the questors to place them to the credit of the public, and promised to reward the soldiers who should distinguish themselves during the siege of Nūmāntia out of these donations. Cārbo, a tribune of the people, proposed a law, allowing to the commons liberty to choose the same tribune as often as they pleased, which Æmiliānus opposed, and maintained that Tiberius Sēmprōnius Grāchus had been justly put to death. The powerful influence obtained by his military prowess and success, he employed against the Agrarian law, supported by Fulvius Flāccus, C. Sēmprōnius Grāchus, and C. Pāpīrius Cārbo, and returned home from the senate one evening in perfect health, but was found dead in his bed next morning. Suspicion fell upon his wife, Sēmprōniā, whom public opinion accused of murdering him by poison, chiefly, perhaps, from her being the sister of the Grāchi. Aurelius Victor says that he was buried with his head covered, that the discoloration of his face might not be observed (Vir. Il. 58). No investigation after his death took place, and therefore the matter remained undetermined. The sedition of these triumviri then blazed forth with all its baneful consequences, when their chief opponent was no more (Liv. Ep.

48—59). Plinius informs us, that this illustrious Roman was the first who shaved every day (il. 108), the only personal anecdote recorded of the destroyer of Carthage and Numantia. To him Sallustius refers, Jug. 7. and Eutropius, iv. 10—12.

P. Cornélius Scipio Asina, P. Cornélii Scipionis Asinae, m. an interrex, in 218 B. C. Five years after, he recommended in the senate, that all anxiety about Căpua should be laid aside, and all the Roman armies recalled for the defence of the capital. The fortitude of Fabius Maximus opposed the timidity of Cornélius, and the senate adopted the motion of P. Valerius Flaccus, which embraced a middle course, and the result justified the resolution of the senate (Liv. xxii. 34: xxvi. 8). Livius calls him simply P. Cornélius Asina.—2. The colleague of M. Minucius Rufus in the consulship, in 223 B. C. Eutropius writes only P. Cornélius (iii. 7).

P. Cornélius Scipio Nāsica, P. Cornélii Scipionis Nāsicae, m. son of Cn. Cornélius Scipio, who was killed in Spain. Before he had obtained a quaestorship, the votes of the senate declared him the best of all good men in the city, and therefore appointed him to receive *Magna Mater* at Ostia, Ostia, whither he went attended by all the matrons. The priests of that goddess delivered her over to him, and he handed her over to Claudia Quinta, the most distinguished of the matrons, who, transferring her one to another, brought her to the temple of Victory, on the Palatine hill, in 206 B. C. The grounds on which the senate formed the very favourable opinion of Nāsica, Livius has not stated, and where evidence is wanting, conjecture is useless. After acting as a triumvir in completing the number of the colonists at Vēnūsia, he was chosen a curule edile, with Cn. Manlius Vulso, and, on being appointed praetor, obtained the south of Spain for his province. The successful battles which he fought south of Ibērus, the *Ebro*, spread so great an alarm over the country, that fifty towns joined him, in 195 B. C. Next year, he gained a great advantage over the Lusitani, killed twelve thousand, made five hundred and forty prisoners, most of whom were horsemen, and took a hundred and thirty-four military standards. Notwithstanding his success in war, and unequalled personal respectability, he failed in his canvass for the consulship of next year, and, to add to the surprise of the reader, he was supported by P. Cornélius Scipio Africānus, and the whole Cornelian clan. The caprice and absurdity of popular opinion cannot be more forcibly depicted than in the Roman people preferring L. Quinctius Flāminius, through the interest of his brother, T. Quinctius Flāminius, to P. Cornélius Scipio Nāsica, who, next year, obtained the office of consul, and had M. Aclius Glābrio, a plebeian, for his colleague. He brought in a bill for declaring war against Antiochus, king of Syria. Before he quitted the city, after Italy had fallen to him by lot as his province, he asked from the senate money for exhibiting the games which he had vowed during the critical time of a battle in Spain. The request appeared unreasonable, and was unprecedented, on which account that assembly decreed, that whosoever should, in future, vow games on his own judgment, without consulting the senators,

must celebrate them either at his own expense, or out of the spoils. In this instance the money was granted, and the games continued during ten days. After expiating certain omens, he marched against the Boii, over whom he gained a very complete victory. Having received hostages from that nation, he deprived them of one half of their lands, and returned to Rome in confident expectation of a triumph, which P. Sēmprōnius Blaesus, a tribune of the people, for certain reasons, opposed. Nāsica having replied to the objections of the tribune, the senate unanimously voted for his triumph, and, Sēmprōnius having desisted, the victorious general exhibited in the procession an immense quantity of gold, silver, and brass, wrought and unwrought. To each soldier he gave a hundred and twenty-five asses, to a centurion double, and to a horseman triple, of that sum. He made an able defence for L. Cornélius Scipio Asiaticus, condemned to pay a heavy fine for alleged offences after the defeat of Antiochus, king of Syria; but the manly eloquence and forcible arguments of Nāsica had no effect on the multitude, who adhered to their former sentence, founded on presumption, not on facts. Livius has not recorded any other important event in his life, except that he acted as a commissioner in conducting a colony of Latins to Aquilēia, 183 B. C., and that he married the eldest daughter of Scipio Africānus (Liv. xxix. 14—xlili. 2). Ovidius has alluded to Nāsica being appointed to receive *Magna Mater* (Fast. iv. 347); and to him Eutropius refers (iv. 3).—2. An officer who served under L. Aemilius Paullus in the Macedonian war, 170 B. C. Livius seldom mentions his name, and records no particulars illustrative of character (Liv. xlv. 35—46).—3. Completely defeated the Dalmatae, in 158 B. C., and opposed M. Porcius Cato, who urged a declaration of hostilities against the Carthaginians, on account of their employing a great body of Numidian troops intended to act, as he asserted, against the Romans. In the senate, he moved and carried that a theatre, for which the censors had contracted, should be pulled down, as being not only useless, but hurtful to the morals of the people. In the opinion of the senate, Nāsica was the best and Cato the wisest man in the state (Liv. Ep. 47—49). He was twice consul (cons. cal.).—4. Grandson of Scipio, who was declared the best man by the senate, and great-grandson of the uncle of P. Cornélius Scipio Africānus, was nicknamed Sērāpiō, by Cūriatius, a tribune of the people, and obtained the consulship, in 140 B. C., with Dēcius Jūnius Brūtus. The tribunes committed to prison these consuls, because they would not allow them to exempt any ten soldiers whom they chose from serving in the army. By the advice of Nāsica, Tib. Sēmprōnius Grāccus, a tribune of the people, was put to death, in 135 B. C. (Liv. Ep. 55—58).—5. Surnamed Sērāpiō, married Mētella, daughter of Q. Cicerilius Mētellus, surnamed Mācēdōnicus, from subduing Pseudophilippus. Cicero, in his treatise on illustrious orators, mentions, that in wit and humour he surpassed all his contemporaries. He obtained the consulship (113 B. C.) with L. Calpurnius Piso Bēstia, when Italy fell to his lot, and Numidia to that of his colleague (Sal. Jug.

27). He died in office, on which account Călpurnius returned from Nămădia to preside at the elections.—6. Adopted son of Quintus Mătellus Pius, on which account he assumed the name of Q. Căcilius Mătellus Pius Scipio, but commonly called Mătellus Scipio. He was candidate for the consulship with Hăpsăus and T. Annius Milo, in 54 B. C. They carried on their canvass with such violence, that Cn. Pămpăius Magnus was elected sole consul, with the view of repressing their enormities. On the death of Jūlia, Caesar's daughter, Cn. Pămpăius married Cărnălia, daughter of Mătellus Scipio, who was the colleague of his son-in-law in the consulship during the last months of the year already mentioned. The senate, at the suggestion of Mătellus Scipio, passed a decree, ordering Caesar to disband his troops before a certain time, otherwise he would be declared an enemy to the state. This vote of the senate was improved into a pretext for the civil war. Scipio commanded the centre of the army at the battle of Phărsălia, and returned afterwards with Căto to Africa. Caesar defeated him at Thăpsus, and the ship in which he was attempting to fly into Spain, being taken by one of Caesar's, he stabbed himself, and when one of the pursuers asked, "Where is he?" Scipio replied, "The commander is very well." To him Eutrăpius alludes (vi. 23. Liv. Ep. 107—114).

P. Cărnălius Sisenna, P. Cărnălii Sisenna, m. was appointed city praetor, in 185 B. C. (Liv. xxxix. 45).

P. Cărnălius Sūlla, P. Cărnălii Sūllae, m. was elected praetor in 215 B. C., and appointed to administer justice both to citizens and foreigners, *i. e.*, to hold the office both of praetor urbānus and praetor peregrius. This appears to have been the first instance of one man discharging the functions of both these offices. He was also the first who celebrated the Apollinarian games (Liv. xxv. 2—41).—2. Elected praetor, in 188 B. C., and obtained Sicily for his province (Liv. xxxix. 6—8).—3. A son of Ser. Cărnălius Sūlla, brother of L. Cărnălius Sūlla, the dictator. Both he and his brother, Ser. Cărnălius Sūlla, were among the accomplices of L. Sărgius Cătilina (Sal. Cat. 17). He and P. Antrănius Pătus, after being elected consuls, were brought to trial for bribery at their election, and, being convicted, their nomination was set aside, and others chosen to fill their place. During the dictatorship of his uncle, this Cărnălius held the office of questor. After the conspiracy had terminated in the death of Cătilina, he was prosecuted as an accomplice of the traitor, when Cicero and Hărtensius pleaded his cause, and made a successful defence. In the civil war, he joined C. Jūlius Caesar, and commanded the right wing of his army at the battle of Phărsălia.

P. Cărnălius Sūlla Faustus, P. Cărnălii Sūllae Fausti, m. was consul with L. Sălvius Otho, in the year 52 (Tac. Ann. xii. 52).

Sărvius Cărnălius, Sărvii Cărnălii, m. was elected consul in 485 B. C. (Liv. ii. 41). In the consular calendar he is called Ser. Cărnălius Maluginēnsis Căssus.—2. The Flămen Quirinalis, lost his life in an epidemic, in 453 B. C. (Liv. iii. 32).—3. Elected consul, in 304 B. C., and had for his col-

league L. Gănăcius q. v. (Liv. x. 1). In the consular calendar his name is written Ser. Cărnălius Lăntulus.

Ser. Cărnălius Căthėgus, Ser. Cărnălii Căthėgi, m. a Roman consul, who had for his colleague L. Visėllius Vărro. Nothing further of his history is known, and Tăcitus mentions him merely for ascertaining the date of the transactions of that year, the twenty-third of our era (Ann. iv. 17).

Ser. Cărnălius Lăntulus, Ser. Cărnălii Lăntuli, m. a curule edile, in 209 B. C. (Liv. xxviii. 10).—2. An ambassador, sent into Greece in 173 B. C. P. Cărnălius Lăntulus and he were instructed, after visiting Căphăllănia, to cross into Pălăpănnăsus, the Morca, and to make a circuit round the western coast before winter. Two years after, he was elected a praetor, when Sicily became his province (Liv. xlii. 37: xliii. 15).

Ser. Cărnălius Maluginēnsis, Ser. Cărnălii Maluginēnsis, m. was elected seven times a military tribune, with consular power, first in 389 B. C., and last in 367 B. C. (Liv. v. 36—vi. 38).—2. Master of the horse to T. Quinctius Pănnus, in 360 B. C. (Liv. vii. 9).

Ser. Cărnălius Orfătus, Ser. Cărnălii Orfăti, m. was consul in the year 51, and had for his colleague the emperor Claudius. At his suggestion the month Aprilis was called Năronius, in honour of the emperor Nėro; Maius, Claudius; and Jūnius, Gėrmănius (Tac. Ann. xvi. 12).

Ser. Cărnălius Sūlla, Ser. Cărnălii Sūllae, m. was praetor in Sărdinăia 176 B. C., and seven years after was one of the commissioners appointed to regulate the affairs of Măcėdănia. Livius says he was of consular rank (xli. 21 seq.).—2. Son of Ser. Cărnălius Sūlla, and nephew of L. Cărnălius Sūlla, the dictator. Both he and his brother, P. Cărnălius Sūlla, were amongst the conspirators who attached themselves to L. Sărgius Cătilina (Sal. Cat. 17 seq.).

Cărnăciolum, i. n. a town of Lătium taken by Tărcuinius Priscus (Liv. i. 38). Adj. Cărnăciolănus, a. um. Oerăstia Cărnăciolăna (Ov. Fast. vi. 628). Cărnăciolăna căptătea, the mother of Sărvius Tăllius (Liv. i. 39).

Cărnăficius Găllus, Cărnăficii Gălli, m. a friend of Cătăllus, to whom he addresses his 38th poem. He appears to have been a poet, both from Măcrăbius and Eusėbius (Ov. Trist. ii. 436).

L. Cărnăficius, L. Cărnăficii, m. a man who built a temple to Dăna at Răome, in consequence of the emperor Augustus recommending to persons of property to add to the beauty of the city, by raising new edifices or by repairing the old (Suet. Aug. 29).

Q. Cărnăficius, Q. Cărnăficii, m. a Roman who held the office of plebeian tribune, and afterwards competed with Cicero for the consulship. From the writings of the orator he appears to have been a man of good principle (Att. i. 13 seq.).—2. Son of the former, to whose custody the traitor, C. Cărnălius Căthėgus, was committed before he suffered the punishment due to his crime (Sal. Cat. 47). He was the colleague of Cicero in the augurship, and after the African war obtained Africa for his province. It was the intention of Caesar that he should be governor of Săria, had he not fallen by the hands of the

conspirators. Cicero writes several letters to him (Fam. xii. 17—20).

Cörnix, *icis, f.* was the daughter of Cöroneus, king of Phocis. To escape the violence of Neptuneus, she prayed Minerva for aid, who turned her into a crow, and made her one of her companions; but she forfeited her favour by informing her, that the daughter of Cécrops had opened the box or hamper in which that goddess had shut up Erichthönus. On this she was dismissed, and Nyctimēnē, the night owl, succeeded to her honourable station. Before this punishment of Cörnix, the crow was silvered over with snow-white feathers, equalling the doves which are without spot (Ov. Met. ii. 531—590).

Cörnus, *i, f.* Corneto, the capital of the Pelliti, a nation of Sardinia, taken by T. Manlius Torquatus, in 217 B. C. (Liv. xxiii. 41).

Cöræbus, *i, m.* a son of Mýgdon, a Thracian king, who was brother to Hécuba, wife of Priāmus. He was deeply in love with Cássandra, a daughter of Priāmus, for whose sake he came to Troy, where he was killed, according to Virgilius, by Pēdēus, some say by Diomēdes, and others by Nēoptólēmus (Virg. Æn. ii. 341 seq. Paus. x. 27). Mýgdōnides, *æ, m.* a patronymic of Cöræbus (Virg. Æn. ii. 341).—2. See *Chöræbus*.

Cörāmus, *i, m.* a petty king of the Boii, who attacked a Roman army under M. Claudius Mārcellus, whilst employed in fortifying their camp, and gained a considerable victory, in 193 B. C. Three thousand of the Romans fell, two prefects of the allies, and two military tribunes (Liv. xxxiii. 36).

Cörōna, *æ, f.* a crown. Military crowns, or coronets, were of different kinds, of which the most honourable was *Cörōna Civica*, made of oak leaves, and bestowed on him who had saved the life of a Roman citizen. By the person who received the civic crown, it was worn at the public exhibitions, and he had the honour of sitting next the senate. On his entering an assembly, the company rose up, as a mark of their respect, and by the person, whose life he had preserved, he was regarded as a parent.—2. *Cörōna Mūrālis*, was conferred for having first scaled the walls of a city under blockade, or in an assault.—3. *Cörōna Cāstrēnsis*, *v. Vāllāris*, was the reward of the man who first entered the enemy's camp, or scaled the rampart.—4. *Cörōna Nāvālis*, was obtained by being the first who boarded the ship of an enemy.—5. *Cörōna Grāmīnā Obsidiōnālis*, made of grass, as the name imports, was obtained by the very few who had the good fortune to rescue an army, or body of men, that had been blockaded. This kind of crown was among military honours reckoned one of the greatest.

Cörōnæ, *arum, m.* twin youths, who sprang from the ashes of the daughters of Orion, to preserve the race from extinction. For the good of their country these virgins had devoted themselves to death (Ov. Met. xiii. 698).

Cörōnē, *es, f.* *Coron* (Petalidhi, Leake), a town of Messēnia (Liv. xxxix. 49), anciently called Epōnā. By some it is said that Epimēides, the founder, called it Cörōnēia from his being a native of a town of that name in Boeōtia, but that the Messenians incorrectly pronounced it Cörōnē, an error which time

confirmed. Others say that a brazen crown was found in digging the foundation, and to this circumstance the nomination may be more properly referred.

Cörōnēa, *v. Cörōnia*, *æ, f.* *Granizza*, a town of Boeōtia, the lands around which were fruitful in grain. At this town a number of Roman soldiers were privately murdered, as well as at Acrophia, and the lake Cōpāis, in 193 B. C. (Liv. xxxiii. 29). *Iuh. Cörōnēi, orum, m.* multitudes of whom went to Thēbæ, *Theba*, to support a decree in favour of an alliance with Persēs, king of Mācēdōnīa, in preference to forming a confederacy with the Romans, in 173 B. C. In this measure they failed (Liv. xlii. 44). They joined Etēocles in the Theban war (Stat. Th. vii. 307). *Adj. Cörōnæus, a, um, et, Cörōnēnsis, is, e.* *Cörōnæus, et, Cörōnēnsis ager* (Liv. xxxvi. 20).

Cörōnēus, *ēs, m.* king of Phocis, and father of Cörnix (Ov. Met. ii. 569).

Cörōnis, *idis, f.* daughter of Phlégyas, a Thessalian, was a native of Lārisa, hence Ovidius calls her *Lārisa Cörōnis* (Met. ii. 542). Apōllō became attached to Cörōnis, and, after she was pregnant to him, Diāna put her to death, because she had preferred Ischys, son of Elātus, to her brother. Mercūrius rescued the child when the body of Cörōnis was burning on the funeral pile. The infant, thus preserved, so celebrated in Greek and Roman history as the god of medicine, received the name of Æsculāpius *q. e.* (Apol. iii. 10). Ovidius makes Apōllō, not Diāna, deprive Cörōnis of life (Met. ii. 610). Cörōnides, *æ, m.* a patronymic of Æsculāpius (Ov. Fast. vi. 746).

Cörōnus, *i, m.* son of Cēnēus, and one of the Argonauts.

Cörāgon, *i, n.* a fort in Macedonian Illyricum, taken at the first assault by L. Apūstius, a lieutenant-general in the Roman army, at the same time with Gērrunium and Orgēssum, 202 B. C. (Liv. xxxi. 27).

Cörāgus, *i, m.* a native of Mācēdōnīa, who joined Cn. Mānlius Vūlso, the Roman consul, on his march against the Gāllogræci, in 191 B. C. (Liv. xxxviii. 13).—2. A prefect of Eumēnes, king of Asia, who assisted Atleshis, a prince of Thrācia, in making inroads on the territories of Cōtys, king of the Odrýsæ, in 173 B. C. Cōtys was at that time fighting at a distance from his own country, in the army of Persēs, king of Mācēdōnīa, against the Romans (Liv. xlii. 67).

Cörribilo, *ōnis, m.* a Spanish nobleman, taken prisoner by C. Flāminius, in 194 B. C. (Liv. xxxv. 22).

Cōrsa, *æ, f.* a native of Ligūria, who, according to Sāllūstius, had the charge of a herd which pastured on the shore, and in which was a bull accustomed to swim across to the island Cōrsica. This Ligurian woman, observing that he returned improved by the rich pasture, on one occasion, when he took the sea, followed him at a little distance in a boat, reached the island; and, on coming back, made known the discovery to her countrymen, who called the island by her name (Sal. Frag. 2). This account is evidently fictitious, since the nearest point of the Italian coast to Cōrsica is distant fifty Roman miles.

Cōrsica, *æ, f.* Corsica, an island in the

Mediterranean, to the north of *Sardinia*, from which it is separated by the *Strait of Bonifacio*. Its greatest length, which is from north to south, is about eighty-eight miles, and its breadth forty. The air is very unwholesome, the soil barren, from the whole island being mountainous, except the vallies which are not extensive. It contains some mineral productions, and the coast abounds with fish. The Greeks called this island *Cýrnos*, *v. Cýrnon* (Plin. i. 338). From an expression of Claudianus, the coast appears to have been dangerous on account of hidden rocks, *cæcis vitatur Corsica saxis* (xv. 506). Sallustius, as quoted by Isidorus, states that *Corsica* was discovered by a Ligurian woman, whose name was *Corsa* *q. v.* (Frag. 2). *Inh. Córsi, orum* (Sing. *Córsus*, i), *m.* the Corsicans. *Adj. Córsum, et, Córscus, a, um.* *Corsa aqua*, the Corsican sea (Ov. Fast. vi. 194). *Corsicum mel*, Corsican honey, considered very bad, both by the ancients and moderns. The bitterness of the thyme in *Corsica* seems to have produced this effect (Plin. iv. 732. Mart. ix. 27: xi. 43). *Corsica littora* (Manil. iv. 636).

Corsotē, es, f. Erzi, a large city at the time Xenophon wrote.

Córtōna, æ, f. Cortona, a town of Etruria, *Tuscany*, to the north of *Trāsmēnus lācus*, the lake of *Perugia* (Sil. Ital. viii. 472). It had also the name of *Corýthus, q. v.* *Inh. Córtonēses, ium, m.* *Adj. Córtonēnsis, is, e.* *Córtonēnses mōntes* (Liv. xxii. 4).

Córtuōsa, æ, f. a town of the Etrusci, taken, plundered, and burned by the Romans, in 387 B. C. (Liv. vi. 4).

Córuncānī, orum, m. Romans, originally from *Cāmērium* (Tac. Ann. xi. 24). Cicero makes them *Tuscūlāni* (pro Planc. 8).

T. Córuncānīus, T. Córuncānī, m. the first plebeian who was elected *pontifex mājimus* in Rome (Liv. Ep. 18).

Córus, i, m. the wind which blew from 15° to 45° north of west. It is the same with the *Argēstēs* of the Greeks.

Córvinus, i, m. a friend of *Jūvénālis*, to whom he addressed his 12th satire.

Córvinus. See *Vālērīus*.

Córýbas, āntis, m. a son of *Iāson* or *Iāsus* and *Cýbēlē*, from whom the priests of that goddess were called *Córýbāntes*. Apollodorus says the *Córýbāntes* were the children of *Apōllo* and *Thālía*. *Jūvénālis* uses *Córýbas* to denote any frantic person, whether proceeding from mental dereliction, or from intoxication. *Vidēbis Córýbānta de convivā, you will see a Córýbas* (i. e. a priest of *Cýbēlē*) of a guest, i. e. you will see one of the guests act the frantic and outrageous part of a priest of *Cýbēlē* (Juv. Sat. v. 25). *Cýbēlēus Córýbas* (Claud. viii. 149). *Adj. Córýbāntius, a, um.* *Córýbāntia ara*, the brazen cymbals used by the priests of that goddess in their sacred rites (Virg. Æn. iii. 111).

Córýclum, i, n. (Antrum) *Sarand' Aulī, i. e.* the forty courts, one of the most celebrated caves of antiquity, is near the top of *Párnassus, Liabira*. It is large enough to hold three thousand persons, and is the retreat of the robbers, who infest this part of the country. By one of those banditti, the situation of Antrum *Córýclum, Sarand' Aulī*, was lately discovered, when considerable

doubt of its reality began to be entertained. At the time the barbarians invaded *Phœcis*, the inhabitants of *Dēlphī* concealed themselves in this cave; hence "as safe as the *Corycian cave*," became a proverb among the Greeks. *Córýcis, Idis, Plu. Córýcides, um, f.* the nymphs of that cave; supposed, by some, to be the muses. *Adj. Córýcius, a, um.*

Córýcium, i, n. *Cape Courco*, a promontory of *Iōnia*, belonging to the *Tēi* (Liv. xxxvii. 12).

Córýcus, i, m. a high mountain near *Tēos* in *Iōnia*. There was also a harbour and a small island, near which piracy was often committed. *Inh. Córýcæi, orum* (Sing. *Córýcæus, i*), *m.* used to enquire minutely respecting the different kinds of merchandise which were on board the vessels which sailed that way, and whither the ships were bound, with a view to their capture, for which the numerous creeks in their neighbourhood afforded a facility. Hence the proverb *nīmīrum et hoc Córýcæus auscultāvit*, applied to persons who make diligent and careful inquiry into the secrets of others. *Adj. Córýcius, a, um.* *Córýcium lātum*, an herb of mount *Córýcus*, which dyes a colour between white and yellow (Virg. Cir. 317).—2. A port of *Ethiopia* (Steph.).—3. A port of *Iōnia*, near which *C. Livius Sāllinātor*, and *Eumēnes*, king of Asia, defeated the navy of *Antiochus*, king of *Sýria*, under *Pōlyxēnidas*, in 193 B. C. (Liv. xxxvi. 43: xxxvii. 8).

Córýcus, i, f. Curco, a celebrated city of *Cilicia*, taken by *Antiochus*, king of *Sýria*, from *Ptolēmaeus*, king of *Egypt*, in 199 B. C. (Liv. xxxiii. 20). The poet *Applianus* was a native of this city. *Adj. Córýcius, a, um.* *Córýcium nēmum*, yielded excellent saffron. *Córýcia clāsses*, Cilician fleets (Luc. Phar. viii. 26).—2. A town and promontory of *Crēta, Candia*. *Adj. Córýcius, a, um.* *Córýcia puppis*, a Cretan ship (Juv. Sat. xiv. 267).

Córýdāllus, i, m. a traitorous Greek, who, with *Onētes*, conducted the Persians along the path which enabled them to gain the heights over the pass of *Thermopylae, Therma*, and in this manner overpower *Lēonidas* and his valiant troops. Herodotus doubts this statement, and imputes the blame to *Ephialtes*, a *Trachynian, q. v.* (i. 214).

Córýdon, ōnis, m. a shepherd, mentioned by Virgilius (B. vii. 40). *Jūvénālis* uses *Córýdon*, in allusion to Virgilius, in the sense of foolish, and humorously calls *Nievōsus Córýdon* (Sat. ix. 102).

Córýlēnus, i, m. a city of *Cāria*, which *Antiochus*, king of *Sýria*, took at the first assault in 192 B. C. (Liv. xxxvii. 21).

Córýnæus, i, m. a Trojan, who performed the last offices to the ashes of *Misēnus*, and was killed by *Asylas* (Virg. Æn. vi. 228: ix. 571).—2. Another Trojan, who killed *Ebēsus* (Virg. Æn. xii. 298).

Córýs, ūis, m. a river of *Arabia*, which loses itself in the *Red Sea*. From this stream water was said to have been conducted to the length of twelve days' journey by means of canals formed by the skins of animals sewed together, in order to supply the desert (Herod. iii. 9).

Córýtha, æ, f. a famous blood mare, of which the breed or stock was highly valued (Juv. Sat. viii. 62).

Cörýthus, *i. m.* the son of Märmärus, hence called *Märmärides*, who, at the nuptials of Përsëus, pierced the right hand of Pëlätes with a spear, and fixed it to the doorpost (Ov. Met. v. 125).—2. A boy killed by Rhetus in the battle of the centaurs (Ov. Met. xii. 290).—3. A native of Cýzicus, who fell by the hand of Týdëus in the Argonautic expedition (Val. Flacc. iii. 99 seq.).

Cörýthus, *i. m.* *Cortona*, a town of Etrüria, *Tuscan*, built by Cörýthus, the supposed father of Därdänuus, the founder of Troy (Virg. Æn. iii. 170). Respecting this passage of the *Æneid*, different opinions have been entertained. The town was also called *Cortöna q. v.*

Cos. See *Co.*

Cösa, *a. v.* Cössa, *arum, f.* *Cassano*, a town of Etrüria, *Tuscan*, on the seacoast. The island of Igiliu, *Giglio*, is opposite to Cösa, and not above ten miles from the continent. Cösa occurs in Cæsar (B. C. iii. 22), as a town of Lücänia, in *Agro Thürino*. Cösa the promontory is now called *Monte Argentaro* (Tac. Ann. ii. 39). *Inh.* Cösäni, *orum, m.* (Liv. xxvii. 10). *Adj.* Cösänuus, *a, um.* Cösänuus pörus (Liv. xxii. 11).

Cöscönia, *a, f.* the wife of Urbicus (Mart. xi. 56).

Cöscönius, *i. m.* a poet at whom Märtiälis laughs (ii. 77: iii. 69).

C. Cöscönius, C. Cöscöni, *m.* a Roman, who, with L. Luccius, conquered the Säm-nites in battle, killed Märius Egnätius, the most noble of the enemy, and received the surrender of many of their towns, in 91 B. C. (Liv. Ep. 75).—2. Accused by Valërius Val-entinus, and, although evidently guilty, was acquitted (Val. Max. viii. 1).

Cn. v. C. Cöscönius, Cn. Cöscöni, *m.* a Roman, sent to Illýricum with the title of proconsul. He conquered great part of Däl-mätia, took Sälöna, and, having brought the war to a conclusion, returned to *Rome*, after an absence of two years (Eutrop. vi. 4).

M. Cöscönius, M. Cöscöni, *m.* a military tribune, who fell in battle with Mägo, 205 B. C. (Liv. xxx. 18).—2. A Roman prætor, who conquered the Scördisci in Thräcia, in 157 B. C. (Liv. Ep. 56).

Cösdröes, *a, m.* a king of Pärthia (Aur. Vic. Cæs. 13).

Cösmus, *i. m.* a man who excelled in the preparation of perfumes, but others have considered him a man of great riches and luxury. The former is the more probable opinion (Mart. i. 83). *Adj.* Cösmiänuus, *a, um.* Cösmiäna ampulla, bottles of Cösmus (Mart. iii. 82).—2. A slave of Augüstus, whose bitter reflections against his master, the emperor punished by putting him in fetters (Suet. Aug. 67).

Cössei, *orum, m.* an Asiatic nation, whom some have supposed to be the same with the Cuthæi, because the latter, in the Hebrew pronunciation, has nearly the same sound (Curt. iv. 12).

Cössüra, *v.* Cössýra, *a, f.* *Pantalera*, an island between *Sicily* and *Africa*, called *pärva* by Silius Itälicus (xiv. 272). From this island, M. Jünius Brütus was sent in a fishing boat by Cn. Päpilius Cärbo to Lälý-bæum, *Cape Boæ*, to see if the ships of Cn. Pömpëius were there, in 84 B. C. (Liv. Ep. 89).

i. m. a flatterer and legacy-hunter,

who endeavoured by adulation and every servile means to get his name inserted in the Wills of rich old childless men and women (Juv. Sat. x. 202).

Cössütiänuus Cäpito, Cössütiäni Cäpitönis, *m.* was the son-in-law of Tigëllnus, and had been governor of Cilicia and condemned by the senate for extortion in his province, hence Jüvenälis calls him *püräta Cälcum* (Sat. viii. 93). By the interest of his father-in-law he obtained the rank of a senator. After being raised to this dignity, we find him acting the infamous part of an accuser, and receiving an exorbitant reward for procuring sentence of death against some of the best citizens of *Rome* (Tac. Ann. xi. 6: xvi. 33).

Cössýra. See *Cössüra*.

Costoböcæ, *arum, m.* a Scythian nation, probably adjoining to the European Aläni. Both the territories and numbers of these nations, Ammliänuus Märcëllinus describes as unbounded (xxii. 8).

Costocus, *i. m.* a Thracian, who fled with Përsëus, king of Mäcëdönia, after his defeat (Liv. xlv. 42). Here the good copies read Cötys *q. v.*

Cötho, önis, *m.* a harbour at Carthage (Ap. Bel. Pan. 79).

Cöthon, önis, *m.* a man in the army of Hannibal at the siege of Sägüntum, killed by Thëron (Sil. Ital. ii. 164).—2. The pilot of the ship in which M. Atilius Rëgulus sailed from Carthage to *Rome*. He seems to have been a skilful seaman (Sil. Ital. vi. 357).

Cötilus, *i. m.* a Roman, of whose character nothing is known. Märtiälis addresses an epigram to him (ii. 70).

Cötison, önis, *m.* king of the Gëtæ, to whom, according to M. Antönius, Augüstus betrothed his daughter Jülia, after she had been promised in marriage to his son, and sought the daughter of that monarch for his own wife (Suet. Oct. 63). Hörätius calls him a Dacian, and mentions the destruction of his army (Od. iii. 8. 18), in which he probably alludes to the victory of Augüstus over that nation, recorded by Suetönius (Oct. 21). Latin authors, particularly the poets, frequently confound the Däci with the Gëtæ.

Q. Cötius, Q. Cötii, *m.* a Roman, surnamed Achilles on account of his great bravery. In single combat he overcame Pirësius, the most valiant of all the Celtiberians. After this combat they became intimate friends (Val. Max. iii. 2).

Cötta, *a, m.* a Roman, to whom Märtiälis addresses several of his epigrams. From the poet, it is manifest, that a virtuous mind could neither approve the conduct nor respect the character of Cötta (i. 10: i. 24 &c.).

Cötta Mëssälinus, or, Mëssälinus Cötta, Cöttæ Mëssälini, *m.* a Roman of high rank, son of the celebrated orator Mëssäla, who took an active part in the senate. According to Täcitus he was forward to join in any profligate vote, and the ready author of the most sanguinary measures. On being brought to trial, the first men of *Rome* willingly appeared as evidences against Cötta, long detested for his infamous and cruel conduct; but he overcame his enemies by appealing to Tibërius, who procured his acquittal (Tac. Ann. ii. 32: vi. 5).

Cötta. See *Aurélius*.

Cöttius, *i. m.* a king, whose territories lay

wholly in the western part of the *Alps*. He died in the reign of Augustus, and that emperor (Suetonius says Nero) reduced his dominion into the form of a province. *Adj.* Cōtius, *et*, Cōtīanus, *a*, *um*. *Cōtia Alpes*, *Mont Genevre*, that part of the *Alps* which formed the kingdom of Cōtius (Eutrop. vii. 14). *Cōtīana civitates* (Plin. i. 379).

Cōtto, ōnis, *m*, a nobleman of the nation of the Bästärne, who, with Antigōnus, was sent by Philippos, king of Mācēdōnia, to persuade that people to come to his assistance, in 181 B. C. (Liv. xi. 57).

Cōtton, ōnis, *f*, a city of Cūria, which Antiochus, king of Sŷria, took at the first assault, in 192 B. C. (Liv. xxxvii. 21).

Cōtūatus, *i*, *m*, a man of desperate resolution, who, along with Cōnētōdūnus, a similar character, headed their countrymen the Cūritēs, and put to the sword the Romans who had settled, on account of trade, at Gēnāhūm, *Orleans*, and plundered their property (Caes. B. G. vii. 3).

Cōtus, *i*, *m*, a nobleman of ancient family, among the Ædūi, whom Caesar compelled to resign the supreme magistracy of that state in favour of Cōnvetōlītānis, who had been publicly and formally elected. According to the laws of the Ædūi, Cōtus was not eligible; because his brother had held that office during the preceding year. Besides, his appointment had been by his brother and in private, both contrary to the law, and with the concurrence only of a few of the electors secretly convened for that purpose, without regard either to "the proper time or place." After the revolt of the Ædūi, both of these noblemen, and likewise Cavarillus, were made prisoners in the battle in which Vercingetōrix was defeated (Caes. B. G. vii. 32 seq.).

Cōtŷæum, *i*, *n*, *Kutahiah*, a town in Lŷcōnīa.

Cōtŷōra, *m*, *f*, *Bouzonk*, a town on the Black Sea, not far distant from Iūsōnium prōmōntōrium, *Cape Isaurum*.

Cōtŷs, ŷis, *m*, a Thracian, son of Sēuthēs, king of the Odrŷsæ, who openly declared for the Macedonians. At the commencement of the war, he brought to Pērsēs a thousand chosen horsemen, and nearly the same number of foot, in 173 B. C. On the defeat of that monarch, Cōtŷs accompanied him in his flight, as did also the Odrŷsian cavalry. After Pērsēs had fallen into the hands of the Romans, among the prisoners was Bitis, *q. v.* son of Cōtŷs. In a few days Cōtŷs sent ambassadors to Rome with money to ransom the hostages, alleging, as an excuse for his withdrawing from the alliance of the Romans and joining the enemy, that he had been obliged to give to the Macedonian king these hostages, which the Romans had now in their power. The senate recognised their former friendship with him and his predecessors; but did not sustain his apology with respect to the hostages, since Pērsēs had it not in his power to have compelled him. Either from generosity, or more probably from a wish to have a friendly power in that part of the country, they returned his son and likewise the hostages without ransom, and sent three commissioners, T. Quinctius Flāminius, C. Licinius Nēra, and M. Cāninius Rēbilus to conduct them home. To each of the Thracian ambassadors, the

senate decreed a present of two thousand asses (Liv. xlii. 29—xlv. 42).—2. A king of Thrācia, who sent about 600 cavalry to Pompey, in the civil war, under the command of his son Sādāla (Luc. Phars. v. 54).—3. One of the grandes of Cŷzicus, who fell in a rencontre with the Argonauts (Val. Flacc. iii. 112).—4. A king of Thrācia, *Romania*, to whom Ovidius addresses one of his epistles from Pōntus (ii. 9). He was the son of Rhēmētāles, on whose death Augustus gave part of his kingdom to his brother, Rhēscūpōris, and part to his son Cōtŷs. The latter received the most valuable part of the country, which was probably the reason why his uncle made war upon him, seized his person by stratagem, and having first loaded him with chains, afterwards murdered him. The senate sent Rhēscūpōris to Alēxandria for this crime, where he was put to death, and the kingdom again divided between his son Rhēmētāles and the children of his nephew Cōtŷs; but the latter being minors the Romans undertook the administration of government till they came of age (Tac. Ann. ii. 64—66).—5. A king of Armēnia Minor (Tac. Ann. xi. 9).—6. A brother of Mithridātes, king of Pōntus, who first betrayed and afterwards became the open enemy of that monarch, in the year 49 (Tac. Ann. xii. 18).

Cōtŷttō, ŷs, *f*, the goddess of impurity among the Thracians, whose unhallowed rites were celebrated during the night. *Adj.* Cōtŷttius, *a*, *um*. *Cōtŷtta* (sacra), the sacred rites of Cōtŷttō (Hor. Epod. xviii. 4).

Crāgum, *i*, *n*, a very strong fort in Cilīcia, which the pirates surrendered to Pōmpeius without resistance (Ap. Bel. Mith. 237).

Crāgus, *i*, *m*, a mountain of Lŷcia. *Viridia Crāgus* (Hor. Od. i. 21. 8).—2. A promontory, now *Capo Serdeni* (Plin. i. 592). Stephānus says it had its name from Crāgus, son of Trēmīlēs, and the nymph Prāxīdēa, adding that the inhabitants of this mountain were said to be immortal.

Crānē, *es*, *f*, *Marafonisi*, the island on which Pāris and Hēlēna completed their guilt (Hom. Il. iii. 445). From the latter it was afterwards called Hēlēnē, placed by some on the coast of Lacōnīa, by Strabo near the coast of Africa before Sūnium.

Crānāus, *i*, *m*, the second king of Athens, but not a son of Cēcrops (Just. ii. 6).

Crānī, *orum*, *m*, a people of Cēphālēnīa, who gave twenty hostages to the Roman consul, M. Fūlvius Nōbīllor, without resistance, in 191 B. C. (Liv. xxxvii. 28).

Crānōn, ōnis, *m*, a town of Thessaly, taken by Antiochus, king of Sŷria, on his arrival, in 193 B. C., and retaken the same year by the Roman consul, M. Acilius Glābriō (Liv. xxxvi. 10—14). *Luh. Crānōnī, *orum** (*Sing.* Crānōnīus, *i*), *m*. *Adj.* Crānōnīus, *a*, *um*. *Crānōnīus ager*, the territory of Crānōn (Liv. xlii. 64).—2. A city of Athāmōnīa, so called from Crānōn, a son of Pelasgus (Steph.).

Crāntor, ōris, *m*, a Grecian philosopher, who was a native of Sōli, *Mezella*, in Cilīcia. On quitting that place he went to Athens, and studied under Xēnōcrātes. He admired the opinions of Plāto, and Cicēro has highly commended some of his works (Hor. Epist. i. 2. 4).

L. Crāssītius, L. Crāssītīl, *m*, of mean extraction, and, in early life, of mean ex-

ployment, until he wrote a commentary on *Smūrna*, an obscure poem composed by *Cinna*, and this publication raised him so high among grammarians, that he had among his scholars a son of *M. Antōnius* the triumvir. After giving up the school, he attached himself to the sect of the philosopher *Q. Sēxtius* (Suet. II. Gram. 18).

Crāssus Frūgi, *Crāssi Frūgi*, *m.* a Roman, who had twice obtained triumphal ornaments, on which account he rode on a horse richly caparisoned, and in an embroidered robe, in the triumphal procession of the emperor *Claudius* over *Britain* (Suet. Claud. 17).

M. Crāssus Nōmētānus, *M. Crāssi Nōmētāni*, *m.* had this surname from *Nōmētum*, *Lamentario*. *Hōrātius* mentions him as a spendthrift of profligate morals (Sat. i. 1. 102), and as a ruined prodigal (Sat. ii. 1. 22). In Sat. ii. 8. 23 he appears as a parasite, a character which a ruined debauchee naturally assumes.

P. Crāssus, *P. Crāssi*, *m.* one of *Cæsar's* lieutenant-generals in *Gallia*, *France*, who was despatched with one legion against the *Vēnēti* and other maritime nations, which he subjected to the power of *Rome*. Equal success attended *Crāssus* in the following year, when he had the command of the troops sent to *Aquitānia* (Cæs. B. G. ii. 34 seq.).

Crāstinus, *i. m.* a volunteer in *Cæsar's* army, who was killed in the battle of *Phārsālīa*. He was a man of great bravery, and, the year before, had been first centurion of the tenth legion. He is probably the man who commenced the battle of *Phārsālīa*, as mentioned by *Lūcānus* (Phar. vii. 471), and *Flōrus* (iv. 2).

Crāteis, *īdis*, *f.* the mother of *Scylla* (Ov. Met. xiii. 749). She is mentioned by *Hōmērus* (Od. xii. 124).

Crātērus, *i. m.* the husband of *Nicæa* (Liv. xxxv. 26).—2. A general of *Alexander* the Great, in whom that monarch placed great confidence. After the death of *Alexander*, *Crātērus* and *Antipāter* crossed *Hēllēspōntus*, the *Dardanelles*, with a great army of *Macedonians* against *Eumēnes*, and, in the first engagement, *Crātērus* lost his life. Having lived formerly in terms of intimate friendship, *Eumēnes* made every effort to recover *Crātērus*, who had been carried half-dead out of the battle, and soon expired. That monarch showed every respect to his memory, performing his funeral obsequies with great splendour, then sent his bones into *Mācēdōnia* to his wife and children (Cor. Nep. Eum. 4. Just. xii. 12 seq.). *Dēmētrius*, son of *Antigōnus*, married his widow *Phila* after his death (Plut. Demet.).—3. A general of *Mithridātes*, king of *Pontus* (Ap. Bel. Mith. 181).—4. A celebrated physician in the reign of *Augustus*. To his medical knowledge *Hōrātius* alludes (Sat. ii. 3. 161), and *Cicēro* mentions him with respect (Att. xii. 13: xii. 14). *Pērsius* uses his name as denoting any physician (Sat. iii. 65).

Crātes Māllōtes, *Crātis Māllōtis*, *m.* the first who taught grammar at *Rome*, according to *Suetōnius*. *Attālus* sent him to *Rome* between the second and third Punic war, about the time that the poet *Ennius* died (Suet. II. Gram. 2).

Crāthis, *īdis*, *m.* the *Crati*, a river of *Italy*, which dyed hair of a red colour (Ov. Met. x.

Crāthis, the *Crati*, and *Sībāris*, the *Cochile* (Plin. i. 351).—2. The *Akrata*, or, *Clukiniatiko*, a river of *Achāia*, which gave name to that in *Italy* (Herod. i. 145). The *Styx* is a branch of this river.

Crātīnus, *i. m.* one of the writers of ancient comedy, of whose works we know little, as none have been transmitted to modern times. He is said to have been contemporary with *Eupōlis* and *Aristōphānes*. These authors described real characters in their plays, a practice liable to great abuse, and, perhaps, in no case justifiable. From an observation of this poet, which *Hōrātius* mentions, it may be inferred he was much addicted to wine (Epist. i. 19. 1), and this character of him is given by different authors (Athen. i. 19).

Crēmēdon, *ōnis*, *m.* a commander of the *Albāni*, by whom *Cārcēus* lost his life (Val. Flacc. vi. 194).

Crēmēra, *æ*, *m.* the *Varca*, a river of *Tuscany*, one of the branches of *Tiber*, the *Tevere*, which *Ovidius* describes as being very rapid (Fast. ii. 205). There appears also to have been a rising ground of this name, from which the three hundred *Fābli*, who alone had undertaken the war against the *Vēientes*, saw at a distance some cattle belonging to the enemy which they ran to seize, but were surprised by that people, who lay in ambush, and not one of them escaped. Here was also a fort, for the loss of which *T. Mēnēnus* was condemned to pay a fine of two thousand asses (Liv. ii. 49—52). *Quid* (sentit) *legio Crēmēra*? what thinks the legion of *Crēmēra*? *i. e.* the three hundred *Fābli* above-mentioned (Juv. Sat. ii. 155). *Adj.* *Crēmērēnsis*, *is*, *e.* *Crēmērēnsis clādes*, the slaughter at *Crēmēra*, *i. e.* the destruction of the *Fābli*, on the eighteenth of August, which the Romans afterwards considered an unlucky day (Tac. Hist. ii. 91).

Crēmētāon, *ōnis*, *m.* a man in the army of *Etēocles*, killed by *Amphīlārus*, who cut down him and *Chrōmis* by scythes fastened to the axis of his chariot (*falcato curru*) (Stat. Th. vii. 712).

Crēmō, *ōnis*, *m.* commonly written *Crēmōnis* *Jūgum*, *Little St. Bernard*. Over this ridge, according to some, *Hānnibāl* passed on his way to *Italy*, in 220 B. C. (Liv. xxi. 38).

Crēmōna, *æ*, *f.* *Cremona*, a town on the north of *Pādus*, the *Po*, in the territory of *Cēnōmāni*, which formed part of the tenth district of *Italy* (Plin. i. 374). The Romans, according to *Tācītus*, built it in 220 B. C., the first year of the war with *Hānnibāl*, and *Antōnius Primus* destroyed it, after it had stood two hundred and eighty-six years. *Vēspāsiānus* encouraged the *Cremonians* immediately to rebuild it (Tac. Hist. iii. 31—34). A colony was settled at *Crēmōna* in 221 B. C., which was a cause of offence to the Gauls, because it was taking from them a part of their territory (Liv. Ep. 20: xxi. 25). The consequence was, that the colony diminished, and frequent application was made to the senate for additional enrolments, until all that part of *Italy* was reduced under the power of the Romans. After the battle at *Philippi*, *Augustus* divided the lands of *Māntua* and *Crēmōna* among his veteran troops, an act of great cruelty, and flagrant injustice to the inhabitants of these places.

To this Virgilius alludes (B. ix. 28). *Inh.* Crēmōnēnses, ium, m. (Liv. xxvii. 10). *Adj.* Crēmōnēnsis, is, e. *Crēmōnēnsis cohors* (Liv. xlv. 40).

Crēmūtus Cōrdus, Crēmūtū Cōrdī, m. a historian who, in his work, after having praised M. Junius Brūtus, called C. Cassius Lōnginus the last of the Romans, for which Sātrius Sēcūndus and Pinārius Natta, creatures of Sējanus, raised a prosecution against him in the reign of Tiberius. That emperor, with a stern countenance heard his bold and manly defence, which made no favourable impression on the mind of the sullen and revengeful tyrant. Crēmūtus, after delivering his sentiments, left the senatehouse, and starved himself to death. The senate ordered the ediles to burn his books, but their destruction exceeded the power of both the emperor and senate. The work having been secretly preserved, copies were multiplied and read with avidity (Tac. Ann. iv. 34, 35). Seneca has given a minute account of the manner in which this great man ended his days, and attributes his death, not to the expression just quoted, but to his keen reflections on Sējanus (Consol. ad Mar. 22).

Crēnā, arum, f. seems to denote the sources whence Meander, the *Meinder*, takes its rise. The readings differ greatly, and commentators are not agreed with respect to the meaning of the expression *Phrygia Crēnā* (Sil. Ital. viii. 503).

Crēneus, i, m. a man who fled from the battle of the Centaurs; but, looking back, received a severe wound between his eyes (Or. Met. xii. 313).—2. A Lemnian, son of Thōas, born not in wedlock, hence Hēpistylā, describing his descent, says elegantly and delicately, *obliquumque a patre (meo) gēnus* (Stat. Th. v. 221). He fell by the hands of the Lemnian women, at the time they murdered all the men in the island.—3. Son of Faunus and Ismēnis, daughter of Ismēnus, the *Iameno*, whom Hippōmēdon killed in that river; hence its rage against the warrior (Stat. Th. ix. 320 seq.).—4. A nobleman of Cyzicus, at the time the Argonauts passed that city in their expedition to Colchis (Val. Flacc. lib. 178).

Crēnē, es, f. a town of Æolis, which Antiochus, king of Syria, took at the first assault, in 192 B. C. (Liv. xxxvii. 21).

Crēon, ōntis, m. king of Cōrinthus, *Corinth*, who promised his daughter Glauce, or, Crēusa to Iāson, who, having divorced Mēdēa, married her. In revenge for this act of perfidy on the part of Iāson, Mēdēa sent her rival a poisoned gown, which was no sooner put on than it took fire, and the miserable bride perished in the flames. Hēgēus adds, that the palace, from the robes of Crēusa, took fire, and both Crēon and Iāson were reduced to ashes (25). To this Hōrātius alludes (Epod. v. 64), and Ovidius (Ep. Her. xii. 54).—2. Son of Mēnœcēus, the father of Jōcasta, or, according to Apollōdōrus, her brother. He was king of Thēba, *Theba*, and, during his reign, Jūno sent the Sphinx to annoy and devour the Thebans. That unhappy nation could only be delivered from this pest by explaining the riddle which it had propounded, and Crēon, anxious to save the lives of his subjects, offered his daughter and the kingdom to the man who should solve the enigma. Œdipus declared the true

meaning of the riddle, received Jōcasta in marriage, and obtained possession of the government. By her he had Pōlynices and Etēocles, besides two daughters, Ismēnē and Antigōnē. Some make these the children of Œdipus and Eurygēniā, daughter of Hēpērphas. After the death of Etēocles and Pōlynices, Crēon again resumed the reins of government. He gave his eldest daughter, Mēgāra, in marriage to Hērēcles, and his youngest to Iphēclus. Enraged at the number of lives lost in the Theban war, he ordered the body of Pōlynices, and those of the Argives who had been killed, to remain unburied, and threatened interring alive, as the punishment for transgressing this command. Antigōnē buried Pōlynices, for which Crēon caused her to be thrown into the same grave. This refusal of the rites of burial the Argives considered a violation both of the laws of nature and nations, for which reason Thēseus made war on Crēon, and killed him. Crēontīades, æ, m. a son of Crēon; not a patronymic, but a proper name (Apol. ii. 4). Crēontis, idis, f. applied to females or nouns feminine. *Adj.* Crēontius, a, um.—3. The first who was elected archon of Athens for one year (Vel. Pat. i. 8).

Crēpēreus Gāllus, Crēpēreū Gālli, m. an attendant of Agrippina, who was crushed to death by the deck of the ship falling upon him, which was intended for the destruction of his royal mistress (Tac. Ann. xiv. 5).

Crēpēreus Pōllio, Crēpēreū Pōlliōnis, m. a notorious spendthrift, of whom nothing is known, except what Juvēnalis has stated. Nobody, at last, would lend him money, even at treble interest (Juv. Sat. ix. 6). The poet introduces him again in the 11th satire, reduced to extreme poverty, having sold his ring, the last article with which a knight parted, and begging with his naked finger, i. e. bereft of its ornament (xi. 49).

Crēscēns, ēntis, m. a freedman of the emperor Nēro, who distinguished himself by his activity in the interest of Otho (Tac. Hist. i. 76).

Crēsphōntēs, is, m. one of the commanders of the Hērāclīdæ, when they invaded Pēlōponnēsus (Vel. Pat. i. 2).

Crēston, ōnis, f. a town of Thrācia. *Inh.* Crēstōnæi, orum, v. Crēstōnīatæ, arum, m. *Adj.* Crēstōnīcus, a, um (Herod. i. 57 seq.).

Crēta, æ, v. Crētē, es, f. *Candia*, a large island in the Mediterranean Sea, opposite to Mārē Ægēum, the *Archipelago*. It is said to have had in ancient times a hundred cities. The first inhabitants of Crēta, *Candia*, were most probably from Pīlēstīna, or, Phōniciā. The Agareniāns, an Arabian nation, on obtaining possession of the island, erected a fort to secure their conquest, which they called *Khandak*, i. e. an entrenchment. The adjoining town was built afterwards, and known by the same name. It occupies the site of Hērāclēum. The Venetians, for convenience of pronunciation, changed *Khandak* into *Candia*. For many years past, *Candia* has been the capital of this island, to which it has given its name. *Antiqua Crēta*, ancient *Candia*; from its being early inhabited, i. e. in very ancient times (Juv. Sat. xiv. 270). *Inh.* Crētēnses, ium (Sing. Crētēnsis, is), m. Crēs, ētis, m. et, Crēssa, æ, f. a native of Crēta, *Candia*. *Cres puer*, the Minotaur (Claud. liv. 11). Crētis, idis, f. of Crēta, *Candia*,

with relation to a female or noun feminine. *Crētes nympha* (Ov. Fast. iii. 443). *Adj.* *Crētaeus*, *Crēticus*, *Crēsius*, *Crēsus*, *a*, *um*, *et*, *Crētensis*, *is*, *e*. *Crētaea Ida* (Claud. xxiv. 251). *Crēticum bellum*, the Cretan war, originated solely, says Florus, in a desire of conquering that celebrated island, and was terminated by Q. Cæcilius Mētellus, 61 B. C., for which he received the surname of *Crēticus* (Eutrop. vi. 11). *Crēticum Mārē*, the Cretan Sea, *i. e.* that part of the *Mediterranean* which washed the shore of Crēta, *Candia* (Hor. Od. i. 26. 2). *Crēssia nemōra* (Virg. Æn. iv. 70). *Crēssa nota*, the Cretan mark, *i. e.* a white mark. The ancients used to mark their lucky days with *white*, generally chalk, and, as the soil of that island was remarkably chalky, *Crēssa nota* signified the mark of a fortunate day (Hor. Od. i. 36. 10). *Crēssa herbae*, medicinal herbs, from an opinion that many herbs, possessing healing virtues, grow in that island.

Crētēus, *ēos*, *m.* a very valiant Greek, whom Tūrnus killed (Virg. Æn. xii. 538).

Crēthēus, *ēos*, *m.* a Trojan, a favourite of the muses, killed by Tūrnus. He excelled in playing on the harp (Virg. Æn. ix. 774).—2. A son of Æōlus by Enarētē, whom Apollōdōrus makes the father of Æson, by Pōlymēdē, daughter of Autōlōyus. He married Tūro, daughter of his brother Sālmonēus (Hom. Od. xi. 236 *seq.*). *Crēthēides*, *ie*, *m.* Iāson (Val. Flacc. vi. 609). *Adj.* *Crēthēus*, *a*, *um*. *Crēthēia virgo*, Hēllē (Val. Flacc. ii. 612).—3. A man who fought in the Theban war, and fell by the hand of Hippōmēdon. Stātiūs calls him *Contemptor profundī*, a despoiler of the sea, *i. e.* a fearless sailor (Th. ix. 307).

Crēthon, *ōnis*, *m.* a noble Greek, son of Diōcles, killed by Ænēas (Hom. Il. v. 542). He was a brave man, brother of Orsilōchus *q. v.*

Crētīcus, *i*, *m.* See *Crītīcus*.

Crētīcus Silānus, *Crētīci Silāni*, *m.* a governor of Sūria, who acted treacherously to Vonōnes I., son of Phrāates IV. For having promised his daughter in marriage to Nēro, the eldest son of Germānicus, the emperor Tiberius recalled him, in the year 17. According to some authors, his name was M. Jūnius Silānus (Tac. Ann. ii. 4: ii. 43).

Crēūsa, *ae*, *f.* a daughter of Prīlāmus, and wife of Ænēas *q. v.*, by whom she had one son, Ascānius. In the night during which Troy was burned by the Greeks, she separated from her husband as he withdrew from the city, carrying his father on his shoulders, and leading his son in his hand, nor could his most diligent and resolute search through the blazing city find her. Virgilius leaves her fate uncertain, but makes her shade appear to Ænēas, and relate his future adventures, as well as his final settlement in Italy (Æn. ii. 772 *seq.*).—2. Sometimes called Glaucē, a daughter of Crēon, king of Cōrinthus, Cōrinth, whom Iāson married after he had divorced Mēdēa; hence Ovidius calls her *Ephīgraea Crēūsa* (Art. Am. i. 335). According to one account, Mēdēa, in revenge, set the palace on fire, by which both Crēūsa and her father were burned to death, and, according to another, the sons of Mēdēa brought some presents to Crēūsa tinged with noxious drugs, which being applied to her person, set her on fire, and her father going

to her assistance was also reduced to ashes, because the fire was of that kind which water could not extinguish (Hyg. 25. Diod. Sic. iv. 54). Stātiūs calls her *Ædōia Crēūsa*, to distinguish her from the daughter of Prīlāmus (Syl. ii. 1. 142).—3. The mother of Hūpseus, king of the Lāpithae, by Pēnēus, the *Salmopria* (Ov. Amor. iii. 6. 31).—4. Daughter of Erēchthēus, king of Athens, who had a son by Apōllo, who was brought up at Dēlphi, and afterwards adopted by his maternal grandfather (Aurel. Vic. Or. 2).

Crēūsa, *w*, *f.* *Livudostro*, a town of Bēōtia (Liv. xlii. 56).—2. The port of the Thēspīenses, at the bottom of Sinus Cōrinthiācus (Liv. xxxvi. 21).

Crēuthungi. See *Gruthungi*.

Crīmisus, *v.* *Crīnisus*, *i*, *m.* the *Belici*, or, *Bractalomeo*, or, *Caltabellotta* (the moderns are divided about this river), a river of Sicily, which joins Hūpsa, and their united streams run into that part of the *Mediterranean* anciently called *Libyæum Mārē* (Virg. Æn. v. 38). On the banks of this river Tīmōlēon gained a remarkable victory over a very numerous Carthaginian army, about 345 B. C., which proved the deliverance of Sicily (Cor. Nep. Timol. 2).

Crīspina, *ae*, *f.* daughter of T. Vinicius *q. v.* (Tac. Hist. i. 47).

Crīspinus, *i*, *m.* a Stoic philosopher, and voluminous writer, at whom Hōrātius sneers, and whom he represents as challenging him to try which can write fastest, a talent which Hōrātius despises, preferring writing well to writing either fast or much (Sat. i. 1. 120 *seq.*).—2. A friend of the poet Stātiūs, to whom he addressed Syl. v. 2, advising him to imitate the virtues of his father, supposed to have been Vettius Bōlānus, and presages his future eminence as a soldier.—3. A slave from Cāpōpus, a great favourite with the emperor Dōmītiānus, who rose to the dignity and rank of a knight. Jūvénālis has described him as a man of great wealth, excessive luxury, and numerous vices (Sat. i. 26 *seq.*). Mārtiālis requests Crīspinus to commend his book to the emperor Dōmītiānus (vii. 98). Perhaps the poet wrote ironically, an idea in some degree confirmed by viii. 48.

Crīspus, *i*, *m.* a glutton, mentioned by Mārtiālis (v. 33).—2. An insincere friend (Mart. x. 14).

Crīspus Pūssīcēus, *Crīspi Pūssīcēni*, *m.* the stepfather of the emperor Nēro, a man of prodigious wealth, which he bequeathed to his stepson (Suet. Ner. 6). Mārtiālis introduces his name as conveying the idea of the greatest riches. Equestrian statues appear to have been erected in honour of this man, at which the poet sneers (iv. 54: x. 2).

C. Crīspus Sāllūstius, *C. Crīspi Sāllūstii*, *m.* was born at Amīlternum, *Amiterno*, a town of the Sābini, about 184 years B. C. The family of the Sāllūstii appears to have been only Plebeian, and Sāllūstius the first of the name who attained either rank or celebrity. The mind of Sāllūstius was early turned to literary pursuits, and under the celebrated philologist Ateius Prætextātus, he is said to have made uncommon progress in his studies. At what age ambition seduced him from the path of science and of virtue, no certain account has been transmitted. Very few particulars respecting his juvenile habits are known, and still fewer are worthy

of being recorded. He lived in an age when licentiousness and corruption had arrived at the highest pitch, and he seems to have plunged headlong into the vices which undermined the constitution, and destroyed the liberties of the Romans. At the age of thirty-two, Sallustius was appointed a tribune of the people. According to some, Cato was his rival at that election, and, according to others, when he was made prætor. To his success over that stern patriot, which was a disgrace to the Roman state, he alludes with considerable vanity, in the Introduction to the Jugurthine War. Availing himself of every advantage afforded by his office, he was active in procuring sentence of banishment against Milo. The murder of Clodius, with whom Sallustius lived in the closest intimacy, was the ostensible ground of his violent hatred; but his disgraceful exposure and punishment in the chamber of Fausta, was the real cause why he wished her husband executed or banished. His enmity to Cicero, which originated, perhaps, in opposite political and moral principles, he exerted so vigorously, after that great man had crushed the conspiracy of Catilina, that timidly yielding to the clamour of his persecutors, he went into voluntary banishment. Licentious and corrupted as the Romans at that time were, the lewdness and depravity of Sallustius did not escape severe censure. He was (49 B. C.) degraded from the rank of a senator, and remained two years in ignominious retirement. But the interest of his patron, C. Julius Caesar, who at that time returned to Italy, after a series of brilliant victories, raised his mortified spirit, and kindled anew the flames of ambition. By the influence of that general he was made questor, which restored him to senatorial dignity. In 45 B. C., he was elected prætor, and about the same time married Terentia, the divorced wife of Cicero. Caesar appointed him one of his lieutenant-generals, and gave him the command of a considerable body of men, whom he was to march to the coast, and embark for Africa, to crush the Republicans under Cato and Scipio. Having formerly submitted to long and hard service abroad, they, on learning the place of their destination, mutinied; and Sallustius, after many promises and threats to no purpose, had to consult his safety by flight. The mutineers then marched back to Rome, and put all to death who came in their way, without regard to age or sex. Caesar went out alone to meet them, and in a short speech, in which he used the word *Quirites* instead of *Milites*, made them ashamed of their conduct, and beg his forgiveness. After Caesar had been some time in Africa, dreading a scarcity of provisions, he gave part of his fleet to Sallustius, to take possession of the island of Cérina, *Kerkeni*, to the north of Syrtis Minor, the *Gulf of Kabes*, where the enemy had a valuable magazine. There is no other important occurrence, either naval or military, in which Sallustius seems to have had a principal concern. That he conducted himself during the whole war to the satisfaction of his general, is unquestionable, from his being appointed governor of the province of Africa, extending from Libya to Mære Atlantæum, the *Atlantic Ocean*. In one year, so very rapacious and oppressive had his

conduct been, he amassed a prodigious fortune, part of which he expended on the extravagant but beautiful gardens at Rome, which, to this day, bear his name. He died at the age of fifty-one, thirty-five years before the Christian era. Sallustius wrote detached parts of Roman history, which were greatly esteemed, and by many considered superior to the work of Livius. The merits of these two authors can scarcely be brought into fair comparison, since Livius wrote a complete history of Rome, and Sallustius selected only important and interesting portions, which gave him a decided advantage over the other who narrated the occurrences of every year with minuteness and fidelity. A sameness unavoidable in the latter wearied the reader, having little to arrest the attention, and less to inform the judgment, but still indispensable in continued history. Only a few fragments of the work of Sallustius now remain. His Catiline's Conspiracy and Jugurthine War, have been transmitted entire. They give sufficient proof, that his talents for historical composition were of no ordinary kind. A sententious brevity, which has been greatly and deservedly admired, distinguishes the writings of Sallustius. His style is perspicuous, animated, and forcible; his descriptions lively, picturesque, and beautiful; and his speeches energetic, appropriate, and persuasive. When he pursues his narration, he does it in a very clear, pleasant, and instructive manner. But he is apt to run into digressions which have little connexion with his subject, apparently with no other view than that of showing the extent of his information, or the superiority of his abilities. It is not to be denied, that many of them are both entertaining and instructive, but they break the thread of the narration, and betray the self-importance of the writer. His Prefaces to the Conspiracy of Catiline and Jugurthine War, are, instead of pertinent introductions to these histories, compliments paid by the author to his own character and pursuits. They contain many excellent sentiments, as well as bitter invectives against corrupt government, which did not probably proceed from the heart, since they are contradicted by the habits of his life. In his commendation of virtue, and in his censure of vice, it is impossible not to charge him with hypocrisy, when we reflect on the gross immoralities of his own life, and that he most probably composed these very works, where he could not turn his eye, but every object reminded him of the crimes which he had committed against the unhappy natives of Africa. To the charge of partiality, Sallustius must plead guilty. Than his character of Caesar, and treatment of Cicero, nothing can be more unjust. In his comparison of Cato and Caesar, the principal point of difference between them is carefully concealed, in consequence of his obligations to the latter. Cato laboured through his whole life to reform and aggrandize, Caesar to corrupt and destroy, the commonwealth. Livius held truth sacred; but Sallustius concealed or disguised it, accordingly as he judged better suited to the prejudices of party, or the malignity of personal hatred. That genius and virtue are seldom united has been often observed; and the life of Sallustius justifies the remark. The powers of

his mind cannot be contemplated without admiration, nor the depravity of his heart without contempt. His splendid talents, far from diminishing, aggravate his vices. Nothing sinks the nature of man so low, as the hateful mixture of transcendent abilities, and consummate profligacy. Yet, such was the life of this eminent author, whose writings have immortalized his name. The excellencies of the historian may indeed be studied with advantage, and copied with safety; but the character of the man neither claims respect, nor merits imitation. It must not be concealed, that his contemporaries blamed the elaborateness of his style, love of ancient words and spelling, at which Augustus sneers (Suet. Aug. 86), affixing new meanings to the vocables in common use, and other instances of affectation, in which they alleged he indicated a greater attention to fineness of expression than to accuracy of fact (Gel. iv. 15 §c.). *Brēvis Sällūstius*, Sällūstius distinguished by the conciseness of his style (Stat. Syl. iv. 7. 55). Mārtiālis bears honourable testimony to the merits of this historian:—"This Crispus will be the first in Roman history, according to the judgment of the learned" (Mart. xiv. 191).—2. Grandson of the sister of the historian, who assumed his name, and was created a knight by the emperor Augustus. To him Hörātius addresses one of his odes (Od. ii. 2). *Adj. Sällūstianus*, a, um. *Sällūstiani horti* (Tac. Ann. xiii. 47).

Crissa, æ, f. *Crisso*, a town at the Isthmus of Corinth. *Adj. Crisseus*, a, um. *Crisseus sinus*, the Bay of Corinth.

Crista, æ, m. a Roman, who, with six sons, fought in the battle of Cannæ. He was a native of Tüder, and a man of great bravery. Silius Italicus makes him fall by the hand of Hannibal (x. 93—121).

Crithēis, *Ides*, f. daughter of Mēlanōpus, and mother of Hōmērus before she was married. She afterwards became the wife of Phēmūs. Her history and pedigree are very different in different authors.

Crithōtē, es, f. *Crithiskeni*, a town in Chērsonēsus Thrācia, the Peninsula of Gallipoli, on the coast of Prōpōntis, the Sea of Marmora, and vicinity of Callipolis, Gallipoli (Plin. i. 444). Timōthēus received this town and Sestos from Ariobarzānes, for the Athenians. In some editions of Cōrnēlius Nēpos this town is called Erētho (Timoth. 1).

Crītiās, æ, m. son of the Lacedæmonian commander Xānthippus, and Bārē, an African. In the first engagement between the Romans and Carthaginians in Italy, Crītiās and Virbius fell by mutual wounds (Sil. Ital. iv. 383—395).—2. One of the thirty tyrants whom the Lacedæmonians appointed to the government of Athens. He possessed considerable powers of eloquence, and the Roman orator informs us, that some of his writings were extant when he composed his treatise "de oratore." Cicero commends his learning, but not his morals (de orat. iii. 34). Thērāmēnes suffered death by order of Crītiās (Cic. Tusc. i. 40). From Cōrnēlius Nēpos he appears to have been at the head of these tyrants, and he fell in battle fighting with great bravery against Thrāsībūlus (Cor. Nep. Thras. 2).

Crīticus, v. *Crētīcus*, i, m. a friend of

Mārtiālis, to whom he vindicates his writings against the opinion of Mātho (vii. 89).

Crīto Bēræus, Crītōnis Bēræei, m. an ambassador, whom Phīlīppus, king of Mācēdōnia, sent along with Hērāclitus Scotinus, and Sōsithēus Māgnus, to Hannibal, in Italy, after the battle at Cannæ. The former ambassadors were taken by the Romans (Liv. xxiii. 38, 39).

Crītōbūlus, i, m. a physician, whom Alexander the Great carried with him to India. Plīnius considers him a descendant of Esculāpius (Curt. ix. 5). Arriānus calls him Crītōdēmus.

Crītōgnātus, i, m. a nobleman of the first rank among the Arvērui. Caesar has recorded his horrible speech to the inhabitants of Alēsia, *Alise*, at the time it was besieged by the Romans. To his inhuman proposal the soldiers seem to have conditionally agreed (Caes. B. G. vii. 77).

Crītōlāus, i, m. a commander of the Achæi, who was defeated at Thērōpūlay, *Therma*, by Q. Cæcilius Mētēlus, on which he poisoned himself, in 148 B. C. (Liv. Ep. 52. Flor. ii. 16).

Crītōn, ōnis, m. a man, skilled in medicine (Mart. xi. 61).

Crīumētōpon, i, n. *Cape Aya*, the southern part of Chērsonēsus Taurica, the Crimea (Amm. Mar. xxii. 8).—2. *Cape Crīo*, a promontory in the western extremity of Crēta, *Candia*.

Crixus, i, m. a gladiator, who was born in Gallia, France. He and Spārtacus having escaped from the school of C. Lentulus Bātina, commanded the slaves in *Bellum servile*. They attacked and defeated Appius Claudius Pulcher, prætor; but Crixus was afterwards overpowered and killed by Q. Arrius, prætor, in 73 B. C. (Liv. Ep. 95, 96). Eutrōpius, besides these two, mentions Enōmāus, as a leader in that memorable war (vi. 7. Flor. iii. 20).

Crōbiālus, i, f. a city of Paphlāgōnia (Val. Flacc. v. 103).

Crōcālē, es, f. one of Diana's attendants, a daughter of Ismēnus; hence, *Ismēnis Crōcālē* (Ov. Met. iii. 169).

Crōcos, i, m. a youth, changed into a flower, at the same time with Smīlax, the nymph whom he loved (Ov. Met. iv. 283).

Cresmus, i, m. a man, in the Trojan army, killed by Mēges (Hom. Il. xv. 523).

Crossus, i, m. son of Alŷattes and a woman of Cāria, the last king of Iŷdia, experienced the extremities of fortune. By the conquest of many neighbouring nations, he accumulated enormous wealth and extensive dominions. The learned thronged to his court, which affords convincing proof of the turn of his mind, not to empty pageantry but useful knowledge. History has transmitted a conversation between the monarch and Sōlon of Athens, one of whose observations, founded on deep knowledge of human nature, although not much praised by Crossus at the time when he heard it, was afterwards the means of saving him from a horrible death. In the midst of his great wealth, he rendered himself miserable by anxiety respecting a dream, in which he saw his son Atys killed by a spear. The grief which followed the premature death of Atys, sunk Crossus into a stupor for some years, and would probably have continued till the end of life had not the safety of his dominions roused him to

activity. Cŷrus, king of Pērsia, invaded his territories, defeated him in battle, stormed and carried his capital, Sārdes, to which he had retired. When a Persian soldier was about to kill Crœsus, his only surviving son, till that period dumb, exclaimed, "Soldier, do not put Crœsus to death." This miracle saved him from instant destruction, but reserved him, as it would appear, for greater misery. Cŷrus not only loaded him with chains, but ordered him to be burned alive. To witness the execution of this horrible sentence, the Persian king stood by, when the near prospect of death emboldened the Lydian monarch to speak without fear, and, recollecting the saying of Sōlon, that "no man ought to be called happy before his death," he repeated it aloud, which Cŷrus wished to know. A bystander having translated to him, he ordered the pile to be extinguished, and ever after treated the fallen monarch with kindness. Crœsus survived Cŷrus, but neither the time nor manner of his death is known (Just. i. 7).

Crōnna, æ, f. a city of Pāphlāgōnia, which was afterwards called Amāstris (Val. Flacc. v. 106).—2. A city of Pēlōpōnnēsus, the *Morææ*, built by Crōnnus, a son of Iŷcāon, whence the name. The latter is either masculine or feminine, and used both in the singular and plural numbers.

Crōmŷon, ōnis, f. *Kasidi*, a village near Corinth, where a sow, of prodigious size and ferocity, not only desolated the lands, but also tore in pieces the inhabitants. Thēseūs killed this animal; hence Ovidius, *colonus accūsus suis arat Crōmŷōna*, the swain regardless of the sow, tills Crōmŷon (Ov. Met. vii. 435).—2. *Cape Cornachitti*, a promontory of Cŷprus, on the northwest of that island.

Crōnus, v. Crōnŷus, i, m. a man, mentioned by Mārtialis (vii. 86).—2. Homer's name of Saturn (Il. v. 721).

Crossæa regio, a district of Mācēdōnia (Herod. vii. 123).

Crōto, v. Crōton, ōnis, et, Crōtōna, æ, f. *Cotrone*, or, *Crotone*, a large city of the Brutians, founded by a Grecian colony (959 B. C.), the walls of which are stated to have been twelve miles in circumference. According to Ovidius, Mŷscēlos built it on the tomb of Crōton, who had entertained Hēracles, and to whom that hero had foretold that a town would be built over his ashes and bear his name (Met. xv. 15 seq.). Diōnŷsius, king of Sicily, Sicily, carried it by storm, but not before he had invested it both by land and sea. Pŷthāgōras established his school there, and is said, by his doctrine and example, to have greatly reformed the dissolute manners of the people, among whom he lived twenty years (Just. xx. 4). *Alta Crōton* (Sil. Ital. xi. 18). *Inh. Crōtōnīātæ*, arum (Sing. Crōtōnīātes, æ), et, Crōtōnīēnses, ium (Sing. Crōtōnīēnsis, is), m. the Crotonians (Sal. Cat. 44), in ancient times were reckoned the first physicians, and the Cyrenians held the next rank (Herod. iii. 131). *Adj. Crōtōnīēnsis*, is, e. *Crōtōnīēnsis ager* (Liv. xxix. 36).

Crōtōpus, i, m. a king of the Argives, and father of Pāmāthē, the mother of Linus, by Apōllo. Crōtōpiādes, æ, m. a patronymic of Linus, from his grandfather Crōtōpus (Ov. Ib. 489).

Crōtus, i, m. a minstrel, or musician, who played on the harp or flute (Mart. vi. 39).

Crūptōrix, icis, m. a German chieftain, who once served in the Roman army (Tac. Ann. iv. 73).

Crūstūmērium, i, n. v. Crūstūmēria, æ, f. (Virgilius writes, Crūstūmēri), a town of the ancient Latins taken, and a colony sent thither, by Rōmulus. It must have revolted, since it was again taken by Tārquinius Priscus (Liv. i. 11, 38). *Inh. Crūstūmīnī*, orum (Sing. Crūstūmīnus, i), m. *Adj. Crūstūmīnius*, et, Crūstūmīnus, a, um. *Crūstūmīnus ager*, the territory of the Crūstūmīni (Plin. i. 322).

Crūstūmīum, i, n. a town, in the eighth district of Italy, to the south of Arimīnum, *Rimini*, on the banks of a cognominal river (Plin. i. 366). *Adj. Crūstūmīus*, a, um. *Crūstūmia pŷra* (Virg. G. ii. 88), which Columella reckoned the best sort of pears, and Plinius, the best flavoured (Plin. iii. 187).

Crūstūnīum, i, n. the *Concha*, a river of Italy, which takes its rise in the *Apennines*, runs eastward, and falls into Mārē Hādrīaticum, the *Gulf of Venice*. This stream forms the boundary between Arimīnum, *Rimini*, and Pisaurum, *Pesaro*. A cognominal town stood on its banks. *Rapax Crūstūnīum* (Luc. Phar. ii. 406).

Crŷxus, i, m. commander of the Boii, of huge size, who joined Hānnibal when that noble Carthaginian invaded Italy. He traced his descent from Brūnnus, king of the Gauls, and had delineated on his shield the victories of his ancestors over the Romans. Cōrnēlius Scipio, the Roman consul, engaged him in single combat at the foot of the *Alps*, and laid him dead at his feet, on which the Celtæ fled (Sil. Ital. iv. 148—293).

Ctēatus, i, m. the father of Amphimāchus (Hom. Il. xiii. 185).

Ctēsiphon, ōntis, f. *El-Modain*, a town on the east bank of Tigris, the *Degila*, founded, according to Ammianus Mārcellinus, by Vārdānes, and afterwards enlarged by Pācōrus, who gave it the name of Ctēsiphon. It stood three miles from Sēlēucia, *Selephē*, and was the capital of the kingdom. Plinius states, that it was first built by the Parthians (i. 713). Tācītus and Hērōdiānus call it the seat of empire (Tac. Ann. vi. 42). M. Ulpīus Trājānus Crīnītus, the Roman emperor, took this town about the year 114 (Eutrop. viii. 3).

Ctēsippus, i, m. a native of Sāmē, a man of great wealth, but rude and insolent. He was one of the suitors of Pēnelōpē, and was killed, when fighting bravely, by Philētus (Hom. Od. xx. 288—xxii. 285).

Ctēsŷus, i, m. a prince of the island Syrea, and father of Eumæus, the swineherd of Ulysses (Hom. Od. xv. 413 seq.).

Ctīmēnē, es, f. daughter of Lāertes, and sister of Ulysses. She was the youngest of the family (Hom. Od. xv. 362).

Cubāllum, i, n. a fort of Gallōgræcia, where the Roman army, when encamped, were attacked with great fury by the Gallōgræci, and some killed, in 191 B. C. (Liv. xxxviii. 18).

Cūmæ, arum, et, Cūmē, es, f. a town of Cāmpānia, said to have been built by the first Grecian colony which settled in Italy. They were from Chalcis, the chief city of Eubœa, landed first on the islands *Ænaria*

and Pithecusæ, and afterwards took possession of part of the adjoining continent. It continued long the chief of the Grecian colonies in Italy, but declined in opulence and population after it fell under the power of the Romans, in consequence of their giving a just preference to Baie, Næpōlis, and Pātēōli. Tarquinius Sūpērbus died at Cūmæ, in 494 B. C. (Liv. ii. 21), and near it one of the Sibyls had her residence. Its site is now covered with trees, and forms part of an extensive forest; some of the pavement and ruins are still visible. The road between Baie and Cūmæ is, at one part, subterranean. The tunnel, about eighty feet in length, was made by Agrippa. *Vacua Cūmæ*, thinly-inhabited Cūmæ; Jūvēnālīs speaks in respect of the crowdedness of Rome (Sat. iii. 2). *Chalcidica arx*, the tower of Cūmæ, from Cūmæ having been built by a colony from Chalcis, hence *Eubœica ora Cūmārum* (Virg. *Æn.* vi. 2: vi. 17). *Inh. Cūmāni, orum* (Sing. Cūmānus, i), *m.* received the right of Roman citizenship, without the power of voting, in 337 B. C. The Cūmāni built and possessed Pālēpōlis and Næpōlis (Liv. viii. 14—22). They continued the faithful allies of Rome, after the battle of Cānnæ, and, at their own request, were allowed to use the Latin language publicly, and their auctioneers when selling goods, 181 B. C. (Liv. xl. 42). *Adj. Cūmæus, et, Cūmānus, a, um, of Cūmæ*; Sibylline. *Cūmæa Sibylla*, the Sibyl who resided near Cūmæ (Ov. Met. xv. 712). Ovidius calls her *Cūmæa anus* (Fast. iv. 158), and Silius Itālicus, *Cūmæa anus* (xiii. 494). *Cūmæa dux*, the Sibyl (Ov. Met. xiv. 121). *Cūmæum cāmen*, Sibylline prophecy; because most of the oracles were delivered in verse (Virg. B. iv. 4). *Cūmānus Apollo* (Flor. ii. 8).

Cunæa, orum, n. appears to have been near *Felaja*. Here Cŷrus was defeated and killed.

Cūnētes, um, v. Cūnēi, orum, m. a people of Portugal, who lived on the promontory Cūnēus, *Cape St. Maria*, which had this name from its resembling a wedge. Cūnēus also denoted the adjoining district, now the kingdom of *Algarve* (Just. xlv. 4).

Cūpāvo, ōnis, m. a Ligurian, an ally of *Ænēas*. He was the son or descendant of Cŷgnus, which is probably the reason why Virgilius makes his plume of swan feathers (*Æn.* x. 186).

Cūpēncus, i, m. a Rutulian, one of the soldiers of Turnus, whom *Ænēas* slew (Virg. *Æn.* xii. 539)—2. A Carthaginian, of hideous countenance, whom the Roman consul, Scipio, killed in the engagement at the foot of the Alps (Sil. Ital. iv. 535).

Cuphites, ium, m. an Indian nation, whom Alexander the Great reached, and with whom his victories in the east terminated (Just. xii. 8). Cūrŷtus, Arriānus, and Diōdōrus, differ in their accounts from that of Jūstinus.

Cūpido, inis, m. Cupid, the god of love. There were two of this name; one, the son of Jūpiter and Vēnus, who presided over lawful love; the other, the son of Erēbus and Nox, who delighted in impurity. Cupid is represented as a naked boy, with wings (hence *puer ales*, Hor. Od. iii. 12. 4; *puer volātilis*, Ov. Amor. ii. 7. 27; and *volveris*, Ov. Ep. Pont. iii. 3. 65), armed with a bow and quiver full of arrows. To show his

power, he is, at one time, seen riding on a lion or a dolphin, and, at another, breaking in pieces the thunderbolts of Jūpiter. His worship was nearly the same as that of his mother Vēnus. *Adj. Cūpīdīnēus, a, um.*

Cūpiēncius, i, m. a man, to whom Cicēro addresses an epistle, in which he solicits his influence in behalf of the inhabitants of Būthrōtum, *Butrinto* (Att. xvi. 16). Perhaps he is the person mentioned by Hōrātius, as a man of loose and vicious morals (Sat. i. 2. 36).

Cūpra, æ, v. Cūpræ, arum, f. a maritime town of Picēnum, a district of Itālia, Italy, hence *littōrēa Cūpræ* (Sil. Ital. viii. 432). *Inh. Cūprēnses, ium, m.* As Plinius adds to Cūprēnses, *cognomine montāni* (i. 362), perhaps there was also an inland town of that name, to which Ptolēmaeus refers.

Cūrallum, i, n. Coral, a substance produced under the sea, which continues soft as long as it remains under water, but becomes hard on being exposed to the air. Ovidius considers coral as a marine plant, which was at first petrified by the touch of Mēdūsa's head. The seanympis, he adds, spread the seeds thus produced over the ocean, and propagated the plant almost every where. This is merely a poetic fiction. Coral was long considered a vegetable substance; but there is now a strong probability, if not an absolute certainty, that it is the production of a particular kind of animal. Of the three varieties of Coral, red, white, and black, the last is seldome found, of course esteemed the most valuable.

P. Cūrātius, P. Cūrātī, m. a tribune of the people, who, with two of his colleagues, to avert the displeasure of the commons from themselves, accused Sērgius and Virgīnius, military tribunes of the former year, in 400 B. C. (Liv. v. 11).

Cūres, ium, f. Corese, or, Fescovie di Sabina (Cluv.), the principal city of the Sabines, although Virgilius calls it *pŷrva*, which perhaps he may use in comparison of Rome (*Æn.* vi. 812). Nūma Pōmptilius was a native of this city, in which he resided, when he was chosen king of Rome (Liv. i. 18). *Arat Cūrībus*, ploughs at *Corese*, i. e. land in the territory of *Corese* (Pers. Sat. iv. 26). What follows, in that poet, is a proverbial expression for an extensive landed estate. *Inh. Cūrēnses, ium, m.* which the Greeks wrote Cūrītes, changed by the Romans into Quīrites. Ovidius seems doubtful whether Quīrinus, the name of Rōmūlus, was derived from this town in consequence of the union of the Sabines with the Romans, or from the Sabine word *Cūris*, a spear (Fast. ii. 475 seq.). *Adj. Cūrēnsis, is, e.*

Cūrētes, um, m. the ministers of Cŷbēlē, whom Ovidius describes as different from the Cōrŷbāntes (Fast. iv. 210 seq.).—2. A people of Crēta, *Candia*, of which they were said to have been the most ancient inhabitants, and to have been born of showers (Ov. Met. iv. 282). Pausānias considers the Dac̄tŷli Idæi and the Cūrētes the same. He adds that they slept upon the leaves of the wild olive (v. 7). *Cūrētis, idis, f.* of *Candia*, applied to females, or nouns feminine. *Cūrētis tērra, Candia* (Ov. Met. viii. 153). *Adj. Cūrēticus, a, um. Cūrētica tēcta* (Sil. Ital. xv. 308).

Cūrētius, *i*, *m.* son of *Urānūs*, an astrologer. Against *Cūrētius*, *Claudianus* writes his 25th and 26th Epigrams, which, from the character they describe, and the sentiment they contain, ought never to have been either composed or published.

Cūrgōnī, *orum*, *m.* a people in the north of *Spain* (*Flor.* iv. 12).

Cūrīa, *ae*, *f.* one of the divisions or wards of *Rome*, of which there were thirty, formed by *Rōmulus*. Their number afterwards increased to thirty-five. According to *Livius*, they received their names from the virgins, whom the Romans forcibly took from the *Sabines*. In each of these wards was a place of worship, where, on certain days, sacrifices were offered, and other religious rites observed. The priest was from *Cūrīa*, called *Cūrīo*, and seems to have been chosen by the ward. The one who superintended, or had a jurisdiction over the rest, was called *Māximus Cūrīo*. It is manifest that the *Cūrīae* of *Rōmulus* were the prototypes of parishes in modern times. *Cūrīae vetēres*, in which the priests met on matters of religion (*Liv.* i. 13). *Adj.* *Cūrīātus*, *a*, *um*. *Cūrīātā cōmītia*, assemblies in which the people gave their votes by the wards, of which sixteen formed a majority. This was the original mode of assembling and voting at *Rome*. After the appointment of *Cōmītia Centuriātā* and *Tribūtā*, the *Cōmītia Cūrīātā* scarcely met, unless to pass particular laws, and to appoint the *Cūrīo Māximus* and the *Flāminēs*. *Lex Cūrīātā*, a law passed at the *Cōmītia Cūrīātā*.

Cūrīa Hōstīlia, the senatehouse at *Rome*, so called from being built by *Tullus Hōstīlius* (*Liv.* i. 29).

Cūrīātī, *orum*, *m.* three *Albans*, to whom *Mētus Fūfētius* entrusted the fortune of his country, when *Alba* and *Rome* contended for the superiority, about 669 B. C. — *Dion. Hal.* says, that the three brothers on each side were born on the same day. — 2. A patrician tribe or clan, originally of *Alba*. After the destruction of their city, they were admitted into the Roman senate (*Liv.* i. 30). *Adj.* *Cūrīātus*, *a*, *um*. *Cūrīātā gens*.

Cūrīātus, *i*, *m.* a Roman, who died at *Tibur*, *Tivoli*. On that event *Mārtiālis* wrote an epigram on the certainty of death, however healthy the place in which we live (*iv.* 60).

Cūrīātus Mātērnus, *Cūrīātī Mātērnī*, *m.* a Roman poet, who wrote a tragedy on the death of *Cato*. In the dialogue on oratory, ascribed to *Tācītus*, he makes a very conspicuous figure, and this scanty information is all which antiquity has transmitted respecting him (*Tac. Orat.* 2 seq.).

P. Cūrīātus, *P. Cūrīātī*, *m.* held the consulship with *Sextus Quīntilius*, in 453 B. C., and was afterwards appointed one of the first duumviri (*Liv.* ii. 32, 33).

Cūrīetē, *arum*, *f.* *Veglia*, an island in *Mārē Adriaticum*, the Gulf of *Venice*, opposite to *Illyricum* (*Plin.* i. 380). *Inh.* *Cūrīetes*, *um*, *m.* described as a warlike nation, by *Lūcānus* (*Phar.* iv. 406). *Adj.* *Cūrīeticus*, *a*, *um*. *Cūrīeticum litus* (*Flor.* iv. 2).

Curīus, *i*, *m.* a man, appointed by *Augustus* to the war against the *Mārmāride* and *Gārūmāntes*, whom he subdued, and might, says *Flōrus*, have returned with the surname of *Mārmāricus*, but his modesty

prevented him from rating his victories so high (*iv.* 12).

Cūrīo, *ōnis*, *m.* the person who had the charge or government of a *Cūrīa* at *Rome*, in which he performed the public sacred rites. This appointment originated with *Rōmulus*, who divided the whole people into three tribes, each tribe into ten *cūrīae*, and every *cūrīa* had a temple. *Cūrīo Māximus* exercised a certain jurisdiction or authority over the other *Cūrīōnes*. The office of *Cūrīo Māximus* was enjoyed only by patricians, till 211 B. C., when *C. Mamilius Vitulus*, a plebeian, was elected. Like the other priest-hoods, it was held during life. *Vitulus* lived thirty-three years after his appointment, and died *Cūrīo Māximus* (*Liv.* xli. 21).

Cūrīo, *ōnis*, *m.* a Roman commander, drowned in *Aufidus*, the *Ofanto*, whilst attempting to stop the flight of the troops after the battle of *Cannae* (*Sil. Ital.* x. 209).

C. Cūrīo, *C. Cūrīōnis*, *m.* an orator, who pleaded for hire (*Tac. Ann.* xi. 7).

Cūrīōsōlites, *um*, *m.* a people of *Gallia Cēltica*, inter *Armōricas Cīvitātes*, whose country was afterwards called *Bretagne* (*Cæs. B. G.* ii. 84 seq.).

Cūrīus, *et*, *Cūrīānus*, *a*, *um*. *Cūrīa gens*, an illustrious Roman clan.

M'. Cūrīus, *M'. Cūrīi*, *m.* a tribune of the people, in 201 B. C., with *M. Fulvius g. v.* (*Liv.* xxxii. 7).

Mānius Cūrīus Dēntātus, *Mānī Cūrīi Dēntātī*, *m.* a noble Roman, who held the consulship with *P. Cōrnēlius Rūfinus*, in 292 B. C., triumphed first over the *Sāmītes*, then over the *Sabines*, and had the honour of an ovation over the *Lūcāni*. He drove *Pyrrius* out of *Italy*. *Eutrōpius* relates, that he triumphed over that monarch, leading four elephants in the procession, the first which had ever been seen in *Rome* (*ii.* 9—14). He afterwards divided the land which he had taken from the enemy, giving each soldier fourteen acres, and only retained the same quantity for himself, saying, "that with that quantity every man ought to be satisfied." On the ambassadors of the *Sāmītes* offering him money, when he was roasting rape root, he said, "he preferred having it in his earthen vessels, and commanding them who possessed money." When he was accused of retaining part of the spoils, he declared on oath, "that he had not brought to his own house, except a wooden cask, which he used in sacrifice." When tribune of the people, he compelled the senators to give their approbation at the *cōmītia*, when the plebeian magistrates were elected. He brought the water of *Anīo*, the *Tevere*, into *Rome*, by the spoils which he had taken from the enemy. For these good offices he had a house at *Tifātā*, and the state gave him five hundred acres of land (*Aur. Vic. Vir.* ii. 33). *Hōrātius* represents him as wearing his hair undressed, probably alluding to the manners of the period in which he lived, when the hardy Romans neglected personal elegance (*Od.* i. 12, 41). He may be considered a perfect model of bravery, frugality, and moderation, hence *Jūvénālis*, *simulant Cūrīos*, they counterfeit the *Cūrīi*, *i. e.* pretend they are as frugal as *M'. Cūrīus Dēntātus* (*Sat.* ii. 3). To him *Claudianus* alludes (*viii.* 412), and *Mārtiālis* (*vi.* 64).

Q. Cūrīus, *Q. Cūrīi*, *m.* a Roman of no

mean extraction, who had been degraded from senatorian rank by the censors, in consequence of his crimes and infamy. He was one of the conspirators who, with L. Sērgius Cātīlina at their head, formed the design of overturning the government, and enriching themselves with the property of those whom they resolved to put to death. Audacity and vanity formed the most prominent features of his character. The latter induced him to discover whatever he knew, and even to boast of his own wickedness; whilst the former rendered him regardless of danger, consequently a fit associate for such a traitor as Cātīlina. Unrestrained by moral principle, Cūrius indulged his unlawful inclinations without reserve, and had formed a criminal connexion with Fūlvīa, a woman of high rank, who, on obtaining information from him of the conspiracy, communicated the danger which threatened the state and the lives of the citizens. A general alarm, excited by the discovery of the plot, pervaded the whole citizens of Rome, called forth the exertions of all who regarded either life, property, or the constitution of the state, and they selected a magistrate capable of thwarting that iniquitous design. The community placed the highest confidence in the activity, energy, and mental capacity of M. Tūllius Cicēro, and elected him consul, as the fittest person to hold the highest magistracy at that dangerous conjuncture. By his ingenuity he prevailed on Cūrius to discover every movement and measure of Cātīlina, and thus baffled every effort of the traitor. The evidence of Cūrius contributed to establish the guilt of some of the conspirators, and enabled Cicēro to adopt measures which clearly convicted others (Sal. Cat. 17-23). In return for the information which he communicated and by which the state was preserved, rewards were voted him from the public funds; but C. Jūlius Cēsar, whom Cūrius named amongst the conspirators, in revenge for that impeachment, exerted himself against the fulfilment of the public promise, and the rewards were not given (Suet. Jul. Cēs. 17).

Cūrtīllus Māncīa, Cūrtīllī Māncīe, *m.* the commander-in-chief on the upper Rhine, in the year 58 (Tac. Ann. xiii. 56).

Cūrtīllus, *i. m.* a noted epicure, who spent his time in inventing delicacies in eating and drinking. Hōrātius has mentioned one of his improvements in the cooking of crawfish, which he does to hold up to ridicule both the character of Cūrtīllus and that of Nāsīdīēnus (Sat. ii. 8. 52).

T. Cūrtīsius, T. Cūrtīsī, *m.* a man, who had formerly been a soldier in the praetorian bands, who excited commotions ready to break forth in a servile war, had his schemes not been fortunately discovered, when ripe for execution (Tac. Ann. iv. 27).

Cūrtius Attīcus, Cūrtī Attīci, *m.* a Roman knight, and one of the three who attended the emperor Tiberīus, when he quitted Rome and retired to Cāprēe, Capri, in the year 26. Sejānus, by the assistance of Jūlius Mārīnus, afterwards accomplished his ruin (Tac. Ann. iv. 58: vi. 10). To him Ovīdīus addresses an epistle (Pont. ii. 7).

Cūrtius Lūpus, Cūrtī Lūpi, *m.* a quaestor, who crushed a conspiracy at Brīndīsī, in the year 24 (Tac. Ann. iv. 27).

Cūrtius Mōntānus, Cūrtī Mōntāni, *m.* a

glutton, who was very corpulent, fat, and unwieldy; hence Jūvēnālīs sarcastically says that the belly of Mōntānus is present, as if the belly were the most important part of him (Sat. iv. 107).—2. Accused of writing seditious verses against the emperor Nēro, in the year 67. His poetry gave proof of genius, not of malice, and, through his father, he obtained a pardon, but was declared incapable of holding any public office. Some suppose him to be the person ridiculed by Jūvēnālīs, which appears improbable, since Tacītus describes him as a youth of virtuous character (Ann. xvi. 28-33).

Cūrtius Nicīas, Cūrtī Nicīae, *m.* an adherent of Cn. Pōmpēius, whose favour he lost, by carrying to his wife books of C. Memmīus, "De Stupro." He lived in terms of intimacy with Cicēro the orator, who had a high opinion of his merits, as appears from his letters (Att. vii. 3 seq.).

Cūrtius Rūfus, Cūrtī Rūfi, *m.* an officer to whom the emperor Claudīus granted triumphal honours, not for his military achievements, but for his discovery of a silver mine in the country of the Mātīāci, which yielded only a small quantity of that precious metal, and was soon exhausted. From Tacītus he appears to have been well skilled in the mean art of servile adulation, fawned upon his superiors, treated his equals with rudeness, and his inferiors with arrogance. Tiberīus, whose favours raised him to dignity, prefixed to Rūfus, which was his original name, Cūrtius, on purpose to conceal the meanness of his extraction (Tac. Ann. xi. 20, 21).

Cūrtius Sēvērus, Cūrtī Sēvēri, *m.* an officer in the Roman army, sent to the relief of Anēmūriūm, in the year 52 (Tac. Ann. xii. 55).

C. Cūrtius Phīlo, C. Cūrtī Phīlōnis, *m.* held the office of consul with M. Gēnūcius Augūrinus, in 445 B. C. During that year the law permitting patricians and plebeians to intermarry was passed.

M. Cūrtius, M. Cūrtī, *m.* a Roman youth of great military fame, who, being dressed in a complete suit of armour, and mounted on a horse most splendidly accoutred, after devoting himself, plunged into an immense opening which an earthquake, or some other violent cause had made in the Fōrum, and to which the soothsayers had declared the principal strength of the Romans must be sacrificed, in 361 B. C. (Liv. vii. 6). Adj. Cūrtius, *a. um.* Cūrtius lūcus, had its name from M. Cūrtius, more probably than from Mettus Cūrtius, the soldier of Titus Tātius. The matter is doubtful. Līvius seems rather to be of that opinion, although he considers the tradition as a fiction. Near this lake the emperor Gālba breathed his last (Tac. Hist. ii. 55). At the time Ovīdīus wrote his Fasti, it was dry land (vi. 403).

Mētus Cūrtius (*v.* Cūrtius Mētus), Mētī Cūrtī, *m.* a Sabine of great bravery, who signalized himself in an engagement with the Romans, whom he drove back in disorder, and while he was vaunting of his success, Rōmūlus attacked and repulsed him, on which his horse took fright, and plunged into a lake, in which he had nearly lost his life; but the affection manifested to him by his countrymen inspired him with fresh courage, and, by powerful exertion, he effected his escape. Adj. Cūrtius, *a. um.* Cūrtius lūcus,

the dry ground which Mētus first reached. It was afterwards in the middle of *Forum Rōmānum* (Liv. i. 13).

Q. Cūrtius Rūfus, Q. Cūrti Rūfi, *m.* a rhetorician, whose name, according to the Scholia, merely occurs in the epilogue of that class of men (Juv. Sat. vii. 213).

Curūbis, *v.* Curōbis, *is, f.* a town of Africa Propria, between Cyp̄ea and Neāpōlis. *Libera Curūbis* (Plin. i. 534). *Adj.* Curūbitānus, *a, um*.

Cusibi, *is, n.* a town of the Oretāni, in Hispania Tarracōnēsis, taken by M. Fulvius Nobilior, proconsul, in 194 B. C. (Liv. xxxv. 22).

Cūsus, *i, m.* the *Waag*, a river of Hungary, and one of the branches of the *Danube* (Tac. Ann. ii. 63). This stream is not far distant from Marus *q. v.*

Cūtilla, arum, *f.* *Paterno*, a town of the Sabines near a lake, now *Lago di Contigliano*, which had a floating island, which Sēneca says he saw (N. Q. iii. 25). Hannibal, in his march towards Rome, passed through this town (Liv. xxvi. 11). Here the emperor Vespāsianus died. *Inh.* Cūtillēnses, *ium, m.* *Adj.* Cūtillus, *a, um, et.* Cūtillēnsis, *is, e.* *Cūtilla aqua, v.* Cūtillā aqua, *et.* *Lacus Cūtillēnsis* (Plin.).

Cūtina, *ae, f.* a town of the Vestini, taken by the Romans, in 324 B. C. (Liv. viii. 29).

Cyānē, *es, f.* a very celebrated Sicilian nymph, and, according to Claudianus, one of Prōserpina's attendants, who endeavoured to prevent Pluto from carrying off Prōserpina, on which account he changed her into a fountain of the same name, which runs into Anāpus, a river of Sicily. From Ovid's description, Cyānē appears to have been a lake of considerable extent; which Pluto violated by forcing through it his passage to the Infernal Regions. The goddess, from grief, dissolved into water (Ov. Met. v. 409 seq. Claud. xxxv. 61 seq.).—2. A woman who kept a tavern, or was a servant in a tavern (Juv. Sat. viii. 162).

Cyānē, *es, f.* a ship belonging to the Carthaginians, burned in the engagement off Sicily, between them and the Romans, during the second Punic war (Sil. Ital. xiv. 567).

Cyānē, arum, *f.* two small rocks at the entrance into Pōntus Euxinus, the *Black Sea*, called also *Symplēgades q. v.* They are each joined to the main land by a kind of isthmus, and appear islands when this is inundated, which always happens in stormy weather. These rocks appear to have been more or less modified by fire, and to have been cemented during the boiling of a volcano. An altar of white marble, long known by the name of Pompey's pillar, stands on the one which is on the European side of the strait. To ascertain how it came to be so called is impossible, and to conjecture is useless (Juv. Sat. xv. 20). *Adj.* Cyānēus, *a, um.* *Cyānēa cautes* (Luc. Phar. ii. 716). *Cyānēa cūda* (Stat. Th. v. 347). That poet in another place calls them mountains, *Cyānēi montes* (Th. xi. 438). *Cyānēa rūna, i. e.* naufragie Cyānēe (Mart. vii. 18).

Cyānēē, *es, f.* the wife of Milētus, by whom she had Camus and Bylis (Ov. Met. ix. 451).

Cyatides, *is, m.* the citadel of Sāmē, one of the four towns of Cēphallēnia (Liv. xxxviii. 29).

Cyāxāres, *is, m.* son of Phāortes, and

grandson of Dēiōces, king of Mēdia, improved the military tactics of his subjects, engaged in different wars, and succeeded in conquering the Assyrians (Herod. i. 73 seq.).

Cȳbēlē, *es, f.* a servant maid, a native of Africa, of whose form, appearance, and colour Virgil gives a most correct description (Mo. 31 seq.).

Cȳbēlē, *v.* Cȳbēbē, *es, f.* the mother of the gods, represented as a virgin sitting in a chariot, clothed with precious stones, and a variety of different metals. On her head she had a mural crown, hence Prōpērtius, *vērticē tūrrigēro* (iii. 17. 35). She is the same with Vēsta and Ignis, according to Isidōrus, and Ovidius says that Vēsta means a burning flame (Fast. vi. 291). She is often considered the same with Rhēa and Ops, which was probably the opinion of Ovidius, as may be inferred from different parts of the *Fāsti*. Her chariot was drawn by lions which, from H̄gynus, appear to have been Hippōmānes and his wife Atā-lānta. This goddess was, with the permission of Attālus, king of Asia, brought to Rome with great solemnity, in 206 B. C., and games appointed in honour of her, called Megalesia. This mother of the gods was merely a stone, of which the ancients have left us no account either of its form, size, or quality. *Idaea, Bērēcynthia, Pēssinuntia, and Phr̄ygia, mater, Cȳbēlē*, from Ida and Bērēcynthus, mountains, and Pēssinūs, a town of Phr̄ygia, where she was worshipped. *Tūrpia Cȳbēlē*, filthy Cȳbēlē, alluding to the abominable conversation and conduct of her priests (Juv. Sat. ii. 111). *Adj.* Cȳbēlēus, *a, um.* *Cȳbēlēus Attis*, Attis beloved by Cȳbēlē, and who was represented as placed in a chariot near her (Ov. Met. x. 104). *Cȳbēlēia frēna*, the reins with which Cȳbēlē directed the lions which drew her chariot. (Ov. Met. x. 704).

Cȳbēlē, *es, f.* a mountain in Phr̄ygia, on which Cȳbēlē was worshipped (Ov. Fast. iv. 363).

Cȳblōsactes, *a, m.* a king of Egypt, sordidly covetous, on which account the name was given to Vespāsianus (Suet. Vesp. 19).

Cȳclādes, *um, acc.* as (*Sing.* Cȳclns, *adis*), *f.* a number of islands in Mārē Ægēum, the *Archipelago*, which had that name from being in the form of a circle (Ces. B. C. iii. 3).

Cȳclādas, *v.* Cȳclādes, *a, m.* a leading man amongst the Achæi, and in the command of the army succeeded Philōpōmen, to whom he was greatly inferior as a soldier, and also as a patriot. He was at the head of the faction in the interest of Philippus, king of Mācēdōnia, to whom he fled on being banished, in 200 B. C. (Liv. xxvii. 31—xxxii. 32).

Cȳclops, *ōpis, Plu.* Cȳclōpes, *um, m.* the Cyclops, were three in number, Hārpes, Brōntes, and Stērōpes, who had only one eye, of a circular form, in the middle of their forehead, from which their name is derived. They were the workmen of Vūlcānus, and had their forge in Mount Ætna, where their chief employment appears to have been making thunderbolts for Jūpiter, which Ovidius calls *tela* (Met. i. 259). Apōllo killed them all, because they had forged the thunderbolts with which Jūpiter put his son Æscūlāpius to death. Hōmērus, Theocrītus, and Jūstinus consider them as the first inhabitants

of Sicily (hence the island is called *arva Cyclopæa*), and describes them as cannibals, or men-eaters. Ovidius seems to have formed the same opinion of their character; *referre ritus Cyclopum*, to revive the manners of the Cyclops, i. e. the practice of eating human flesh (Ov. Met. xv. 93). Virgilius speaks of an hundred Cyclops, inhabitants of Sicily, although he only names three of the workmen of Vulcānus; hence it appears that he does not differ in opinion from Hōmērus and Hēsiodus, nor does his description of them differ from that of Ovidius. See *Vulcānus*. Adj. *Cyclopæus*, a, um. *Cyclopæa saxa*, *Scogli di Ciclop*, seven rocks lying nearly in a straight line from north to south, and about half a mile from the shore of Sicily. Three of them rise to the height of nearly a hundred feet above the surface of the sea, in a pyramidal shape, the rest lower.

Cyēnus, i, m. the son of Sthēnēlus, was king of Ligūria, a country of Italy, in Gallia Cisalpina, who, for lamenting the death of Phāethon, his relation and friend, was turned into a swan. *Sthēnēlia proles*, Cyēnus (Ov. Met. ii. 367). Adj. *Cyēneus*, v. *Cyēneus*, et, *Cyēneus*, a, um. *Cyēnae spēcula* (Catul. lxvii. 32).—2. A son of Aurōra, whom Achilles slew at Troy (Pin. Od. ii. 147).—3. A son of Mars, killed by Hērēclēs (Pin. Isth. v. 49).

Cyda, æ, m. See *Cida*.

Cydas, āntis, m. commander of the five hundred Gōrtyñli, given by Nābis, tyrant of the Lacedæmonians, to T. Quinctius Flāminius, against Philippos, in 199 B. C. (Liv. xxxiii. 8). Pōlybius writes *Cydas*, æ.—2. A Cretan, an intimate friend of Eumēnes, king of Asia, who, with Antimachus, is said to have carried proposals of friendship between Eumēnes and Pērseus, king of Mācedōnia (Liv. xlv. 18—24).

Cydimos, i, m. a Lemnian, killed in the general slaughter of the men of that island, by his sister Lēcāstē (Stat. Th. v. 227).

Cydippē, es, f. one of the attendants of Cýrēnē (Virg. G. iv. 339).—2. A beautiful girl, to whom Acōntius conceived a violent attachment, whose loves Ovidius has celebrated (Ep. Her. xx: xxi).

Cydnō, ūs, f. a favourite of the poetess Sapphō (Ov. Ep. Her. xv. 17).

Cydnus, i, m. a man who commanded the Asturians, appears to have lived on the *Pyrenees*, and was killed by Lychæus (Sil. Ital. iii. 338 seq.).

Cýdnus, i, m. the *Kara-sou*, or, the *Tarsous*, a river of Cilicia, which rises in Taurus, and runs through the town of Tarsus, not far from the place where it falls into the *Mediterranean Sea*. Q. Cúrtius mentions, that Alexander the Great, when covered with sweat and dust, leaped into this river, on which he was seized with a numbness, and his limbs became rigid, on which his servants carried him to his tent senseless, and almost dead. This accident had nearly proved fatal to his military success and life (iii. 5 seq.).—2. A river of Assyria, one of the branches of Tigris, the *Dejilah* (Just. xi. 14). Some authors call this river Lēcus (Curt. iv. 9).

Cýdon, ōnis, m. son of Phōrcus, an admirer of Clýtius, whom Ænēas slew (Virg. Æn. x. 325).—2. A Lemnian youth killed at the time that the women of that island rose against the men (Stat. Th. v. 220).—3. A

Theban killed by Týdēus, from his having been one of the fifty who waylaid that hero to deprive him of life (Stat. Th. ii. 623).—4. A native of Phōcis, killed in the Theban war by Hippómēdon (Stat. Th. ix. 127).—5. A son of Abas and brother of Argus, killed in the Theban war by Pārthēnōpæus. Perhaps the poet simply meant that he was a Eubœan. He had an improper attachment to his sister, and Státius, with strict regard to poetical justice, makes him receive the mortal wound in the part with which he had transgressed (Stat. Th. ix. 759).

Cýdon, ōnis, v. *Cýdōnēa*, et, *Cýdōnēa*, æ, f. *Canea*, a city of Crēta, *Candia*, which was anciently called *Apōllōnia*, and was built by the Samians (Herod. iii. 44). It had this name from Cýdon, son of Apōllo and Acācalidē, a daughter of Minos, was one of the three principal cities in that island. Q. Cæcilius Mētellus, proconsul, took Cýdōnēa and many other cities of *Candia*, in 70 B. C. (Liv. Ep. 99). *Inh. Cýdōniātē*, arum, v. *Cýdōnēs*, um (Sing. *Cýdon*, ōnis), m. made war against the Gōrtyñli and Gnōssii, in 191 B. C., which shows that both their number and wealth must, at that time, have been very considerable (Liv. xxxvii. 60). *Cýdōnis*, Idis, f. of Cýdon, applied to females, or nouns feminine. Adj. *Cýdōnius*, et, *Cýdōneus*, v. *Cýdōneus*, a, um, of Cýdon, Cretan. *Cýdōnius arcus*, a Cretan bow (Hor. Od. iv. 9. 17). *Cýdōnēa phuretra* (Ov. Met. viii. 22). *Cýdōnēa arundo* (Stat. Th. iv. 269).

Cýdrus, i, m. a nobleman of Cýzicus, at the time of the Argonautic expedition, who was killed by Pōllux after having been wounded by Cānthus (Val. Flacc. iii. 192).

Cýlārābis, is, f. a place of exercise within three hundred paces of Argos, on which T. Quinctius Flāminius encamped, when he went to set Argos at liberty, in 197 B. C. He failed in his first attempt (Liv. xxxiv. 26).

Cýlindrus, i, m. one of the sons of Phrýxus and Chālciopē, whom Hýgius alone mentions among the Argonauts.

Cýlla, æ, f. a Trojan city, sacred to Apōllo (Ov. Met. xiii. 174), taken by Achilles. Hōmērus spells it *Cilla* (Il. i. 38).

Cýllārus, i, m. the most beautiful of the Centaurs, killed in the battle against the Lāpithæ, but by whom is unknown (Ov. Met. xii. 393).—2. The horse of Pōllux (Virg. G. iii. 90);—of Cāstor (Val. Flacc. i. 426. Stat. Th. iv. 215. Claud. viii. 557).

Cýllēnē, es, f. v. *Cýllēnum*, i, n. *Olono* (*Zyria*, Lenke), a mountain in Arcādia, a district of Pelōpōnnēsus, the *Morea*, which had a town of the same name, q. v. From being born on this mountain, which was anciently covered with cypresses (*Cupressifera Cýllēnē*, Ov. Fast. v. 87), Mērcūrius is often called *Cýllēnius*, to which Státius alludes (Th. iv. 288). *Cýllēnis*, Idis, f. of Cýllēnē, applied to females or nouns feminine. *Cýllēnis hīrpnē* (Ov. Met. v. 176). Adj. *Cýllēneus*, *Cýllēneus*, et, *Cýllēnius*, a, um, of Cýllēnē, of Mercury. *Cýllēneus vertex*, the top of *Olono* (Ov. Met. xi. 304). *Cýllēnia mūnēra* (Virg. Cir. 108). *Cýllēnius arboriter immensa unda*, Mērcūrius, the lord of the boundless ocean (Luc. Phar. x. 209). The Scholiast says that Mērcūrius was the judge and lord of the Nile and ocean, adding that he was the god of all humidity.

Cyllēnē, *es, f.* *Chiarentza, Klarentza*, or *Glarentza*, a town of Elis, at which P. Sulpicius landed four thousand soldiers, in the dead of night, to assist the Ætoli and their allies, in 210 B. C. This motion baffled the design of Philippus, king of Mæcēdonia, and obliged him to withdraw from Elis (Liv. xxvii. 32). **Cyllēnē** was the arsenal of the Elēi, but was reduced to a village of moderate size in the time of Strabo.

Cyllēnius, *i, m.* a surname of Mercury, from his having been born on **Cyllēnē** *q. v.* a high mountain of Arcādia. **Cyllēnis**, *idos, f.* of Mercury, with relation to a female, or a noun feminine. *Adj.* **Cyllēneus**, *v.* **Cyllēneus**, *et, Cyllēnius*, *a, um.*

Cymē, *es, f.* *Foia Nuova*, a maritime town of Æolis, on Smȳrneus Sinus, the Gulf of Smyrna, which revolted to Sclēucus, son of Antiochus, king of Sȳria, in 192 B. C. (Liv. xxxvii. 11). *Inh.* **Cymeis**, *orum, m.* To them the Romans granted their independence, after the conquest of Antiochus and the Gallō-græci, in 190 B. C. (Liv. xxxviii. 39). *Adj.* **Cymæus**, *a, um.* *Cymæus fundus* (Cic. pro Flac. 20).—2. A name of Cūmæ *q. v.*

Cymolus, *i, m.* a man killed by Nessus, in the battle between the Lāpithæ and Centaurs (Ov. Met. xii. 454).

Cymioē, *es, f.* a town of Thessaly, which the Ætoli took by assault, in 200 B. C. (Liv. xxxii. 13).

Cymōdōcē, *es, f.* a daughter of Nērēus and Dōris, who was one of the attendants of Cȳrēnē (Virg. G. iv. 338). Perhaps the same with Cymōdōcē mentioned by Silius Italicus, whom he calls the eldest of the Italian nymphs (vii. 428).

Cymōdōcēa, *v, f.* one of the seanympths, or goddesses, into which the ships of Ænēas were changed by Cȳbēlē. She informed Ænēas, as he sailed down the *Tevere*, of their transformation, of the perilous situation of Ascānius, and of the plans of Tūrnus (Virg. Æn. x. 225).

Cymōthōē, *es, f.* one of the daughters of Nērēus and Dōris, who assisted Triton, in setting afloat the ships of Ænēas, which had been driven on rocks and shallows by the storm which Æōlus, at the request of Jūno, had raised for their destruction (Virg. Æn. i. 144).

Cynægirus, *i, m.* an Athenian soldier of great bravery, who, in an engagement with the Persians, put a great number to death, pursued them to their ships, and laid hold of one of them with his right hand, which he did not let go until the enemy had cut off his right arm. Retaining his resolution, he laid hold of the vessel with his left hand, which the enemy lopped off, and he then detained the ship with his teeth (Just. ii. 9).

Cynāpes, *is, m.* a rapid river of Scȳthia, mentioned by Ovidius (Ep. Pont. iv. 10. 49). The name of this stream does not occur in any other author of antiquity, which renders it impossible to identify Cynāpes with any river in modern times. Besides, the reading is doubtful.

Cynētes, *um, v.* **Cynēsii**, *orum, m.* the most westerly inhabitants of Europe, according to Hērōdotus (iv. 49 seq.).

Cynicus, *i, m.* a Cynic, one of the sect of philosophers founded by Antisthēnes, the Athenian. According to some, they had this name from their severity and strictures on

the lives and characters of other men; and, according to others, from the grossness of their conduct. They despised riches, hence Jūvénālīs, *nūdus Cȳnicus*, the naked Cynic, or perhaps rather from one of their shoulders being naked (Juv. Sat. xiv. 309).

Cynisen, *v, f.* daughter of Archidāmas, a Lacedæmonian, who took pleasure in rearing horses, and was the first woman who gained the prize at Olympiā (Paus. iii. 8).

Cyno. See *Spaco*.

Cynōcēphālæ, *arum, f.* eminences, or rising grounds, to the north of Phārsālus, near which T. Quinctius Flāminius defeated Philippus, king of Mæcēdonia (Liv. xxxiii. 10. Flor. ii. 7).

Cynōcēphālī, *orum, m.* an African nation, whose eyes were in their breasts, as was also the case with the Acēphālī. In calling the Cynōcēphālī men, the ancients showed their ignorance of natural history, since there can be no doubt they were a species of baboon (Herod. iv. 191).

Cynōsārges, *is, m.* a temple of Hērēcles, and a school surrounded by a grove, in the suburbs of Athens, near the Lycæum, which Philippus, king of Mæcēdonia, burned and levelled with the ground, in 202 B. C. (Liv. xxxi. 24). It had its name from Didymus, by command of the oracle, building a temple where a white dog (*συνος αργος*) laid down the flesh of a victim killed by himself. Here too were the temples of Hēbē, Alcēmēna, and Iolāus, besides a gymnasium, in which strangers, and those who were not legitimate citizens, performed their exercises, and a court of judicature for trying cases of illegitimacy and of false pretensions to be enrolled among the native Athenians. From this place the sect of philosophers instituted by Antisthēnes, called Cynics (*συνικα*), had, in the opinion of some, their name (Diog. Laert. in Ant.).

Cynōssēma, *ātis, n.* a town of Thrācia, at which Hēcūba *q. v.* was supposed to be buried (Amm. Mar. xxii. 8).—2. *Arab Kullu*, a town of Egypt, to the W. of Alexāndria.—3. *Volno*, a promontory of Cāria.

Cynōsūra, *v, f.* a Cretan nymph, one of the nurses of Jūpiter, whom he changed into a constellation near the north pole, called also Ursa Minor, *v.* Arctos Minor, by which the Phœnicians steered their courses, from its having first been recommended as their guide by their countryman Thāles. For the same reason, they called it Phœnicē. The Greeks directed their voyages by Hēlicē, Ursa Mājor, *v.* Arctos Mājor (Hyg. Poet. Ast. ii. 2. Ov. Fast. iii. 107).

Cynōsūra, *v, f.* the Promontory of Marathona, in Attica (Herod. viii. 76).

Cynthus, *i, m.* Monte Cintio, a very high mountain in Dēlos, which was said to shadow the whole island, and from which it was anciently called *Cynthia*. Apōllo and Dīāna were born on this mountain; hence the former is called *Cynthius*, and the latter *Cynthia*.

Cynus, *i, m.* *Purgos*, a town of Lōcris, the emporium and dockyard of Opūs, the capital of the Lōcri (Liv. xxviii. 6).

Cypæra, *v, f.* a town of Thessaly, taken by Antiochus, king of Sȳria, on his arrival, in 193 B. C. (Liv. xxxvi. 10).

Cypārissēis, *ētis, m.* the river of Arkadia, a considerable stream, which probably has received this name from the modern, as its for-

mer appellation was unquestionably derived from the ancient town, *Cypārissēis*, now *Arkadia*, in *Messēnia*.

Cypārissēia, *æ*, *v.* *Cypārissēis*, *ēntis*, *f.* *Arkadia*, a town of *Messēnia*, about a hundred and twenty miles from *Patrae*, *Patra*, of which the inhabitants, both Greeks and Turks, do not exceed four thousand.

Cypārissus, *i*, *m.* a youth of *Cēa*, *Lango*, beloved by *Apōllo*, who unwittingly killed his favourite stag, on which account he pined away in excessive grief. *Apōllo* in vain attempted to comfort him, but, finding him inconsolable, he changed him into the cypress, declaring that he would mourn for him, and that he also should mourn for others, and be the funeral tree. The ancients made the cypress tree sacred to *Pluto*. *Adj.* *Cypārissus*, *a*, *um.* *Cypārissae acies*, fires resembling a cypress tree, usually seen at night (*Fest.*).

Cypārissus, *i*, *f.* a town of *Phōcis* according to *Pausanias*, afterwards called *Anticēra*. Others make it a city of *Boōtia*. Perhaps there were two cities of this name, one in *Phōcis*, and another in *Boōtia*. We find towns or villages of this name in different parts of *Greece*, a natural consequence of the cypress tree being a native of that country (*Stat. Th.* vii. 344).

Cypāssis, *is*, *f.* the maid servant of *Cōrinna* (*Ov. Amor.* ii. 8. 2).

Cyphara, *orum*, *n.* a port overhanging *Dōlōpia*, which the *Ætōli* took, in 200 B. C. (*Liv.* xxxii. 13).

Cyprius vicus, *Cyprii vici*, *m.* a street in *Rome*, at the top of which *Servius Tullius* was murdered by assassins sent after him by his son-in-law, *L. Tarquinius*. It was afterwards called *Scōllērātus vicus*, to perpetuate the remembrance of the atrocious behaviour of the younger *Tullia* towards the dead body of her father (*Liv.* i. 48).

Cyprus, *i*, *f.* *Cyprus*, an island in the eastern part of the *Mediterranean Sea*, off the coast of *Cilicia*, about 150 miles long, and 70 broad. At the time the *Phœnicians* took possession of *Cyprus*, it was covered with wood, which they cut down to melt the ore of copper, found there in great quantities. After a lapse of many ages, it fell under the dominion of the *Persians*. A law passed 59 B. C., at the instigation of *P. Clōdus*, a tribune, reducing the island to the form of a province, confiscating the property of *Ptolēmaeus* in *Cyprus*, although an ally of the *Roman* people; and *M. Pōrcius Cato* brought the wealth of the island in ships to the mouth of *Tiber*, the *Tecere*, which enriched the *Roman* treasury more than had been done by any former triumph (*Flor.* iii. 9). It continued subject to the *Romans* till the *Saracens* conquered it, in 648, but the *Romans* regained possession in 957. *Richard I.* of *England*, during the crusades, in 1192, gave it to the princes of the *Lusignan* family, who kept it until 1570, when the *Turks* obtained possession, which they still retain. The soil is in many places very fertile; but the air, particularly on the eastern coast, is not salubrious. Its chief products are wine, raisins, citrons, oranges, pomegranates, almonds, cotton, salt, wool, and silk. Almost all the inhabitants keep silkworms, and it is the business of the females, to wind the silk, which is woven into cloth at *Pāphos*, *Baffa*,

and *Leucōsia*, *Nicotia*. *Amianthus*, of a very superior quality, is found near *Baffa*, as flexible as silk, and perfectly white. It is finer and more delicately fibrous than that of *Sicily*, *Corsica*, or *Norway*. This mineral the *Cyprians* call the cotton stone. The island was, in ancient times, sacred to *Venus*, who is hence called *Cypri*, *Idos*, a term also applied to a woman of *Cyprus*, and to a noun feminine. *Cytherēa Cyprus* (*Mart.* viii. 45). *Inh.* *Cyprii*, *orum* (*Sing.* *Cyprius*, *i*), *m.* the *Cyprians*, or, the *Cypriots*. *Tēucerus* offered human sacrifices to *Jūpiter*, a practice which the *Cyprians* continued until the reign of the Emperor *Hadrian* (*Lactant.* i. 21). *Adj.* *Cyprius*, *Cyprius*, *et*, *Cyprius*, *a*, *um.* *Cypria trabs*, a *Cyprian* ship. The ancients reckoned the wood of this island remarkably well adapted for ship-building (*Hor. Od.* i. 1. 13). *Cypriaca pecunia* (*Val. Max.* iv. 1).

Cypsēla, *orum*, *n.* a fort in *Thraciā*, of which *Philippus*, king of *Macedōnia*, obtained possession, in 202 B. C. (*Liv.* xxxi. 16).

Cypsēlus, *i*, *m.* the son of *Eētion*, whom the *Bacchidae* sought for anxiously on his birth, to put to death, but his mother concealed him in a chest or coffer, whence his name. After he grew up to manhood, he expelled the *Bacchidae*, and became king of *Corinth*. *Dēmārātus*, father of *Tarquinus Priscus*, to escape his tyranny, fled from *Corinth* to *Etruria*, *Tuscany* (*Plin.* v. 178). *Cypsēlides*, *æ*, *m.* a son or descendant of *Cypsēlus* (*Virg. Cir.* 464). Several other persons of this name occur in history. *Cypsēlis*, *idis*, *f.* of *Cypsēlus*, or, *Corinth*, applied to females or nouns feminine. *Cypsēlides*, *æ*, *m.* a descendant of *Cypsēlus*, a *Corinthian*.

Cyras, *æ*, *m.* a mountain of which *Battus* took possession, on landing on the *African* coast. From it the town *Cyrēnē* probably took its name; but that is not the opinion of *Justinus* (xiii. 7).

Cyrēnē, *arum*, *f.* See *Cyrēnē*.

Cyrēnē, *es*, *f.* a daughter of *Pēnēus*, the *Salampria*, or, according to *Pindārus*, of *Hypsēus* (*Pyth.* ix. 23), who was carried into *Africa* by *Apōllo*, where she had *Aristeus* by that god. *Justinus* says, that she bore to him four sons, *Nōmius*, *Aristeus*, *Authōeus*, and *Argæus* (but *Diōdōrus Siculus* says *Nōmius*, *Aristeus*, and *Agræus* was the same individual), and that the person sent by *Hypsēus*, king of *Thessaly*, to search for the virgin, delighted with the pleasantness of the country, continued to reside with her in it (xiii. 7). Three of her sons, when grown up, returned to *Thessaly*, to receive the kingdom of their ancestors, and *Aristeus* became king of *Arcadia*. *Justinus* considers this as a fiction.

Cyrēnē, *es*, *f.* *Caren*, a city in *Africa*, near the shore of the *Mediterranean*, 22° E. longitude, built, according to some, by *Aristeus*, and named after his mother. *Justinus* says, that *Aristeus*, surnamed *Battus* (i.e. tongue-tied), who built this town, was the son of *Cirrus*, king of *Thēra*, *Santorin*, an island in the *Archipelago*. Still he allows that *Battus* gave the name of the virgin to his city, in consequence of an oracular response. In 98 B. C. *Ptolēmaeus*, king of *Cyrēnē*, and brother of the *Egyptian* monarch, died and left his kingdom to the *Roman* people, who decreed that

it should be free. From Livius, it appears to have been frequently under the government of *Egypt* (xxiii. 10 *seq.*). *Cyrēnāica*, *n. f.* the district of Cyrēnē. *Inh.* *Cyrēnenses*, *um. v.* *Cyrēnei*, *orum. m.* the Cyrenians, whom Sallustius calls Greeks (Jug. 79). *Adj.* *Cyrēneus*, *et. Cyrēnāicus*, *a. um.* *Cyrēnase aqua*, waters of Cyrēnē, *i. e.* the poetic inspirations of Cālimāchus *q. v.* (Prop. iv. 6. 4). *Cyrēnāicus ager* (Plin. i. 543). *Cyrēnāica Africa*, that part of Africa of which Cyrēnē was the capital.

Cyreschāta, *n. f.* *Chodjand*, a town of Sogdiana (Amm. Mar. xxiii. 6). By some it is called *Cyrōpōlis*.

Cyris, *is. m.* a commander of the Scythians (Val. Flacc. vi. 80). His name has been referred to Cyrus, the *Kur*, on which stood a temple of the sun, hence *Titānius Cyris*.

Cyrītēs, *arum. f.* *Teherichani*, a city of Thessalia, which, after being taken and plundered by Amynder, king of the Athāmānes, and the *Ætoli*, fell into the hands of Menippus, a general of Antiochus, king of Syria, in 193 B. C.; but M. Bæbius Tāmphillus, proprietor, retook it the same year, and placed a Roman garrison in it. Pērsēs, king of Mācēdōnia, carried it by storm on the second day, in 172 B. C. (Liv. xxxi. 41 *seq.*).

Cyranus, *i. m.* a Colchian youth, son of the priest Aquiles (Val. Flacc. vi. 297).—2. One of the competitors in the chariot race for the prize given by Scipio Africanus at the conclusion of the Spanish war (Sil. Ital. xvi. 343).

Cyranus, *i. f.* the Greek name of *Cōrsica q. v.* *Inh.* *Cyrnii*, *orum* (*Sing.* *Cyrnius*, *i.*), *m. Adj.* *Cyrnēus*, *a. um.* *Cyrnēi taxi*, the yew trees of *Cōrsica*, from a kind of wood with which that island abounded, and was supposed to render the honey bitter and unpleasant (Virg. B. ix. 30).—2. A town of *Carystia* (Herod. ix. 105).

Cyrōpōlis, *is. f.* *Kurab*, a town of *Mēdia* (Amm. Mar. xxiii. 6), which Alexander the Great having carried by storm, plundered.

Cyrrhum, *i. n.* a town of Syria. *Adj.* *Cyrrhēsticus*, *v. Cyrēsticus*, *a. um.* *Cyrrēsticus ager*, the district of which *Cyrrhum* was the capital (Ap. Bel. Par. 156). In this district Ventidius avenged the death of Crassus.

Cyrtus, *i. f.* *Quars*, a town of Syria, in the district of *Cōmāgēnē* (Tac. Ann. ii. 57).

Cyrtai, *orum. m.* slingers, who fought in the army of Antiochus, king of Syria, in the battle at *Thyātira*, *Akhissar*, in 192 B. C. (Liv. xxxvii. 40).

Cyrtii, *orum. m.* a people of whose country nothing is certainly known. They fought on the side of the Romans against Pērsēs, king of Mācēdōnia, in 173 B. C. They were among the auxiliaries of Eumēnes (Liv. xlii. 58).

Cyrus, *i. m.* father of Cāmbyses (Herod. i. 111).—2. Son of Cāmbyses, king of Persia, and Māndāna, *v.* Māndānē, daughter of Astyāges, king of Mēdia. Alarmed by a dream, which is very differently related by Hērōdōtus and Jūstinus, respecting his daughter, Astyāges consulted the soothsayers, who interpreted it as portending that he would be

dethroned by his grandson. On that account he married Māndānē to Cāmbyses *q. v.* and ordered her son Cyrus to be killed immediately after his birth. The herdsman to whom Hārpagus *q. v.* gave the child for that purpose, having lost his own son, brought up Cyrus, whom he called by another name, giving out that he was his own. On reaching maturity the royal youth was recognised and acknowledged by his grandfather, whom he afterwards dethroned and assumed the reins of government. Hērōdōtus says his father was of mean condition; but his account of the birth and preservation of Cyrus is manifestly fabulous, and therefore his statement respecting Cāmbyses is entitled to less credit. Xēnōphon in his *Cyrōpedia* has detailed, with the utmost minuteness, every circumstance respecting his education, and the manner in which he passed his earlier years. Here too we meet with much which must be referred chiefly, if not wholly, to the invention of the author. His language charms by its elegance, and his narrative by its liveliness; still the treatise can only be counted a historical novel, such as that of Q. Curtius. At the age of thirty, his father placed Cyrus at the head of the Persian forces, when he joined Cṽxāres, his maternal uncle, and their united armies defeated and dispersed the numerous and powerful forces of the king of Bābylon, who was preparing to attack the latter, and those of his numerous allies. Cyrus afterwards entered Cāppādiācia, which he subdued, and then defeated Cræsus, king of Lṽdiā, and forced his capital to surrender, making himself prisoner. In his treatment of that monarch after he had fallen into his hands, we see none of the fine disposition and noble-mindedness which the fancy of Xēnōphon has so admirably delineated. His conduct towards Cræsus, king of Lṽdiā, shows a cruelty at direct variance with the description of the author just mentioned. Afterwards he returned towards his own country, conquered the Assyrians, took Bābylon, and married his cousin, the heiress of all his uncle's dominion. He extended his dominions to the *Red Sea*, governed the subdued nations by his princes, and fixed his residence at Bābylon, which, from situation, formed the most convenient place for his court. Respecting his death various accounts have been transmitted, which prove that nothing certain with regard to that event is known. It is generally supposed that he died at the age of seventy. He is the person mentioned by Sallustius, Cat. 2. His name frequently occurs in Holy Writ. *Sōlomon Cyri*, the throne of Cyrus, *i. e.* the kingdom of Pārthia (Hor. Od. ii. 2. 17).—3. The younger son of Dārius, surnamed Nōthus, and brother of Artāxerxes, who succeeded to the throne on the death of that monarch. His ungovernable ambition first stimulated him to attempt the assassination of his brother, in order that he might obtain the kingdom. Artāxerxes, after the discovery of the plot, saved his life at the entreaty of his mother, Pārysātis, which neither impressed his mind with gratitude, nor diminished the unlawful desire of reigning. According to Jūstinus, Dārius left to Cyrus the states of which he was governor at his father's death, which increased rather than satisfied his immoderate desire of sovereignty (*v.* 11). Having obtained the government of

his mind cannot be contemplated without admiration, nor the depravity of his heart without contempt. His splendid talents, far from diminishing, aggravate his vices. Nothing sinks the nature of man so low, as the hateful mixture of transcendent abilities, and consummate profligacy. Yet, such was the life of this eminent author, whose writings have immortalized his name. The excellencies of the historian may indeed be studied with advantage, and copied with safety; but the character of the man neither claims respect, nor merits imitation. It must not be concealed, that his contemporaries blamed the elaborateness of his style, love of ancient words and spelling, at which Augustus sneers (Suet. Aug. 86), affixing new meanings to the vocables in common use, and other instances of affectation, in which they alleged he indicated a greater attention to fineness of expression than to accuracy of fact (Gel. iv. 15 §c.). *Brēvis Sällūstius*, Sällūstius distinguished by the conciseness of his style (Stat. Syl. iv. 7. 55). Mārtiālis bears honourable testimony to the merits of this historian:—"This Crispus will be the first in Roman history, according to the judgment of the learned" (Mart. xiv. 191).—2. Grandson of the sister of the historian, who assumed his name, and was created a knight by the emperor Augustus. To him Hörātius addresses one of his odes (Od. ii. 2). *Adj. Sällūstianus*, a, um. *Sällūstiani horti* (Tac. Ann. xiii. 47).

Crissa, æ, f. *Crisso*, a town at the Isthmus of Corinth. *Adj. Crisseus*, a, um. *Crisseus sinus*, the Bay of Corinth.

Crista, æ, m. a Roman, who, with six sons, fought in the battle of Cannæ. He was a native of Tüder, and a man of great bravery. Silius Italicus makes him fall by the hand of Hannibal (x. 93—121).

Crithēis, idos, f. daughter of Mēlanōpus, and mother of Hōmērus before she was married. She afterwards became the wife of Phēmūs. Her history and pedigree are very different in different authors.

Crithotē, es, f. *Crithisēui*, a town in Chērsōnēsus Thrācia, the Peninsula of Gallipoli, on the coast of Prōpōntis, the Sea of Marmora, and vicinity of Cāllipōlis, *Gallipoli* (Plin. i. 444). Timōthēus received this town and Sestos from Ariobarzānes, for the Athenians. In some editions of Cōrnēlius Nēpos this town is called Erchtho (Timoth. 1).

Crītiās, æ, m. son of the Lacedæmonian commander Xānthippus, and Bārēc, an African. In the first engagement between the Romans and Carthaginians in Italy, Crītiās and Virbius fell by mutual wounds (Sil. Ital. iv. 383—395).—2. One of the thirty tyrants whom the Lacedæmonians appointed to the government of Athens. He possessed considerable powers of eloquence, and the Roman orator informs us, that some of his writings were extant when he composed his treatise "de oratore." Cicero commends his learning, but not his morals (de orat. iii. 34). Thērāmēnes suffered death by order of Crītiās (Cic. Tusc. i. 40). From Cōrnēlius Nēpos he appears to have been at the head of these tyrants, and he fell in battle fighting with great bravery against Thrāsībūlus (Cor. Nep. Thras. 2).

Criticus, v. *Crēticus*, i, m. a friend of

Mārtiālis, to whom he vindicates his writings against the opinion of Mātho (vii. 89).

Crīto Bēræus, Crītōnis Bēræei, m. an ambassador, whom Phīlippus, king of Mācēdōnia, sent along with Hērāclitus Scotinus, and Sosithēus Māgnus, to Hannibal, in Italy, after the battle at Cannæ. The former ambassadors were taken by the Romans (Liv. xxiii. 38, 39).

Crītōbūlus, i, m. a physician, whom Alexander the Great carried with him to India. Plinius considers him a descendant of Æsculāpius (Curt. ix. 5). Arriānus calls him Crītōdēmus.

Crītōgnātus, i, m. a nobleman of the first rank among the Arvērni. Caesar has recorded his horrible speech to the inhabitants of Alēsia, *Alise*, at the time it was besieged by the Romans. To his inhuman proposal the soldiers seem to have conditionally agreed (Caes. B. G. vii. 77).

Crītōlāus, i, m. a commander of the Achæi, who was defeated at Thērōpŷlæ, *Thermopylae*, by Q. Cæcilius Mētēlus, on which he poisoned himself, in 148 B. C. (Liv. Ep. 52. Flor. ii. 16).

Crīton, ōnis, m. a man, skilled in medicine (Mart. xi. 61).

Crīumētōpon, i, n. *Cape Aya*, the southern part of Chērsōnēsus Taurica, the Crimea (Amm. Mar. xxii. 8).—2. *Cape Cris*, a promontory in the western extremity of Crēta, *Candia*.

Crixus, i, m. a gladiator, who was born in Gāllia, *France*. He and Spārtæus having escaped from the school of C. Lēntūlus Bātātā, commanded the slaves in *Bellum servile*. They attacked and defeated Appius Claudius Pūlcher, prætor; but Crixus was afterwards overpowered and killed by Q. Arrius, prætor, in 73 B. C. (Liv. Ep. 95, 96). Eutrōpius, besides these two, mentions Eudēmāus, as a leader in that memorable war (vi. 7. Flor. iii. 20).

Crōbiālus, i, f. a city of Pāphlāgōnia (Val. Flacc. v. 103).

Crōcālē, es, f. one of Diana's attendants, a daughter of Ismēnus; hence, *Ismēnis Crōcālē* (Ov. Met. iii. 169).

Crōcos, i, m. a youth, changed into a flower, at the same time with Smīlax, the nymph whom he loved (Ov. Met. iv. 283).

Cresmus, i, m. a man, in the Trojan army, killed by Mēges (Hom. Il. xv. 523).

Crosus, i, m. son of Alŷāttēs and a woman of Cāria, the last king of Lŷdīa, experienced the extremities of fortune. By the conquest of many neighbouring nations, he accumulated enormous wealth and extensive dominions. The learned thronged to his court, which affords convincing proof of the turn of his mind, not to empty pageantry but useful knowledge. History has transmitted a conversation between the monarch and Sōlon of Athens, one of whose observations, founded on deep knowledge of human nature, although not much praised by Cēsus at the time when he heard it, was afterwards the means of saving him from a horrible death. In the midst of his great wealth, he rendered himself miserable by anxiety respecting a dream, in which he saw his son Atys killed by a spear. The grief which followed the premature death of Atys, sunk Cēsus into a stupor for some years; and would probably have continued till the end of life had not the safety of his dominions roused him to

activity. Cýrus, king of Pērsia, invaded his territories, defeated him in battle, stormed and carried his capital, Sárdes, to which he had retired. When a Persian soldier was about to kill Croesus, his only surviving son, till that period dumb, exclaimed, "Soldier, do not put Croesus to death." This miracle saved him from instant destruction, but reserved him, as it would appear, for greater misery. Cýrus not only loaded him with chains, but ordered him to be burned alive. To witness the execution of this horrible sentence, the Persian king stood by, when the near prospect of death emboldened the Lydian monarch to speak without fear, and, recollecting the saying of Sōlon, that "no man ought to be called happy before his death," he repeated it aloud, which Cýrus wished to know. A bystander having translated to him, he ordered the pile to be extinguished, and ever after treated the fallen monarch with kindness. Croesus survived Cýrus, but neither the time nor manner of his death is known (Just. i. 7).

Crōmna, *n. f.* a city of Pāphlāgōnia, which was afterwards called Amāstris (Val. Flacc. x. 106).—2. A city of Pēlōpōnnēsus, the *Morea*, built by Crōmnus, a son of Lēcāon, whence the name. The latter is either masculine or feminine, and used both in the singular and plural numbers.

Crōmýon, *ōnis, f.* Kasidi, a village near Corinth, where a sow, of prodigious size and ferocity, not only desolated the lands, but also tore in pieces the inhabitants. Thēseus killed this animal; hence Ovidius, *colonus secūrus suis erat Crōmýōna*, the swain regardless of the sow, tills Crōmýon (Ov. Met. vii. 435).—2. Cape Cormacitti, a promontory of Cýprus, on the northwest of that island.

Crōnus, *v.* Crōnūs, *i. m.* a man, mentioned by Mārtialis (vii. 86).—2. Homer's name of Saturn (Il. v. 721).

Crossæa regio, a district of Mācēdōnia (Herod. vii. 123).

Crōto, *v.* Crōton, *ōnis, et.* Crōtōna, *n. f.* Cotrone, or Crotone, a large city of the Brutians, founded by a Grecian colony (959 B. C.), the walls of which are stated to have been twelve miles in circumference. According to Ovidius, Mýscēlos built it on the tomb of Crōton, who had entertained Hēracles, and to whom that hero had foretold that a town would be built over his ashes and bear his name (Met. xv. 15 seq.). Diōnysius, king of Sicília, Sicily, carried it by storm, but not before he had invested it both by land and sea. Pýthagōras established his school there, and is said, by his doctrine and example, to have greatly reformed the dissolute manners of the people, among whom he lived twenty years (Just. xx. 4). *Alta Crōton* (Sil. Ital. xi. 18). *Inh.* Crōtōniātē, *arum* (Sing. Crōtōniātēs, *n.*), *et.* Crōtōniēnsēs, *lum* (Sing. Crōtōniēnsis, *is*), *m.* the Crotonians (Sal. Cat. 44), in ancient times were reckoned the first physicians, and the Cyrenians held the next rank (Herod. iii. 131). *Adj.* Crōtōniēnsis, *is, v.* Crōtōniēnsis *ager* (Liv. xxix. 36).

Crōtōpus, *i. m.* a king of the Argives, and father of Prāmāthē, the mother of Linus, by Apōllo. Crōtōpiādes, *n. m.* a patronymic of Linus, from his grandfather Crōtōpus (Ov. Ib. 480).

Crōtus, *i. m.* a minstrel, or musician, who played on the harp or flute (Mart. vi. 39).

Crūptōrix, *icis, m.* a German chieftain, who once served in the Roman army (Tac. Ann. iv. 73).

Crūstūmērium, *i. n. v.* Crūstūmēria, *n. f.* (Virgilius writes, Crūstūmēri), a town of the ancient Latins taken, and a colony sent thither, by Rōmulus. It must have revolted, since it was again taken by Tārquinius Priscus (Liv. i. 11, 38). *Inh.* Crūstūmīni, *orum* (Sing. Crūstūmīnus, *i*), *m.* *Adj.* Crūstūmīnius, *et.* Crūstūmīnus, *a, um.* Crūstūmīnus *ager*, the territory of the Crūstūmīni (Plin. i. 322).

Crūstūmum, *i. n.* a town, in the eighth district of Italy, to the south of Arimīnum, Rimini, on the banks of a cognominal river (Plin. i. 366). *Adj.* Crūstūmūlus, *a, um.* Crūstūmia *pýra* (Virg. G. ii. 88), which Columella reckoned the best sort of pears, and Plinius, the best flavoured (Plin. iii. 187).

Crūstūmum, *i. n.* the Concha, a river of Italy, which takes its rise in the Apennines, runs eastward, and falls into Mārē Hādrīāticum, the Gulf of Venice. This stream forms the boundary between Arimīnum, Rimini, and Pisaurum, Pesaro. A cognominal town stood on its banks. *Rapax Crūstūmum* (Luc. Phar. ii. 406).

Crýxus, *i. m.* commander of the Boii, of huge size, who joined Hannibal when that noble Carthaginian invaded Italy. He traced his descent from Brēnnus, king of the Gauls, and had delineated on his shield the victories of his ancestors over the Romans. Cōrnēlius Scīpio, the Roman consul, engaged him in single combat at the foot of the Alps, and laid him dead at his feet, on which the Cēltæ fled (Sil. Ital. iv. 148—293).

Ctēātus, *i. m.* the father of Amphimachus (Hom. Il. xiii. 185).

Ctēsiphon, *ōntis, f.* El-Modain, a town on the east bank of Tigris, the Degila, founded, according to Ammianus Mārcellinus, by Vārdānes, and afterwards enlarged by Pācōrus, who gave it the name of Ctēsiphon. It stood three miles from Sēlēucia, Selephie, and was the capital of the kingdom. Plinius states, that it was first built by the Parthians (i. 713). Tacitus and Hērōdiānus call it the seat of empire (Tac. Ann. vi. 42). M. Ulpius Trājānus Crīnitus, the Roman emperor, took this town about the year 114 (Eutrop. viii. 3).

Ctēsippus, *i. m.* a native of Sāmē, a man of great wealth, but rude and insolent. He was one of the suitors of Pēnelōpē, and was killed, when fighting bravely, by Philētiūs (Hom. Od. xx. 288—xxii. 285).

Ctēsius, *i. m.* a prince of the island Syrea, and father of Eumæus, the swineherd of Ulysses (Hom. Od. xv. 413 seq.).

Ctimēnē, *es, f.* daughter of Lāertes, and sister of Ulysses. She was the youngest of the family (Hom. Od. xv. 362).

Cuballum, *i. n.* a fort of Gāllōgræciā, where the Roman army, when encamped, were attacked with great fury by the Gāllōgræci, and some killed, in 191 B. C. (Liv. xxxviii. 18).

Cūmæ, *arum, et.* Cūmē, *es, f.* a town of Cāmpāniā, said to have been built by the first Grecian colony which settled in Italy. They were from Chalcis, the chief city of Eubœa, landed first on the islands Ænariā

and Pithecūse, and afterwards took possession of part of the adjoining continent. It continued long the chief of the Grecian colonies in Italy, but declined in opulence and population after it fell under the power of the Romans, in consequence of their giving a just preference to Baiae, Nēapōlis, and Pūtēoli. Tarquinius Sūpērbus died at Cūmae, in 494 B. C. (Liv. ii. 21), and near it one of the Sibyls had her residence. Its site is now covered with trees, and forms part of an extensive forest; some of the pavement and ruins are still visible. The road between Baiae and Cūmae is, at one part, subterranean. The tunnel, about eighty feet in length, was made by Agrippa. *Vacuū Cūmae*, thinly-inhabited Cūmae; Jūvénālis speaks in respect of the crowdedness of Rome (Sat. iii. 2). *Chalcidica arx*, the tower of Cūmae, from Cūmae having been built by a colony from Chalcis, hence *Euboeica ora Cūmarum* (Virg. *Aen.* vi. 2: vi. 17). *Inh. Cūmāni, orum* (Sing. Cūmānus, i), *m.* received the right of Roman citizenship, without the power of voting, in 337 B. C. The Cūmāni built and possessed Pālepōlis and Nēapōlis (Liv. viii. 14—22). They continued the faithful allies of Rome, after the battle of Cūmae, and, at their own request, were allowed to use the Latin language publicly, and their auctioneers when selling goods, 181 B. C. (Liv. xl. 42). *Adj. Cūmaeus, et, Cūmānus, a, um, of Cūmae; Sibylline. Cūmae Sibylla*, the Sibyl who resided near Cūmae (Ov. Met. xv. 712). Ovidius calls her *Cūmaea anus* (Fast. iv. 158), and Silius Italicus, *Cūmes anus* (xiii. 494). *Cūmaea dux*, the Sibyl (Ov. Met. xiv. 121). *Cūmaeum cāmen*, Sibylline prophecy; because most of the oracles were delivered in verse (Virg. B. iv. 4). *Cūmānus Apōllo* (Flor. ii. 8).

Cunāxa, orum, n. appears to have been near Feluja. Here Cŷrus was defeated and killed.

Cūnētes, um, v. Cūnēi, orum, m. a people of Portugal, who lived on the promontory Cūnēus, Cape St. Maria, which had this name from its resembling a wedge. Cūnēus also denoted the adjoining district, now the kingdom of Algarve (Just. xlv. 4).

Cūpāvo, ōnis, m. a Ligurian, an ally of Aenēas. He was the son or descendant of Cŷgnus, which is probably the reason why Virgil makes his plume of swan feathers (*Aen.* x. 186).

Cūpēncus, i, m. a Rutulian, one of the soldiers of Turnus, whom Aenēas slew (Virg. *Aen.* xii. 539)—2. A Carthaginian, of hideous countenance, whom the Roman consul, Scipio, killed in the engagement at the foot of the Alps (Sil. Ital. iv. 535).

Cuplites, ium, m. an Indian nation, whom Alexander the Great reached, and with whom his victories in the east terminated (Just. xii. 8). Cūrtius, Arriānus, and Diōdōrus, differ in their accounts from that of Jūstinus.

Cūpido, Inis, m. Cupid, the god of love. There were two of this name; one, the son of Jūpiter and Vēnus, who presided over lawful love; the other, the son of Erēbus and Nox, who delighted in impurity. Cupid is represented as a naked boy, with wings (hence *puer ales*, Hor. Od. iii. 12. 4; *puer volūtilis*, Ov. Amor. ii. 7. 27; and *volucris*, Ov. Ep. Pont. iii. 3. 65), armed with a bow and quiver full of arrows. To show his

power, he is, at one time, seen riding on a lion or a dolphin, and, at another, breaking in pieces the thunderbolts of Jūpiter. His worship was nearly the same as that of his mother Vēnus. *Adj. Cūpidinēus, a, um.*

Cūpiēnnus, i, m. a man, to whom Cicero addresses an epistle, in which he solicits his influence in behalf of the inhabitants of Būthrōtum, *Butrinto* (Att. xvi. 16). Perhaps he is the person mentioned by Hōrātius, as a man of loose and vicious morals (Sat. i. 2. 36).

Cūpra, æ, v. Cūpræ, arum, f. a maritime town of Picēnum, a district of Itālia, Italy, hence *littōræa Cūpra* (Sil. Ital. viii. 432). *Inh. Cūprēnses, ium, m.* As Plinius adds to Cūprēnses, *cognomine montāni* (i. 862), perhaps there was also an inland town of that name, to which Ptolēmeus refers.

Cūrāllum, i, n. Coral, a substance produced under the sea, which continues soft as long as it remains under water, but becomes hard on being exposed to the air. Ovidius considers coral as a marine plant, which was at first petrified by the touch of Mēdūsa's head. The seamyphs, he adds, spread the seeds thus produced over the ocean, and propagated the plant almost every where. This is merely a poetic fiction. Coral was long considered a vegetable substance; but there is now a strong probability, if not an absolute certainty, that it is the production of a particular kind of animal. Of the three varieties of Coral, red, white, and black, the last is seldome found, of course esteemed the most valuable.

P. Cūrātius, P. Cūrātū, m. a tribune of the people, who, with two of his colleagues, to avert the displeasure of the commons from themselves, accused Sērgius and Virgīnius, military tribunes of the former year, in 400 B. C. (Liv. v. 11).

Cūres, ium, f. Corese, or, Vescepio di Sabina (Cluv.), the principal city of the Sabines, although Virgil calls it *pārea*, which perhaps he may use in comparison of Rome (*Aen.* vi. 812). Nūma Pōmpilius was a native of this city, in which he resided, when he was chosen king of Rome (Liv. i. 18). *Arat Cūribus*, ploughs at Corese, i. e. land in the territory of Corese (Pers. Sat. iv. 26). What follows, in that poet, is a proverbial expression for an extensive landed estate. *Inh. Cūrēnses, ium, m.* which the Greeks wrote Cūrītes, changed by the Romans into Quirītes. Ovidius seems doubtful whether Quirinus, the name of Rōmūlus, was derived from this town in consequence of the union of the Sabines with the Romans, or from the Sabine word Cūris, a spear (Fast. ii. 475 seq.). *Adj. Cūrēnsis, is, e.*

Cūrētes, um, m. the ministers of Cŷbēlē, whom Ovidius describes as different from the Cōrŷbāntes (Fast. iv. 210 seq.).—2. A people of Crēta, *Candia*, of which they were said to have been the most ancient inhabitants, and to have been horn of showers (Ov. Met. iv. 282). Pausānias considers the Dēctŷli Idæi and the Cūrētes the same. He adds that they slept upon the leaves of the wild olive (v. 7). *Cūrētis, Idis, f.* of *Candia*, applied to females, or nouns feminine. *Cūrētis tērra, Candia* (Ov. Met. viii. 153). *Adj. Cūrēticus, a, um. Cūrētica tēcta* (Sil. Ital. xv. 308).

Cūrēfius, i, m. son of *Urānīus*, an astrologer. Against *Cūrēfius*, *Claudīanus* writes his 25th and 26th Epigrams, which, from the character they describe, and the sentiment they contain, ought never to have been either composed or published.

Cūrgōnī, orum, m. a people in the north of *Spain* (*Flor.* iv. 12).

Cūrīa, ae, f. one of the divisions or wards of *Rome*, of which there were thirty, formed by *Rōmūlus*. Their number afterwards increased to thirty-five. According to *Livius*, they received their names from the virgins, whom the Romans forcibly took from the *Sabines*. In each of these wards was a place of worship, where, on certain days, sacrifices were offered, and other religious rites observed. The priest was from *Cūrīa*, called *Cūrīo*, and seems to have been chosen by the ward. The one who superintended, or had a jurisdiction over the rest, was called *Māxīmus Cūrīo*. It is manifest that the *Cūrīae* of *Rōmūlus* were the prototypes of parishes in modern times. *Cūrīae vetēres*, in which the priests met on matters of religion (*Liv.* i. 13). *Adj.* *Cūrīātus*, a, um. *Cūrīātā cōmītiā*, assemblies in which the people gave their votes by the wards, of which sixteen formed a majority. This was the original mode of assembling and voting at *Rome*. After the appointment of *Cōmītiā Centuriātā* and *Tribūtā*, the *Cōmītiā Cūrīātā* scarcely met, unless to pass particular laws, and to appoint the *Cūrīo Māxīmus* and the *Flāmīnus*. *Lex Cūrīātā*, a law passed at the *Cōmītiā Cūrīātā*.

Cūrīa Hōstīlīa, the senatehouse at *Rome*, so called from being built by *Tullus Hōstīlius* (*Liv.* i. 29).

Cūrīātī, orum, m. three *Albans*, to whom *Mētus Fuffētus* entrusted the fortune of his country, when *Alba* and *Rome* contended for the superiority, about 669 B. C. *Dion. Hal.* says, that the three brothers on each side were born on the same day.—2. A patrician tribe or clan, originally of *Alba*. After the destruction of their city, they were admitted into the Roman senate (*Liv.* i. 30). *Adj.* *Cūrīātus*, a, um. *Cūrīātīa gens*.

Cūrīātus, i, m. a Roman, who died at *Tibur*, *Tivoli*. On that event *Mārtīālīs* wrote an epigram on the certainty of death, however healthy the place in which we live (*iv.* 60).

Cūrīātus Mātērnus, *Cūrīātī Mātērnī*, m. a Roman poet, who wrote a tragedy on the death of *Cato*. In the dialogue on oratory, ascribed to *Tacitus*, he makes a very conspicuous figure, and this scanty information is all which antiquity has transmitted respecting him (*Tac. Orat.* 2 seq.).

P. Cūrīātus, *P. Cūrīātī*, m. held the consulship with *Sextus Quīntīlius*, in 453 B. C., and was afterwards appointed one of the first *duumviri* (*Liv.* ii. 32, 33).

Cūrīete, arum, f. *Veglia*, an island in *Mārē Hadrīaticum*, the Gulf of *Venice*, opposite to *Illīricum* (*Plin.* i. 380). *Inh.* *Cūrīetes*, um, m. described as a warlike nation, by *Lūcānus* (*Phar.* iv. 406). *Adj.* *Cūrīeticus*, a, um. *Cūrīeticum litus* (*Flor.* iv. 2).

Cūrīnus, i, m. a man, appointed by *Augustus* to the war against the *Mārmāridae* and *Gārāmīntes*, whom he subdued, and might, says *Florus*, have returned with the surname of *Mārmāricus*, but his modesty

prevented him from rating his victories so high (*iv.* 12).

Cūrīo, ōnis, m. the person who had the charge or government of a *Cūrīa* at *Rome*, in which he performed the public sacred rites. This appointment originated with *Rōmūlus*, who divided the whole people into three tribes, each tribe into ten *cūrīae*, and every *cūrīa* had a temple. *Cūrīo Māxīmus* exercised a certain jurisdiction or authority over the other *Cūrīōnes*. The office of *Cūrīo Māxīmus* was enjoyed only by patricians, till 211 B. C., when *C. Mamīlius Vītūlus*, a plebeian, was elected. Like the other priest-hoods, it was held during life. *Vītūlus* lived thirty-three years after his appointment, and died *Cūrīo Māxīmus* (*Liv.* xli. 21).

Cūrīo, ōnis, m. a Roman commander, drowned in *Aufidus*, the *Ofanto*, whilst attempting to stop the flight of the troops after the battle of *Cannae* (*Sil. Ital.* x. 209).

C. Cūrīo, *C. Cūrīōnis*, m. an orator, who pleaded for hire (*Tac. Ann.* xi. 7).

Cūrīōsōlites, um, m. a people of *Gallīa Cēltica*, inter *Armōricas Cīvitātes*, whose country was afterwards called *Bretagne* (*Cæs. B. G.* ii. 34 seq.).

Cūrīus, ei, *Cūrīānus*, a, um. *Cūrīa gens*, an illustrious Roman clan.

M. Cūrīus, *M. Cūrīi*, m. a tribune of the people, in 201 B. C., with *M. Fūlvius q. v.* (*Liv.* xxxii. 7).

Mānīus Cūrīus Dēntātus, *Mānī Cūrīi Dēntātī*, m. a noble Roman, who held the consulship with *P. Cōrnēlius Rūfīnus*, in 292 B. C., triumphed first over the *Sāmītes*, then over the *Sabīnes*, and had the honour of an ovation over the *Lūcāni*. He drove *Pyr-rhus* out of *Italy*. *Eutrōpius* relates, that he triumphed over that monarch, leading four elephants in the procession, the first which had ever been seen in *Rome* (ii. 9–14). He afterwards divided the land which he had taken from the enemy, giving each soldier fourteen acres, and only retained the same quantity for himself, saying, "that with that quantity every man ought to be satisfied." On the ambassadors of the *Sāmītes* offering him money, when he was roasting rape root, he said, "he preferred having it in his earthen vessels, and commanding them who possessed money." When he was accused of retaining part of the spoils, he declared on oath, "that he had not brought to his own house, except a wooden cask, which he used in sacrifice." When tribune of the people, he compelled the senators to give their approbation at the *cōmītiā*, when the plebeian magistrates were elected. He brought the water of *Anio*, the *Teverene*, into *Rome*, by the spoils which he had taken from the enemy. For these good offices he had a house at *Tifātā*, and the state gave him five hundred acres of land (*Aur. Vic. Vir.* ii. 33). *Hōrātius* represents him as wearing his hair undressed, probably alluding to the manners of the period in which he lived, when the hardy Romans neglected personal elegance (*Od.* i. 12. 41). He may be considered a perfect model of bravery, frugality, and moderation, hence *Jūvénālīs*, *simulans Cūrīos*, they counterfeit the *Cūrīi*, i. e. pretend they are as frugal as *M. Cūrīus Dēntātus* (*Sat.* ii. 3). To him *Claudīanus* alludes (*viii.* 412), and *Mārtīālīs* (*vi.* 64).

Q. Cūrīus, *Q. Cūrīi*, m. a Roman of no

mother of Pērsēus. Both she and her infant son were then, by order of Acrisius, exposed to the sea in a slender bark, which the wind drifted to Sērīphus, *Seripho*, where both were, by some fishermen, taken ashore, and carried to Pōlydēctes, the king of the island, who committed them to the charge of his brother Dictys. This nobleman paid particular attention to the education of Pērsēus, and to the situation of his mother, for whom Pōlydēctes, at a future period, conceived a violent attachment, but, dreading the anger of her son, wished to accomplish his destruction. After the return of Pērsēus *q. v.* from the conquest of the Gorgons, and the death of Pōlydēctes, to whom Pērsēus showed the Gorgon's head, Dānāē left Sērīphus, *Seripho*, and went with her son to Lārissa, where he accidentally killed his grandfather, and thus fulfilled the words of the oracle. Dānāē, with some other emigrants from Argos, according to Virgilius, came into *Italy*, and built Ardēa, of which the ancient name was *Ardūa*. On its being burned, the inhabitants said it was changed into a bird, called Ardēa, which, after it was rebuilt, became the name of the city. When Ænēas arrived in Lātium, this city was the capital of the Rūtūli, and Tārquinius Sūpērbus was besieging it at the time he and his family were banished from *Rome*. Acrisīōnēis, *Idis*, *f. Dānāē*, from her father Acrisius (*Virg. Æn. vii. 410*). Acrisīōnē, *es*, *f. Dānāē* (*Virg. Cat. xi. 33*). *Adj. Dānāēus*, *a*, *um*. *Dānāēus Hērōs*, Pērsēus (*Ov. Met. v. 1*).

Dānāus, *i*, *m*. a king of Argos, was the son of Belus, king of *Egypt*, and Anchīnōē, a daughter of Nīlus, the *Nile*. After their father's death, his brother Ægēptus and he ascended the throne as joint-sovereigns. A quarrel having ensued, Dānāus, with his fifty daughters, went in quest of a new settlement. After visiting Rhōdus, *Rhodes*, he arrived at the court of Gēlānor, king of Argos, by whom he was kindly entertained, and whom he afterwards succeeded in the throne. Of this event, supposed to have happened about 1570 B. C., we find two accounts; the one, stating that Dānāus, taking advantage of Gēlānor's being unpopular with his subjects, compelled him to abdicate; and the other, that Gēlānor voluntarily resigned to him the crown. In Gēlānor the race of the Ināchīdæ became extinct, and that of the Bēlīdæ began to reign at Argos. *Proles Dānāi*, the daughters of Dānāus (*Tib. l. 3. 79*). Dānāi, *orum*, *m*. the Grecians. Dānāis, *Idos*, *f. a daughter of Dānāus*. Dānāides, *um*, *r. æ*, *arum*, *f.* the fifty daughters of Dānāus, all of whom, except Hēpērmēstra, in obedience to their father's orders, murdered their husbands, the sons of their uncle Ægēptus, on the night of their nuptials. *Adj. Dānāus*, *a*, *um*, of Dānāus, Grecian. *Dānāæ classes*, the Grecian fleets (*Ov. Met. xiii. 92*).

Dāndācē, *es*, *f.* a small town in Chērsōnēsus Taurica, the *Crimea* (*Amm. Mar. xxii. 8*).

Dāndārīdæ, *arum*, *m*. a people of Cōlchis. *Adj. Dāndāricus*, *a*, *um*. *Dāndārica terra* (*Tac. Ann. xii. 15, 16*).

Dānthelīæ. See *Denthēliti*.

Dānūblus, *i*, *m*. the *Danube*, the largest river in *Europe*, rises in the black forest in *Germany*, according to Strābo and Plīnius, in the mountain Abnōba, runs in an easterly

direction, through *Austria*, *Germany*, *Hungary*, part of *Turkey in Europe*, and discharges itself into Pōntus Euxinus, the *Black Sea*. In its course, which is upwards of 1300 miles, the *Danube* receives 60 navigable rivers, and 120 smaller streams. In the reign of Thēōdōsius II., a plan for establishing a fleet of two hundred and fifty armed vessels to secure the command of the river was conceived. It is always yellow with mud, and its sands are every where auriferous; but in dignity and sublimity, it is much inferior to several European rivers which it greatly surpasses both in length and magnitude. Hōrātius calls it deep (*profundus Dānūblus*) (*Od. iv. 15. 21*). At its entrance into the *Black Sea*, it is very shallow, its waters are extended over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of this river communicates a white colour to the sea, gives a freshness to it for nearly nine leagues, and within one league renders it fit for use. The dolphins, which every where else exhibit a dark colour, are, at the mouths of the *Danube*, perfectly white. Pompōnīus Mēla says it had as many mouths as the *Nile*, of which three were small, and four navigable; only two now remain, which can scarcely be entered by ships considerable either for size or burden, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river, after its junction with Sāvus, the *Save*, and Ovid has *Septemplex Ister*, a proof that the Romans, in general, believed that this river had seven mouths. Though of great breadth and depth in many places, it is not generally navigable on account of the cataracts. Strābo, Diodōrus Sicūlus, Tācītus, and Plīnius, have given descriptions of this river in many respects different, and all exceedingly inaccurate. With the whole course of the *Danube* the Greeks and Romans were very imperfectly acquainted. They thought that one of its mouths was in the *Gulf of Venice*. Their knowledge of the countries to the north of this large river was almost wholly obtained by vague report from unlettered barbarians, and, of course, very incorrect. About the year 104, Trājānus, in his second expedition against the Dāci, by which he reduced the country to a Roman province, built at Vīnnaclum, *Ram*, in *Hungary*, a bridge of one-and-twenty arches across the *Danube*. These arches rested on twenty pillars of hewn stone, a hundred and fifty feet high, and sixty broad, founded in the stream. The land-breasts would, consequently, be nearly of the same height. Two of the arches only were of stone, the rest of timber, strongly and boldly executed. This is proved by its delineation on Trajan's pillar. Each arch was a hundred and seventy feet in span, which, added to the breadth of the pillars, each sixty feet, make the whole length of the bridge four thousand seven hundred and seventy Roman feet. Part of the pillars still remain. In the decline of the Roman empire, to that people the *Danube* became better known, in consequence of almost all the barbarous nations who assailed that state, commencing hostilities by ravaging the country on the banks of the *Danube*. But learning had sunk with the state, and no minute or accurate account of this river is found in classic authors.

Dāōrsei, *orum*, *m*. a people of Illīrīcum,

to whom L. Anicius Gallus, prætor, by order of the Roman senate, granted liberty and exemption from taxes, because they had forsaken Caracallus, and come, with their armies, to the Romans. This immunity was granted them after L. Anicius Gallus had won Gēntius, king of the Illýrii, prisoner to Rome, in 169 B. C. (Liv. xlv. 25).

Dāphnē, *es, f.* the daughter of the river Pēnēus, the *Salumpria*, by the goddess Tērra. Apōllo fell in love with her, and whilst she fled from him, on her entreating the gods for assistance, she was changed into a laurel, which has since been sacred to Apōllo. On account of this god delighting in laurel groves, he is sometimes called Dāphneus. In allusion to her flight from Apōllo, Mārtialis calls her *figūtea Dāphnē* (xl. 44). Dāphnon, *ōnis, m.* a grove of laurels (Mart. xii. 50).

Dāphnē, *es, f.* Nero, a village of Sýria, forty stadia from Antiochia, *Antakié*, on Orōntes, the *El-aasi*. From ancient description, it appears to have been a place of great beauty, on which account it was often resorted to and frequently became the scene of great voluptuousness. Adjoining to the town was a large shady grove, watered by numerous springs, and, in the middle, stood a temple sacred to Apōllo and Diāna. Strābo makes the circumference of this grove eighty stadia. Here the inhabitants of the neighbouring country celebrated games, probably sacred to the deities above-mentioned. The son of Antiochus, king of Sýria, was engaged in performing these games, when Hannibal arrived, on his flight from Carthage, in 197 B. C. (Liv. xxxiii. 49). The modern name used by the Greeks, has been derived from the Hebrew word signifying *water*. *Inh.* Dāphnēses, *ium, m.* to whom Cn. Pōmpeius Magnus gave some ground, in order to extend the grove, as he went from Antiochus to Hierosōlyma, in 64 B. C. *Adj.* Dāphnicus, *a, um.*—2. A fort in Mœsia, built by Constantine the Great (Amm. Mar. xxvii. 5).

Dāphnēus, *ōis, m.* the priest of Apōllo at Cirrha, *Xeropegano*, whom the priest of Jūpiter struck from his horse in the Theban war, an act which Jūpiter commended, and Apōllo bewailed (Stat. Th. viii. 453).

Dāphnida, *æ, m.* a grammarian who accused Homer of falsehood (Val. Max. i. 8).

Dāphnis, *idis, v. is, m.* the name of a shepherd (Virg. B. v. 20–25). A variety of opinions has been advanced respecting the person whose death is lamented by Virgilius in the fifth bucolic under this name. Some have supposed the shepherd mentioned in next article, others Jūlius Cæsar, whilst several maintain that Quintilius Vārus, a relative of Virgilius, whose death is bewailed by Hōrātius, is understood, and not a few suppose that Flāceus, a brother of the author, or, Sālōnius, formed the subject of this beautiful pastoral. The first conjecture is the simplest, and liable to the fewest objections, on which account it ought, perhaps, to be adopted; the more so, as the death of Dāphnis is lamented in the first Idyllium of Thēocritus, of whom Virgilius is a frequent imitator.—2. A son of Mērcūrius, who was born in Sicily. His employment was that of a shepherd, and he excelled in playing on the flute; but was deformed in his person. A nymph formed a strong attachment to him,

and petitioned that he should not have intercourse with any other, but when drunk he violated this engagement by intimacy with the queen of Sicily, on which the nymph, transported with anger, deprived him of sight. According to Ovidius, he was a Cretan or Phrygian, and she transformed him into a stone (Met. iv. 277).—3. A man killed in an engagement between the Romans and Carthaginians off Sicily, during the second Punic war (Sil. Ital. xiv. 462 *seq.*). From the character given of Dāphnis by Silius, it seems probable that Ovid and this poet meant the same person.

Dāra, *w, f.* a Parthian city near the Caspian Sea, which Jūstinus commends for its strength, and beauty of situation (xli. 5). In different authors it has different names, *Asea*, *Arsacia*, *Eurōpus*, *Agrāgas*, or, *Dāra*.—2. *Dara*, a town in Mēsōpōtāmia, to the S. of Nisibis.—3. A river of Cārmānia, mentioned by Ptolemy.

Dārādax, *ācis, m.* the *Fay*, a remarkable fountain, from which issues a stream supposed by some to be now called *Rajih*, that runs into the Euphrātes. It is now ninety-two geographical miles from Mýriāndrus. Geographers give the same name to both the spring and river.

Dāraps, *āpis, m.* a king of the Gāngārīdæ, a Scythian nation, whom he sent under Dāthis against the Argonauts, since, from being lately wounded in battle with the Achēmēnīi, he could not, in person, lead them to the field (Val. Flacc. vi. 65 *seq.*).

Dārdānēses, *ium, m.* an Asiatic nation, through whose territory the river Gýndes passes, before it joins Tigris, the *Dejilah* (Herod. i. 189).

Dārdānia, *æ, f.* a country lying to the north of Mācēdōnia, and to the south of the Danube, on which Philippus first made war, in 213 B. C. *Inh.* Dārdāni, *orum, m.* Livius describes them as inveterate enemies of the Macedonians, and in his history records several of their attacks on that people. Had the monarch just mentioned accomplished his object, which was the extirpation of the Dārdāni, because they were ever on the watch to take advantage of the misfortunes of the Macedonian kings, he would have settled the Bāstārnæ, a German nation of Gallic origin, in their stead (Liv. xxvi. 25 *seq.*). C. Scribōnius Cūrō subdued them in 75 B. C. (Liv. Ep. 95). *Adj.* Dārdānus, *a, um.* *Dārdānus rex* (Just. xxiv. 4).—2. The ancient name of Trōja *q. v.*, so called from its founder Dārdānus *q. v.* It gave name to the district in which it stood (Phed. Prol. 3). According to Sāllustius, the country was called Dārdānia, from its inhabitants the Dārdāni, of whom Midas was king, who took possession of Phrygia (Frag. 1). *Dārdāni, et, Dārdāni, orum, v.* Dārdāniæ, *arum* (Sing. Dārdānides, *æ, m.* the inhabitants of Troy and the adjacent district, whom Ænēas, with Archilochus and Acēmas, sons of Antenor, commanded in the Trojan war (Hom. Il. ii. 819 *seq.*). Dārdānis, *idis, f.* of Troy, applied to females or nouns feminine. Dārdānis Caiēta (Mart. x. 30). *Adj.* Dārdānus, *et, Dārdānus, a, um.* *Dārdānus dūctor*, P. Cōrnēlius Scīpio Africānus (Sil. Ital. i. 14).

Dārdānum, *i, n.* a promontory and town of Trōas on Hēllēspōntus, the *Dardanelles* (Liv. xxxvii. 9. 37).

ceeded the firmament, the sun, moon, and stars, according to Servius, and according to others, he was the first of the gods, and of all things, the creator of the earth, of Erēbus and the Fates. The ancients attached the highest veneration to this name, as the Jews did to that of the Almighty. To this Stātiūs alludes (Th. iv. 516). *Ille, i. e. Dāmō-gōrgon* (Luc. Phar. vi. 745).

Dātor, ōris, *m.* a man in the Trojan army, killed by Tēucer (Hom. Il. viii. 275).

Dāhe, arum, *m.* a wandering people, whose country seems to have been to the east or north of Cāspium, *v.* Hyrcānum mārē, the *Caspian Sea*. They surrendered to Alexander the Great in 328 B. C. (Just. xii. 6). *Indōmīti Dāhe*, the uncivilized Dāhe (Virg. Ēn. viii. 728). *Dāhe vēlti errāre* (Luc. Phar. vii. 429).

Dāi, orum, *m.* a Persian nation who had no fixed habitation (Herod. i. 125).

Dāix, cos, *m.* the *Jaiik*, a river of Sārmātia, now of *Tartary*, which separates it from *Turkistan*, and falls into the *Caspian Sea* (Amm. Mar. xxiii. 6).

Dālmātia, *æ, f.* one of the principal divisions of Illyricum, which had Mārē Hādriaticum, the *Gulf of Venice*, on the west. In modern times, geographers, in general, employ *Dalmatia* to denote what was anciently called Illyricum, or part of Illyricum. *Inh.* Dālmāte, anciently Dēlmāte (Vel. Pat. ii. 39), arum, *m.* the Dalmatians, a ferocious people who subsisted chiefly by plunder. Augustus subjected them to the government of Rōma, *Rome*. *Adj.* Dālmāticus, *a, um.* *Dālmāticus triūmphus*, his (C. Asīnulus Pōl-līo) triumph over Dālmātia (Hor. Od. ii. 1. 16). *Dālmāticī flūctus*, the billows of the *Gulf of Venice*, on the coast of Dālmātia (Luc. Phar. ii. 402). *Dālmāticum mārē*, the *Gulf of Venice* (Tac. Ann. iii. 9).

Dālmātiūs, *i, m.* son of the emperor Cōnstantiūs Chlōrus, by Thēōdōra, and consequently half-brother of Cōstantiūs Māgnus, in whose honour that emperor revived the title of Cēnsor, which had been long discontinued, and which Dālmātiūs appears to have been the last who bore.—2. Son of the former, whom his uncle, the emperor, raised to the dignity of Cēsar, and assigned him Thrācia, Mācedōnia, and Greece for his government. Eutrōpiūs describes him as a man of a very happy genius, and bearing a very strong resemblance to his uncle, the emperor. Soon after the death of that great monarch, he was killed by a faction of the soldiers, a deed which his cousin Cōstantiūs II. rather permitted than commanded (Eutrop. x. 9).

Dāma, *æ, m.* a servant, or slave, mentioned by Hōrātius (Sat. i. 6. 38).—2. Perhaps a different person (Sat. ii. 5. 101), because he appears to have died rich. Both are probably fictitious characters.—3. A groom, or hostler, whom Pērsiūs describes as faithless, and produces as an instance of the respectability in public opinion, acquired by manumission, and the rank to which he might rise, in consequence of his having acquired mere personal freedom—an acquisition of little value, in the opinion of that poet, in comparison with the mental freedom, which a wise man obtains by the government of his passions (v. 76).

Dāmaeus, *i, m.* a name of Nēptūnus, called *Dāmaeus pater* (Pin. Ol. xiii. 98).

Dāmāgētes, *æ, m.* the father of Diagōras (Pin. Ol. vii. 32).

Dāmāgōras, *æ, m.* commander of the Rhodian fleet in the Mithridatic war (Ap. Bel. Mith. 187).

Dāmālis, *is, f.* a woman addicted to drunkenness and lewdness (Hor. Od. i. 36. 13).

Dāmārāta, *æ, f.* a daughter of Hērō, king of Sīracūse, who was married to Andranodōrus. After the murder of her nephew, Hērōnōymus, the young king, to whom Andranodōrus had been principal tutor, she advised him to secure his present station, probably with the ultimate view of obtaining the crown. Finding the state so ardent in their love of liberty, he considered it prudent to accede to their requests. He was probably insincere in that concession, for being dunned by the importunities of his wife, he meditated a counter-revolution, which cost him his life. After Andranodōrus had been put to death by the senate, a decree passed that all the royal family should be cut off, which was instantly executed on Dāmārāta (Liv. xxiv. 22—25).

Dāmārātus, *v.* Dēmārātus, *et, Dāmārētus, i, m.* a native of Corinth, one of the Bāchliādæ, who, according to Diōnysius of Hālicārnassus, traded between his native city and *Tuscany*, by which means he acquired great wealth. When Cypsēlus overpowered the Bāchliādæ, Dāmārātus considered his property unsafe under that tyrant, on which account he removed to *Iuly*, and settled at Tārquinii, where he married a woman of family; by her he had two sons, Aruns and Lūcūmo, whom he instructed both in the literature of *Greece* and *Tuscany*. On their attaining the age of manhood, he married them to women of the first families, and died of grief, on the death of his elder son, Aruns, who left no children, and Lūcūmo became the heir of his whole property (Dion. Hal. iii. 46: iii. 47).—2. A native of Cōrinthus, who settled in Etrūria, *Tuscany*, and communicated to the Etrurians a knowledge of letters. The form of the Latin letters was the same as that of the ancient Greek (Tac. Ann. xi. 14).

Damāseo, ōnis, *m.* a Sicilian commander, whose widow, a woman of lewd practices, Agāthōcles married (Just. xxi. 1).

Dāmāscus, *i, m.* a king of Sīria, from whom the city took its name (Just. xxxvi. 2).

Dāmāscus, *i, f.* *Demesh*, or, *El-sham*, the capital of ancient Sīria, stands on the west side of an extensive plain, bounded for the most part by mountains. Jūstinus derives the name from Dāmāscus, one of its kings (xxxvi. 2). It extends in length about two miles and a half, and, at its greatest breadth, to three quarters of a mile. The *Barady*, or, the *Berde*, called in Scripture, *Abāna*, and, by the Greeks, *Chrūsōrrhōas*, supplies this town with water, branching out into several small streams, which pass through the gardens in different parts of the city. The houses, each of which has its fountain, are built chiefly of mud and wooden rafters, sometimes of small bricks sun-dried. To Damascus and Emesa, Ammianus Mārcēlinus ascribes a very high antiquity (xiv. 8). Dāmāscēna, *æ, v.* Dāmāscēnē, *es, f.* the territory of Dāmāscus, used also as the name of the town. *Ventōsa Dāmāscus* (Luc. Phar. iii. 215). *Inh.* Dāmāscēni, orum

(*Sing.* Dāmāscēnus, *l.*), *m.* *Atf.* Dāmāscēnus, *a.*, *un.* *Cum* Dāmāscēnia senibus (*prunis*) (*Mart.* v. 18).

Dāmāsichthon, ōnis, *m.* the sixth son of Amphion and Niōbē, killed by Apōllo, at the same time with his brothers, on mount Sipylus. Ovidius has described the manner of his death (*Met.* vi. 254).

Dāmāsippus, *i.*, *m.* a surname of Jūnia gens, according to some, and of Licīnia gens, according to others. See *Jūnius*.

Dāmāsippus, *i.*, *m.* a Roman of rank, who, after he had ruined his fortune by an extravagant passion for ancient busts and statues, became a Stoic philosopher. Cicero mentions him (*Epist. ad Fam.* vii. 23), and Hōrātius has introduced him to ridicule the favourite maxim of the Stoics, that all men were mad except themselves. The poet uses this weapon with great success, not only against the dogma of that sect, but also against the vices or follies, which he wished to expose to contempt or derision (*Sat.* ii. 3. 64).—2. A fictitious character introduced by Juvēnalis, as a nobleman who excelled in horsemanship, which the name implies (*Sat.* viii. 147).

Dāmāsthes, *is.*, *m.* a Grecian author mentioned, but not commended, by Strābo, and the quotation from him by Vālērīus Maximus seems to render his veracity very questionable (viii. 13).

Dāmāstor, ōris, *m.* a giant of great cruelty (*Claud.* xxxvii. 101).—2. A Lycian, the father of Tlepōleumus. Dāmāstōrides, *a.*, *m.* Tlepōleumus (*Hom.* II. xvi. 416).—3. A noble Ithacan, the father of Agēlaüs. Dāmāstōrides, *a.*, *m.* Agēlaüs (*Hom.* Od. xx. 321).

Dāmāsus, *i.*, *m.* a man in the army of Pōlīxenes, killed by Hemon in the Theban war (*Stat. Th.* viii. 494).—2. A man in the Trojan army, killed by Pōlypētes, a centaur (*Hom.* II. xii. 183).

Dāmīppus, *i.*, *m.* a Lacedæmonian, sent from Syracūse to Philippus, king of Mācedōnia, in 214 B. C., but he was taken prisoner by the Roman fleet. To the proposal of Epīcydes *q. c.*, who wished to ransom Dāmīppus, M. Claudius Mārcellus was not averse, as the Romans were anxious for the alliance of the Ætōli, who were then in friendship with the Lacedæmonians. The deputies on the part of Epīcydes and Claudius met at a place where the latter estimated the height of the Syracusan wall by the rows of stones, and, finding it lower than had been supposed, one of them informed his commander, and the result of this discovery was the taking of the city (*Liv.* xxv. 23).

Dāmīurgus, *v.* Dēmīurgus, *i.*, *m.* a magistrate of the Achæi, so called from *Δαμναι*, public, and *εργον*, business. They were ten in number, five of whom declared for the alliance of the Romans at Sicyon, and five against it. The father of one of those who opposed it, Mēmnon, threatened to put him to death, when he joined, and the decree passed (*Liv.* xxxii. 22).

Dāmīus, *i.*, *m.* the commander of the fleet of Eumēnes, in 170 B. C. (*Liv.* xlv. 28).

Dāmōcles, *is.*, *m.* a youth of the Argīvi, who formed a plot for rescuing his native city from the tyranny of Nābis, in 197 B. C. At first he was cautious, but afterwards became careless, by which means the design was discovered to Pŷthagōras, who com-

manded for his father-in-law, Nābis, tyrant of the Lacedæmonians. When sent for by Pŷthagōras, he perceived the plot was discovered, on which he called to the other conspirators to join him, but they were surrounded by the Lacedæmonians, and killed. Others were afterwards seized, of whom the greater part was executed, and the rest imprisoned. During the next night, many of the Argīvi let themselves down from the walls by ropes, and joined the Romans (*Liv.* xxxiv. 25).

Damocrītus, *i.*, *m.* a prætor of the Ætōli, and an enemy of the Romans. From Philippus, king of Mācedōnia, he is said to have received a bribe, which probably secured his interest for him among his countrymen, yet his services could not be of great avail, since he soon fell into the hands of the Romans, who sent him to Italy, where he was thrown into prison, from which he effected his escape, but was pursued, and, to prevent his being taken, stabbed himself with his own sword, in 192 B. C. (*Liv.* xxxi. 32 seq.).

Dāmōtas, *a.*, *m.* a shepherd (*Virg.* B. ii. 37 seq.).

Dāmon, ōnis, *m.* a shepherd (*Virg.* B. iii. 17 seq.).—2. A poet of Athens, but chiefly celebrated for his political knowledge. He taught music, in order to conceal his talents from the vulgar, and, whilst he pretended to give instructions to Pēricles in that art, he communicated to him information respecting government. He was banished by the Ostracism for being friendly to tyranny, and consequently hostile to the liberties of the state. Cōrnēlius Nepos mentions him merely as a musician, but of great celebrity (*Epam.* 2).—3. A Pythagorean, whose friendship with Pythias has been extolled by various writers of antiquity. Diōnysius, king of Syracūse, condemned him to death, yet, after pronouncing that sentence, allowed him to go and settle his affairs, on condition that he got one to take his place, and to suffer the same punishment, if he did not return at the time appointed. Pythias readily agreed to these terms, but Dāmon appeared just as the sentence was about to be executed on his friend. Lost in admiration at the fidelity of the two, the tyrant remitted the punishment, and solicited a share of their friendship and confidence (*Val. Max.* iv. 7).

Damotēles, *is.*, *m.* one of the three ambassadors sent by the Ætōli to the Roman consul, M. Fūlvīus Nōbīlior, to negotiate a peace, in 191 B. C. The terms appeared to them very exorbitant, on which account they returned to consult their countrymen, who, offended at their not having executed their mission, sent them back with orders to accede to any proposal on the part of the Romans; but the Acarnanians, with whom they were at war, seized their persons, and put them in confinement (*Liv.* xxxviii. 8).

Dānāë, *es.*, *f.* daughter of Acrisius, king of Argos, and Eurýdicē. To evade the accomplishment of an oracular prediction, which declared that Acrisius would be killed by his daughter's son, he confined Dānāë in a tower, and put her under a close guard, in a bedchamber of brass, to prevent her having children. But this precaution was unsuccessful; for Jūpiter having, in a golden shower (*pluvio auro*, *Ov.* *Met.* iv. 610), entered the chamber of Dānāë, she became the

mother of Pērseūs. Both she and her infant son were then, by order of Acrisius, exposed to the sea in a slender bark, which the wind drifted to Sērīphus, *Seripho*, where both were, by some fishermen, taken ashore, and carried to Pōlydēctes, the king of the island, who committed them to the charge of his brother Dictys. This nobleman paid particular attention to the education of Pērseūs, and to the situation of his mother, for whom Pōlydēctes, at a future period, conceived a violent attachment, but, dreading the anger of her son, wished to accomplish his destruction. After the return of Pērseūs *q. v.* from the conquest of the Gorgons, and the death of Pōlydēctes, to whom Pērseūs showed the Gorgon's head, Dānāc left Sērīphus, *Seripho*, and went with her son to Lārissa, where he accidentally killed his grandfather, and thus fulfilled the words of the oracle. Dānāc, with some other emigrants from Argos, according to Virgilius, came into *Italy*, and built Ardēa, of which the ancient name was *Ardūa*. On its being burned, the inhabitants said it was changed into a bird, called Ardēa, which, after it was rebuilt, became the name of the city. When Ænēas arrived in Lātium, this city was the capital of the Rūtūli, and Tārquinius Sūpērbus was besieging it at the time he and his family were banished from *Rome*. Acrisīōnēis, *Idis*, *f.* Dānāc, from her father Acrisius (*Virg. Æn. vii. 410*). Acrisīōnē, *es*, *f.* Dānāc (*Virg. Cat. xi. 33*). *Adj.* Dānācēus, *a, um*. *Dānācēus Hērōs*, Pērseūs (*Ov. Met. v. 1*).

Dānāus, *i, m.* a king of Argos, was the son of Belus, king of *Egypt*, and Anchīnōē, a daughter of Nilus, the *Nile*. After their father's death, his brother *Ægyptus* and he ascended the throne as joint-sovereigns. A quarrel having ensued, Dānāus, with his fifty daughters, went in quest of a new settlement. After visiting Rhōdus, *Rhodes*, he arrived at the court of Gēlānor, king of Argos, by whom he was kindly entertained, and whom he afterwards succeeded in the throne. Of this event, supposed to have happened about 1570 B. C., we find two accounts; the one, stating that Dānāus, taking advantage of Gēlānor's being unpopular with his subjects, compelled him to abdicate; and the other, that Gēlānor voluntarily resigned to him the crown. In Gēlānor the race of the Iuāchīdæ became extinct, and that of the Bēlīdes began to reign at Argos. *Proles Dānāi*, the daughters of Dānāus (*Tib. i. 3. 79*). Dānāi, *orum, m.* the Grecians. Dānāis, *idos, f.* a daughter of Dānāus. Dānāides, *um, v. æ, arum, f.* the fifty daughters of Dānāus, all of whom, except Hȳpērmnēstra, in obedience to their father's orders, murdered their husbands, the sons of their uncle *Ægyptus*, on the night of their nuptials. *Adj.* Dānāus, *a, um*, of Dānāus, Grecian. *Dānāc classes*, the Grecian fleets (*Ov. Met. xiii. 92*).

Dāndācē, *es, f.* a small town in Chērsōnēsus Taurica, the *Crimea* (*Amm. Mar. xxii. 8*).

Dāndārīdæ, *arum, m.* a people of Cōlchis. *Adj.* Dāndārīcus, *a, um*. *Dāndārīca terra* (*Tac. Ann. xii. 15, 16*).

Dānthelītæ. See *Denthēliti*.

Dānūbius, *i, m.* the *Danube*, the largest river in *Europe*, rises in the black forest in *Germany*, according to Strābo and Plīnius, in the mountain *Abnōba*, runs in an easterly

direction, through *Austria, Germany, Hungary*, part of *Turkey in Europe*, and discharges itself into Pōntus Euxīnus, the *Black Sea*. In its course, which is upwards of 1300 miles, the *Danube* receives 60 navigable rivers, and 120 smaller streams. In the reign of Thēōdōsius II., a plan for establishing a fleet of two hundred and fifty armed vessels to secure the command of the river was conceived. It is always yellow with mud, and its sands are every where auriferous; but in dignity and sublimity, it is much inferior to several European rivers which it greatly surpasses both in length and magnitude. Hōrātius calls it deep (*profundus Dānūbius*) (*Od. iv. 15. 21*). At its entrance into the *Black Sea*, it is very shallow, its waters are extended over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of this river communicates a white colour to the sea, gives a freshness to it for nearly nine leagues, and within one league renders it fit for use. The dolphins, which every where else exhibit a dark colour, are, at the mouths of the *Danube*, perfectly white. Pōmpōnius Mēla says it had as many mouths as the *Nile*, of which three were small, and four navigable; only two now remain, which can scarcely be entered by ships considerable either for size or burden, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river, after its junction with Sāvus, the *Sava*, and Ovid has *Septemplex Ister*, a proof that the Romans, in general, believed that this river had seven mouths. Though of great breadth and depth in many places, it is not generally navigable on account of the cataracts. Strābo, Diodōrus Sicūlus, Tacītus, and Plīnius, have given descriptions of this river in many respects different, and all exceedingly inaccurate. With the whole course of the *Danube* the Greeks and Romans were very imperfectly acquainted. They thought that one of its mouths was in the *Gulf of Venice*. Their knowledge of the countries to the north of this large river was almost wholly obtained by vague report from unlettered barbarians, and, of course, very incorrect. About the year 104, Trājānus, in his second expedition against the Dāci, by which he reduced the country to a Roman province, built at Viminacium, *Ram*, in *Hungary*, a bridge of one-and-twenty arches across the *Danube*. These arches rested on twenty pillars of hewn stone, a hundred and fifty feet high, and sixty broad, founded in the stream. The land-breasts would, consequently, be nearly of the same height. Two of the arches only were of stone, the rest of timber, strongly and boldly executed. This is proved by its delineation on Trajan's pillar. Each arch was a hundred and seventy feet in span, which, added to the breadth of the pillars, each sixty feet, make the whole length of the bridge four thousand seven hundred and seventy Roman feet. Part of the pillars still remain. In the decline of the Roman empire, to that people the *Danube* became better known, in consequence of almost all the barbarous nations who assailed that state, commencing hostilities by ravaging the country on the banks of the *Danube*. But learning had sunk with the state, and no minute or accurate account of this river is found in classic authors.

Dāōrsei, *orum, m.* a people of Illyricum,

to whom L. Anicius Gallus, praetor, by order of the Roman senate, granted liberty and exemption from taxes, because they had forsaken Carvantius, and come, with their armies, to the Romans. This immunity was granted them after L. Anicius Gallus had sent Gēntius, king of the Illyrii, prisoner to Rome, in 169 B. C. (Liv. xlv. 26).

Dāphnē, *es, f.* the daughter of the river Pēdēus, the *Salampria*, by the goddess Tērra. Apōllo fell in love with her, and whilst she fled from him, on her entreating the gods for assistance, she was changed into a laurel, which has since been sacred to Apōllo. On account of this god delighting in laurel groves, he is sometimes called Dāphneus. In allusion to her flight from Apōllo, Mārtialis calls her *fugitrea Dāphnē* (xi. 44). Dāphnōn, *ōnis, m.* a grove of laurels (Mart. xii. 50).

Dāphnē, *es, f.* Nero, a village of Sýria, forty stadia from Antiochia, *Antakie*, on Orontes, the *El-asi*. From ancient description, it appears to have been a place of great beauty, on which account it was often resorted to and frequently became the scene of great voluptuousness. Adjoining to the town was a large shady grove, watered by numerous springs, and, in the middle, stood a temple sacred to Apōllo and Diāna. Strābo makes the circumference of this grove eighty stadia. Here the inhabitants of the neighbouring country celebrated games, probably sacred to the deities above-mentioned. The son of Antiochus, king of Sýria, was engaged in performing these games, when Hannibal arrived, on his flight from Carthage, in 197 B. C. (Liv. xxxiii. 49). The modern name used by the Greeks, has been derived from the Hebrew word signifying water. *Isā*. Dāphnēus, *ium, m.* to whom Cn. Pōmpeius Māgnus gave some ground, in order to extend the grove, as he went from Antiochus to Hierosōlyma, in 64 B. C. *Adj.* Dāphneus, *a, um.*—2. A fort in Mæsia, built by Constantine the Great (Amm. Mar. xxvii. 5).

Dāphnēus, *ōis, m.* the priest of Apōllo at Cirrha, *Xeropegano*, whom the priest of Jūpiter struck from his horse in the Theban war, an act which Jūpiter commended, and Apōllo bewailed (Stat. Th. viii. 453).

Dāphnida, *e, m.* a grammarian who accused Homer of falsehood (Val. Max. i. 8).

Dāphnis, *idis, v. is, m.* the name of a shepherd (Virg. B. v. 20–25). A variety of opinions has been advanced respecting the person whose death is lamented by Virgilius in the fifth bucolic under this name. Some have supposed the shepherd mentioned in next article, others Jūlius Caesar, whilst several maintain that Quintilius Vārus, a relative of Virgilius, whose death is bewailed by Hōrātius, is understood, and not a few suppose that Flīceus, a brother of the author, or, Sālōnūs, formed the subject of this beautiful pastoral. The first conjecture is the simplest, and liable to the fewest objections, on which account it ought, perhaps, to be adopted; the more so, as the death of Dāphnis is lamented in the first Idyllium of Thēocritus, of whom Virgilius is a frequent imitator.—2. A son of Mērcūrius, who was born in Sicily. His employment was that of a shepherd, and he excelled in playing on the flute; but was deformed in his person. A nymph formed a strong attachment to him,

and petitioned that he should not have intercourse with any other, but when drunk he violated this engagement by intimacy with the queen of Sicily, on which the nymph, transported with anger, deprived him of sight. According to Ovidius, he was a Cretan or Phrygian, and she transformed him into a stone (Met. iv. 277).—3. A man killed in an engagement between the Romans and Carthaginians off Sicily, during the second Punic war (Sil. Ital. xiv. 462 seq.). From the character given of Dāphnis by Silius, it seems probable that Ovid and this poet meant the same person.

Dāra, *a, f.* a Parthian city near the *Caspian Sea*, which Jūstinus commends for its strength, and beauty of situation (xli. 5). In different authors it has different names, *Asca*, *Arsacia*, *Eurōpus*, *Acgrīgas*, or, *Dāra*.—2. *Dara*, a town in Mēsōpōtāmia, to the S. of Nisibis.—3. A river of Cārmānia, mentioned by Ptolemy.

Darādax, *ācis, m.* the *Fay*, a remarkable fountain, from which issues a stream supposed by some to be now called *Rajik*, that runs into the Euphrātes. It is now ninety-two geographical miles from Mýriāndrus. Geographers give the same name to both the spring and river.

Dāraps, *āpis, m.* a king of the Gāngārīdæ, a Scythian nation, whom he sent under Dāthis against the Argonauts, since, from being lately wounded in battle with the Achēmēnī, he could not, in person, lead them to the field (Val. Flacc. vi. 65 seq.).

Dārdānēnses, *ium, m.* an Asiatic nation, through whose territory the river Gýndes passes, before it joins Tigris, the *Dejīlah* (Herod. i. 189).

Dārdānia, *a, f.* a country lying to the north of Mācēdōnia, and to the south of the *Danube*, on which Philippus first made war, in 213 B. C. *Isā*. Dārdāni, *orum, m.* Livius describes them as inveterate enemies of the Macedonians, and in his history records several of their attacks on that people. Had the monarch just mentioned accomplished his object, which was the extirpation of the Dārdāni, because they were ever on the watch to take advantage of the misfortunes of the Macedonian kings, he would have settled the Bāstārnæ, a German nation of Gallic origin, in their stead (Liv. xxvi. 25 seq.). C. Scribōnius Cūrio subdued them in 75 B. C. (Liv. Ep. 95). *Adj.* Dārdānus, *a, um.* *Dārdānus rex* (Just. xxiv. 4).—2. The ancient name of Trōja *q. v.*, so called from its founder Dārdānus *q. v.* It gave name to the district in which it stood (Phed. Prol. 3). According to Sāllūstius, the country was called Dārdānia, from its inhabitants the Dārdāni, of whom Midas was king, who took possession of Phrygia (Frag. 1). Dārdāni, *et, Dārdānī, orum, v.* Dārdānīdæ, *arum* (Sing. Dārdānīdæ, *a, m.* the inhabitants of Troy and the adjacent district, whom Ænēas, with Archilōchus and Acīmas, sons of Antēnor, commanded in the Trojan war (Hom. Il. ii. 819 seq.). Dārdānis, *idis, f.* of Troy, applied to females or nouns feminine. Dārdānis Caiēta (Mart. x. 30). *Adj.* Dārdānus, *et, Dārdānūs, a, um.* *Dārdānus dūctor*, P. Cōrnēlius Scīpio Africānus (Sil. Ital. i. 14). Dārdānum, *i, n.* a promontory and town of Trōas on Hēllēspōntus, the *Dardanelles* (Liv. xxxvii. 9. 37).

Dārdānus, *i. f.* a town near Abŷdos (Herod. vii. 43).

Dārdānus, *i. m.* the son of Jūpiter and Elēctra, who, to obtain the kingdom of Etrūria, a district of Itālia, *Italy*, put his elder brother Iāsius to death. Being obliged to quit his native country, in consequence of this murder, he fled to Sāmōthrācē, and thence to Teūcria, where he married Bātia, the daughter of Teūcer, after whose death he ascended the throne. This, which is the general opinion, has been disputed, and Virgil, *Æn.* iii. 170, seems to support a different statement. *Iāsiusque pater* must either mean that Dārdānus was the son of Iāsius, or that Iāsius lived to a great age, and thus tacitly contradicting the murder, which, in our humble opinion, was the object of the poet. Dārdānus built a city, from him called *Dārdāniā q. v.*—2. Son of Bias, killed with his brother Lāōgōnus by Achilles (Hom. II. xx. 460).

Dārdas, *w. m.* one of the prætors of the Epirōtæ, who met with Philippus, king of Mācēdōniā, at Phōnicē, in Epirus, to negotiate a peace between him and the Romans, in 207 B. C. (Liv. xxix. 12).—2. A king of Mācēdōniā, who died in early life (Just. vii. 2).

Dāres, *ētis, m.* a Trojan, the priest of Vūlcānus. He had two sons, Idæus and Phēgeus (Hom. II. v. 9).—2. A Trojan, who, after Entellus had surpassed him at the cestus, was killed by Tūrnus (Virg. *Æn.* xii. 363).

Darītæ, *arum, m.* a native of Mēdia, from whom the country was called Darītis (Herod. iii. 92).

Dārius, *i. m.* son of Hystāspes, a Persian nobleman. On the death of Cambyses, Orōpastes, pretending to be Smērdis, brother of the deceased monarch, seized on the crown, and Dārius, with six other noblemen, formed a conspiracy against the usurper. On their plan being carried into execution, they agreed among themselves, that the crown should be conferred on him whose horse neighed first. By a skilful device of the groom, the horse of Dārius gave the first neigh, and the other noblemen immediately hailed him king. That the families of these conspirators might have a permanent mark of distinction, it was determined, that they should be admitted into the royal presence without introduction, and that the wives and the concubines of the king should only be taken from among them. Dārius mounted the throne of Pērsia at twenty-nine years of age, and his subsequent reign places him high amongst the kings of antiquity. He took, by incredible labour, Bābŷlon, after a siege of twenty months, and then directed his arms against the Scythians. Their immense extent of country, their prodigious numbers, added to their national hardness and martial courage, proved more than a match for his troops, natives of a more genial soil. Returning, not crowned with glory, but almost overwhelmed with disgrace, he next marched against the Indians, a people most unlike the Scythians in every respect, therefore easily defeated. A war broke out between him and the Greeks, in which the sons of freedom and valour triumphed over his prodigious armament, under Dātis and Artāphērnēs, in the plains of Mārāthon, *Marathon*, and gained immortal renown by their victory. After the destruction of this, which

was his second, army, for the Thracians had cut off the first, he became more exasperated, and determined to march at the head of his troops to extirpate the Athenian nation. Death terminated his mighty preparations, and, most probably, deprived the Athenians of a victory as memorable as that of Mārāthon. This great monarch, whose name occurs in Sacred Writ, is supposed to have died in 485 B. C., after a reign of thirty-six years. To him Claudianus refers (xxxix. 17).—2. Son of Xērxes, killed at the suggestion of Artabānus, by his own brother, Artāxērxes (Just. iii. 1).—3. Dārius Ochus, whom historians generally call Dārius Nōthus, from his being a son of Artāxērxes Lōngimānus, by one of his concubines. His brother Sōgdianus, having rendered himself odious by the murder of his sovereign, and of Bagorazus, the most trusty eunuch which his father had, Ochus took up arms, defeated him, and, on his surrendering, caused him to be suffocated among ashes, and Arsites, another of his brothers, having also taken up arms against him, experienced the same fate. He enjoyed little tranquillity during his whole reign, one insurrection following another, and, at last, submission to his government was refused by the Egyptians, whom he had not strength to reduce to obedience. By his wife Parysatis, he had three sons, Artāxērxes, whom the Greeks surnamed Mnēmōn, on account of his remarkable memory, Amēstris, and Cŷrus the younger. The last was his mother's favourite, and she procured for him the government of Asia Minor, but could not prevail on his father to proclaim him heir to the crown. Dārius Nōthus died in 405 B. C., after a reign of nineteen years, and was succeeded by his eldest son.—4. Eldest legitimate son of Artāxērxes Mnēmōn, to whom his father resigned his crown in his lifetime, and he requited this act of uncommon generosity by meditating the murder of his father, and admitting fifty of his brothers into the plot. The treacherous design was discovered in time to save the life of Artāxērxes, and the consequence was the destruction of Dārius and his associates, with their wives and children (Just. x. 1).—5. Dārius, surnamed Codomannus, obtained the crown of Pērsia on the death of Dārius, through Bagōas, who expected him to act as he should please to direct. Disappointed in this expectation, Bagōas brought him a poisonous drink, of which the king had previous notice, and, therefore, got rid of this dangerous eunuch by obliging him to swallow the draught. Alexander the Great, having formed the design of conquering the East, advanced against the Persian monarch, secure on his throne against internal commotions, defeated his troops in every engagement, and, at last, his own officers became unfaithful, seized his person, and treated him with insult and cruelty. On the approach of Alexander, these perfidious soldiers discharged their weapons at him, by which he was mortally wounded. Alexander bewailed his death, interred his body with the highest honours, and having, at last, Bēssus, the principal traitor, in his power, delivered him up to the friends of Dārius, who put him to death by torture, in 330 B. C., after he had reigned six years. With this monarch ended the Persian empire, two hundred and nine years

after it had been founded by Cýrus (Just. x. 3 *seq.*).

Darēus, ēos, *f.* a town of Cýrēnāica, or, Pēnāpōlis (Amm. Mar. xxii. 16).

Dārša, ē, *f.* a city of Pisidia (Liv. xxxviii. 15).

Dascylēum, i, *n.* *Dinskilo*, a city of Bithýnia (Herod. iii. 120 *seq.*).

Dāsius, i, *m.* a Brundisian, who betrayed Clāstidium to Hānnibal, for four hundred pieces of gold (Liv. xxi. 48).—2. One of the two leading men at Sālāpīa, in 212 B. C. He was friendly to the Carthaginians; but Blāttius *q. v.*, the other leading man, embraced the interests of the Romans, and prevailed over Dāsius (Liv. xxvi. 38).—3. A man who deserted to Hānnibal, after the battle of Cānnae, and informed him that Rome could not be taken, on account of the Pālladium (Sil. Ital. xiii. 32).—4. A bath-keeper (Mart. ii. 52).—5. A physician (Mart. vi. 70).

Dāsius Altinūs, Dāslī Altīnū, *m.* of Arpi, a man of no principle, who changed sides as advantage suggested, and offered to betray his native city to the Romans, under Q. Fābius Māximus, consul. To the treachery of his character, Fābius was no stranger, and, therefore, brought his proposal before a council of war, which, after mature deliberation, sent him to Cāles, where he was attended by his guards during day, and watched during night. Hānnibal, who knew he had great wealth, examined his wife, respecting the gold and silver belonging to Dāsius, of which he had no sooner received complete information, than he burned alive both his wife and children. On retaking Arpi, the Romans put himself to death, in 215 B. C. (Liv. xxiv. 45).

Dāssirētī, orum, *m.* a people of Illyriūm, into whose country P. Sūlpicius Gālba, consul, led an army, and took a number of their villages, in 202 B. C. (Liv. xxvii. 32 *seq.*).

Datātes, is, *m.* son of Cāmissāres, a native of Cāria, whose mother was a Scythian, but her name is unknown. Of all foreigners, says Cōrnēlius Nēpos, he was a man of the greatest conduct, with the exception of Hāmilcar and Hānnibal. To the government of the province, which his father held, he succeeded at his death, and his uncommon activity, added to great military knowledge and undaunted intrepidity, rendered him of the greatest service to the Persian monarch, who employed him on every occasion which required promptitude and judgment. This preference excited against him the hatred of the other commanders, who plotted his destruction, and prevailed on him to resign, without the knowledge of the king. Necessity then obliged him to take up arms in his own defence, and, from his knowledge of naval affairs, he became a formidable enemy of Artāxēxes, who failed to overpower him by his armies, and afterwards to cut him off by assassination. At the suggestion of the Persian monarch, Mithridātes, king of Pōntus, by dissimulation, overreached this brave soldier, and, having brought about an interview, he treacherously stabbed him in a cowardly manner, when he had turned his face from him, to look at a particular object (Cor. Nep. in Vit.).

Dataphērnēs, is, *m.* a nobleman in whom

Bēssus had the greatest confidence, on which account, he admitted him as a participant of his revolt against Alexander the Great. This measure failed, and Dataphērnēs was given up bound to the Macedonian king (Curt. vii. 5 *seq.*).

Dāthis, is, *m.* commander under Dūrāps, king of the Gārgāriāe, in the war with the Argonauts (Val. Flacc. vi. 65).

Dātis, idis, *m.* a Persian satrap, whom Aristōphānēs has introduced speaking bad Greek, from whom those imperfectly skilled in the Greek language were called *Datismi*.

Dātus, i, *f. v.* Dātum, i, *n.* a town on the banks of Strýmon, the *Strumona* (Herod. ix. 75).

Dātus, i, *m.* a comedian, who incurred the displeasure of Nēro, in exhibiting, by gestures, one drinking and swimming, alluding to the deaths of Claudius and Agrippina (Suet. Ner. 39).

Davāna, ē, *f.* a town of Mēsōpōtāmīa, near which the river Belias takes its rise (Amm. Mar. xxiii. 3).

Davara, ē, *m.* a hill near mount Taurus, mentioned by Tacitus (Ann. vi. 41).

Davāres, ium, *m.* a people of Africa (Amm. Mar. xxix. 5 *seq.*).

Daucus, i, *m.* father of Lārīdes and Thýmber. *Adj.* Dauciūs, a, um. *Dauca* *prōles*, Lārīdes and Thýmber (Virg. Æn. x. 391).

Daulis, idis, *acc. da*, afterwards, Daulia, ē, *f.* *Thaclea*, or, *Daulia*, a town of Phōcis, an inland district of Greece. Thucýdides says, that Phōcis was formerly inhabited by the Thracians; that Pāndion, king of Athens, and Tērēus, from their vicinity, had probably contracted an alliance for their mutual defence; and that the latter reigned in Daulis, where his wife Prōcnē, and her sister Philōmēla served up to him the flesh of his son Itys (ii. 29); which is also the statement of Strābo (613). It is evident that Ovidius did not understand Daulis to be the residence of Tērēus, as he calls him *Rex Odrýsius* (See *Odrýsæ*), and Pāndion speaks of the distant residence of his daughter Prōcnē, queen of Thrācia, which would have been absurd, had she lived in the centre of Greece. Besides, the same poet states, that Tērēus went to Athens for Philōmēla, and returned with her to Thrācia, by sea. This mistake may have originated from Thrācia at one period extending as far south as the *Isthmus of Corinth*. Daulis, idis, *f. et* Daulia, ē, *f.* the territory of *Thaclea*. Daulias, ādis, *f.* of Daulis, applied to females or nouns feminine. *Daulias āles*, the nightingale (Ov. Ep. Her. xv. 154). *Dauliātes pūllæ*, Prōcnē and Philōmēla (Virg. Cir. 200). *Adj.* Daulius, a, um.

Daunīa, ē, *f.* *Capitanata*, the northern part of Apūlia, from being under the dominion of Daunus. *Mārē Daunīa*, that part of Mārē Sūpērum, which washed the coast of Daunīa (Hor. Od. ii. 1. 34). Horātius here refers to the civil wars, and would not the idea be improved in place of the common translation above given, by construing *Quod mare cades Daunīa non decolorare*, what sea hath not the bloodshed of Daunīa, *i. e.* slaughter of Roman citizens, discoloured? We understand Daunīa to be used in place of Italia, and the country in place of the inhabitants. *Inh.* Daunil, orum (*Sing.* Daunilus, i), *m.* *Adj.* Daunūcus, et, Daunūtus, a, um.

Dauniaci campi, the plains of Daunia, or rather of Apulia (Sil. Ital. xii. 429).

Dauus, i. m. king of the Rütüli, who married Vēnīla, sister of Amāta, daughter of Pīlūmnus and grand-daughter of Sātūrnus. By her he had two children, Tūrnus and Jūtūrna. His sister-in-law, Amāta, was the wife of Lātīnus, king of the Latins, whose only child was Lāvīnīa. *Adj.* *Daunius*, a, um. *Daunius hēros*, Tūrnus (Virg. *Æn.* xii. 723). *Daunīa dea*, Jūtūrna (Virg. *Æn.* xii. 785). *Daunīa gens*, the subjects of Dauus, i. e. the Rütüli (Virg. *Æn.* viii. 146). —2. The son of Pīlūmnus and Dānāc, who reigned over part of Apulia. To him Stātilius alludes (Syl. v. 3. 163). —3. An excellent orator, killed by Hānnībal at the siege of Sāgūntum, *Murviēdro* (Sil. Ital. i. 440 seq.).

Dāvus, i. m. a servant or slave of Chrēmes (Hor. Sat. i. 10. 40). The allusion is to Terence's play of *Andria*, as is also Pērsius (Sat. v. 161). Menander has the merit of being the original, Terence only copies or imitates the Grecian bard.

Dēbitor, ōris, m. a debtor. According to the Roman law, when a debtor was unable to pay, and could not, within thirty days, find security for the sum which he owed, the judge delivered him over to his creditor bound with cords, or fetters, of not less than fifteen pounds' weight; but they might be heavier. He was then kept in prison for sixty days at his own expense if he chose, if not the creditor was bound to give him not less than a pound weight of meal a-day. At the end of that time he might be put to death, or sold for a slave; and when the creditor took him to himself, the treatment of the adjudged debtor was often more cruel and merciless than that of the purchased slave. This state of servitude did not entirely destroy the rights of a Roman citizen; but the privilege availed little, since it did not protect his person from stripes. In 325 B. C., a law passed restricting the power of the creditor to the goods of the debtor, and prohibiting from putting him in chains or fetters. From that period a debtor was not liable to confinement (Liv. viii. 28). It appears, however, that that law did not continue long in full force, since the people often complained of their being subjected to imprisonment for debt, and often attempted to procure an entire remission of debts, which they were never able completely to procure. By the laws of the twelve tables, when the debtor had more creditors than one, and had not property to satisfy all their claims, they might, if they chose, cut his body in pieces, and divide it among them. It is true, A. Gellius states, that the Romans never carried this law into execution, so far as he had heard (xx. 1), yet this was entirely owing to the clemency of the creditor, and such a legislative enactment shows the severity of the framers of the constitution against all whom misfortune or misconduct rendered insolvent. Most of the laws of the twelve tables were borrowed from the Greeks, and a creditor at Athens had power not only to sell his debtor into a foreign country, but even his children. Among the Jews, the debtor became the slave or bondman of the creditor, who had not power to sell him. The debtor was not even to be compelled to serve as a bondman,

but as a hired servant; and his master was not to rule over him with rigour (Levit. xxv. 39, 53). Besides, debtors went out from servitude in the year of the jubilee. The children of that nation did not, in consequence of their father's insolvency, become bondmen or slaves.

Dēcēbālus, i. m. a king of Dācia, whom Trājanus compelled to sue for peace, and to yield to severe terms. According to some, this monarch broke the treaty, after which that emperor marched against him a second time and conquered him, on which he killed himself. Dēcēbālus attempted to cut off Trājanus by means of assassins, a design in which he failed, and he next attempted, by violating the person of an ambassador, to procure peace (Eutrop. viii. 2).

Dēcēlia (Dēcēlēa, Herod.), a, f. *Tatoi*, a town and castle of Attica, built by Dēcēlus, whence the name. It was fortified by Agis when he made war on the Athenians in 417 B. C. (Paus. iii. 8). *Inh.* Dēcēlēnsēs, ium, m. (Herod. ix. 73).

Dēcēmvrī, orum, m. ten Roman magistrates, all of patrician rank, appointed to compile the laws brought by the commissioners from the states of Greece, in 450 B. C. During that year there was no other magistrate, from their sentence lay no appeal. This was the third form of government at Rome; the first was monarchical, the second republican, and the third decemviral. They entered on office on the Ides of May, administered justice one day each in succession, which they did at first with great impartiality, and laboured with great diligence and ardour in framing the laws, which they completed and exhibited for public inspection on ten tables. In a speech to the people they declared the purity of their motives, referred each law to the judgment of the whole community, and avowed that those only should be ratified which had the sanction of general consent. To the people all appeared correct, and, therefore, the laws of the ten tables, which Līvius calls the source of all Roman jurisprudence, both with respect to public and private affairs, were ratified at the Cōmītia Cūrīāta. To complete the Roman law, two tables appeared wanting, and the commons, from hatred of the name of consul, and the leniency of the decemviri, agreed to appoint decemviri for another year. Persons of the highest dignity in the state sued for the office, but Appius Claudius q. r., baffled their united exertions, placed himself at the head of the list, and raised to the decemvirate men of very inferior rank in life. From this period their conduct was cruel, tyrannical, and oppressive. Dreaded and detested, all ranks hoped they would resign on completing the two tables; but, instead of laying down their office, they collected around them a number of young patricians, proceeded to beat some of the commons with rods, others they beheaded, and a grant of his effects followed the execution of the owner. In the struggle between patricians and plebeians, mutual hatred had arisen to a very great height, the principal men of the former rank detested the decemviri, but they did not less detest the commons who now looked up to their former patrons for protection, but without success. To the sharers of the confiscated property, the continuance of the decemviri seemed the surest

means of gratifying their inclination. Without consulting either senate or people, the decemviri retained their office another year; and how long the state might have been oppressed by their cruelty and rapacity it is impossible to say, but the commencement of hostilities on the part of the Sabines and Æqui, brought matters to a crisis. From the senate not being consulted during the decemviral domination, many of the senators had retired to the country, and it was found impossible to convene a number sufficient for the exigency. At last, in a full house, the conduct of the decemviri was censured with great freedom and severity, their continuance in office rendered them, in the opinion of their countrymen, private persons, whose iniquitous proceedings might be held up to general detestation without injury to the dignity of office. By means of the young patricians, these tyrants carried that a levy should be made, that the army should be led wherever they thought proper, and that no other business should be done till this was completed. To Q. Fabius the command of the army was given. Appius Claudius remained at home, as his violence was considered better calculated to suppress the commotions in the city. Neither the troops which marched against the Æqui, nor the Volsci were successful, and the brutal conduct of Appius Claudius towards Virginia excited a revolt in the camp at Algidum, which was soon followed by the other army. Still the decemviri clung to office, assigning as a reason that the laws of the last two tables were not yet ratified, but resistance against a community is vain, and necessity compelled them to abdicate in 448 B. C., when consuls were elected. Claudius and Sp. Oppius Cornicen died in prison, the rest were banished, and their goods confiscated (Liv. iii. 32—58). *Adj.* Decemviralis, is, e.

Decemviri Sacrorum, commissioners for performing religious rites, of whom the one-half were patricians, and the other plebeians. At first the number was two duumviri sacrorum, and raised to ten in 368 B. C. Silla added other five. Their duty was to inspect the Sibylline books in dangerous conjunctures, and to expiate prodigies and omens. It was their duty to prescribe the kind of sacrifices deemed most acceptable to the gods, either for averting calamity, alleviating distress, or procuring favour. Connected with this part of their office was the appointment of supplications or thanksgivings, of which they regulated both the continuance and manner. Besides the celebration of the secular games, they performed the sacrifices of Apollo, of whom they were the priests, on which account each had in his own house a brazen tripod. They held their office for life, were exempted from military service, and from certain duties in the city.

Decētia, *s. f.* Decise, a town of the Ædūi, on a rocky island in Ligēris, the Loire, about 153 miles southeast from Paris. Hither Cæsar summoned the senate of the Ædūi, and those who took part in the election disputed between Convictōlitanis and Cōtus (Cæs. B. G. vii. 33).

Deciānus, *i. m.* a man, whose conduct and opinions Mārtialis commends (l. 9 &c.).

Deciātes, *i. m.* a people of Ligūria, conquered by M. Fulvius Nobilior, or by Q.

Fulvius Flaccus. Both these Romans gained victories over the Ligurians (Flor. ii. 3).

L. Decidius Saxa, L. Decidi Saxæ, *m.* a native of Cētibēria, and a steady friend of Cæsar, by whose interest he had been made tribune of the people. After Cæsar's death he joined himself to Antony. When lieutenant-general in the army of M. Antonius, he was defeated in Syria by the Parthi, under T. Attius Labienus, in 41 B. C. (Liv. Ep. 127).

Decimus, *i. m.* a prænomen among the Romans. Appianus always writes Dēcimus, not Dēcūs; hence it is probable it was the right name (Bel. Civ. 518 &c.). In general the initial letter only is given.

Dēcimus Brūtus, Dēcimi Brūti, *m.* one of Cæsar's officers, to whom he gave the command of his fleet in the Gallic war, with which he defeated the Venetians, and afterwards the people of Marseilles, in two engagements during the civil war (Cæs. B. G. iii. 11 seq.). He was one of the conspirators against Cæsar, and exerted himself in the cause of the republic, but lost his life in the north of Italy by means of Cāpēnus *q. v.*, after he had been some time disguised in the Gallic dress. Appianus writes that Cæsar intended to have made him consul next year (Bel. Civ. 588. Vel. Pat. ii. 56 seq.).

Dēcimus Pācārius, Dēcimi Pācārii, *m.* governor of Cōrsica, in the year 69, who rashly endeavoured to prevail on the inhabitants to join Vitellius against Otho, which he partly accomplished by violence; but the Corsicans afterwards asserted their independence and put him to death (Tac. Hist. ii. 16).

C. Dēcimius, C. Dēcimii, *m.* was sent one of three commissioners, in 173 B. C., to Crēta, *Candia*, elected city prætor two years after, and the following year sent an ambassador to put an end to hostilities between Antiochus, king of Syria, and Ptolēmaeus, king of Egypt. He appears to have been a man of prudence and moderation from his speech to the Rhodians, recorded by Livius (xlii. 35 seq.).

C. Dēcimius Flāvus, C. Dēcimii Flāvi, *m.* a tribune of the Roman soldiers, who displayed great bravery in an engagement with Hannibal, in 211 B. C., snatching the standard of the first company of spearmen, commanded the company of that standard to follow him, advanced to the place where the elephants were throwing all into confusion, and, by discharging their weapons at these huge animals, rendered them unmanageable. In their flight they broke the Carthaginian ranks, on which the Romans, both horse and foot, made a brisk charge, drove the enemy from the ground, and obtained a bloody victory (Liv. xxvii. 14).—2. Elected prætor, and obtained the jurisdiction of the city in 186 B. C. and died same year (Liv. xxxix. 32—39).

L. Dēcimius, L. Dēcimii, *m.* a commissioner to the prince of Illyricum, from whom he was suspected of taking money, and from whom he returned to Rome, without effecting any thing, in 173 B. C. (Liv. xlii. 37, 45).

M. Dēcimius, M. Dēcimii, *m.* a Roman, sent ambassador with Tib. Claudius Nēro, to Crēta and Rhodus, in 174 B. C., to renew the treaties of friendship, and to watch the motions of Pērsēus, king of Mācēdōnia (Liv. xlii. 19).

Num. Dēcimius, Num. Dēcimii, *m.* a na-

tive of Bövlānum, and the most distinguished of all the Sāmmites (Liv. xxii. 24).

Dēcius, a, um. *Dēcia gens*, a Roman clan which produced several illustrious characters (Virg. G. ii. 169).

Dēcius, i, m. a Samnite, whom C. Jūlius Caesar defended in a speech, which Tācītus reckons his best (Orat. 21).

Dēcius Cālpurniānus, Dēcli Cālpurniāni, m. prefect of the nightwatch, put to death by the emperor Claudius at the time he had discovered the guilt, and resolved on the death of the empress Mēssālina, in 48 B. C. (Tac. Ann. xi. 35).

Dēcius Jubellius, Dēcli Jubellii, m. a præfect, who commanded a Campanian legion sent to garrison Rhēgium, 283 B. C., which murdered the inhabitants and seized the town. For this savage act, the legion were afterwards obliged to lay down their arms, and were beheaded (Liv. Ep. 12—15).

Dēcius Lælius, Dēcli Lælii, m. a noble Roman, who, with C. Triārius, commanded the Asiatic ships under Pōmpēius (Cæs. B. C. iii. 5). According to Appiānus, he was killed by the soldiers of Arābio, a king of Africa, during the second triumvirate. Cicerō has introduced him in his treatise, *De finibus bonorum et malorum*. Adj. Læliānus, a, um.

Dēcius Māgius, Dēcli Māgii, m. a native of Cāmpānia, continued the steady friend of the Romans during the second Punic war, and keenly opposed Pācūvius Cālāvius in surrendering Cāpūa to Hānnibal. He refused to wait on the Carthaginian general, when summoned did not obey, for which he was loaded with chains, and led by a lictor into the Carthaginian camp. Fear of a commotion prevented Hānnibal's depriving him of life, and, therefore, he put him on board a ship to be conveyed to Carthage. A storm drove the vessel out of her course, and they landed at Cŕēnē, then under the dominion of Egypt. Dēcius Māgius fled to the statue of Ptolemy, whence the guards conducted him to Alexāndria, and the Egyptian monarch having heard of his treatment allowed him to return either to Rome or Cāpūa, but he preferred remaining in that country (Liv. xxiii. 7, 10). To him Silius Itālicus alludes (xi. 158).

M. Dēcius, M. Dēcli, m. a tribune of the people who, in 311 B. C., carried a law, that the people should constitute two commissioners for equipping and refitting the fleet (Liv. ix. 30).

P. Dēcius, P. Dēcli, m. one of the two deputies sent from the army in Illŕyricum to inform the Roman senate, that Gēntius, king of that country, had been taken prisoner, and his whole dominion subjected to the power of Rome, in 170 B. C. (Liv. xlv. 3).

P. Dēcius Mūs, P. Dēcli Mūris, m. a Roman, appointed a commissioner, with other four, for regulating the interest of money, and payment of debts, in 351 B. C. They were called Mēnsārīi, i. e. bankers. When tribune of the soldiers, he extricated the Roman army under A. Cōrnēlius Cōssus, who had marched into a deep defile, and the enemy, the Sāmmites, had taken possession of the heights; afterwards, by his advice, the consul fought the enemy, and took their camp, for which services he received great rewards, including *graminēa corōna obsidō-*

alis. In his consulship, 339 B. C., he and his colleague marched a powerful army against the Latins, and, in consequence of a dream which they both had, as soon as the line which he commanded in battle began to give way, devoted himself for the safety of the state. His body was found next day, and his funeral celebrated in a manner becoming his death (Liv. vii. 21 seq.).—2. Son of the former, on obtaining the consulship in 312 B. C. was prevented, by the state of his health, from quitting the city, and by direction of the senate he nominated C. Jūnius Būbūlcus dictator. To his bravery and that of M. Vālērīus was ascribed a great share of the honour of conquering the Sāmmites, which procured him the consulship in 309 B. C., when Etrūria, *Tuscany*, fell to his lot, where his military character and force of arms carried all before him. After being master of the horse to P. Cōrnēlius Scīpio, he was raised to the censorship, in which office his judicious regulations in the orders of the state procured him the surname of *Māximus*. As the Dēcli were plebeians, he naturally supported every law which granted them additional honour or influence. In his third consulship, he marched the legions against the Sāmmites, and assisted his colleague in desolating their country. As proconsul, he retained the command of the army, took several towns in Samnium with an immense quantity of spoil. At the request of Q. Fābius Māximus, he was appointed consul the fourth time, but a contention unhappily arose betwixt them respecting *Tuscany*, which the senate wished to be given to Fābius without having recourse to the lots. The people opposed this procedure, Dēcius concurred with them, yet so candid, fair, and open was the conduct of his colleague, that on the senate referring the matter to the people, they voted that province to Fābius, who, when appointed to choose another commander to aid him in the war, chose Dēcius. To the rashness of the latter, who did not attend to the character of the enemy, may be attributed his defeat, on which, with the same imprecations, to which he added others of horrible import, and in a similar habit with his father, he devoted himself for the Roman army, and rushing into the midst of the enemy was killed (Liv. ix. 28 seq.). To him Hōrātius has been supposed to allude (Sat. i. 6. 20); but the epithet *nōvus* would, with more propriety, be referred to his father, whom the poet certainly had in his eye. To both father and son Jūvénālis alludes (Sat. viii. 254).

P. Dēcius Subūlo, P. Dēcli Subūlōnis, m. one of the three commissioners appointed to settle a colony at Aquilēia in 171 B. C. (Liv. xliii. 17).

Q. Dēcius, Q. Dēcli, m. a tribune of the people who brought L. Opimius to trial before the Commons, because he had imprisoned citizens before conviction (Liv. Ep. 61).

Dēcius, i, m. the commander of a Roman cohort, who fought with great bravery when the Numidians attacked a fort on the river Pagida, the *Fissato*, and continued to resist the enemy after his troops had deserted him. He fell in defending himself with uncommon fortitude in the year 19 (Tac. Ann. iii. 20).

Dēcūrio, ōnis, m. an officer of the cavalry

among the Romans, who commanded ten men. Each *Turma*, or troop of horse, had three *Décúriōnes*, and each *Décúriō* chose a subaltern, who was, on that account, called *Optio*.

Deditamēnes, is, *m.* became governor of Bābylōnia, under Alexander the Great, on the death of Margēus, in 328 B. C. (Curt. viii. 3 *seq.*).

Delānira, *w. f.* daughter of Cēnēus, king of Cālēdon, and wife of Hērēcles, who obtained her in return for breaking off one of the horns of Achēlōus. That hero afterwards resolved to go to Cēyx, king of Trāchis, and having swummed over Evēnus, the *Phidari*, he gave Delānira to Nēssus a centaur appointed, according to his own account, ferryman of that river, by the gods, for his justice. Nēssus, having attempted to injure Delānira in the passage, Hērēcles shot him through the heart with a poisoned arrow. Before he expired, Nēssus informed Delānira that his blood, mixed with a particular ingredient, the name of which it would be improper to mention, would act as a charm in securing or regaining the affections of her husband. She afterwards, dreading the loss of his attachment, and believing the truth of the declaration of Nēssus, sent him a tunic, infected with the composition above referred to, which had no sooner become warm on his body than he began to putrify, and such exquisite pain was occasioned, that he erected a funeral pile on Œta, *Banina*, stretched himself upon it, and with an unaltered countenance saw Phlōetētēs apply a burning torch to the wood by which he was reduced to ashes. From grief, at having unintentionally occasioned his death, Delānira hanged herself. From Pausānias we learn that she died at Trāchis, and was buried near Œta, *Banina* (ii. 23). She had three children to her husband, of whom the most distinguished was Hyllus *q. v.* Ovidius makes Dēxāmēnus her father (Ib. 404), and Hýginus has adopted the same opinion (31).

Dēlcōon, ōntis, *m.* a friend of Ænēas, son of Pērgēus, honoured by the Trojans like the sons of Priāmus. He was killed by Agāmēmon (Hom. II. v. 534 *seq.*).

Delānira, *w. f.* daughter of Lēcōmēdes, king of Scýros, *Sciro*, who had a son by Achilles, whilst he remained at her father's court, concealed in a woman's dress. To this child his parents gave the name of Pýrrhus, probably from his father's assuming the name of Pýrrha at that court.—2. Daughter of Eāclēs, king of the Mōlōssi, sister of Pýrrhus and wife of Dēmētrius (Just. xiv. 6).

Dēllēon, ōntis, *m.* a companion of Hērēcles, brother of Autōlēus and Phlōgius, who attached himself to the Argonauts at the city Sinōpē, where, after long wanderings, he, Autōlēus, and Phlōgius, had fixed their abodes (Val. Placc. v. 115).

Dēlōchus, *i. m.* a Theban, one of the fifty whom Etācleus sent to murder Týdēus, ambassador at his court from Argos, as he returned to that city, but fell by the hand of that hero, as did all his companions, except one (Stat. Th. ii. 608 *seq.*).—2. A man whom Týdēus mortally wounded in the Theban war (Stat. Th. viii. 697).

Dēlōces, is, *m.* son of Phrōrtes, a man of great wisdom, skilled in the law, who ob-

tained the crown of Mēdia, and built Echātāna (Herod. i. 16 *seq.*).

Dēlōchus, *i. m.* a Grecian, who fought against Troy, killed by Pāris. He is the only Grecian mentioned by Hōmērus as being wounded in the back (Il. xv. 341).

Dēlōnē, *es, f.* the mother of Mīlētus by Apōllo. *Dēlōnides*, *w. m.* Mīlētus (Ov. Met. ix. 442).

Dēlōpēa, *v. f.* a nymph, one of the attendants of Cýrēnē. Virgīlius calls her *Asia*, probably meaning that she belonged to that division of the world (G. iv. 343). The same poet mentions another nymph of this name, whom Jūno promises to Æōlus, if he destroyed the Trojan fleet (Æn. i. 72).

Dēlōpites, *w. m.* a man in the Trojan army wounded by Ulysses (Hom. II. xi. 420 *seq.*).

Dējōtārus, *i. m.* a tetrarch of almost all Gallōgræcia, and had been called by the senate king of Armēnia Minor, commanded in person 500 cavalry, whom Cæsar calls Gālli, sent by that province to Pōmpēus during the civil war. He afterwards begged the forgiveness of the conqueror, which, in consequence of his age, past services, former friendship, and the solicitations of those who entreated for him, was granted. His son, who was of the same name, and one Philip-pus, were accused of plotting the death of Cæsar; but through the eloquence of Cicēro, he obtained sentence of acquittal. Cicēro's speech in his behalf is still extant.

Dēlphōbē, *es, f.* priestess of Apōllo and Diāna, was the daughter of Glaucus (Virg. Æn. vi. 36).

Dēlphōbus, *i. m.* son of Priāmus, king of Troy, described by Virgīlius as a brave warrior (Æn. vi. 495 *seq.*).

Dēlphylē, *es, f.* a daughter of Adrāstus and Amphithēa, the wife of Týdēus, to whom she bore Diōmēdes (Apol. i. 8 *seq.*).

Dēlpylus, *i. m.* a friend of Sthēnelus (Hom. II. v. 325).

Dēlia, *w. f.* a girl mentioned by Virgīlius, whom some have supposed to be Diāna, because it was one of her names, or rather epithets, than which conjecture it would be difficult to conceive any thing more foolish or absurd (B. iii. 67). It may be added, that *Dēlia* applied to that goddess, is not properly speaking a noun, but an adjective, *Diāna v. dēa* being understood, the same is true of Cýnthia, &c.

Dēllum, *i. n.* a town of Bēōtia, on the sea-coast, with a temple of Apōllo, built after the plan of that in Dēlos. It was thirty stadia distant from Aulis, and stood probably near the modern village, *Arabthi*. The temple and grove possessed the privileges of the sacred structures which the Greeks called *Asyla* (Liv. xxxi. 45 *seq.*).

Dēlmānium, *i. n.* a town of Dālmātia, burned by the Roman consul C. Mārcus Figūlus in 158 B. C. Its site is now doubtful. From this town some derive the name of the district Dālmātia (Flor. iv. 12).

Dēlos, *i. f. Scythi*, an island in Mārē Ægēum, the *Archipelago*, one of the Cýclādēs, which Nēptūnus, from pity to Lātōna whom Jūno would not suffer to remain on land, raised by a stroke of his trident from the bottom of the sea, where she bore Apōllo and Diāna. Some maintain that this island formerly floated on the surface of the sea, and that Nēptūnus only rendered it stationary.

This seems to have been the opinion of Ovid, who calls it *Erratica Dēlos*, and adds, *tum cūm levis insula nabal*. The etymology of the name (*Δῆλος*; manifest, perspicuous, visible), gives a preference to the former opinion, which is supported by Plinius and Aristotēles. Of Dēlos, the ancient names were *Ortýgia*, *Cýnthia*, *Cýnethus*, *Lāgia*, *As-tēria*, and *Chlāmýdia*. *Ortýgia* has been referred to quails (*ορνυθία*) having been first seen in that island; *Cýnthia* and *Cýnethus*, to hunting (*οὐρετοῦ πνεύς ἐλ, αἰθῶ*), from the ardour of the dogs of chase; *Lāgia*, to the great number of hares (*λαγυαί*) in Dēlos; *As-tēria* to the worship of Apōllo; and *Chlāmýdia* to the upper robe of the natives. It was also called *Pýrplē*, from fire having been first found there. Plinius adds, that it is the only island which cannot be shaken by earthquakes. From this island Apōllo is called *Dēlius* (Ov. Met. l. 454), and his sister *Dēlia*. *Lātōnia Dēlos*, from *Lātōna* having born Apōllo and Diāna on that island (Virg. G. iii. 6); on which account it is also called *natālis Dēlos* (Hor. Od. i. 21. 10). *Adj. Dēliacus*, et, *Dēlius*, a, um, of Apōllo, of Diāna, or of their soothsayers. *Dēliacum æs*, brass of Dēlos (Plin. v. 91). *Dēlia fōlia*, laurel leaves (Hor. Od. iv. 3. 6).

Dēlphi, orum, m. Castri, a city of Phōcis, on Párnāsus, about a mile up the hill, remarkable for the oracle of Apōllo, which was long held in high estimation. Of its origin and responses Lūcānus gives a spirited description (Phar. v. 71 seq.). The priestess was called *Pýthia* from Apōllo, who had the name of *Pýthius* on account of his having killed the huge serpent, *Pýthon*. In the midst of the temple of Apōllo was shown in ancient times the centre of the earth (*Umbilicus orbis terrarum*), i. e. a point exactly at equal distances from the east and west. It is manifest this opinion was founded on the false notion of the earth being a plane, not a globe. To ascertain this point, Jūpiter set off two eagles, some say crows, one from the east and the other from the west at the same instant, which met on the top of Párnāsus. There can be little doubt but the sovereign of Olympos, in his wisdom, select two of equal strength and swiftness, and, conscious both of the dignity and of the importance of their duty, the birds would, to fulfil their high behest, traverse equal spaces in equal times, so that the point may be considered as accurately determined! It would not be easy to imagine any thing more absurd and contemptible than this silly device, an incontrovertible proof of the gross ignorance of the king of the gods; nor does the human mind ever appear more degraded than when wandering in the childish mazes of heathen mythology. Claudīanus has dignified this fiction by recording it in verse, which claims higher praise for elegance of diction and harmony of numbers, than justice could bestow on the contemptible fable (xvi. 11—16). *Dēlphi* was built in a theatrical form, upon a series of circular terraces of great extent, rising one above another, of which the breastwork was of hewn stone. Considerable parts of it still remain upon the steep declivity of Párnāsus. *Castri* consists of ninety mud-built cottages, jointly possessed by man and beast; the inhabitants are Arnauts, and, though in general poor,

most of them can read and write. The women are distinguished by their native beauty and unadorned elegance. It was likewise called *Pýtho*, *Pýthon*, *Pýthia*, and *Dēlphi*. It was eleven times plundered before the days of Nēro, that Emperor took five hundred bronze statues from the temple. The prophetic cavern at *Dēlphi* cannot be discovered; hence the statement of Dio Cassius is probably correct, that it was destroyed by Nēro, who put people to death at its mouth. Diōdōrus Sicīlus says it was in the *Adytum* of the temple, and *Pýthia* sat on the tripod, placed over the entrance, when she received her prophetic influence, which sometimes proved fatal to her. *Mei Dēlphi*, my Delphian responses, i. e. my doctrines which are as true as the answers of the Delphian oracle; my recondite science (Ov. Met. xv. 144). *Inh. Dēlphi, orum, m. Dēlphis*, idis, f. a priestess of Apōllo. *Dēlphicōla, æ, et, Dēlphinus*, i, m. Apōllo, from his dwelling at *Dēlphi*.

Dēlta, æ, f. a considerable part of Lower Egypt, which, from its flatness, difference of soil from the adjacent country, and from its projecting so far beyond the line of the coast, was probably formed by the alluvions of the Nile. It has increased in length and height; but lost about 70 British miles, measuring along the coast on the east, in consequence of three streams of the Nile on that side being now dry, and much of that space has now become desert. The most westerly branch (*Ostium Canopicum*), being likewise now dry, the *Dēlta* has thereby lost about 18 miles. Its base is reckoned at 70 miles; E. side 99 miles, W. side 96 miles. The top of the *Dēlta* is supposed by some to be 6 or 7 miles lower than in ancient times, a conjecture which wants proof. In the age of Mæris, 500 years before the Trojan war, the Nile rising 8 cubits, overflowed the *Dēlta*; and, in the time of Hērōdōtus, 15 were necessary to cover it, which laid the country under water, two days' journey to the E. and W. of *Mētēlis*, now *Fōia* (D'Anville), built by the Melesians. In the time of Psammētichus, it was a seaport, now nine leagues from the shore. But Major Rennel thinks that *Mentabes* was the ancient *Mētēlis*, and it is only about 8 miles from *Rosetta*. The *Delta* is not now in every place overflowed as in ancient times, partly from the streams being banked out, and partly from outlets to prevent inundation. It is exceedingly fertile, and the only part of Egypt which produces three crops annually. The first is of clover, the second of corn, and the third of rice. In modern times the population of the *Delta* is very considerable, although probably much less than in the flourishing ages of that celebrated country. On every side of both branches of the Nile, the eye meets only with rich fields of corn and rice, with beautiful groves, seeming to rise out of the watery plains, and to shade innumerable settlements in the *Delta*, amidst never-ending plantations of melons and all kinds of garden vegetables, so that, from the abundance of its harvest, Egypt appears one of the richest and most fertile countries in the world. It is, however, very unhealthy, and, upon the retiring of the Nile, is one vast swamp. The atmosphere, impregnated with every putrid and offensive exhalation, then stagnates like

the filthy marshes over which it hovers. The plague then regularly begins, and seldom ceases, until the waters return again. The inhabitants are almost in the utmost state of wretchedness. See *Ægyptus* and *Nilus*.—2. Part of Thrācia, having on the north the *Black Sea*, on the east the *Strait of Constantinople*, and on the south the *Sea of Marmora*.

Dēmādes, *i. m.* an Athenian orator, who agreed with Phōcion in thinking that *Athens* should be delivered up to Antipāter, by which Dēmōsthēnes and his fellow patriots were banished from the city (Cor. Nep. Phoc. ii). Pausānias seems to consider him as a traitor (vii. 10).

Dēmānētus, *i. m.* an enemy of Timōlēon, who spoke slightly of his merits and achievements (Cor. Nep. Timol. 5).

Dēmārātus, *i. m.* son of Aristo, was a king of Spārta. Having been banished from his native city, he took refuge at the court of Xērxes. Love of country was a stronger passion in his mind than gratitude, and he discovered to the Greeks the plans of the Persian monarch, which enabled them to make preparations against so powerful an enemy. He communicated the information on wooden boards, which he covered with wax and gave them to a faithful servant who conveyed them to the Spartan magistrates, who were unable to conjecture for what purpose Dēmārātus had sent them. The sister of king Lēonidas had the merit of discovering the design of the writer, and, having removed the wax, laid open the plans of the Persian monarch (Just. ii. 10).—2. A rich Samian merchant, the father of the philosopher Pŷthagōras (Just. xx. 4).—3. See *Dāmārātus*.

Dēmārmēnus, *i. m.* the father of Prinētādas and Chilo (Herod. v. 41).

Dēmēter, *tris, f.* a name of Cēres (Hom. II. ii. 696).

Dēmētrias, *iadis, f. Volo*, the principal city of Māgnēsia, now in ruins. Māgnēsia was its most ancient name, but when rebuilt by Dēmētrius Pōliōrcētēs, it took that of Dēmētrias. From its natural strength and other circumstances, it was regarded as one of the fetters of *Greece*, as were also Chālceis and Corinthus. At the end of the war with Philippos, king of Mācēdōnia, T. Quinctius Flāmiūnus, the Roman commander, retained these three cities, until the plans of Antiochus, king of Sŷria, were known. Notwithstanding the great strength of Dēmētrias, it was frequently taken (Liv. xxvii. 32 seq.). *Adj.* Dēmētriacus, *a, um*. Dēmētriacus sinus, the *Gulf of Volo* (Liv. xxviii. 54).

Dēmētrium, *i. n.* a town of Phthiōtis on the river Amphrŷsus (Liv. xxviii. 6).—2. A port of Sāmōthrācia, *Samothraki* (Liv. xlv. 6).

Dēmētrius, *i. m.* a man who conspired against Alexander the Great in 330 B. C. (Curt. vi. 7).—2. Son of Antigōnus, surnamed Pōliōrcētēs (*i. e.* the taker of cities). After the death of Alexander the Great, Antigōnus, by the happy terms in which he lived with his son Dēmētrius, became the most powerful of all the successors of that great warrior. Dēmētrius, in his first expedition against Ptolēmaeus, king of *Egypt*, sustained at Gēza a severe defeat, in 312 B. C., which he soon retrieved by carrying the camp of Cilles, general of Ptolēmaeus, in

which he made himself and principal officers prisoners, and repaid the generosity which he had experienced from that monarch, by sending home that commander and his friends loaded with presents. After considerable success in Mēsōpōtāmia, and compelling Ptolēmaeus to raise the siege of Hālīcārnaŷsus, *Bodroun*, he rescued *Athens* from the slaves, by whom it was held, and restored the ancient form of government, for which the inhabitants paid him divine honours. Before he had completed the noble plan which he had formed for restoring the liberties of *Greece*, his father recalled him to fight against the Egyptian king, over whom he obtained a remarkable victory in a naval engagement off Cŷprus, besides taking his wives, friends, arms, machines, and money, which both added to the celebrity of the battle and the treasures of the conqueror. The people now proclaimed Antigōnus and Dēmētrius kings, when all the successors of Alexander soon after assumed the same title. The Rhodians had aided Ptolēmaeus against him on which account he next turned his arms against them; a long and bloody struggle ensued, which at last terminated in a treaty, by which they bound themselves to support him in all wars, except against the Egyptian king. A decisive victory over Cāsānder, who had again laid siege to *Athens*, restored liberty to the whole of *Greece* within the straits of Thērmōpŷlæ. A powerful union of the kings, against Antigōnus and Dēmētrius, obliged them to have recourse to arms; in the first engagement Antigōnus fell, and Dēmētrius lost the victory by pursuing too far the forces which he had routed. Reduced almost to poverty, he returned to *Greece*, when the Athenians ungratefully shut their gates against him. In Thrācia he gained over Lŷsimachus, some important advantages, which, added to Sēlēucus marrying his daughter, Stratōnicē, revived his hopes and raised him to a state resembling his former rank. When fortune put *Athens* again in his power, he showed a mind above retaliation, and the citizens attempted to gain his favour by the most servile adulation. At the request of Alexander, youngest son of Cāsānder, Dēmētrius and other Grecian princes marched against his brother Antipāter. In this expedition Dēmētrius put Alexander to death, because he had made an attempt on his life by treachery, and was declared king by the Macedonians. This kingdom, conjoined to the cities which he formerly commanded in *Greece*, rendered him a very powerful prince, nor did he lose a single opportunity of adding to his dignity and the grandeur of his empire. Naturally averse to cruelty, he ever made the most merciful use of his victory, rarely showing the least propensity to resentment. The fidelity of the Grecian states he did not long experience, and necessity obliged him to quit *Greece*. Having penetrated into the eastern part of Asia Minor, he fell into the hand of Sēlēucus, who kept him prisoner on the borders of the *Black Sea* till his death, which happened three years after, in the fifty-fourth year of his age. His ashes were conveyed to *Greece* in a golden urn, and deposited at Dēmētrias. He was a descendant of Miltiādes. His wives were Eurŷdicē, widow of Ophēltes, king of Cŷrēnē, *Caren*; Phīla, widow of

Crātērus, by whom he had Antigōnus and Strātōnicē *q. v.*; Dēidāmia, who bore him a son called Alexander, after whose death he married Ptōlēmāis, daughter of Ptōlēmæus, king of Egypt, and Eurýdicē, by whom he had a son named Cōrrhæbus. Plūtarchus concludes a long life of Dēmētrius by drawing a comparison between him and M. Antōnius, whom he resembled in military talents and gross licentiousness (Just. xv. 1—xvi. 2).—3. Son of Phānōstrātus, and scholar of Thēophrastus, commonly called Dēmētrius Phālērēus, was a philosopher of great eminence. By his powerful eloquence, political knowledge, and disinterested patriotism he gained the favour of the Athenians, held the office of Archon for ten years, and exerted himself for the public good. Neither his improvements in the city, which he greatly ornamented, the purity of his manners, which even malevolence could not arraign, nor the rectitude of his intentions, which could not be disputed, secured him against the machinations of his enemies. The turbulence of a republic, and the caprice of the people, living under that form of government, were nowhere more conspicuous than at Athens. In their enthusiastic admiration of this good man, they erected to his honour three hundred and sixty brazen statues, many of them equestrian, and such ardour did they exhibit, that the whole was completed within three hundred days. This remarkable display of popular favour disappeared at once in a sentence of condemnation pronounced against him in his absence, for supposed impiety during his administration, through the artifice of his enemies, when the same people, with equal zeal, destroyed the whole statues, with a single exception, selling some, sinking others, and breaking others into pieces, on purpose to make them into waterpots. Having escaped their hands he fled to Egypt, obtained the favour of Ptōlēmæus Sōter, and appears to have been his chief adviser in all important matters. According to some ancient authors, that monarch consulted him respecting the succession. He recommended his giving the crown to a son of Eurýdicē in preference to the son of Bērēnicē. Ptōlēmæus, however, preferred Philādēlphus, son of Bērēnicē, who, after his father's death, sent Dēmētrius to a distance from the capital, where he passed his days in dejection, and died in consequence of having been bit in the hand by a serpent, when he was asleep. He was buried near Diospōlis. When Dēmētrius heard that the Athenians had broken down his statues, he said "They have not overturned virtue, in whose honour they had erected them." Diōgēnes Lācrtius has given a list of his works, all of which have perished. The same author informs us there were twenty distinguished characters of this name, of whom he has given a catalogue. *Dēmētrius qui dictus est Phālērēus* (Phæd. v. 1).—4. Son of Dēmētrius Pōliōrcētēs, and brother of Antigōnus Gonātas, went to Cýrenē at the request of Arsīnōē, the queen dowager of that kingdom, on purpose to marry Bērēnicē, her only daughter, but forming a criminal connexion with herself, the natives, for that crime, put him to death, but spared Arsīnōē at the request of her daughter (Just. xxvi. 3).—5. Son of Antigōnus Go-

nātas and grandson of Dēmētrius, ascended the throne of Mācēdōnia, in 242 B. C., married a sister of Antiōchus, king of Sýria, and afterwards, while this wife was alive, Phthia, daughter of Pýrrhus, king of Epirus, and Olýmpias. He died in 232 B. C. (Just. xxvi. 2—xxviii. 3).—6. A native of Phāros, who had been governor of Cōrcýra, and had commanded the forces of Tēuta, queen of Illyricum, from whom he had deserted to the Romans, afterwards made peace with that queen, and excited the Illyrians to take up arms against the Romans. L. Emilius Paullus, the consul, conquered him, on which he fled to Philippus, king of Mācēdōnia, to whom the senate sent ambassadors, in 219 B. C., to demand his being given up (Liv. xxii. 33).—7. Father of Philippus, king of Mācēdōnia (Liv. xxxi. 28).—8. Son of Philippus, king of Mācēdōnia, and grandson of Dēmētrius, last mentioned, was given by his father as a hostage to T. Quinctius Flāminius, 193 B. C., and that general led him before his triumphal car; after which the Romans restored him without ransom, because his father had remained a steady ally, during the war with Antiōchus, king of Sýria. When a number of the allied states had sent ambassadors to Rome, to complain of the conduct of Philippus, with which the Romans themselves had reason to be dissatisfied, that monarch sent Dēmētrius to defend his actions, which that youth did with modesty and success. Regard for the son procured pardon for the father, whose measures would have met with merited censure, had not the favourite, Dēmētrius, pleaded his cause. From considering him the procurer of peace with the Romans, whose arms and vengeance excited general alarm, the Macedonians, on his return, honoured him with greater esteem, which exposed him to the suspicion both of his father and brother. The people designed him for the throne, instead of Pērseus, his senior by birth, but his inferior in every other respect. Jealousy on the part of Pērseus gradually sunk into hatred, and he at last preferred an accusation against him to his father, who seems to have been somewhat of the same opinion, both on account of his popularity with the nobles and his favour with the Romans. Dēmētrius successfully defended himself against the charges of his brother, still some suspicion appears to have remained in the breast of Philippus, who, in consequence of this opinion, and the various artifices of Pērseus, gave orders to put the innocent Dēmētrius to death. The agents employed in that nefarious transaction, executed their commission by means of poison, in the twenty-seventh year of his age, in 183 B. C. After his death the whole scheme was clearly traced to Pērseus, and the groundlessness of the charges completely proved, which embittered the latter days of Philippus, and probably contributed to hasten his dissolution (Liv. xxxiii. 13—xl. 56).—9. A king of the Indians, who besieged Eucrātides, king of the Bactrians, in 181 B. C., and was conquered by that monarch, who reduced India under his subjection (Just. xli. 6).—10. Surnamed Sōter, son of Sēlēucus, and grandson of Antiōchus Māgnus, ascended the throne of Sýria, in 164 B. C., having put to death his nephew, Antiōchus, infant son of Antiōchus Epi-

phānes, and his tutor Lysias. By intrigue and power he drove from his kingdom Arinrāthes, king of Cappadocia, whom the Roman senate restored in 158 B. C. He was a very low and vicious character. Alexander Bala, a man wholly unknown, and of an unknown race, put him to death, about 147 B. C. (Liv. Ep. 46-52).—11. Son of the former, surnamed Nicānor, married Clēōpātra, daughter of Ptolēmeus Philōmētor, king of Egypt, and, by the assistance of his father-in-law, killed, in war, Alexander Bala, who had murdered his father and usurped the crown. He engaged in war with the Parthians, whom he frequently defeated in battle; but at last they treacherously got him into their hands, made a show of him, and then he was sent into Hyrcānia, where the Parthian king gave him his daughter in marriage. After making some unsuccessful efforts to escape, he was set at liberty, and, on the death of Antiōchus, regained the throne. The cruelty of this king excited an insurrection against him, headed by one Diōdōtus, by whom he was defeated, and compelled to fly. Diōdōtus then claimed the crown for a son of Alexander Bala, scarcely two years old. His queen procured his death, as she did also that of his son Sēlēucus, because he had assumed the crown on the murder of his father, without her consent (Liv. Ep. 52-60). Justinus says, that Dēmētrius was killed by the commander of a ship, on landing at Tȳrus, in expectation of being saved by the sanctity of the temple, in 126 B. C., twenty years after he had ascended the throne (xxxv. 2-xxxix. 1).—12. A man, whom Hōrātius ridicules as fond of love verses only. Some have supposed that he and Tigēllus were singing masters, by which they became favourites with the ladies; but others have conjectured that they were writers of songs, which were full of soft and tender sentiment. Dacier says, he was a comedian, and is the same person whom Hōrātius calls *Simius*, an ape, in the same satire (i. 10. 79).—13. A comedian, of great celebrity, whose merits, as an actor of comedy, Quintiliānus has praised, and drawn a comparison between his character and that of Strātōcles (xi. 3. 178).—14. A slave of Mār-tiālis, who acted as his amanuensis. The poet granted him his freedom on his death-bed, did all in his power for his recovery, and wrote some beautiful lines regretting his early death (i. 102).—15. A philosopher of the Cynic school, praised by Sēneca, who calls him not the teacher, but the witness, of truth (Ben. vii. 8 seq.). Pētus Thrasēa was conversing with this philosopher on the immortality of the soul, when a decree of the senate, in the year 66, dooming him to death, arrived. Tācītus blames his defence of a criminal, as displaying more ambition than virtue, which differs from the character given of him by Sēneca, as above quoted, who adds, that he was a man of consummate moral excellence.—16. A philosopher of Alēx-āndria, surnamed Chȳtrus, supposed to be called Chȳtron, by Jūliānus, in his oration to Hērāclius. From Ammōianus Mārcellinus, it may be inferred, that he was a Cynic (xix. 12).

Dēmōchāres, is, m. a freedman of Pompey the Great, who had a command in the fleet under Sēxtus Pōmpeius, and with Apōllō-

phānes q. v. attacked and defeated Augūstus, so that he escaped with only one ship (Suet. Aug. 16).

Dēmōcēdes, is, m. a physician of Crōton, whose medical skill raised him to high distinction in his profession. Among those who benefited by his knowledge, was Dārius, king of Pērsia (Herod. iii. 131 seq.).

Dēmōcōon, ōntis, m. a reputed son of Pēriāmus, who herded the royal mares at Abȳdos. He fell by the hand of Ūlysses in the Trojan war (Hom. Il. iv. 500).

Dēmōcrātes, is, m. an Athenian who had served under Dārius, and, after his death, attached himself to the Greeks who fought for hire among the Persians. After the death of that monarch, he despaired of pardon from Alexander the Great, because he had been a violent opposer of the Macedonian interest, and, therefore, killed himself in 330 B. C. (Curt. vi. 5).—2. A commander of the Tarentine fleet, who gained a victory over that of the Romans, but fell fighting bravely when Tarentum was regained by the Romans in 211 B. C. (Liv. xxvi. 39 seq.).

Dēmōcritus, i, m. an eminent philosopher who was born at Abdēra, a seaport town of Thrācia, about 460 B. C. His father was a man of so great wealth, that he entertained Xērxes and his whole army in his expedition against the Greeks. It has been said, that the Persian monarch left, in return for this kindness, some of his Māgi, who instructed Dēmōcritus in theology and astronomy. Some consider Dēmōcritus the inventor of the system of atoms, and a vacuum, whilst others say he received this theory from Lēucippus. On his father's death, he received a hundred talents as his patrimony, with that sum he travelled in quest of knowledge into Pērsia, India and Æthiōpia. That he visited distant countries in following out the bent of his own mind, the acquisition of science, admits of no doubt; but whether he penetrated so far east as India, and conversed with the Gymnosophists of Æthiōpia, may be questioned. In this pursuit, he spent the whole of his fortune, and, on his return to Abdēra, he would have incurred the penalty of the law which denied the honours of interment to such as had exhausted their family fortune, had not the citizens in admiration of his wisdom, collected for him five hundred talents. They bestowed on him every honour and mark of distinction, so that he governed the state solely by the superiority of his wisdom, without holding any office in the magistracy. They even erected statues to him in his lifetime, but his love of retirement, and study, made him withdraw wholly from public affairs. He spent all his time in deep contemplation, and may be considered the founder of experimental philosophy. He used commonly to laugh at the follies of mankind, considering human nature as a farce, on which account he has been called the laughing philosopher. Diōgēnes Lāērtius states that he died at the advanced age of one hundred and nine, in 351 B. C. To his carelessness respecting his property, and his deep contemplation Hōrātius alludes (Epis. i. 12. 12), and Jūvēnalis to his perpetual laughter at the vanities of life (Sat. x. 34). It has been stated that he put out his eyes to prevent his attention being withdrawn from the study and contemplation of truth, by

means of external objects, a statement which Cicero doubts, and Plutarchus denies. His numerous writings, from which Epicurus borrowed liberally, have wholly perished. Cicero mentions several of his opinions, and seems to have considered him one of the most eminent of all the Grecian philosophers. *Sancta sententia Dēmōcriti* (Lucret. iii. 372). Dēmōcriticus, i. m. a follower of Dēmōcritus; one who embraced the opinions of that philosopher (Cic. Or. i. 10). *Adj.* Dēmōcriticus, a. um. *Dēmōcritica vērā*, truths taught by Dēmōcritus (Cic. de Div. ii. 13).—2. A distinguished character among the Naxii (Herod. viii. 46).—3. A native of Sicily, the intimate acquaintance of Cicero (Epis. Fam. xiii. 78).—4. The master of a Gymnasium, who was a native of Tyndaris, a town of Sicily, hence called Tyndaritanus. Some editions of Cicero have Dēmētrius (in Ver. iv. 42).

Dēmōdocus, i. m. a Trojan killed by Hēctor (Virg. Æn. x. 413).—2. A blind bard or minstrel at the court of Alcinoüs (Hom. Od. viii. 44—64).

Dēmōleōn, ōntis, m. a centaur whom Pēleüs mortally wounded with an ashen spear, after he had attempted to crush Thēseüs with a pine tree. Thēseüs retired out of the way of that weapon which struck Crāntor, separating his breast and left shoulder from his throat (Ov. Met. xii. 368).—2. Son of Antenor, killed by Achilles (Hom. Il. xx. 395).

Dēmōlēns, i. m. a Grecian of great bravery, whom Ænēas had stripped of his coat of mail which, at an after period, he gave to Mēnēstheus. He must have been a man of great strength, since two men, Phēgeüs and Sāgāris, with difficulty carried the shield on their shoulders (Virg. Æn. v. 260).

Dēmōnāx, ācis, m. a commander of the Armenians, and governor of the country, who hazarded a battle with the Romans and Iberians, in which he was defeated in the year 46 (Tac. Ann. xi. 9).

Dēmōphilus, i. m. a Cyrenian, commended by Pindar (Pyth. iv. 500 seq.).

Dēmōphōon, ōntis, m. a Trojan killed by Cāmilla (Virg. Æn. xi. 675).—2. Another whose loves Virgilius sings (Cu. 130).—3. Son of Thēseüs, and Phædra, one of the Grecian commanders in the Trojan war. As he returned from that memorable contest, he landed in Thrācia, Romania, visited the court of Lēcūrgus, and courted his daughter Phyllis, whom he promised to marry. He suddenly quitted that country on hearing that Mnēstheus, king of Athens, was dead; but not before he had pledged his faith, that he would return in one month for his betrothed bride. Having been elected to the vacant throne, he violated his promise, and, after she had gone nine times to the shore, on the day of his expected arrival, grief at the disappointment overpowered her reason, and she terminated her life by plunging into the sea, or, according to others, by strangulation (Ov. Ep. Her. ii.). Justinus makes him the successor of Thēseüs (ii. 6). See *Phyllis*.—4. A soothsayer, or haruspex, in the army of Alexander the Great (Curt. ix. 4 seq.).

Dēmōptolēmus, i. m. one of the lovers of Pēnelōpē, killed by Ulysses (Hom. Od. xxii. 266).

Dēmōsthēnes, is, m. the greatest orator of antiquity, was the son of Dēmōsthēnes, an

Athenian, by trade a swordmaker, or blacksmith (Vālerius Māximus says his father's name is unknown, iii. 4). His father died in 374 B. C., before he had completed his eighth year, and his large fortune came under the management of guardians unworthy of the charge. The delicacy of his constitution, added to the negligence of his tutors, allowed his early years to pass without acquiring those branches of education suited to that period of life, or to his inclination. He heard Cāllistrātus successfully plead a cause of great interest, and the approbation which he received from the audience, excited such an ardent desire for the study of oratory, that, neglecting every other branch of learning, he gave himself wholly to his favourite pursuit. The avarice or neglect of his tutors, instead of sending him to the school of Isocrātes, placed him at that of Isæus, of inferior reputation, and, consequently, lower in his charges. Here Dēmōsthēnes acquired those bad habits which he afterwards corrected with so great pains and difficulty. His first efforts at public speaking necessity obliged him to make against his own tutors Aphōbus and Onōtor, and although he succeeded in the action against them for embezzling and purloining his property, yet he recovered from them but a small part of his father's estate. Emboldened by the consequence of his first pleadings, he addressed himself to the popular assemblies, in which he was ridiculed for his inelegant delivery, his confused sentences, and inconclusive arguments. An indistinct articulation, and shortness of breath, heightened his other defects, and convinced him, that in order to secure success, he must acquire proper action, a graceful manner, and forcible delivery. His eagerness and unvaried application at last enabled him to overcome every natural defect, to compose orations which have been the admiration of every succeeding age, and to deliver speeches which excited the rapture and astonishment of all Greece. He overcame the difficulty of breathing, by declaiming as he walked up hill, his defect of utterance by haranguing with pebble stones in his mouth, and disregarded the uproar of republican assemblies by habituating himself to recitation on the coast, when the sea was tempestuous. His awkward gestures he rectified, and acquired an elegant manner by speaking before a mirror, in which he was assisted by an eminent comedian, from whom he learned accuracy of pronunciation, as well as the graces of attitude and action. To compel himself to seclusion and hard study, he used occasionally to shave the one half of his head, which prevented him from appearing in public, and thus obtained a store of useful knowledge, which enabled him to speak and reason with great accuracy and intelligence on any subject which presented itself. His first noble burst of eloquence, his love of country directed against Philip, king of Mācedōnia, in which he proved his patriotism by despising the gold, the threats, and the promises, of that monarch. Plutarchus says, that all the gold of Mācedōnia could not bribe him. His inveterate hatred of Philip, stimulated him by vigorous exertions to combine the united forces of Greece; but their whole strength proved unequal to the Macedonian forces. So far was Dēmōsthēnes from displaying the valour

and courage which he recommended in his orations, he showed in battle the utmost cowardice, deserted his post, threw down his arms, and fled in such shameful trepidation, that, mistaking a bush, which had caught his coat, for an enemy, he roared lustily for quarter. Of this dastardly conduct his enemies accused him before the people, who found nothing to blame, and, therefore, acquitted him. On the death of Philippus, Dēmōsthēnes prosecuted the same designs against his son Alēxānder, delivered violent orations against Mācēdōnīa, and wrote letters to induce the officers under the Persian monarch in Asia, to make war on the Macedonian. Alēxānder having settled affairs in his own country, marched an army into Bōōtia, which annihilated the courage of the Athenians, and they appointed ambassadors, of whom Dēmōsthēnes was one, to treat with the young monarch. Dēmōsthēnes had not resolution to meet Alēxānder, and, therefore, quitted the embassy at Cithæron, *Elatias*, and returned to *Athens*. Alēxānder demanded ten of their orators to be delivered up to him, a condition from which the intercession of Dēmādes induced him to depart, and to give up his resentment against the Athenians. Dēmōsthēnes accepted twenty talents, with a piece of plate of great value, from Hārpalus, an officer of Alēxānder, who had fled to *Athens*, for having embezzled the revenues of his master, on which account he fell under suspicion, and Dinarchus accused him of bribery to the people, who, turning their admiration into contempt, would not allow him to speak in his own defence, but fined him fifty talents, and committed him to prison. He soon tired of his confinement, effected his escape, and, having been pursued and retaken, was banished. In his exile he discovered the most unmanly pusillanimity, and, like Ovidius, he would probably not have lived long, had not the decree been soon revoked, and he recalled to his native country. On hearing that Antipāter and Crātērus, after the death of Alēxānder, were coming to *Athens*, he and his party effected their escape from the city, and Dēmādes prevailed on the people to pronounce sentence of condemnation on them. Archias, at the head of a party sent by Antipāter, pursued them, and, hearing that Dēmōsthēnes had taken refuge in the temple of Nēptūnus in Cālābria, he crossed over, and endeavoured to prevail on the orator to give himself up to Antipāter. Dēmōsthēnes, who distrusted his flattering promises, swallowed the poison which he carried about with him in a quill, and, finding that it had seized his vitals, said to Archias, "Go, tell your master that Dēmōsthēnes will owe no obligation to the usurper of his country," and expired in the sixtieth year of his age. The Athenians bestowed on his memory the honours which he merited, erected to him a statue of brass, and decreed that the eldest of his family should be maintained in the Prytanæum.—2. An Athenian commander, sent with supplies to their army before Syracūse, and, having been defeated by Gylippus, the Lacedæmonian general, in 412 B. C., killed himself (Just. iv. 4 seq.).

Dēmōstrātus, *i. m.* an Athenian, whom Ephialtes brought to trial and condemned, notwithstanding the attachment which he had to his son Dēmōchāres (Val. Max. iii. 8).

Dēmūchus, *i. m.* son of Philētor, killed by Achilles. Philētorides, *æ. m.* Dēmūchus (Hom. Il. xx. 457).

Dēnthēlēti, *orum, m.* a people of Thrācia, against whom Philippus, king of Mācēdōnīa, marched, in 185 B. C. (Liv. xxxix. 53). *Adj.* Dēnthēlētēus, *a, um.*

Dēnthēlīatis ager, the ground on which the temple of Diāna Līmniātis stood, which both the Messenians and Lacedæmonians claimed. The former succeeded in the year 25 (Tac. Ann. iv. 43). Perhaps the word is derived from Dentheloi, or, Denthallōi, a city of the Messenians, mentioned by Stephānus. In the common copies it is written Dēlthanōi, certainly a typographical error; and ought to be corrected from Tacitus.

Dēnto, *ōnis, m.* a glutton, whom Martiālis derides (v. 45). If the same person to whom the epigrammatist addresses viii. 31, he appears to have been a foreigner.

Dēōūs, *a, um, of, or belonging to, Ceres*, whom the Greeks called Deō (*Δεω*). *Dēōia quercus*, the oak sacred to Ceres (Ov. Met. viii. 758). Dēōis, *idis, f.* Prōserpina, daughter of Ceres, whom Jūpiter violated under the form of a speckled serpent (Ov. Met. vi. 114).

Dērbē, *es, f.* *Alah-Dag*, a town of Lyciānā. *Inh.* Dērbētes, *um* (*Sing.* Dērbēs, *ētis*), *m.* (Cic. Fam. xiii. 73).

Dērbēes, *um, m.* a people who appear to have lived near the river Oxus. Their numbers in the army of Dārius were considerable (Curt. iii. 2).

Dērcēnus, *i. m.* an ancient king of the Laurēntes, whose tomb was a large earthen mound, and shaded by a dark holm tree. On it Opis alighted before she slew Arruns, in revenge for killing Cāmilla (Virg. Æn. xi. 830).

Dērcētis, *tis, voc. ti, et, Dērcēto, tis, f.* a goddess of the Assyrians, said by some to be the daughter of Venus, and, by others, Venus herself. Diōdorus says that Dērcētis, having suffered violation at the suggestion of Venus, threw herself into the lake near Ascālon, and, on that account, the Syrians do not eat the fish of that lake. On its banks they built a temple to her, in which Lūciānus states that he saw a statue of her, having, from the middle upwards, the appearance of a woman; but the under part was that of a fish.

Dērcēllides, *æ, m.* a Spartan general, who fought against the Persians, commanded by Pharnabāzus and Tissaphernes, prefects of Artaxēxes, in 399 B. C. (Just. vi. 1).

Dērcēllus, *i. m.* appointed prefect of Attica by Antipāter. He informed Phōcion, that Nicānor, prefect of Cassānder, had a design upon Piræus, *Porto Leone*, and the neglect of this information lost that port to the city (Cor. Nep. Phoc. 2).

Dērtōna, *æ, f.* *Tortona*, a town in Ligūria (Vel. Pat. i. 15).

Dērtōsa, *æ, f.* *Tortosa*, a town of Spain, in the district called Catalonia (Suet. Gal. 10).

Dērūsici, *orum, m.* a people of Persia (Herod. i. 125).

Dēsītātes, *ium, m.* a people of Dalmātia, according to Vellēus Pāterculus, but Strābo refers them to Pannōnia (Vel. Pat. ii. 115).

Desudāba, *æ, f.* a city of Mēdica, in Thrācia, at which the Gauls on their march to join Persēus, king of Mācēdōnīa, in 170 B. C.,

halted, until they received the pay which he had promised them. His failure to fulfil his engagement, induced them to return to their own country (Liv. xlv. 26).

Deucalion, *ōis*, *m.* a son of *Prōmēthēus*, and, according to *Apollōnius Rhōdus*, a native of *Emōnia*, the first who built towns, and erected temples to the gods, and the first who assumed dominion among men (iii. 1087 seq.). He married *Pýrrha*, the daughter of his uncle *Epimēthēus*; hence *patruelis origo* (Ov. Met. i. 352). These two were the only persons saved from the flood. By the advice of the Oracle of *Thēmis*, they repaired the loss of mankind by throwing behind their backs the bones of their mother, *i. e.* the stones of the earth. Those thrown by *Deucalion* became men, and those by *Pýrrha*, women. *Juvēnalis* alludes to this event (Sat. i. 81 seq.), where he has servilely copied from *Ovidius*, and fallen short of the original. The graphic description of the *Sulmonian* bard exceeded his powers, and he has the demerit of vitiating what he could not equal, by throwing in an impure and reprehensible idea. According to *Justinus*, the flood was confined to *Greece*, and destroyed the greater part of the population; the survivors either fled to the mountains, or sailed to *Deucalion*, whom he makes king of *Thessaly*, and by whom, for this reason, the human race was said to be restored (il. 6). *Prōmēthēus*, *m.* a patronymic of *Deucalion*. *Adj.* *Deucaliōneus*, *a*, *um.* *Deucaliōnea undæ*, the waves of *Deucalion*, *i. e.* the waters of the flood (Ov. Met. vii. 356).—2. A Cretan, son of *Minos* and *Pasiphæe*; one of the *Argonauts*. He was the father of *Idomēneus*, who fought against *Troy* (Val. Flacc. i. 366).—3. A man killed by *Achilles* (Hom. Il. xx. 478).

Deultum, *i. n.* a town of *Thraciæ*, anciently called *Develton*, which *Ammianus Marcellinus* writes *Dibaltum* (xxx. 8).

Deurōpus, *i. m.* a district of *Pæoniæ*, near the river *Erigonus* (Liv. xxxix. 53).

Dēus, *i.* a god; *Plur.* *Dii*, *orum*, *m.* gods, *or*, the gods. The character of *Jupiter* *q. v.* sufficiently proves that the heathen world had no just conception of a Divine Being. He possesses none of the essential attributes of Deity. He is neither self-existent, eternal, omnipresent, omniscient, nor omnipotent. So far from being the source of existence, and without beginning of days, he is the son of *Saturnus*, and grandson of *Urānus*, *or*, *Cælus*. How absurd, then, to call him "the Father of gods and men!" Instead of omnipresent, we find him only in one place at one time, and confined to the range of his own limited senses. His knowledge, like that of men, does not exceed the bounds of his own experience, and the information communicated to him by others; and his power, though it surpasses that of the other gods, which, by the bye, appears to have been matter of chance (Ov. Met. v. 529), is controlled by fate. It is manifest, if *Jupiter* had been endowed with the perfections which constitute Deity, that his appointments would have formed what is called the order of fate, and not he subjected to the decrees of that inexorable power. Even for the moral virtues in the character of the king of the gods, and of all the other heathen deities, we shall search in vain. But in the perusal of their history, the opposite vices,

in connexion with the most abominable usages, very frequently occur. The gods of *Greece* and *Rome* had all the appellation of *Pater*, which originated, not only in reverence, but in the general belief that they were older than men; and that to them the human race was indebted for life, preservation, and sustenance. Their history satisfactorily establishes, that to this respect and veneration they had no claim. That the mythology of the Greeks, which the Romans adopted, with little variation or addition, is of eastern origin, has been generally admitted. Most of the Grecian states seem to have been peopled from *Phœnicia* and *Egypt*, and these emigrants would carry into their new settlements the customs and the worship of their ancestors. In after ages, their fables and allegories would naturally assume something of the cast and mode of thinking peculiar to that state of society; and the embellishment of succeeding poets, who adapted them to existing and local circumstances, would gradually disfigure, and, at last, totally destroy, every trace of Oriental descent. To the strong propensity of the Asiatic nations, particularly those in the southern regions, to personification, or the ascribing the qualities of a person to inanimate objects; to the hieroglyphic writings of the Egyptians and some other nations; and to the veneration of ancestry, may be referred many of the fables and allegories of the Greeks and Romans. These fictions gave rise to several of their deities: some, perhaps the greater number, of their gods, were mortals, who received divine honours after their death, originating in the gratitude of their countrymen for the benefits they had conferred on society, either by the discovery of the arts, or the improvement and just administration of the laws. The truth of deification the Cretans not only maintained, but proved, by showing the tomb of *Jupiter* in their island; and this very circumstance gave rise to the saying of *Epimēnides*, quoted by the Apostle Paul in his Epistle to Titus, "The Cretans are always liars;" because the other Greeks wished to exalt their national religion by concealing that fact, and others of a similar kind. But from whatever source or cause the mythology of *Greece* and *Rome* at first sprang, it cannot be denied, that, as it appears in the writings of these two nations, it is an immense accumulation of the most absurd and contradictory fables. Had contradiction and absurdity been the only charges to which mythology is exposed, the system would have claimed a higher rank than, in its real state, justice can sanction. The actions and passions attributed to most, if not to all, of the heathen deities, are most degrading and criminal—their characters should never be mentioned, unless to be held up to merited infamy and abhorrence. The ancients believed they propitiated *Saturnus*, *Jupiter*, *Diāna*, &c., by offering human victims on their altars. In later ages these horrid sacrifices ceased to be presented: still rites, though less shocking, yet most iniquitous, continued to be practised in the most refined periods of the Greek and Roman states. Respect for the purity of the youthful mind forbids entering into a detailed account either of the rites or characters of these gods. How could deities, whose adoration destroyed mental purity, and every humane affection, be objects

of veneration? or how could their worship fail to sink and vitiate the minds of their devoted votaries? Hence the awful state of the moral world at the commencement of the Christian era. Contemptible and pernicious as the religious observances of the Greeks and Romans were, some advantages may be, and have been, derived from the study of them. Among the chief excellencies of their mythology, may be reckoned, its having given to poetry many apt illustrations, and many beautiful images. In the history of the human mind, it is of considerable importance, as descriptive of the moral character of the people by whom it was adopted and believed. But, in modern times, its great and principal use is, by contrasting it with the pure and sublime morality of the Holy Scriptures, to show the invaluable blessing of a Divine Revelation. *Dii contubernales* (*dii cœnantes*), two or more gods in one temple; originally only one of the heathen deities was worshipped in one temple. *Dii majorum gentium*; see *Callicola*.

Dexagoridas, æ, m. who, with Gorgopas g, v., commanded the city Gythium, which was besieged by the Romans, in 197 B. C. When every thing had been arranged for giving up the town to the Romans, agreeably to the proposal of Dexagoridas, Gorgopas put him to death as a traitor (Liv. xxxiv. 29).

Dexamenēs, es, f. one of the Nereids (Hom. II. xviii. 44).

Dexamenus, i, m. father of Dēlānira, the wife of Hercules, according to Ovidius (Ib. 404), and Hyginus (31). Apollodorus makes Encus her father.

Dexias, æ, m. father of Iphionus, hence called Dexiades (Hom. II. vii. 15).

Dia, æ, f. an ancient name of Naxos, one of the Cyclades (Ov. Met. iii. 690).—2. *Stan-Dia*, an island near the northern coast of Cræta, *Candia*.

Diabas, æ, m. a river of Assýria, according to Ammianus Marcellinus, but some maintain that Adiabas and Diabas should be written Zabas and Anzabas (xxiii. 6).

Diablites, ium, m. a people of Gallia Celta, on the river Mēdūāna, the *Mayenne*. Their chief town was Neodunum, afterwards Diablites, now *Jublens* (Cæs. B. G. iii. 9).

Diacra, æ, f. *Hit*, a town of Assýria (Amm. Mar. xxiv. 2), which Ptolémæus calls *Idicra*.

Diadumēnus, i, m. a man to whom Martialis inscribes several of his poems, which do greater credit to the personal beauty of Diadumēnus than to the purity of the poet (iii. 63 &c.).—2. Son of the emperor Mācrinus and the empress Nōlla Cēsa, whom his father invested with the title of Cæsar, and gave him the surname of Antōnius, in the ninth year of his age. He was afterwards declared Augustus, and killed at the same time with his father, when the troops of the boy Heliogabalus had obtained a decisive victory, before he had reached his eleventh year (Eutrop. viii. 21).

Dicus, i, m. the chief promoter of the insurrection among the Achæi, was chosen their commander on Critolæus putting himself to death, because he had been defeated at Thēr-mōpyle by Q. Cæcilius Mētellus. L. Mūm-matius, the consul, conquered him at Isthmos,

and all Achæia submitted, in 148 B. C. (Liv. Ep. 52).

Diagoras, æ, m. a Rhodian nobleman, remarkable for his height, who gained the prize for boxing at the Olympic games (Pin. Ol. vii.).—2. A philosopher, whom the Athenians banished from their city, because he declared he did not know whether there were gods at all, and if there were, of what nature (Val. Max. i. 1).

Diālis. See *Flāmen*.

Diāna, æ, f. (called by the Egyptians *Bubastis*), the daughter of Lātōna, and sister of Apōllo, was the goddess of woods and hunting. From her aversion to marriage, she was considered as the protectress of virgins. We find this goddess represented in various ways, all of which had a relation to her favourite amusement, the chase. In heaven she was known by the name of *Lūna*, and the ancients early discovered that she shone by reflected light, hence Cātullus, addressing the moon, *notho lūmine*, of bastard light, i. e. borrowed light (xxxiv. 15); on earth she was called *Diāna*, and in the Infernal Regions, *Prōsērpina*, or, *Hēcātē*. Under these three characters her power and offices are neatly and accurately described in the following lines:

Tenet, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, Ieras, sceptro, fulgore, sagitta.

Hence *Dica triformis, triplex Diāna, tria virginis* (hābentis) *ora*, the three-faced virgin (Virg. Æn. iv. 511), &c. Her statues stood at the junction of three ways, on which account she was called *Trīcia*. From the places where she was worshipped, and the offices which she performed, she derived a number of surnames. She had a grove near Aricia, *Nemi*, in which her fleet stags grazed, to which Ovidius alludes (Met. xiv. 331). The ancients in sacrifice offered to her a goat, a white kid, a boar pig, or an ox. On her altar at Sparta human victims were at first offered, afterwards it was annually besmeared by the blood which flowed from the stripes inflicted on young men (Paus. iii. 16). Among plants, the poppy and the dittany were sacred to her. *Scythica Diāna*, from her being worshipped in Taurica (Ov. Met. xiv. 331). *Nocturna Diāna*, the nightly moon (Ov. Met. xv. 196). *Manālia Diāna*, *Atālānta* (Stat. Th. xii. 125). *Adj.* *Diānulus*, a, um. *Diānia turba*, i. e. dogs, from her being the goddess of hunting (Ov. Fast. v. 141). *Diānum* (sacellum) (Liv. i. 48).

Diaulus, i, m. a man who had formerly been a surgeon, and afterwards an undertaker, who buried the dead at night (vespillo), the only way, says Martialis, he could become *clinicus* (i. 51).

Dicea, æ, f. *Bourikhane*, a town of Thræcia on the lake Bistōnis (Herod. vii. 109).

Dicæarchus, i, m. of Plātæa, who proposed that a treaty of friendship should be formed with the Romans, to which all the states of Bœōtia agreed, in 199 B. C. (Liv. xxxiii. 2).—2. Brother of Thōas, prætor of the Ætōli, who was sent to Antiochus, king of Syria, to excite him to war against the Romans. Mānius Acilius Glābrio, consul, on the submission of the Ætōli, demanded that Dicæarchus, Menētas of Epirus, and Amynder, should be given up to him, which Phœneas, prætor of the Ætōli, re-

fused, and the war was continued (Liv. xxxvi. 28).

Dicālēdōnes, *um, m.* a Pictish nation, who inhabited part of *Scotland*. They are supposed to be the same with the Cālēdōnes (Amm. Mar. xxvii. 8).

Dicārchus, *i, f. et*, Dicārchia, *ae, f.* afterwards Puteoli, *Puzzuolo, q. v.*, a town of *Cāmpānia*. *Campagna*, which had this name, according to Festus, from being governed with the greatest justice. It was also called Minor Dēlus. *Iah. Dicārchēnses, ium (Sing. Dicārchēnsis, is), m. Adj. Dicārchēus, a, um. Dicārchēum profundum (Stat. Syl. ii. 2. 3). Dicārchēa prōles (Sil. Ital. viii. 533).*

Dicē, *es, f.* the goddess of justice (Pin. Ol. xiii. 8).

Dictātor, *ōris, m.* a Dictator, an extraordinary Magistrate at *Rome*, who possessed absolute authority over not only the lives and fortunes of his fellow-citizens, but even over the laws themselves. A free government could only admit of such an officer being appointed on important and alarming conjunctures. We find from Roman history, that the first Dictator was chosen during the wars with the Latins (499 B. C.), and that his appointment was a consequence of the Plebeians refusing to enlist, and of the consuls being unable to protect the state. C. Marcus Rūtillus was the first plebeian Dictator, in 355 B. C. (Liv. vii. 17). Unless when threatened with imminent danger, either from domestic sedition or foreign wars, the consuls held the highest office, and the laws set bounds to their powers; but the Dictator knew no restriction. Twenty-four Licitors preceded him, and, whilst he remained in office, the functions of the other Magistrates, with the exception of that of Tribunes of the people, were suspended. Livius says, that Sūlla was the first dictator that had twenty-four licitors (Ep. 89). The Dictator proclaimed war, levied forces, and marched against the enemy; or made peace or disbanded them whenever he pleased. Execution followed his decision, and from his judgment lay no appeal. At the expiry of his office, which could not exceed six months, he might be called to account for his conduct; but few instances of it occur in the annals of *Rome*. M. Fūrius Cāmillus held it for a whole year, in 388 B. C. (Liv. vi. 1). Bravery does not extirpate credulity, nor does greatness of mind obliterate the fictions of ignorance. Though a nation of intrepid warriors, the Romans were credulous and superstitious, hence; to avert a plague, to remove some dreadful calamity, or to stop the progress of an invading enemy, they sometimes named a Dictator to drive a nail into the temple of Jūpiter, which trivial and absurd ceremony, they foolishly thought possessed these virtues. These nails were driven into the right side of that edifice, where was the temple of Minēva. Some are of opinion that these nails were the number of the years, and that the law appointing this observance was published in her temple, because numbers were the invention of that goddess. The custom was afterwards dropt (Liv. vii. 3). They sometimes too appointed a Dictator to hold the comitia, or to celebrate public festivals, and once to choose Senators. But for these purposes, except on particular occasions, the state had seldom recourse to the election of that Magistrate.

When circumstances occurred, which, in the opinion of the senate, justified the appointment of a Dictator, they instructed one of the consuls to name the man who should fill that high office. The tribunes of the people appear to have had the power of compelling the consuls to name a dictator, and Q. Sērvilius Priscus called on them to exercise that authority, in 430 B. C., which they did (Liv. iv. 26). After taking the auspices, the consul chose any person of consular rank whom he deemed proper, and the time of appointment was most commonly the dead of night. Sometimes the senate insisted on the consul naming a particular person, an order which some refused to obey, maintaining that the appointment of a dictator, was vested solely in the consuls. In 212 B. C., the senate decreed that the consul should consult the people, and nominate to the dictatorship whomsoever the commons should order; that on the consul refusing, the praetor should consult the people, and if he also refused compliance, then the tribunes of the people should propose the question to the commons. This year the consul M. Valērius Lavinus refused to ask the judgment of the people, and forbade the praetor to do it. The plebeian tribunes then consulted the commons who ordered Q. Fūlvius Flaccus to be appointed, but the consul went off privately to *Sicily*, and his colleague, at the request of the senate, nominated the dictator fixed on by the people (Liv. xxvii. 5). See *M. Lūcrilius*. The first act of the dictator seems to have been the appointment of the Master of the horse. Besides commanding the cavalry, this officer waited on the dictator and executed his orders. In several instances the senate or the people elected the master of the horse, but these may be considered as deviations from common practice, since the Dictator had the power of that nomination. M. Fābius Butō was dictator in 218 B. C. without a master of the horse (Liv. xxiii. 22). It does not appear that the public money was at the disposal of the Dictator, unless by the authority of the senate, or an order from the people. Without the permission of the people he could not ride on horseback, and only one instance of a Dictator leaving *Italy* is mentioned in Roman history. For two of these restrictions strong arguments might be adduced. The residence of a magistrate invested with such extraordinary powers, propriety restricted to the capital or its vicinity; and an uncontrolled expenditure of the national funds would have violated rights long held sacred. But an appeal to the people for liberty to appear on horseback, must be referred to some prejudice unworthy of the general character of the Romans. The usurper Sūlla, trampling on the laws of his country, assumed the title of Perpetual Dictator, after that office had been discontinued a hundred and twenty years, *i. e.* from the time Hānnibal quitted *Italy* (Vel. Pat. ii. 28). And Jūlius Cēsar, actuated by the same lawless ambition, followed his example. The cruelties of the former, and the calamities brought on the State by the latter, rendered the name of Dictator detestable, and at last procured its final abolition. Dictātūra, *ae, f.* the Dictatorship, or, office of Dictator. *Adj. Dictātōrius, a, um, of, or belonging to, a Dictator; dictatorial.*

Dictē, es, f. Sitie, a mountain in Candia, where Jūpiter was nursed. Diodōrus Sicīlus mentions a city of the same name on this mountain, built by Jūpiter. Dictaēs, Idis, f. of Dictē, applied to females, or nouns feminine. Adj. Dictaēs, a, um, of Dictē, of Crēta, Cretan. Dictawm antrum, the cave, or den of Dictē, in which Jūpiter was concealed (Virg. G. iv. 152). Dictaa rura, the Cretan fields (Ov. Met. iii. 2).

Dictynna, ae, f. a name of Diāna, from dicta, nets, by which one of her nymphs was preserved; or from her delighting in hunting. This name appears to have been peculiar to the Cretans, according to Pausānias. Hērōdōtus says they received it from the Sāmii when they settled for some time in Crēta (Ov. Met. ii. 441. Virg. Cir. 245).—2. A nymph of Diāna, and a particular favourite of that goddess, on which account, some are of opinion she was called Dictynna.

Dictynna, ae, f. Cape Spada, a promontory of Candia.

Dictynnum, i, n. a place near Sparta, on which side the Romans attacked that town. It was open without a wall (Liv. xxxiv. 38).

Dictys, ōs, m. one of the pirates who carried away Bāchus, and was changed into a dolphin (Ov. Met. iii. 615).—2. A native of Sēriphus, Serpho, whose employment was fishing, hence Stātius, fluctuāgus Dictys. He found the boat in which Acrisius had exposed Dāniūc and her son Pērseus, floating near Serpho, rescued both from their perilous situation, and carried them to his own house, where he protected the mother and brought up her son (Stat. Syl. ii. 1. 95).

Didas, e, m. a native of Pēōnia, and one of the pretors of Philippus, king of Mācēdōnia, who adopted the interest of Pērseus, and accomplished the death of Dēmētrius by the most dishonourable means. He exerted himself to procure funds for his favourite, after he had ascended the throne, and had resolved to commence hostilities against the Romans (Liv. xl. 23 seq.).

Didius, a, um. Didia gens, a Roman clan. Didius, i, n. one of Caesar's officers, who commanded a squadron at Gādes, Cadiz, and pursued Cn. Pōmpēius who, after being defeated, was killed and his head brought to Caesar. Proud of this success, Didius hauled his ships ashore to be refitted, and retired himself into a neighbouring port, but the Lusitāni who had escaped from Mūnda attacked him, and at last drew him into an ambuscade, in which he was defeated, and slain, with the greater part of his followers.

Didius Jūlianus. See Sūlcus.

Didius Scæva, Didii Scævæ, m. one of the most distinguished of those who lost their lives when the soldiers of Vitēllius burned the capitol, in the year 69 (Tac. Hist. iii. 73).

A. Didius Gallus, A. Didii Gālli, m. a Roman officer who succeeded Ostōrius, as governor of Britain, in the reign of the emperor Claudius, perhaps about the year 51. The Britons gained some advantages during the interval between the death of Ostōrius, and the arrival of Didius. The latter performed nothing memorable in Britain, merely retaining what his predecessors had acquired. He commanded a Roman army in the east against Mithridātes, king of Bōsphorus, and left Cōtys, a youth of little ex-

perience, on the throne (Tac. Ann. xii. 15—40).

T. Didius, T. Didii, m. was proprætor and gained some advantages over the Scīr-disci, in 114 B. C., and fourteen years after held the consulship with Q. Cæcilius Mētēllus Nēpos. When proconsul, he conquered the Cēltibēri, in 98 B. C. Q. Sērtōrius served under him in the rank of a tribune of the soldiers. He and his colleague Q. Cæcilius Mētēllus, passed a law regulating the manner of proposing and passing laws, which was called from these consuls Lex Cæcilia Didia (Liv. Ep. 70). To him some suppose Ovidius refers (Fast. vi. 568), and he is mentioned by Sāllūstius (Frag. 1). Adj. Didius, a, um.

Dido, ūs, v. ōnis, f. a daughter of Bēlus, king of Phœnicia. Her proper name was Elissa, and Dido, which, in the language of Phœnicia, signifies virāgo, seems to have been given from the manly intrepidity with which she quitted her native country, and established a colony among a distant and unknown people. She was a woman of great beauty, and married Sichæus (whom Jūstīnus calls Acerbas), her maternal uncle, and priest of Hērclēs, whom her brother Pŷgmāllion murdered, on which she put her valuable property on board ships, and sailed in quest of a new settlement, accompanied by all who dreaded the cruelty or hated the tyranny of Pŷgmāllion. She touched at Cēprus, where the priest of Jūpiter, with his wife and children, offered, by the admonition of the gods, to accompany her, on condition that the priesthood should be continued to his posterity. This proposal, having been considered a favourable omen, was accepted, on which she seized eighty Cyprian girls, who were preparing to comply with one of the immoral practices of that island, and sailed for the African coast. She landed in a bay to the west of Bāgrāda, the Mejerda, where she is said to have bought, from the natives, as much ground as she could encompass with a bull's skin, which was hence called Bŷrsa, from Bōrsæ, a skin. See Bŷrsa. In this transaction she discovered both ingenuity and mathematical skill, for she not only cut the skin into very small thongs, but, after joining them, laid them in the form of a circle, a figure which encloses the largest space by the smallest bounding line. On that ground she built Carthage, one of the most celebrated cities of antiquity. This is the generally received account of her settlement in Africa, and the only one which occurs in the poetical writings of the Greeks and Romans. Nor do the historians differ materially in their narrative, although there is little doubt of its being fabulous, since it is certain that this Phœnician colony, for many years, paid an annual tribute to the natives for the lands which they occupied. Numbers flocked into the new city, which added both to its wealth and celebrity. Hīārbas, king of the Maurītāni, demanded Dido in marriage, threatening war in the event of a refusal. The ambassadors, fearing to make the proposal to her openly, had recourse to stratagem, by which she was ensnared, and at last answered that she would go where the fates of her city required. She spent three months in erecting a funeral pile, as if to appease the Mānes of her husband, before

she entered into a second marriage, killed many victims, took a sword in her hand, ascended the pile, and, looking back on the people, said, "As you command, I go to my husband." When she had uttered these words, she ended her life with the sword. Virgil's account is, that, having been courted and deserted by Æneas, she terminated her life on the funeral pile, after her betrayer had sailed for Italy. As long as Carthage remained unconquered, she was worshipped as a goddess. According to Justinus, Carthage was founded seventy-two years before Rome, consequently upwards of three hundred years after the time in which Æneas is supposed to have lived. This anachronism of Virgilus has been often mentioned, and some fruitless attempts have been made to justify the poet against that charge, from the uncertainty of the period when Carthage was built. On this point the ancient historians differ widely, and Livius states, that Carthage was destroyed in its seven hundredth year, an event which took place in 147 B. C. According to this computation, that city was built ninety-four years before Rome. Now if Dionysius of Halicarnassus be correct, in his account of the reign of the Alban kings, Æneas died 331 before the foundation of Carthage, so that the Romans could not believe that their founder and Dido were contemporaries. The poet has thrown a number of good qualities into her character, which interest the reader in the fate of that unhappy princess. She is tenderhearted, affectionate, benevolent. To the dignity of a queen she adds the prudence of a legislator. Her own misfortunes made her compassionate the distresses of others, and neither the grandeur of riches, nor the sceptre of power, injure or conceal the amiable qualities of the woman in the stateliness of the queen. The fortitude with which she mounts the funeral pile, when deserted by her faithless and coldhearted lover, and the greatness of mind which made her despise life when calumny might blacken, and malignity stain, her reputation, exalts her in the opinion of every reader of her tragical story, who laments the unmerited fate of the Carthaginian queen. The injury which Virgilus has done to the character of Dido, detracts greatly from the merit of his poem. *Phœnissa*, and *Sidon*, *Dido*, from Sidon, her native city, being the capital of Phœnicia (Virg. Æn. i. 670, 446 seq.).

Didymæ, arum, *f.* an island in Mædægæum, the Archipelago (Ov. Met. vii. 469).

Didymæus, i, *m.* a name of Apollo among the Milesians. *Adj.* *Didymæus*, a, um. *Didymæa limina*, the thresholds of Apollo's temple at Miletus, *Palatichia* (Stat. Th. viii. 199).

Didymæon, ōis, *m.* an artist, of great ingenuity, whom Telamon killed (Virg. Æn. v. 359. Val. Placc. iii. 707).

Didymæ, es, *f.* *Salini*, one of the Liparean islands, which the Latins called *Geniella*, from its form. It has several craters, and abounds with vines, fruit trees, and grain (Ov. Fast. iv. 475. Plin. i. 349).

Didymæon, ōis, *m.* a temple of Apollo (Curt. vii. 5).

Didymus, i, *m.* a vicious character, mentioned by Martialis (iii. 31 &c.).—2. A freedman, who left, at his death, letters recording the enormous atrocity of the emperor Tib-

rius, with respect to Drusus (Tac. Ann. vi. 24).—3. A writer, highly commended by Ammianus Marcellinus, for the variety of his knowledge. He censured Cicero in six books, to which Suetonius Tranquillus wrote a reply. From his indefatigable industry, he was surnamed Chalcenturus (Amm. Mar. xxii. 16).

Diēgylles, is, *m.* a Thracian, father-in-law of Prusias, king of Bithynia (Ap. Bel. Mith. 174).

Dies, ei, *c. g.* a day, or that space of time which elapses from the first appearance of light in the morning, till the return of darkness at night. It is more generally used to denote the time the sun is visible, or above the horizon, which, strictly speaking, constitutes a solar day. The term has frequently a more extended signification, and corresponds to the Greek word *Nychthemeron* (night-day) which includes the night. This forms the astronomical day, and has also been called, in Britain, the natural or civil day. It exceeds the sidereal day, or a complete revolution of the earth on its axis, by three minutes and fifty-six seconds. Different nations begin the day at different times. Among the Romans the natural day began when the sun first appeared above the horizon, which was called the first hour, and ended with that luminary disappearing, which was the 12th hour. This mode of dividing that space of time during which the sun is visible into twelve parts, though still followed in Turkey, must have been attended with great inconvenience. The hours thus varied with the length of the day, and those of the night were subject to the same alteration. Besides, the hours of these two portions of time could only be equal twice a-year, viz., at the equinoxes (See *Hora*). The civil day began at midnight, when the third watch commenced. With us, and most of the nations of Europe, the day is reckoned from midnight to midnight. The Jews began their day at sunset, and, like the Romans, divided it into twelve hours; and the night with them also consisted of twelve hours. It may not be improper to observe, that astronomers generally compute from noon to noon, reckoning in a numerical succession from one to twenty-four hours, and not by two twelves, agreeably to common usage. The Planets, according to ancient belief, presided over the affairs of this world, of which each took the government for one hour in turn, in this order; Saturn, Jupiter, Mars, Sol, or the Sun, Venus, Mercury, and Luna, or the Moon. The first hour of Saturday falling to the lot of Saturn, the first of Sunday would be under the direction of the Sun; the Moon would have the authority on the first of Monday; Mars, on Tuesday; Mercury, on Wednesday; Jupiter, on Thursday; and Venus, on Friday. This accounts for the days of the week receiving the Latin names, *Dies Solis*, *Luna*, *Martis*, *Mercurii*, *Jovis*, *Veneris*, et, *Saturni*. Tuesday, Wednesday, Thursday, Friday, are words of Saxon origin, and derived from deities whose attributes corresponded nearly to those of the Latin above-mentioned, whom ignorance fabled to preside over these days. The other three, Sunday, Monday, and Saturday, are evidently derived from Sun, Moon, and Saturn. The divisions of the day among the Romans were, 1st, *Solis ortus*, sunrise;

2d, *Māne*, the morning; 3d, *Antēmeridiānum tempus*, forenoon; 4th, *Meridies*, noon; 5th, *Postmeridiānum*, v. *Postmeridiānum tempus*, afternoon; 6th, *Solis occūsus*, sunset. A number of expressions conveying nearly the same idea occur in the Roman classics, of which a few, for the sake of the young student, are here subjoined, *Primo sole*, at the first sun, i. e. at the rising of the sun; so *Sole oriente*, and, *Sole surgente*: the last is poetical. *Sole orto*, the sun having risen; after the rising of the sun. *Ab sole orto*, from sunrise. *Primo mane*, early in the morning; *multo mane*, when the morning is well advanced. *Medius dies*, *medium diēi*, *meridiānum tempus*, mid-day, or noon, about noon. *Multo die*, when the day is far advanced; *ad multum diem*, and, *de multo die*, have nearly the same signification. *Sub occūsum solis*, towards sunset.

Diespiter, *tris*, *m.* a name of Jūpiter, as father of the day (Hor. Od. i. 34. 5).

Digētia, *v.* *m.* the *Licenza*, a rivulet, which passed by the villa of Hōrātius. The poet has described the spring of this stream as very cool and clear, and the waters of the *Licenza* as possessing the quality of curing headaches and disorders in the intestines (Epist. i. 18. 104). In the plain of the *Licenza*, about fourteen miles from *Treoli*, and five from *Varia*, *Vico Vara*, Abbé Capmartin de Chaupy has fixed the situation of the villa of Hōrātius, a subject which long divided the opinions of the learned. Wieland has assented to the conclusion of the Abbé, and a late inquirer, from ocular observation, is of the same opinion.

Sextus Digītius, *Sexti Digītii*, *m.* a Roman marine, who claimed the mural crown for having been the first who scaled the walls of Carthāgo Nōva, *Carthagena*, in 212 B. C., in which he was opposed by Q. Trēbēllius, a centurion of the fourth legion, who maintained, that he first reached the summit of the wall. The former was supported by the marines, and the latter by the legions, each party exerting themselves with an ardour that threatened a general mutiny, to prevent which P. Cōrnēlius Scipio, the commander-in-chief, appointed three commissioners to inquire into the merits of the two rivals. The witnesses appeared ready to support, by perjury, the cause which they had adopted; but on C. Lælius mentioning that circumstance to the commanders, they adjudged a mural crown to each, assigning, as a reason, that it appeared from the evidence, that the two claimants had gained the top of the wall at the same instant (Liv. xxvi. 48).—2. Elected prætor, on which the north of Spain became his province, in 196 B. C. To his successor he scarcely delivered the half of the troops which he had received, in consequence of his failure almost in every measure. By the consul, L. Cōrnēlius Scipio, he was appointed a lieutenant-general, and commanded, with other two of the same rank, to collect all the ships on the coast to Brūndisium, *Brindisi*, in 192 B. C. (Liv. xxxiv. 42 seq.).—3. Sent an ambassador, with other two, to Mācēdōnia, in 176 B. C. By order of the senate, Digītius and other two, next went to Apūlia, and Cālābria, to purchase grain for the army and navy. A tribune of the soldiers appears to have been the highest rank he attained (Liv. xli. 22 seq.).

Dii, orum, *m.* a powerful nation of Thrācia (Tac. Ann. iii. 38).

Dillius Aponiānus, *Dillii Aponiāni*, *m.* an officer in the Roman army, who commanded the third legion, in the year 70 (Tac. Hist. iii. 10 seq.).

Dillius Vōcūla, *Dillii Vōcūla*, *m.* a brave officer in the Roman army, sent to the relief of the camp of Vētēra, gained two victories over Civilis, and obliged the Batavians to raise the siege. His inaction lost all the advantages which might have resulted from these victories, and he was obliged to effect his escape in disguise. Clāssicus betrayed him, and the legions which he had corrupted put Vōcūla to death (Tac. Hist. iv. 24—59).

Diluvium, *i, n.* a flood or deluge. That so remarkable an event as that of the universal deluge should have been transmitted for many ages by oral tradition, so as to be generally known, ought rather to command belief, than to excite surprise. Hence, we find some account of that supernatural occurrence in the history of almost all nations who have had any knowledge of letters, or who have attained to eminence either by extent of power, or progress in civilization. It is of importance to remark, that the wickedness of men has been uniformly the cause assigned for that catastrophe by all the poets, historians, and writers of antiquity, who have given any account of the general flood. There is not a single ancient author who attributes it to any other reason than that mentioned in the Sacred Scriptures—the corruption and depravity of mankind. The translations from the Sanscrit have, it may almost be affirmed, proved that the *Menu* of the Hindoos, and, it cannot be doubted, that the *Deucalion* of the Greeks, was the *Noah* of the Jews under different names. Ovid has disguised the Mosaic account of the flood by poetical embellishment and mythological fiction. The boat, or the ark, he says, of Deucalion, stopped on Parnāsus, the favourite mountain of the Greek and Roman poets; but the eastern account approaches to the truth, by making the ark rest on a mountain in Armēnia. As we become better acquainted with Oriental literature, it is probable the fact stated by Moses will receive additional confirmation; if the writings of an inspired penman can with propriety be said to admit of additional confirmation.

Dimallum, *i, n.* v. *Dimallus*, *i, f.* a town of the Pārthini, or in their neighbourhood. In the treaty with Philippus, king of Mācēdōnia, it was to belong to the Romans (Liv. xxix. 12).

Dinārchus, *i, m.* an Ætolian, who commanded the horse in 171 B. C. (Liv. xliii. 22).

Dindymēnē, *es, f.* a name of Cūbēlē. See *Dindymus*.—2. The mother of the poet Pindārus, who dedicated a temple to her. Pausānias gives an account of her statue, and the sacrifices instituted by her son (ix. 25).

Dindymus, *i, m.* *Plur.* *Dindyma*, *orum, n.* a mountain of Phrygia, on which Cūbēlē was worshipped, and from which she had the name of *Dindymēnē*. *Adj.* *Dindymēnus*, *a, um.* *Dindymēna dōmīna*, Cūbēlē (Cat. lxiii. 13).

Dinias, *arum, f.* *Bulawadin*, a city of Phrygia (Liv. xxxviii. 15).

Dinis, *idis, m.* a Thracian commander,

who surrendered to the Roman army, in the year 26 (Tac. Ann. iv. 50).

Dino, *ōnis*, *m.* one of the principal men of the Rhōdii, who, with Pōlyārātus, authorized Metrodōrus to declare to Pērsēus, king of Mācēdōnia, that the Rhōdii were ready to join him against the Romans, in 170 B. C. Next year he and Pōlyārātus were brought to Rome, to be delivered up to the Romans (Liv. xlv. 23 seq.).

Dinōcrātes, *is*, *m.* a commander of Philip-pus, king of Mācēdōnia, in Peræa, who, after being defeated by the combined army of the Rhōdii, under their prætor Pausistrātus, fled to Bārgillæ, in 199 B. C. (Liv. xxxiii. 18).—2. Prætor of the Mēssēni, in 185 B. C. (Liv. xxxix. 49).—3. A Macedonian architect who, under Alexander the Great, planned Alexandriā. It is mentioned, that he proposed to Alexander to cut mount Athos into the figure of a man holding in the one hand a city, and in the other a reservoir, which would receive all the waters of the mountain. At the suggestion of Ptōlēmæus Philādēlphus he began to build a temple in honour of Arsinoë, in which he meant to suspend a statue of the queen by means of magnets. Death prevented the execution of the latter, and the judgment of Alexander rejected the former, as absurd and impracticable (Amm. Mar. xxii. 16).

Dinōmāchē, *es*, *f.* a Grecian woman, probably of high rank, from whom Alcibiādes traced his descent; to which Pērsius sarcastically alludes (Sat. iv. 20).

Dinōmēnes, *is*, *m.* the father of Hērion, Gēlon, Pōlyzēlus, and Thrāsībūlus.—2. The son of Hērion just mentioned (Pin. Pyth. i. 154 seq.).—3. Was at the head of the conspiracy against Hērōnōmus, king of Sýracūse, and, having the charge of his person, opened a way to the assassins, who put him to death. He thence escaped with only two wounds, although the guards discharged their weapons at him. After this event he was elected prætor (Liv. xxiv. 7 seq.).

Dinon, *ōnis*, *m.* a historian in whom Cornelius Nepos put the greatest confidence respecting Persian affairs. His writings have all perished. He is said to have lived in the time of Dārius Ochus (Cor. Nep. Con. 5).

Diocēa, *æ*, *f.* the mother of the emperor Diocletianus (Aur. Vic. Ep. 39).

Diocēa, *æ*, *f.* a town of Dalmātia, at which the emperor Diocletianus was born (Aur. Vic. Ep. 39).

Diocēs, *is*, *m.* a son of Pisistrātus, who, having violated a virgin, was killed by her brother (Just. ii. 9). In history he is generally called Hipparchus.—2. Son of Orsilochus, and grandson of the river Alphæus. He was rich, and lived at Phææ. His two sons, Orsilochus and Crēthon, fell by the hand of Ænās (Hom. Il. v. 543: Od. iii. 489).—3. A principal Ætolian, who took possession of Dēmētrias, in 194 B. C. (Liv. xxxv. 34).—4. An officer under Mithridātes, who deserted with his forces and the military chest to L. Licinius Lucullus (Ap. Bel. Mith. 224).

Diocletianus, *i*, *m.* succeeded to the Roman empire in 284, on the assassination of Nūmēriānus by Arrius Aper, whom he brought in chains to his tribunal, charged with the murder, and plunged his sword into the breast of the culprit, without allowing him

time to offer any defence. The parents of this illustrious emperor were slaves in the house of Annulianus, a Roman senator, and he went at first by the name of Diocēs, which the Latins changed into Diocletianus. Prompted either by a love of arms, or ambition of power, in early life he entered the army, where his merit raised him in succession to the government of Mœsia, the consulship, and the command of the prætorian guards. To the daring courage of a hero, he added the powers of a vigorous mind, a knowledge of business, and the command of his own passions. Clemency induced him to withhold the application of force, whenever policy could effect his purpose. On Maximianus, whom he chose for his colleague, he bestowed first the title of Cæsar, and afterwards that of Augustus. In him he had an active, steady, and resolute soldier, insensible to pity, and regardless of the laws, who executed all his orders without the least respect to future consequences or popular opinion.

Diocletianus assumed the title of Jovius, and his colleague that of Herculeus. To secure the empire, every frontier required a powerful army, and, therefore, Diocletianus invested with a share of sovereign authority Galerius, surnamed Armenianus, from his being originally a herd, and Constantius, surnamed Chlorus, from the paleness of his complexion. Galerius received in marriage Valeria, daughter of Diocletianus. A princely dignity marked his whole conduct, and the wisdom of his plans ensured their success. In wars of great difficulty or of doubtful event, he employed the fiercer courage of his colleague Maximianus; but when necessity required, he placed himself at the head of the troops, and his martial abilities generally secured to him the victory. After a siege of eight months, he took Alexandria, and put to the sword many thousand of the inhabitants. Over Bœiris and Cœptos, which he utterly destroyed, Diocletianus and his colleague triumphed, in the year 303, after the former had gained a complete victory over the Persians, and this being the last triumph which Rome ever saw, rendered it more remarkable.

Diocletianus entertained an aversion to Rome, and likewise to its inhabitants. The familiarity of the latter disgusted this dignified emperor, who entertained high ideas of monarchy, and a consequent dislike of the vestiges of the republican government, which Rome still retained. On returning to Nicomœdia, which he had fixed on for the seat of government, he assumed all the pomp and retirement of Asiatic kings. The discontinuance of the republican offices, consuls, censors, tribunes, and ediles, rendered it necessary for him to adopt a new form of government. Following out his favourite idea, he formed a more splendid and costly establishment. Both Diocletianus and Maximianus resigned the imperial dignity on the same day, then building, planting, and gardening occupied his leisure hours, and restored his health, which business and confinement had injured. His splendid palace, which covered upwards of nine English acres, has been celebrated for its magnificence and grandeur. Scarcely a vestige of it now remains. His death, of which different accounts have been given, happened in the year 313. Most probably he died a natural death, unaccompanied

rated either by discontent, fear, or violence, although all these have been advanced to account for the event (Eutrop. ix. 19-28).

Diōdōrus, i. m. prefect of Amphipolis, who, on hearing of the defeat of Perseus, king of Macedonia, feared that the two thousand Thracians who garrisoned the city, might plunder it, and, therefore, devised a plan for sending them out of the city. No sooner had they passed the river Strymon than he shut the gates against them, 170 B. C. (Liv. xlv. 44).—2. A man addicted to covetousness and litigation (Mart. i. 99).—3. A harper, to whom the emperor Vespasian gave a present of 200,000 sesterces (Suet. Vesp. 19).

Diōdōtus, i. m. surnamed Tryphon, headed an insurrection of the subjects of Demetrius, king of Syria, in consequence of his cruelty, compelled him to flee, and claimed the crown for a son, scarcely two years old, of Alexander, who had murdered the father of this Demetrius, and usurped the sovereignty, in 147 B. C. Of the young monarch Diōdōtus was tutor, and bribed the physicians to put him to death (Liv. Ep. 52. 55).—2. A Stoic philosopher, under whom the Roman orator, M. Tullius Cicero, studied various branches of literature, particularly logic (Tac. Orat. 30). He died in the house of Cicero, who informs us, that he taught geometry after he became blind.

Diōgēnes, is, m. the Cynic, was a native of Sinopē in Pontus, which he and his father, who was a banker, were compelled to quit for coining false money. On settling at Athens, he applied his mind to the study of philosophy under Antisthenes. From his writings being lost, the extent of his information, and his discoveries in science are unknown. That he possessed a vigorous mind, and had the reputation of a great genius, seems undeniable; although much of his celebrity may be referred to the strictness of his tenets, contempt of comfort, and oddity of manner. It must not be inferred, that because he despised riches he cultivated humility, for, on the contrary, he looked down with scorn on the whole world, censured with the dignity of a magistrate all mankind, and considered every philosopher as greatly his inferior. Extreme poverty, the result of his despising riches, obliged him to beg, a state to which his raiment was not superior, yet when Alexander the Great offered him riches he spurned at the proposal, and said, "All I ask is, do not stand between me and the sun." Other smart sayings of his are recorded by Valerius Maximus. In after life he was taken by pirates, who carried him into Crēta, *Candia*, and sold him to Xēniades, a Corinthian, in whose family he lived as tutor, and refused to be ransomed by his friends, giving as a reason, "that a lion was not the servant of his feeders, but their master." He lived to a great age. Of him Plāto may be said to have given a just character in a few words, "that he was Socrates run mad" (Val. Max. iv. 3).—2. A son of Mithridates, fell in battle near Orchomēnos under Archēlaus, who commanded against Sulla.—3. Son of Archēlaus, a general of Mithridates. Sulla defeated Archēlaus in Greece, killing nearly a hundred and twenty thousand of his men, and, having been reinforced by that monarch, Archēlaus came to a second engagement with Sulla, in which

he lost twenty thousand, besides his son Diōgēnes (Eutrop. v. 6).—4. A grammarian in the island Rhodus, lectured every Sabbath. To Tibērius, who called out of the proper time, he refused admittance, desiring him to call that day seven days. After Tibērius had come to the empire, the grammarian waited at the gate, and requested permission to pay his respects to his sovereign, who, remembering the refusal with which he had met, desired the grammarian to call at the end of seven years (Suet. Tib. 32).

Diōmēdē, es, f. a beautiful woman, daughter of Phōrbas, a Lesbian, and concubine of Achilles (Hom. Il. ix. 661).

Diōmēdes, is, m. the son of Tydeus and Deiphyle, king of Aetolia (*Aetolius Heros*), was one of the Grecian chiefs, and distinguished for his bravery during the Trojan war. After the destruction of Troy he went to Apulia, where he built Argēripa, and refused to join Turnus against Aeneas (Ov. Met. xiv. 457 seq.). Virgilius puts into his mouth an elegant speech, which is repeated by Vēntilus, a Rutulian ambassador, in which he describes the calamities in consequence of the Trojan war, extols the bravery of the Trojans, particularly of Hector and Aeneas, and strenuously recommends the Rūtill and Lātini to conclude a peace with the illustrious exiles (Æn. xi. 242 seq.). Justinus says he founded Brundisium and Arpi (xii. 2: xx. 1). *Campus Diōmēdis*, et, *Campi Argēvi Diōmēdis*, a plain in Apulia near Cannā (Liv. xxv. 12). From his father he was called Tydides, æ. *Adj.* Diōmēdeus, a, um.—2. Son of Mars and Cyrenē, was king of the Bistōnes, the most warlike nation of the Thracians. His horses fed on human flesh. Hēracles killed Diōmēdes, and drove his horses to Eurystheus, a task imposed upon him by that monarch. The latter sent them to pasture on Olympus, *Liakura*, where wild beasts devoured them (Apol. ii. 5). *Adj.* Diōmēdeus, a, um. *Diōmēdeia* (fabūla) (Juv. Sat. i. 53). *Diōmēdei agri* (Mart. xiii. 93).—3. The steward of Augustus, with whom he was one day walking, when a wild boar suddenly rushed upon them. Consulting his own safety, the steward fled, leaving the emperor exposed to the fury of the animal, from which he effected his escape. Instead of being enraged at his servant's conduct, Augustus turned the whole into a jest, believing that Diōmēdes did not act from treachery but self-preservation (Suet. Aug. 67).

Diōmēdon, ōntis, m. one of the twelve Athenian commanders who gained a victory at Arginūsæ, but was condemned to die because he had not given orders for the burying of the dead. He yielded to his fate with great calmness and composure (Val. Max. i. 1).

Dion, ōnis, m. appointed by Arsinoë to treat with her brother Ptolēmaeus Ceraunus (Just. xxiv. 2).—2. A native of Syracuse, a man of noble family, inherited a great estate left by his father, whose name was Hipparinus. Diōnysius I. married Aristomachē, sister of Dion, by whom he had two sons, Hipparinus and Nysseus, and two daughters, Sophrosynē and Arētē. The former became the wife of Diōnysius II., and Dion married the latter. To great talents he added a love of literature, and to gratify his inclination,

Dionysius invited Plato to his capital. The mutual esteem and attachment of master and scholar induced the former to return to Sicily, after the tyrant had ordered him to be sold for a slave. The hatred of cruelty which Dion exhibited at the iniquitous and tyrannical acts of Dionysius can scarcely be referred to the benevolent affections, since, on his assuming the government, he was not inferior to the tyrant himself in contempt of justice, and disregard of human life. Soon after Dionysius II. ascended the throne, he banished Dion, who raised troops in Peloponnēsus, the *Morea*, and easily possessed himself of the government, whilst the tyrant was in Italy. By indulging the son of Dion in every species of excess, he had endeavoured to procure his death, and had given his wife Arete to another. To recover the youth from his habits of dissipation and lewdness, he set keepers over him, but these vices had obtained a power which could not be overcome, and death was preferred to temperance and sobriety. The arbitrary and cruel nature of Dion's government excited the disaffection of his subjects, and one Callicrates, an Athenian, in whose fidelity he had perfect confidence, undertook and accomplished his assassination. The populace regretted his death, called him the deliverer of his country, and honoured his remains with a magnificent interment at the public expense. His biographer states that he was about fifty-five years of age, and that his death happened in the fourth year after his return from Peloponnēsus, the *Morea* (Cor. Nep. in vit.).

Dionē, *es, f.* the daughter of Oceanus and Tēthys, was the mother of Vēnus, who is frequently called by this name. *Adj.* Diōneus, *a, um.* *Diōneus Caesar*, as being a descendant of Anchises and Vēnus (Virg. B. ix. 47). *Diōneā māter*, Vēnus (Virg. Æn. iii. 19). *Diōneum antrum*, the grotto of Vēnus, *i. e.* a grotto sacred to Vēnus (Hor. Od. ii. 1. 59).

Dionysodorus, *i, m.* the ambassador of Attalus, king of Asia, at the conference held at Nicea, in Mallacus sinus, between Philippos, king of Mæcedonia, and T. Quinctius Flaminianus, with the Roman allies in those parts (Liv. xxxii. 32).

Dionysius, *i, m.* a historian born at Hali-carnassus, Bodrōn, the capital of Cária, whence to his name is generally added Hali-carnassēus, or, Hali-carnassēnsis. After the battle of Actium, he went to Rome where he continued twenty-two years, acquiring a knowledge of the origin, customs, and history of the Romans, which he recorded in twenty-two books, beginning with the traditional account of the first inhabitants of Rome and Italy, and ending with the year before the first Punic war. Of these twenty-two books eleven only now remain, the last is imperfect which brings down the history of that celebrated people till 440 B. C. His valuable work contains much accurate information, and every admirer of ancient history must regret the loss which Roman literature has sustained, from his writings not having been transmitted entire. Some of his critical works are extant, and show the versatility of his genius, as well as the correctness of his judgment.—2. A Grecian geographer, who has written a Periēgēsis in Hexameter verse. The period when he lived has been disputed,

some supposing that he flourished in the reign of Augustus, and others in that of Sēvērus or M. Aurēlius.—3. A native of Athens, who, after he had made some progress in philosophy, went to Heliōpōlis in Egypt, where he saw that preternatural darkness at the crucifixion of our Saviour, when he exclaimed, if we may believe what has been reported, "either God suffers or sympathizes with the sufferer." On his return to Athens, he was admitted into the court of Arcōpāgus, on which account he is called in scripture the Areopagite (Acts xvii. 34). According to the generally received opinion, he suffered martyrdom, but at what age, and under what emperor, is not certainly known. The writings under his name now extant, the learned, in general, consider spurious.—4. A Scythian, who became abbot of a monastery at Rome, early in the sixth century, and wrote with considerable learning on the canon law. He had the merit of being the first who fixed the birth of Christ according to the vulgar era, and probably the first who computed time from that event. To distinguish him from others of this name, we find him generally denominated Dionysius the Less.

—5. A man who from a low rank in life became general and tyrant, not only of Syracūse, *Saragossa*, but of all Sicily. He afterwards carried his arms into Italy, took Locri, and formed an alliance with the Gauls who had burned Rome. Having by bribery gained the tragic prize at Athens, his excess at table, from immoderate joy, proved his death, in 368 B. C. Others state that his physicians poisoned him, and Justinus that he was killed by the treachery of his own men (xx. 5).—6. Son and successor of the former, killed his own brothers and their relations, and ruled with greater cruelty than his father, which induced his subjects to apply for assistance to the Corinthians, who sent reinforcements under Timoleon, to whom Dionysius surrendered himself, and was sent to Corinth in 343 B. C., where he lived in the most abject and unprincipled manner. Plutarchus states, that he held conversation in a butcher's shop, sat whole days in a perfumer's, drank the diluted wines of taverns, squabbled in the streets with lewd women, directed female musicians in their singing, and disputed with them about the harmony of certain airs which were sung in the theatre. Some referred these unworthy amusements to his natural indolence, effeminacy and dissipation, others think that he acted from policy, and affected meanness and stupidity, contrary to his nature, to prevent the Corinthians from fearing him, or suspecting an intention of regaining his crown. That biographer records several of his sayings, which do credit to the powers of his mind and the accuracy of his judgment. Many insulted him in his misfortunes, but others compassionated the fate of the man, who, from a throne, had fallen into the lowest state of society, had seen his sons die in their youth, his daughters violated, and his wife, who was his sister, exposed to the brutal lust of his enemies, slaughtered with her children, and then thrown into the sea. That author does not say he taught a school, and from the money which he carried with him there is no reason to suppose that he had to toil for daily bread. He held the crown for ten years,

during the succeeding twelve, was continually engaged in war and troubles. The account of Justinus coincides in some particulars and differs in others, from the above statement (xxi. 1-5).—7. A king of Heraclea in Pontus. He lived in the reign of Alexander the Great, was remarkably corpulent, and slept so soundly, that it was necessary to pierce his skin with some pointed weapon, in order to waken him. His reign was marked by lenity to his subjects, who sincerely regretted his death.—8. A Stoic philosopher, who was of the same age with Cicero, and inserted verses in his speeches, but without either taste or elegance (Tusc. ii. 11).—9. A rhetorician of the same period, with whom Cicero, when a young man, spent much of his time in Asia (Cic. Brut. 91).—10. A slave of Cicero, who used to read to his master, but at last deserted him, because he had stolen books from his library. The orator seems to have treated him with kindness and respect.—11. A slave or freedman of Atticus, who arranged the library of Cicero. His full name was M. Pomponius Dionysius (Cic. Att. iv. 8).—12. A Theban musician, who excelled in a knowledge of that art, in which he gave instructions to Epaminondas (Cor. Nep. Epam. 2).—13. The name of a servant or slave (Hor. Sat. l. 6. 38).—Many other persons of this name are mentioned in the writings of the Greeks and Romans.

Dionysopolis, *s. f.* *Dionysopolis*, a town of Thracia (Amm. Mar. xxvii. 4).

Dionysus, *i. m.* a name of Bacchus *q. v.* *Adj.* *Dionysæus*, *a. um.* *Dionysæi thyrsi* (Sil. Ital. iii. 393).

Diphænes, *s. m.* a prætor of the Achæi, who fraudulently purchased Zæcynthus, *Zante*, from Hierocles *q. v.* who governed it for Amyntander, king of the Athamænes; but the Romans claimed it, and he did not attempt resistance. Under Philipæmen, he had studied the art of war, and, on being sent to the assistance of Attalus, gave proof of his abilities as a soldier, by compelling the Syrians to raise the siege of Pergamus, and obliging Seleucus to quit that territory. At a future period, he and Lycortas were at the head of an embassy sent to Rome, by the Achæi, on account of the difference between that nation and the Lacedæmonians. The answer of the senate was so obscure, that the two nations understood it differently, and the consequence was, the subjection of the Lacedæmonians to the Achæians (Liv. xxxvi. 31 *seq.*).

Diorea, *s. m.* a youth descended from the family of Priamus, who engaged in the foot race. He and his brother Amyceus were killed by Turnus (Virg. Æn. v. 297: xii. 509).—2. Father of Automédon, charioteer of Achilles (Hom. Il. xvii. 429).—3. Son of Ambrýnceus, hence called Ambrýncides, killed by Pirus (Hom. Il. iv. 517).

Dioscrides, *s. m.* an Egyptian, who with Scæpion, was sent by Ptolemy to Achilles at the time he was advancing with the king's army and all the cavalry to Alexandria, to forbid his approach. But Achilles, without hearing their message, ordered both to be apprehended and killed. The one was instantly put to death, and the other dangerously wounded, was carried off for dead by his attendants (Cæs. B. C. iii. 103).—2. An eminent seal-engraver, whom Augustus em-

ployed to make a seal, having for its figure his own head, which he afterwards used in diplomas, instructions, and letters (Suet. Aug. 50).

Dioscûri, *orum*, *m. i. e.* sons of Jüpiter, generally applied to Cæstor and Pollux. They were reckoned propitious to sailors, if both stars appeared at the same time in the form of fire, settling on the masts or sail-yards. If one only appeared, the omen was esteemed unfavourable. Among the Greeks, this appellation was not restricted to Cæstor and Pollux, although more commonly applied to them than to any other. *Adj.* *Dioscûrtus*, *a. um.*

Dioscûrias, *adis*, *f.* *Iskuriah*, a town of Cölchis, on the shore of the Black Sea, built by Amphitus and Cércius, the charioteers of Cæstor and Pollux, from whom the nation was called Hênôchî *q. v.* It is also known by the name of Sêbastôpôlis (Amm. Mar. xxii. 8).—2. A town of Aràbia Félîx (Amm. Mar. xxiii. 6).

Dióxippus, *i. m.* a Trojan killed by Turnus (Virg. Æn. ix. 574).—2. An Athenian, distinguished for his pugilism, whom Horrtas, a Macedonian, insulted, and a battle ensued. The latter appeared on the ground completely armed, whilst Dióxippus had only a club, but with it he gained the victory, and was only prevented from killing his antagonist by the interference of Alexander the Great (Curt. ix. 7).—3. Commanded a cohort of mercenary soldiers in Athens, in 202 B. C., and assisted in defending that city against Philip, king of Macædonia (Liv. xxxi. 24).

Diphilus, *i. m.* a Grecian who wrote comedy after the manner of Mênander. From the terms in which he is mentioned by Velleius Pâtêrôulus he must have excelled in the new comedy (i. 16). Vâlêrius Máxîmus calls him *trágadus* (vi. 2).—2. A favourite of Dômîtîânus the emperor, supposed to have been by birth a Greek (Juv. Sat. iii. 120).

Dipylon, *i. n.* a gate of Athens, which, being the principal entrance, was of larger dimensions than the rest. The street, both within and without it, was wide, so that the Athenians formed their troops within their walls when they marched out against Philip in 202 B. C. (Liv. xxxi. 24).

Dircea, *arum*, *f.* one of the gates of Thêbe, *Theba*, commanded by Mênæceus in the Theban war. *Adj.* *Dirceus*, *a. um.* *Dirceus culmina* (Stat. Th. viii. 257).

Dircê, *es*, *f.* the wife of Lÿcus, king of Thêbe (Thebes, one syl. Eng.), whom he married after he had divorced Antiôpê, and by whom the latter was barbarously treated. Zêthes and Amphion, the sons of Antiôpê, resented the cruelties to which their mother had been subjected by Dircê, made war on Lÿcus, conquered him, and tied her to the tail of a wild bull, by which she was dragged over the country, and in this manner expiated her merciless conduct towards Antiôpê. The gods, to terminate the severe punishment of Dircê, at last changed her into a fountain of the same name near Thebes, on the southeast of the town, sacred to the Muses. *Adj.* *Dirceus*, *a. um.* of Thebes, Theban, Beotian. *Dirceus Cÿceus*, the Beotian swan *i. e.* Pindarus (Hor. Od. iv. 2. 25).

Dircêtiâ, *s. f.* a nymph of violent passions,

who had, by a boy, Aláthreus. Some consider Lápithōnia to have been her name, and Dircētis a derivative from Dircē, a fountain of Boētia, expressive of her country (Stat. Th. vii. 298).

Dis, Ditis, *m.* the god of riches, Plūto. *Niger Dis*, grim Plūto (Ov. Met. iv. 438).

Disēnor, ōris, *m.* a Trojan commander (Hom. Il. xvii. 217).

Dium, *i. n.* *Stan-Diu*, a maritime town of Mācēdōnia. Strābo says that it was at the foot of Olympos, at the distance of seven stadia from Sinus Thermaicus, the *Gulf of Saloniki*. Here Philippus, king of Mācēdōnia, collected his troops, fixed his standing camp, and waited the coming up of the Romans in 199 B. C. (Liv. xxxiii. 3).

Dius, *i. m.* one of the nine sons of Priāmus, who survived the Trojan war (Hom. Il. xxiv. 251).

Divico, ōnis, *m.* a nobleman of great influence among the Hēlvēti, who commanded the army in the war against Cāsius, and was at the head of the embassy sent by that state to Cæsar, after three-fourths of their forces had crossed Arar, the *Saone*, and he had attacked and killed a great part of the other fourth (Cæs. B. G. i. 13).

Divitiācus, *i. m.* a nobleman of the Ædūi, who had great influence with Cæsar, in consequence of his steady attachment to the Romans (Cæs. B. G. i. 3 seq.).

Divodūrum, *i. n.* *Metz*, a town of the Mēdiomātrici, on Mōsella, the *Moselle*. It was afterwards called Metis, whence the modern name (Tac. Hist. i. 63).

Dmētor, ōris, *m.* a king of Cyprius, son of Iāsus (Hom. Od. xvii. 443).

Dōbēres, um, *m.* a people of Pæōnia (Herod. v. 16).

Dōclis, *is, m.* an eminent gladiator, mentioned by Horātius, along with Cæstor, who was of the same profession (Epis. l. 18. 19).

Dōdōna, æ, v. Dōdōnē, es, *f.* a town of Mōlōssis in Epirus, *Lower Albania*, so called from Dōdōnē, one of the Oecēanides, or from Dōdōnus, a son of Jūpiter and Eurōpa, or from Dou, a river. Near this town was a famous grove of oaks (beech, Apol. Rhod.), which not only spoke, but gave oracular responses. Doves which alighted on these trees were likewise said to communicate the will of the gods by speech. The pigeons at Dōdōna were black (Herod. ii. 55). Here was a fountain which, when cold, extinguished torches plunged into it, and lighted them when extinguished if brought near it, and a temple of Jūpiter distinguished for its responses (Plin. i. 251, 404). Part of the ship Argō, about the middle, was constructed of wood from Dōdōna, and to the extraordinary powers of speech and prophecy, possessed by that timber, the Argonauts were indebted for useful advice and directions (Apol. Rhod. iv. 583). Dōdōnis, idis, *f.* applied to females or nouns feminine. *Dōdōnis terra*, the district of Epirus (Ov. Met. xiii. 716). *Dōdōnis quercus* (Sil. Ital. iii. 680). Dōdōnides, um, *f.* the Hēades (Hyg. 182). Adj. Dōdōneus, et, Dōdōnius, a, um. *Dōdōneus Jūpiter*, from his having a temple there (Pom. Mel. ii. 3. Plin. i. 404). *Dōdōnæi lebetes*, chaldrons, such as were in the temple of Jūpiter at Dōdōna. These chaldrons or vases always emitted a sound which *Plinius* attributes to the wind (v. 305), as

does also Strābo, hence *Dōdōneum æx*. *Dōdōnæa quercus* (Cland. xxxiii. 31).

Dōlābēlla. See Cōrnēlius.

Dōlēhāon, ōnis, *m.* the father of Hēbrus, whom Mēzēntius slew (Virg. Æn. x. 696).

Dōlēhē, es, *f.* a town of Mācēdōnia, in the district called Trīpōllis, from it, Azōrus, and Pēthium (Liv. xlii. 53 seq.).

Dōlōnes, um (Sing. Dōlōn, ōnis), *m.* the inhabitants of Cyzicus, Chizico, of which the ancient name was Dōlōnis (Plin. i. 623). Adj. Dōlōnius, a, um. *Dōlōbanus rex*, Cyzicus, king of Chizico (Val. Flacc. v. 7).

Dōltius, *i. m.* a servant of Ulysses, who remained faithful to his master during his absence, as did all his children, except Mēlanthius and Mēlantho *q. v.* (Hom. Od. xxiv. 386).

Dōlon, ōnis, acc. ōna, *m.* a Trojan, son of Eumēdes, who is said to have had a countenance remarkably unpleasant. He was distinguished for his swiftness. Hector sent him during night to spy the Grecian camp, for which service he, should the subsequent attack, in consequence of his information, be successful, demanded the horses of Achilles (Ov. Met. xiii. 253). But he was taken by Diomēdes and Ulysses, to whom he instantly disclosed the plans of his countrymen, and offered a large sum of money for the preservation of his life. Hence the epithet *imbellem* (Ov. Met. xiii. 98). They were not, however, induced to accede to his request, but punished his infidelity and treachery by death. He was the father of Eumēdes. *Antiquus Dōlon*, ancient or noble Dōlon, whom Virgilius represents very differently from Ovidius (Æn. xii. 347).

Dōlōpia, æ, *f.* a district of *Thessaly*, near mount Pindus, according to Strābo and Livius, and of Ætōlia according to Plinius and Xēnophon. *Inh.* Dōlōpes, um (Sing. Dōlōp, ōpis), *m.* who, at the end of the war with Philippus, king of Mācēdōnia, were declared free by the Romans, but that monarch subdued them again by force of arms in 193 B. C. Two years after, they yielded to the Ætōli to whom they had not formerly been subject. Perhaps this may account for their being reckoned in *Thessaly* by some, and in Ætōlia by others (Liv. xxxvi. 33 seq.). Adj. Dōlōpēus, a, um. *Dōlōpēa busta*, the monument of Dōlōps, son of Mērcūrius, which was erected at the city Māgnēsia, and from whom the Dōlōpes are supposed to have been descended (Val. Flacc. ii. 10).

Dōlōpiōn, ōnis, *m.* father of Hēpsēnor, and priest of the Scamander (Hom. Il. v. 76).

Dōlōps, ōpis, *m.* son of Clētius, hence called Clētiades, a Grecian chief killed by Hector (Hom. Il. xi. 302).—2. Son of Lāmpus, a brave warrior on the side of the Trojans, killed by Mēnelāus (Hom. Il. xv. 241 seq.). Lāmpētiades, æ, *m.* Dōlōps (ib. xv. 525).—3. Son of Mērcūrius. See Dōlōpia.

Dōlus, *i. m.* the god of stratagem or deceit (Val. Flacc. ii. 206).

Dōmītia Dēclidiāna, Dōmītia Dēclidiāne, *f.* the wife of Agrīcola. Their union, founded on mutual affection and esteem, continued to the end of life to heighten their happiness, and to increase their respectability. To noble birth she added great abilities, spotless integrity, and unsullied virtue (Tac. Agric. 6).

Dömütia Lépida, Dömütia Lépida, m. daughter of L. Dömütius Ahēnōbārbus and Antōnia, the younger, was grand-niece of Augustus, paternal aunt of the emperor Nēro, and the enemy of Agrippina. She was the wife of Valērius Mēssāla Bārbātus, and mother of Mēssālina. When sickness had confined Dömütia to her bed, Nēro paid her a visit, and she, having put her hand to his chin, said, "I shall be content to die when I receive the hair of this young beard." The only return which he made to her fondness was an order to her physicians to hasten her death by strong medicines, and they servilely obeyed his barbarous injunction. Tacitus omits this fact, but Dio records it. Whilst Mēssālina flourished in prosperity, she had no intercourse with her, but in adversity a mother's tenderness overcame the aversion which her daughter's vices had excited, and she was sitting by her when the executioners arrived to put an end to her life. Dömütia, with the spirit of a Roman matron, advised Mēssālina to die by her own hand, a counsel which the latter had not courage to obey (Tac. Ann. xi. 37).

Dömütia Lōngina, Dömütia Lōngina, f. wife of Aelius Lamia, whom the Emperor Dömütianus took from her husband and married (Suet. Dom. 1).

Dömütianus. See *Flāvius*.
Dömütilla, as f. a freedwoman, the mother of the Emperor T. Flāvius Vēspāsianus (Aur. Vic. Ep. 10).

Dömütius, a, um. Dömütia gens, the family or clan of the Dömütii. *Dömütia fāmilia* (Vel. Pat. ii. 10).

Dömütius, i, m. a lieutenant-general in the army of Q. Cassellius Mētellus Pius in Spain (Flor. iii. 22).—2. A centurion in the army of M. Licinius Crassus, who, in the war against the Dalmatians, struck terror into the enemy by carrying a small chafing dish full of fire upon his helmet, which emitted a flame, and this flame increased with the rapidity of his motion so that his head appeared to be on fire (Flor. iv. 12).

Dömütius Afer, Dömütii Afri, m. an orator whom Quintilianus highly commends. In his opinion, Dömütius and Jūlius Africānus surpassed beyond comparison, all the orators who flourished in his time. Tacitus says that his eloquence raised him to the highest civil honours, but condemns his morals, which appear to have been of the very worst kind. He was in haste, says the historian, to obtain distinction and honour by any kind of crime (Ann. iv. 52 seq.).

Dömütius Ahēnōbārbus, Dömütii Ahēnōbārbī, m. the colleague of L. Licinius Crassus, in the censorship 92 B. C. (Tac. Orat. 35).—3. An officer in Pompey's army, whom Caesar besieged in Corfinium, *Perina*, and when attempting to escape from that town, was seized by his soldiers and delivered to Caesar, who set him at liberty. Soon after, he went to Massilia, *Marcellis*, and advised the inhabitants to build a fleet, with which he engaged Decimus Brūtus, one of Caesar's officers, but was defeated. Having effected his escape from the harbour and eluded the vigilance of Caesar's ships during a storm, before the town surrendered to that general, he fortunately did not a second time fall into his enemy's hands. *Adj.* Dömütianus, a, um.

Dömütius Bālbis, Dömütii Bālbī, m. a man of praetorian rank, and without issue. In advanced life, Valērius Fabiānus *q. v.* forged his will (Tac. Ann. xiv. 40).

Dömütius Ceciliānus, Dömütii Ceciliāni, m. an intimate friend of Petus Thrāsēa, and the first who informed that great man, of the capital sentence pronounced against him by the senate (Tac. Ann. xvi. 84).

Dömütius Celer, Dömütii Celēris, m. an intimate friend of Cn. Cālpurnius Piso, at whose order he sailed for Sýria, on the death of Gērmānicus, and arrived at Lāodicēa, *Latakia*, a town of Sýria (Tac. Ann. ii. 77—79).

Dömütius Cōrbūlo, Dömütii Cōrbulōnis, m. a man of great bravery and prodigious strength, in the time of the emperor Nēro. Tacitus, who has mentioned his uncommon size and strength, describes him as holding a military commission under both Claudius and Nēro, and records his military operations on the banks of the *Rhine*, and of the *El-Prat*. Nēro caused him to be put to death (Tac. Ann. iii. 31 seq.). Some think that Cōrbūlo, whose name occurs in Jūvenālis (Sat. iii. 251), was a wrestler of remarkable strength, who had no other name; a conjecture which appears unsupported. Statius describes him as carrying on a cruel war (Syl. v. 2. 35).

Dömütius Mārsus, Dömütii Mārsi, m. a poet contemporary with Ovidius, of whose writings only four lines on the death of Tibullus, and a single line on a teacher named Orbilius remain (Ov. Ep. Pont. iv. 16. 5).

Dömütius Pōllio, Dömütii Pōllionis, m. a noble Roman, who, in the year 19, offered his daughter to supply the place of Occlia, who had presided over the rites of Vesta for fifty-seven years. The daughter of Dömütius was appointed, in preference to the daughter of Fonteius Agrippa, in consequence of her mother's conjugal fidelity (Tac. Ann. ii. 86).

Dömütius Sābinus, Dömütii Sābinī, m. a centurion of the first rank in the Roman army (Tac. Hist. i. 31).

Dömütius Silus, Dömütii Sili, m. the husband of Arria Gālla *q. v.* (Tac. Ann. xv. 59).

C. Dömütius Cālvinus, C. Dömütii Cālvini, m. consul with C. Cassius Lōnginus, according to Eutrōpius (iv. 22); but in the consular calendar, he is called C. Sēxtius Cālvinus *q. v.*

Cn. Dömütius, Cn. Dömütii, m. (surnamed Cālvinus), appointed consul with A. Cōrnēlius Cōssus, in 331 B. C. They were both superseded by the creation of a dictator, as a war was expected with the Gauls (Liv. viii. 17).

—2. Or. C. Dömütius (con. cal.), son of the former, a curule edile in 301 B. C. (Liv. x. 9).—3. The first plebeian who was elected to the office of censor. He held a lustrum in 282 B. C. (Liv. Ep. 13).

Cn. Dömütius Ahēnōbārbus, Cn. Dömütii Ahēnōbārbī, m. a Roman who, on being elected plebeian edile in 197 B. C., built, with the concurrence of his colleague C. Scribōnius, a temple to Faunus, in the island in Tiber, the *Tevere*, out of the fines imposed on the farmers of the public revenues for misconduct. In succession he obtained the offices of praetor, consul, and proconsul; but performed nothing memorable (Liv. xxxiii. 42 seq.).—2. Chosen pontiff in room of Q.

Fulvius Flaccus in 174 B. C., when he was very young. Livius mentions his being twice sent an ambassador to Mæcedonia (xlii. 23 seq.).—3. Was consul at Rome with C. Fannius Strabo in 124 B. C. and next year, when proconsul, he defeated the Allobroges at Vindalium. Velleius Paterecius says the Arverni (ii. 10). He was the first Roman who erected stone pillars, and placed trophies on them, adorned with the arms of the enemy, in order to perpetuate his victory over the Allobroges, contrary to the practice of the Romans, who never upbraided the vanquished with their subjection to the Roman arms (Flor. iii. 2). L. Cæcilius Metellus and he were censors, and expelled thirty-two senators in 117 B. C. Ten years afterwards, the votes of the people raised him to the office of pontifex maximus. Having been proscribed by Sulla, he fled to Africa, where he was defeated and killed by Cn. Pompeius Magnus, in 83 B. C. (Liv. Ep. 61—89). Eutropius calls him the general of the party of Marius (v. 9).—4. Was consul with C. Cassius Longinus in 98 B. C. To him Valerius Maximus refers (vi. 5).—5. A tribune of the people, who passed a law, by which the people elected the priests, formerly chosen by their respective colleges (Vel. Pat. ii. 12).—6. Son of Dömütius Ahënöbärbus and Marcia, sister of Cato Uticensis. He was present at the battle of Pharsalia, and fought by his father's side in the army of Cn. Pompeius. Cicero mentions him among the conspirators against C. Julius Cæsar, on which account Augustus proscribed him; but Suetonius maintains his innocence of that death. Before the formation of the second triumvirate, he had joined Brutus and Cæsius in Greece, where his zeal and activity raised him high in the favour of these patriots, whose army he strengthened by prevailing on a body of cavalry, marching to join Döläbëlla, to desert that party, and to enter the ranks of the republican army. In the command of the fleet, consisting of fifty ships, which he had received to intercept the supplies of Octavius and Antönius, he acted with vigour, and, after the battle of Philippi, he annoyed the enemy by reinforcements from the army of Brutus, which voluntarily flocked to his standard. By the advice of Asinius Pöllio, he afterwards attached himself to Antönius, and thus regained his rights as a citizen of Rome, which none of the other conspirators ever did. With C. Sösius he obtained the office of consul 34 B. C., the year in which the dissembled friendship of Octavius and Antönius terminated in avowed hatred, and both made preparations for a final appeal to the sword. During that year too, T. Pömponius Atticus starved himself to death. From history it appears, both consuls preferred Antönius to Octavius, quitted Rome to join him, but Dömütius soon saw that the situation of Antönius was desperate, and deserted to his rival. The death of this Roman has been attributed, by some, to remorse for his treachery to Antönius, and by others, to disease. In his character we shall look in vain for that invincible love of country, which distinguished some of his relations, and which has transmitted their names with honour to modern times (Cor. Nep. in Vit.).—7. Was the son of L. Dömütius Ahënöbärbus

bus who fell at Pharsalia. During the civil wars, he remained master of the seas, until he joined M. Antönius, whom he afterwards deserted, and followed the fortunes of Augustus. He was the great-grandfather of the emperor Nero (Tac. Ann. iv. 44).—8. Son of L. Dömütius Ahënöbärbus and Antönia the elder. He married Agrippina, daughter of Germänicus and Agrippina, by whom he had Nero the Roman emperor, and used to say of himself and his wife, that nothing good could be born from such parents. He held the consulship with M. Furius Cämillus Scribönianus, called by Suetonius, Arruntius, in the year 32. His life may be considered almost one continued act of wickedness (Tac. Ann. iv. 55 seq.).

Cn. Dömütius Cälvinus, Cn. Dömütius Cälvinus, m. an officer in Cæsar's army, to whom he, in the Alexandrian war, intrusted the government of Asia. He was defeated in a pitched battle by Phärnäces, but effected, with the remains of his forces, a safe retreat into Asia (Cæs. B. G. ii. 42 seq.).—2. Obtained the government of Spain as proconsul, when he conquered the Cæretani, who had rebelled. Velleius Paterecius commends him for the severity of his discipline, because he had beaten with rods the first captain of a legion for having fled from the field of battle. He had been consul with C. Asinius Pöllio 42 B. C. (Vel. Pat. ii. 78).

L. Dömütius Ahënöbärbus, L. Dömütius Ahënöbärbus, m. held the consulship with C. Cælius Cäldus in 96 B. C. When propretor in Sicily he put a shepherd to death for no other reason than that he had killed a boar with a hunting spear, intending by that example of severity to put an end to the robberies with which that island was then infested (Val. Max. vi. 3).—2. Was elected consul with Appius Claudius Pulcher (56 B. C.), and to his lot the province of Gallia fell. He appears to have been haughty, unsteady, and severe. Cicero mentions him among the orators of that period. He was one of the first and most inveterate enemies of C. Julius Cæsar, probably foreseeing the unbounded ambition of that able general, and the calamities which it would bring on the state. Accordingly, in the Civil war, he attached himself to the forces of the Republic under Pompeius. After the defeat of his party at Pharsalia, the plain of Pharsa, in attempting to escape from the camp to the mountains, he fell into the hands of Cæsar's cavalry, by whom he was killed. He was the great-grandfather of Cn. Dömütius Ahënöbärbus, who married Agrippina, and became the father of the emperor Nero.—3. Son of Cn. Dömütius Ahënöbärbus, one of the conspirators against C. Julius Cæsar. He married Antönia the elder, by whom he had Cn. Dömütius Ahënöbärbus, the father of the emperor Nero. He held the consulship with P. Cörnélius Scipio, about 16 B. C., commanded the army in Germany after the death of Drusus, crossed Albi, the Elbe, and penetrated farther into Germany than any Roman had done before him, on which account he obtained the honour of a triumph. He formed the long bridges, as they are called, in the marshes through Lankvoorde, Lichtvoorde, Ausseen, and Kocvoorde. In his temper and conduct he discovered many of the defects and vices which rendered his

grandson both contemptible and detestable. He died in the year 25 (Tac. Ann. i. 63 seq. Suet. Ner. 4).—4. Generally known in history by the name of Néro, was the son of Cn. Dömütius Ahénöbärbus and Jülia Agrippina, daughter of Gërmanicus. At Antium, *Azzo*, this infamous Roman was born, on the fourteenth of December, in the year 34. Before he had completed his fourth year, his father died, leaving him the third part of his property, of which his co-heir Caius prevented his getting possession, by seizing the whole, and his mother was, soon after, banished. His aunt Lépida received him into her house, where he lived in great poverty, under the tuition of a dancingmaster and a barber. On the recall of Agrippina, she obtained a powerful interest at court, when Néro came into notice, was adopted by Claudius, on which he took the name of Néro, and placed under Annäus Sëneca at that time a senator. From this period he despised the family name. His progress in learning appears to have merited higher praise than the qualities of his heart. He made an excellent speech in Latin for the Bononians, another in Greek for the Rhodians and Ilienses. On his aunt Lépida being brought to trial, he appeared as evidence against her, merely to gratify his mother, her virulent enemy. He married Octävia, and succeeded to the empire in the eighteenth year of his age. Of the immense accumulation of honourable titles conferred on him by the senate, he had the modesty to decline one, the *Father of his country*. The beginning of his reign indicated a sound judgment, good dispositions, and a desire to promote the public happiness. Besides, he enacted a number of useful laws, and discovered no ambition for extending the empire. The lenity which marked his conduct on ascending the throne was repugnant to the feelings of his heart, and tended to aggravate the cruelty which has rendered his name odious. In frivolous, vicious, or barbarous pursuits, he spent most of his time, and was more ambitious to acquire distinction as a musician, a comedian, a singer, and a charioteer, than as an emperor. The natural bent of his mind was turned to poetry; his poems, Suetonius allows, had considerable merit; he had a great taste for painting and for the moulding of images. By the folly of his mother, who thought learning below an emperor, and by the selfishness of his tutor Sëneca, who discouraged him from reading the ancient orators, to keep him longer in admiration of himself, the education of Néro was cramped and limited. To enumerate his crimes would surpass our limits, and even to hint at some of his vices would be reckoned a violation of moral duty. The persecution of the Christians, the murder of his own mother, aunt, and brother, as well as that of his tutor, Sëneca, need only be mentioned to excite the reader's abhorrence. On Lécüsta, for the poisoning of Britänicus, he bestowed an estate, and placed scholars with her to acquire a knowledge of her trade. The constitution of Agrippina was fortified by antidotes against poison, and therefore he caused her to be put to death by violence, pretending she had destroyed herself. For this atrocious act, the stings of his own conscience rendered him miserable, he frequently declared that a ghost

haunted him, and that the furies tormented him with whips and burning torches. Besides Octävia, Néro had two wives, Poppæa Sabinä and Statilla Messälinna, great granddaughter of Taurus, the former he first divorced, then murdered, the latter he deprived of life by a kick when she was pregnant. In similar ways he destroyed all connected with him, either by consanguinity or marriage. After fourteen years' submission to the cruelty of this monster, the empire rose against him, determined on his death. Without a single friend either to espouse his cause or attempt his protection, he gladly accepted the house of his freedman, Phäon in the vicinity of Rome, where, with the assistance of Epäphröditus, he thrust a sword through his neck. A centurion in pursuit reached the house, burst in and attempted to stop the wound, when Néro said, "too late," and expired. With his request that his body should be burnt entire, Icëlus a freedman of Galba complied, and his remains were deposited in the family tomb of the Dömütii by two of his nurses, Eclogë and Alëxändria, and his concubine, Actë. He died in the thirty-second year of his age. *Crüdëlis Néro* (Mart. vii. 21). *Adj.* Nërönëus, et, Nërönianus, a. um. *Nërönëus mensis*, April (Tac. Ann. xvi. 12). *Nërönia*, orum, a. games appointed by Néro. *Nëröniana thërma* (Mart. vii. 33).—5. A Pseudo-Néro, either a slave from Pöntus, or a freedman from Italy, appeared in the year 69. His resembling the countenance of Néro, having a musical voice, and playing well on the harp, imposed on vulgar minds, and collected a considerable number of adherents, notwithstanding the enormous atrocities of the emperor; but Cälpurnius Aspënas made him prisoner, and his life atoned for his imposition (Tac. Hist. ii. 8 seq.).

M. Dömütius, M. Dömütii, m. a lieutenant-general who, with L. Mänlius, proconsul, was defeated by L. Hërcülëus, questor, under Q. Sërtörus in 79 B. C. (Liv. Ep. 90).

Dömnës, is, m. a man appointed governor of Artaxäta by the king of the Parthians (Flor. iv. 12). Vëllëus Pätërcëlius calls him Addüus q. v.

Dönätüus Välëus, Dönätii Vålëntis, m. one of the four centurions of the eighteenth legion, who attempted to defend the image of Galba in the year 69. Vitëllius ordered all the four for execution for no other crime than fidelity to their own prince (Tac. Hist. i. 56—59).

Doniläus, i, m. a Gallo-grecian, or Galatian, who with Tärëondärius Cästör, the grandson of Dëjötürus, king of Gallo-græcia, contributed 300 horsemen to the assistance of Pompey in the civil war (Cæs. B. C. iii. 4).

Donotaurus. See Vålërius.

Donüca, æ, f. a mountain of great height in Thräcia, to which the Thracians fled on being overpowered by the Bästürne in 181 B. C. (Liv. xl. 58). The exact position of this mountain is unknown.

Dönüsa, æ, f. *Donussa*, or, *Stenosa*, one of the Cëclädes. Virgilius calls this island *green*, which Servius ascribes to the colour of its marble, although the poet may have referred simply to the verdure of its woods and pastures (*Æn.* iii. 125). Under the Ro-

man emperors, it appears to have been a place of banishment (Tac. Ann. iv. 30).

Dōrcēus, ēos, *m.* an Arcadian, who fought in the Theban war; and whose appearance Dīana assumed when she addressed Pārthēnōpeus (Stat. Th. ix. 809).—2. A native of Cŷzicus, *Chizico*, who excelled in music and singing, killed in the Argonautic expedition by Iāson (Val. Flacc. iii. 159).

Dōrcēus, ēos, *v. ei, m.* (*Quickstight*), one of Actaeon's dogs (Ov. Met. iii. 210).

Doricētes, *is, m.* a king of Thrācia, who made war on Lŷsimāchus in 294 B. C. By conceding part of Mācēdōnia, Lŷsimāchus made peace with this monarch (Just. xvi. 1).

Dorimāchus, *i, m.* a chief man among the Aetolians, who joined Scōpas, the praetor of that people, in confirming by their own authority the statements and promises of M. Valērius Lāvinus, by which an alliance was formed with the Romans in 213 B. C. (Liv. xxvi. 24).

Dōrion, *v. Dōtton, i, n.* a town of Mēssēniā, at which the poet Thāmŷris lost his sight, because he had challenged the muses in poetry, and having been surpassed they punished him with that deprivation. To this Stātius alludes (Th. iv. 182), and Lūcānus (Phar. vi. 352). Dōrion was in ruins when Pausānias wrote (iv. 33).

Doriphōrus, *i, m.* a freedman of the emperor Nēro, to whom he was married (Suet. Ner. 29).

Dōris, Idos, *f.* the wife of Nērēus and daughter of Ocēānus and Tēthys, was the mother of a great number of seamyphs, who, from their father, were called Nērēides, *v. Nērēides*. Dōris is often used to denote the sea. In the latter period of the Roman state, Dōris was exhibited on the stage, for Jūvenālis describes her, perhaps meaning thereby any seamyph, represented by a Grecian actor, naked, a gross indelicacy which that poet censures (Sat. iii. 94).

Dōris, Idis, *f.* a district of Grācia Propria in the vicinity of Eta, which Strābo calls Tetrapōlis, from its four cities (629). A part of Cāria also went under the name of Dōris (Herod. i. 6 seq.). *Inh.* Dōrii, *orum, et, Dōres, v. Dōriēnses, ium, m.* Some of them appear to have settled in the western part of Gāllia, *France* (Amm. Mar. xv. 9). Plinius says they were called Phthiōtie (i. 427). Dōris, Idis, *f.* of Dōris, applied to females or nouns feminine (Virg. Cu. 335). *Adj.* Dōricus, *et, Dōrius, a, um, of Dōris, Grecian. Dōrica gens, a people of Asia Minor* (Plin. i. 651). *Dōrica rura* (Manil. iv. 765). *Dōrium carmen*, one of the three principal measures used in ancient poetry (Hor. Epod. ix. 6).

Dōriseum, *i, n. v. Dōriseus, i, f.* a fort of Thrācia, of which Philippus, king of Mācēdōnia obtained possession in 202 B. C. (Liv. xxxi. 16).

Dorostōrus, *i, f. Dryst, a town of Thrācia* (Amm. Mar. xxvii. 4).

Dōrōxānium, *i, n.* a girl whom a woman of immoral character instructed in lewd and dishonest practices (Prop. iv. 5, 21).

Dōrūlācus, *i, m.* commander of the Galli Insūbres and Boli with whom L. Valērius Flaccus the Roman praesul engaged at Mēdiolānum, *Milan*, and slew ten thousand of them in 195 B. C. (Liv. xxxiv. 46).

Dōrŷelus, *i, m.* the husband of Bērŷē,

whom Virgilius calls *Tmārius* from *Tmārus, Tomour*, a mountain of Epirus. Some would wish to read *Ismārius*, Thracian, since they consider him the brother of Phineus, king of Thrācia (Aen. v. 620).—2. A native of Cŷzicus, *Chizico* (Val. Flacc. ii. 149).—3. A reputed son of Priāmus, killed by Ajax Telāmōnius (Hom. Il. xi. 489).

Dōrŷleum, *i, n. Esiki-Shahr*, a town on Sāngārius, the *Sakarich*.

Dōrŷlāus, *i, m.* a general of Mithridātes, king of Pontus (Ap. Bel. Mith. 181).

Dōrŷlas, *a, m.* one of the Nāsāmōnes, a people of Libŷia, who followed Pērsēus, and was slain at his nuptials by Hālcyōneus. He is said to have been very rich in land. (Ov. Met. v. 129).—2. One of the fifty sent by Etēocles to murder Tŷdēus, whom that hero crushed to death with a great stone (Stat. Th. ii. 571).—3. A son of Mōpsus and brother of Icārus, killed by a companion of Harpē as he stood on the walls of Sāgūntum, *Muriedro*, during the celebrated siege (Sil. Ital. ii. 126).—4. A centaur, who, in the battle with the Lāpithae, was first wounded by Nēstor, and afterwards transfixed by Pēlēus (Ov. Met. xii. 380 seq.).

Dōryphōrus, *i, m.* a freedman of the emperor Nēro, whom that monster destroyed by poison on a very slender pretence (Tac. Ann. xiv. 65).

Dōsithōē, *es, f.* daughter of Atrax, king of *Thessaly*, whom her father expelled in consequence of her pregnancy to Jūpiter. *Pāter Dōsithōē, i, e. Atrax* (Ov. Ibis 470).

Dōtton. See *Dōrion*.

Dōto, ūs, *f.* a daughter of Nērēus, hence she is called *Nērēia* (Virg. Aen. ix. 102).

Drāces, *is, m.* a man in the Carthaginian army killed by C. Laellus, when he served in *Spain* under his friend, Scīpio Africānus (Sil. Ital. xv. 467).

Drāclius, *i, m.* one of the commanders of the Epēi at Troy (Hom. Il. xiii. 692).

Drānce, arum, *m.* a people who lived at the foot of Caucāsus. Alexander the Great conquered them in 328 B. C. After his death, they fell under the government of Stasānor (Just. xii. 5 seq.).

Drāncēi, orum, *m.* a Seythian nation, whom the Argonauts attacked by war. *Adj.* Drānceus, *a, um. Drāncealēgō* (Val. Flacc. vi. 507).

Drānces, *is, m.* a Latin of advanced age, of great wealth, of considerable eloquence and abilities. He spoke better than he fought, and displayed greater address in exciting commotion, than intrepidity in the field of battle. His mother was of noble birth, but of his father nothing certain is known. He bore implacable hatred to Tūrnus and therefore warmly embraced the interest of Aēnēas (Virg. Aen. xi. 122. seq.).

Drāngiāna, *a, f.* a district of Pērsiā, in which were the sources of the river Arābis. *Inh.* Drāngē, *et, Zurangē, arum, et, Drāngiāni, orum, m.* a warlike nation, the enemies of the Bactriāni (Just. xli. 6). From Diōdōrus Sicūlus, their capital appears to have been Drāngiāna.

Draudacum, *i, n.* a fort of Peneste, which Pērsēus, king of Mācēdōnia, took, in 171 B. C. At that time it was full of men, and was a place of considerable consequence from its advantages of situation (Liv. xliii. 19).

Drausus, *i, m.* a general of the enemy,

whom one of the gens *Livia* killed, in close combat, and on that account had the surname of *Drausus*, which the Romans changed to *Drusus* (Suet. Tib. 3).

Dravus, *i. m.* the *Drave*, a considerable river, which has its rise in *Noricum*, traverses *Pannonia*, and falls into *Danubius*, the *Danube* (Flor. iv. 12).

Drēpānum, *i. n. v.* *Drēpānē*, *es. f. et*, *Drēpāna*, *orum. n.* *Trapani*, a promontory, on the west side of *Sicily*, with a cognominal town, taken by the Romans from the *Carthaginians*, in 250 B. C. It was so called, according to *Servius*, from the curvature of the shore on which it stands, or from the scythe (*δρεπανος*), with which *Sātūrnus* mutilated his father, *Cōlus*, having fallen there.

—2. A town of *Lībya*.—3. Another town of *Līcīa*.—4. A mountain of *Æthiopia*.—5. *Drēpāno*, a promontory in *Achāia*, near which *Sātūrnus* threw into the sea the scythe with which he mutilated his father (*Paus. vii. 23. Stat. Th. iv. 50*).—6. Two small islands near *Lebenthos* (*Steph.*). *Drēpānēs*, *idis. f.* applied to nouns feminine. *Inh. Drēpāntāni*, *orum. m.* (*Plin. i. 346*). *Adj. Drēpāntānus*, *a. um. Drēpāntānus pupillus* (*Cic. Verr. ii. 56*).—7. *Cap. Trapano*, a town of *Bithynia*, afterwards called *Hēlēnōpōlis*. It stood near the northern shore of *Prōpōntis*, the *Sea of Marmora* (*Amm. Mar. xxvi. 8*).

Drēpsa, *æ. f.* a town of *Sōgdīāna* (*Anim. Mar. xxiii. 6*).

Drēsus, *i. m.* a man, killed by *Eurýklus* (*Hon. II. vi. 20*).

Drōmas, *ādis. c. g.* a dromedary, or Arabian camel, which has only one hump or protuberance on the back. *Līvius* informs us, that *Antiochus*, king of *Syria*, had dromedaries in the battle at *Thýatira*, in 192 B. C. The Arabian bowmen, who rode these animals, had swords four cubits long, in consequence of their great height (*Liv. xxxvii. 40*).

Drōmas, *ādis. f.* (*Runner*), one of *Actæon's* dogs (*Or. Met. iii. 217*).

Drumichētes, *æ. m.* an officer under *Mithridates*, sent with reinforcements to *Archēlaüs*, at *Piræus* (*Ap. Bel. Mith. 191*).

Drōmos, *i. m.* a plain, in the neighbourhood of *Sparta* (*Liv. xxxiv. 27*).

Drōpides, *is. m.* an illustrious Athenian, against whom *Curtius* brings a charge of treachery (*iii. 13*). See *Aristogiton*.

Drūentia, *æ. m.* the *Durance*, a river, which has its source in that part of the *Alps* called *Mont Genevre*, and, running westward, falls into *Rhōdānus*, the *Rhone*. Like other streams, which take their rise in elevated situations, it has a rapid and impetuous current, consequently its waters are often discoloured. *Līvius* states, that of all the rivers of Gaul it was the most dangerous to cross, from the strength of the current, from frequently changing its channels, from forming new shallows and whirlpools, and from rolling down stones. *Hannibal* passed it with great difficulty (*Liv. xxi. 31*). *Turbidus Drūentia* (*Sil. Ital. iii. 468*).

Drūides, *um. v.* *Drūīde*, *arum* (a term of doubtful etymology), *m.* the *Druids*, the priests of the ancient Britons, Gauls, and Germans. Besides supreme authority in all matters of religion, their power extended to all public and private differences, and, what is of much greater consequence, to making,

explaining, and executing the laws. This exorbitant jurisdiction was necessarily attended with every mark of power. They presided at human sacrifices (*Cæs. B. G. vi. 13 seq.*), were exempted from taxes and military service, and their persons held sacred and inviolable. Among the Gauls, there were only two classes of any note, the *Drūīdes* and *Equites*, of which that of the *Druids* was the more illustrious. Their authority, in many instances, surpassing that of the nobles, it is not surprising that they were, in general, sons of the first families. The worship and sacrifices of these priests were performed in deep groves, chiefly under an oak, which was their favourite tree. It was reckoned unlawful to commit any of their doctrines to writing; hence, many of their peculiar tenets are now unknown. It is generally supposed they believed in the immortality of the soul, and also in the metempsychosis. Of natural philosophy, astronomy, arithmetic, and botany, it cannot be doubted their knowledge was very considerable. To the study of rhetoric they paid great attention, and to the charms of their eloquence, much of the admiration and power which they enjoyed, may be justly ascribed. *Britania* was, according to *Cæsar*, the great school of the *Druids*, whose chief settlement was *Anglesey*, called *Mōna* by *Tācitus*. The natives of *France* and *Germany*, who wished to be thoroughly versant in the mysteries of *Druidism*, resorted to this island to complete their studies. At what time the *Druids* were wholly suppressed in *Britania*, is uncertain. But from the introduction of Christianity, their power and influence began to decline. It is worthy of remark, that some of their superstitious doctrines, and modes of predicting future events, are not, at this day, entirely forgotten in many parts of the island. *Lūcanus* is the only poet who has mentioned the *Drūīdes* (*Phar. i. 451 seq.*). *Suetonius* says, that *Augustus* prohibited the horrible religion of the Gauls, that is, *Druidism*, and *Claudius* entirely abolished it (*Claud. 25*).

Drūsilla, *æ. f.* granddaughter of *M. Antōnius* and *Clēopātra*, queen of *Egypt*, and wife of *Antōnius Felix g. v.* (*Tac. Hist. v. 9*).—2. Elder daughter of *Germanicus* and *Agrippina*, who was married first to *L. Cāsus Longinus*, and afterwards to *M. Emilius Lēpidus*. The purity of history revolts at narrating her conduct with her brother, the emperor *Caligula*, who decreed her divine honours, after her death, under the name of *Pānthēa*. She died at the age of twenty-one, in the year 38 (*Tac. Ann. vi. 15. Suet. Cal. 24*).

Drūso, *ōnis. m.* a usurer, who attempted historical composition, but most unsuccessfully. When his debtors were unable to pay him principal and interest at the time appointed, he compelled them to submit to prosecution, or to the recital of his wretched histories. To this *Hōrātius* alludes, and describes the debtors as counterfeiting great attention (*pōrrēcto jūgulo*), in order to please him, and thus to obtain time to make payment of what they owed this contemptible scribbler (*Sat. i. 3. 86*).

Drūsus, *i. m.* son of the Roman emperor *Tiberius*, by *Vipsānia Agrippina*, was born about 14 B. C. From *Dion*, it does not appear that, in point of disposition, he excelled his father. This historian describes him as

vicious, passionate, cruel, debauched, and intemperate to a very great degree. In a sedition which arose in Pannonia, his father sent him thither to appease the troops, and he succeeded by his courage and address. At the head of the legions in Illyricum, he encouraged the feuds among the German nations, which both weakened their strength and prevented their inroads on the Roman empire. The destruction of Marobodius affords a proof of his skill, both in political intrigue and military tactics. The pacification which he effected in Germany, procured him the honour of an ovation, which he celebrated a few days before the death of his mother. He married Livilla, or Livia, who bore him twin sons, an event which gave great joy to his father. How long she continued faithful to her husband, history does not inform us. The probability is, that her criminal intercourse with Sejanus had commenced a considerable time before she agreed, at the request of that vicious favourite of Tiberius, to destroy her husband by poison. Drusus had been several times consul with his father, had obtained the tribunicial power, and was every day rising in eminence, when Livilla and her paramour put an end to his days, in the year 23. Tacitus makes Sejanus the murderer of Drusus, but not by the instrumentality of his wife. The senate decreed him the same honours which had been conferred on the memory of his brother Germanicus, and the emperor himself delivered the funeral oration of his son (Tac. Ann. i. 24 seq.).—2. Son of Germanicus and Agrippina. He married Emilia Lepida, daughter of Livilla, who betrayed him to her mother, and she reported the whole to Sejanus. Overreached by the art of this vicious minister, he entered into a conspiracy against his elder brother, Nero, on which account he was declared an enemy to the state, imprisoned, and starved to death. Sejanus did not form that plot to gratify the ambition of Drusus, but with the view of cutting off the whole family, that he himself might succeed to the throne. We do not find him holding any other office except that of praefect of the city (Tac. Ann. iv. 4 seq.).—3. A sleepy, drowsy fellow, mentioned by Juvenalis (Sat. iii. 238), supposed to be Tib. Claudius Drusus Caesar. The reading is disputed, and some have imagined that the word should not be *Druso*, but *urso*, which, from the habits of that animal, gives to the passage a better sense.—4. Son of the Roman emperor, Claudius, by Plautia Urgulanilla, who died a minor, at Pompeii, being choked by a pear, which he had tossed up into the air, and, in its fall, caught in his mouth (Suet. Claud. 27).

Drýdes, um (Sing. Drýas, ádis), *f.* nymphs who presided over the woods. To them oblations of milk, oil, and honey, were offered, and sometimes a goat. Their name was probably derived from the Greek word *deus*, properly an oak, but frequently used to signify any kind of tree. *Rústica Drýas* (Mart. ix. 62).

Drýas, ántis, *m.* one of the Lápithas, a man of great bravery, who, in the battle of the centaurs, wounded Rhoetus with a burnt stick, and compelled him to fly. Many fell by his hand (Ov. Met. xii. 290—311).—2. A king of Thracia. Dryántides, *m.* a patronymic of Lýcúrgus, son of Drýas (Ov. Ib.

345).—3. A grandson of Orion, who commanded a thousand archers in defence of Thēbae, *Theba*, in the war between Etēocles and Pólyneices. Státius calls him a Theban, and adds, that he fell by the weapon of Diána, whom he hated, from her having caused the death of Orion, because he had offered her violence (Th. vii. 255: ix. 867—875).—4. A Calydonian, a son of Mars, one of the hunters of the Calydonian boar (Apol. i. 8).—5. A son of Lýcúrgus, whom his father killed, during the madness with which Bāchus struck him, for the insult which he offered to that god and his attendants (Apol. iii. 5).

Drýmæ, arum, *f.* an inconsiderable town of Dóris, taken by Philippus, king of Mácēdónia, in 209 B. C. (Liv. xxviii. 7).

Drýmo, ūs, *f.* a seamyth, one of the attendants of Cýrēnē (Virg. G. iv. 336).

Drýmus, i, *f.* a city of Phóciis (Herod. viii. 33).

Drýmūsa, æ, *f.* an island of Iónia, which the Romans gave as a present to the Clāzōmēnii, after they had defeated the Gallograci, in 190 B. C. (Liv. xxxviii. 39).

Drýöpē, es, *f.* a nymph, who was the mother of Tárquiltus, by Faunus (Virg. Æn. x. 551).—2. Daughter of Eurýtus, sister of Iólē and Andrēmon. She was a native of Echállia in Mēssēnia, and the most beautiful of the Echállides. According to Ovídius, she suffered injury from Apóllo, before she became the wife of Andrēmon. On the bank of a lake, sacred to the nymphs, she broke off the branch of a lotus tree, that her son Amphisus might amuse himself with it. It happened, that the nymph Lótiis, flying from the violence of Priāpus, had been changed into this tree, and, because Drýöpē had violated it, she underwent the same transformation (Ov. Met. ix. 331 seq.).—3. The mother of Chrōmis, called, by Státius, *Phœnissa*, which may either mean that she was a native of Phœnicia, or, a Theban, from Cádmus, a Phœnician, being the founder of Thēbae, *Theba*. Her son was born whilst she was employed in celebrating the orgies of Bāchus (Th. ii. 614).—4. A woman of Lēmnos (Val. Flacc. ii. 174).—5. A nymph, who carried off Hýlas, a favourite youth of Hércules (Val. Flacc. iii. 529).

Drýöpes, um (Sing. Drýops, öpis), *m.* a people of Epirus (Plin. i. 404). They are to be found in various parts of Greece, probably from their migrating frequently, or from their sending out small colonies (Virg. Æn. iv. 146). Hērödótes mentions their being in Pélöppónnēsus (viii. 73). *Adj.* Drýöpleus, a, um.

Drýöpis, ídis, *f.* the ancient name of Dóris *q. v.* (Herod. i. 56).

Drýops, öpis, *m.* a Trojan, killed by Claudus (Virg. Æn. x. 346).—2. A man in the Trojan army killed by Achilles (Hom. Il. xx. 455).

Drypetina, æ, *f.* a daughter of Mithridates, king of Pontus, by his queen, Lāodice, whom he committed to the care of Menophilus after his defeat by the Romans, at the time he fled to Colchis. To preserve her honour, Menophilus first put her to death and then himself (Amm. Mar. xvi. 7). Vālerius Máximus says she had double rows of teeth (i. 8).

Drysidæ, arum, *m.* the Druids (Amm. Mar. xv. 9). See *Drúides*.

Dūbis, is, *m.* the *Doubs*, or, *Doux*, a river of *Gallia, France*, which has its source at the foot of mount *Jura*, and after a course of 60 leagues, falls into *Arar*, the *Saone*, near to *Cabillonum*, *Chalons* (Cæs. B. G. i. 38).

Dūblius Avitus, Dūblius Aviti, *m.* governor of Lower *Germany* in the year 58, of whom little is known. Some copies of Tacitus read Vibulus Avitus (Ann. xiii. 54—56).

Dūcarius, i, *m.* a knight of the *Insūbres*, who killed, in the battle at *Trāsimēnus*, the lake of *Perugia*, C. Flāminius, the consul, but was prevented from stripping him by the *Triarii*, in 219 B. C. (Liv. xxii. 6). Silius Itālicus mentions one of the *Boii* of this name, who had been wounded in the war carried on against them, by C. Flāminius, an injury which he attempted to revenge in the battle at *Trāsimēnus*, by causing a shower of darts to be hurled against him, in the midst of which he fell (v. 645). It seems probable that both writers refer to the same person.

Ducēnnius Gēmīnus, Ducēnni Gēmīni, *m.* a Roman of patrician rank, to whom, with other two, *Nēro* committed the care of the public imposts. Gālba appointed him prefect of the city (Tac. Ann. xv. 18 seq.).

C. Dūllius, *r.* Dūllius, C. Dūllii, *m.* a military tribune, with consular power, in 398 B. C. (Liv. v. 13).—2. One of the five commissioners appointed to settle the difference, which had arisen in the Roman state respecting interest and debts. From their paying out the money they had the name of bankers. Their conduct was marked by the strictest regard to integrity and justice, no complaint from any party, and public tranquillity was thereby restored (Liv. vii. 21).

—3. Consul in 262 B. C., defeated the Carthaginian fleet, for which he had the honour of the first triumph at *Rome*, obtained for a naval victory. As an additional mark of public approbation, the senate allowed him to be preceded by torches and music, when he returned to his own house in the evening. He enjoyed this celebrated distinction all the days of his life (Sil. Ital. vi. 665. Liv. Ep. 17). He founded the temple of *Jānus*, *Piazza Montanara*, in the green-market (Tac. Ann. ii. 49).

Kæso Dūllius, Kæsōnis Dūllii, *m.* one of the *decemviri* appointed in 451 B. C. (Liv. iii. 35).—2. Elected consul along with L. Pāpius Crassus, in 335 B. C. They defeated the *Ausōnes*, a new enemy, who had joined the *Sidicini*. Dūllius was appointed one of the commissioners for conducting the colony and distributing the lands of *Cāles*, *Calei* (Liv. viii. 16).

M. Dūllius, M. Dūllii, *m.* a tribune of the people, who, with C. Licinius, instituted a criminal prosecution against Appius Claudius, *decemvir*, in 470 B. C. To him the commons were indebted for valuable assistance in their dispute with the *decemviri*. He afterwards obtained the same office. At his suggestion, the commons enacted, that whoever should cause the plebeian tribunes to be discontinued, or any magistrate elected, from whom there was no appeal, should be punished by stripes and decapitation. From the greatness of his influence, the senate dreaded no injury, as his whole conduct was distinguished by equity and candour. More inclined to support the laws than promote

his own power, he opposed his colleagues who wished to continue in office beyond the legal period (Liv. ii. 58 seq.).—2. A tribune of the people who, with L. Mænius, passed a law in 356 B. C. fixing the rate of interest at 12 per cent. per annum, *unciarium fenus*, i. e. the twelfth part of an assis per month, which was the Roman manner of charging interest (Liv. vii. 16).

Dulgibini, orum, *m.* the *Dulgibinians*, a German nation on the west of *Visūrgis*, the *Weiser*, at no great distance from the mouth of that river (Tac. Mor. Ger. 34).

Dūlichium, i, *n.* *Dolichia*, a small island in the *Ionian* sea, opposite to the mouth of the river *Achēlōus*, the *Aspro-potāmo*, of which *Ulysses* was king. Adj. Dūlichias, a, um. Dūlichius jūcenis, Ulysses (Prop. ii. 21. 13). Dūlichius vertex, the head of Ulysses (Ov. Met. xiii. 107). Dūlichia manus, the hands of Ulysses (Ov. Met. xiii. 425). Ajax, in every instance, uses the adjectives Dūlichus and Ithacus in contempt.

Dūmnōrix, igis, *m.* one of the *Ædūi*, and brother of *Divitiācus*. He persuaded the noblemen of *Gallia, France*, not to go with *Cæsar* into *Britain*, privately withdrew from the Roman camp, and was killed by the soldiers who were sent in pursuit of him, in consequence of his obstinacy in refusing to return. His character will be found in *Cæsar* (B. G. i. 18).

Duodiēnsē, *v.* Vodiēnsē Castellum, a fort in *Mauritania*, the site of which is not certainly known (Amm. Mar. xxix. 5).

Dūra, *æ, f.* a town of *Mēsōpōtāmia*, deserted when *Ammlānus Marcēllinus* wrote (xxiii. 5).—2. *Dour*, another on the east bank of the *Tigris* (Amm. Mar. xxv. 6).

Dūrius, i, *m.* a man killed by *Hannibal* at the siege of *Saguntum*, *Murciedro* (Sil. Ital. i. 438).—2. One of the competitors in the chariot race for the prize given by *Scipio Africānus* in *Spain*, on the termination of the war in that country. He called his horse *Pelōrus* (Sil. Ital. xvi. 366).

Dūrius, i, *m.* *v.* Dūria, *æ, m.* the *Douro*, or, *Duero*, a river of *Lūsitanā*, *Portugal*, which rises in *Hispania*, *Spain*, runs between these kingdoms for many miles, and afterwards crosses *Portugal*, falling into *Mārē Atlānticum*, the *Atlantic Ocean*, near *Cāllē*, *Oporto*. Like most of the rivers of this country in ancient times, it carried down gold dust. Silius Itālicus always writes Dūrius (i. 234). *Formōsus Dūria* (Claud. xxix. 72).

Dūrōcōrtōrum, i, *n.* (Dūrōcōrtōra Athēnæ Rēmōrum), *Rheims*, on the *Vesle*, one of the branches of *Axōna*, the *Aisne* (Cæs. B. G. vi. 44).

Dūrōnia, *æ, f.* the mother of P. *Æbūtilus*, who wished her son to be initiated in the rites of *Bacchus* in 188 B. C., a proof that her morals were very impure (Liv. xxxix. 9).

Dūrōnia, *æ, f.* a town of *Sāmnum*, taken by the Romans in 295 B. C. (Liv. x. 39).

L. Dūrōnius, L. Dūrōni, *m.* elected a prætor at *Rome*, in 183 B. C., when *Apūlia* became his province, to which the senate added *Istria*, because the *Tārēntini* and *Brūndisii* reported that the country along their coast was infested by foreign pirates. The prætor, on returning to *Rome*, threw the blame of the piracies on *Gēntius*, king of *Illyricum* (Liv. xl. 18).

Dyārdānes, is, *m.* a river in the eastern part of India, according to Curtius, but not mentioned by any other writer (viii. 9). Strābo has Ēdānes, which some suppose to be the *Burrampoot*.

Dŷma, arum, *f.* a town of Achāia, near Arāxis, *Cape Papa*, perhaps the modern *Karavostari*, but this is doubtful. *Inh.* Dŷmaei, orum, *m.* excelled as slingers, in throwing to a great distance with sure aim and a powerful effect. Livius has described their mode of training to the use of the sling. *Adj.* Dŷmaeus, a, um, *et.* Dŷmēnsis, is, *e.* Dŷmaeus ager (Liv. xxvii. 31). Dŷmēnses funditores (Liv. xxxviii. 29).

Dŷmas, āntis, *m.* a Trojan, who joined himself to Ēnēas during the night in which Troy was burned, changed his own for Grecian armour, and was afterwards killed by one of his own party (Virg. Ēn. ii. 340).—2. The father of Hēcūba, wife of Priāmus, king of Troy. Dŷmāntis, idis, *f.* a patronymic of Hēcūba (Ov. Met. xiii. 620).—3. An Arcadian, who in early life surpassed the swiftest horses in speed; but was of great age in the Theban war, and although named among the competitors for the prize in the foot race, one of the games celebrated in honour of Archē-mōrus, he did not come up with either Idas or Pārthēnōpeus. The latter obtained the prize (Stat. Th. vi. 559). Dŷmas lost his life in attempting to recover the body of Pārthēnōpeus. Menālius Dŷmas (Stat. Th. x. 342).—4. A noble Phaeacian (Hom. Od. vi. 22).

Dŷmas, e, *m.* a river of Sogdiāna. The Iaxartes and Dŷmas form a great marsh according to Ammianus Marcellinus, called Oxia (xxiii. 6).

Dŷmē, es, *f.* a city of Achāia on the river Caucon, of which the ancient name was Palēa. Pausanias doubts whether the name should be derived from Dŷmē, a woman born there, or from Dŷmas, son of Ēgimius (vii. 17). Its situation appears to be of difficult access, hence Stātiūs has *Atia Dŷmē* (Th. iv. 124). *Inh.* Dŷmaei, orum, *m.* *Adj.* Dŷmaeus, a, um.

Dŷmnus, i, *m.* the former of a conspiracy against Alexander the Great. On the discovery of the plot, he was apprehended and evaded trial by a voluntary death (Curt. vi. 7).

Dŷnāmēnē, es, *f.* one of the Nereids (Hom. Il. xviii. 43).

Dŷpsas, āntis, *m.* a commander of the Scythians in the time of the Argonautic expedition, whom Cārēsus slew (Val. Flacc. vi. 192).

Dŷras, e, *m.* the *Gorga*, a river at the distance of twenty furlongs from Sperchius (Herod. vii. 198).

Dŷrāspes, is, *m.* a very clear river of Scythia, mentioned only by Ovidius (Ep. Pont. iv. 10. 53). It was probably at no great distance from Bōrŷsthēnes, the *Dnieper*.

Dŷrrāchium, i, *n.* called by the Greeks Epidāmnus (Liv. xliii. 21), *Durazzo*, a seaport town of Mācēdōnia on Mārē Hādriāticum, the *Gulf of Venice*, by which it was nearly surrounded. The common passage between Italy and Greece was from Brūndisium, *Brindisi*, to Dŷrrāchium, *Durazzo*. *Arces Dŷrrāchii* (Luc. Phar. vi. 14). *Inh.* Dŷrrāchini, orum, *m.* *Adj.* Dŷrrāchinus, a, um. *Dŷrrāchinum littus* (Cic. Sext. 67).

Dŷrrāchius, i, *m.* a king of Illyricum, and father of Iōnos (Luc. Phar. vi. 402).

E

Eārīnus Dōmītīānus, Eārīni Dōmītīāni, *m.* a youth whom Mārtilis celebrates in several of his epigrams (ix. 12 &c.). Some editions read Eārīnus, in order to lengthen the first syllable, which is contrary to etymology, being derived from *εἰς*, the spring.

Ebōrāeum, i, *n.* *York*, a large and ancient town on the eastern coast of *England*, which gives name to the county in which it stands. The river *Ouse* divides it into two parts, between which an elegant stone bridge forms a ready communication. In former times, the trade of *York* was very considerable, but has declined since the Reformation, and many modern towns surpass it, both in wealth and population. The Romans enlarged and ornamented this town with many magnificent and spacious buildings, part of which still remain. The Roman emperor Cōnstantius Chlōrus died at *York*, in 306, in the arms of his son Constantine the Great (Eutrop. x. 1). It is the see of an archbishop, and the county, of which it is the capital, surpasses, in extent, any other two in *England*. The cathedral in this town is reckoned the finest specimen of Gothic architecture in the island, except that of *Lincoln*. Ships of seventy tons burden, sail up the *Ouse* to *York*, which is sixty miles from the sea.

Ebūrōnes, um (Ebūrōnes, in some Greek authors), *m.* a people of Gāllia Bēlgica, the

greater part of whose territories lay on the west bank of Mōsa, the *Meuse*. On their being dispossessed, they were succeeded by the Tūngri. When the Romans first invaded their country, they were under the command of Ambiorix and Cativolcus; but the state appears to have been tributary to the Trēviri. Among other acts of cruelty during his command in Gāllia, *France*, Caesar attempted to extirpate this nation; which barbarous design, even from his own account, he was unable to carry into full effect (Cæs. B. G. ii. 4 seq.).

Ebūrōvices, um, *m.* a people of Gāllia, *France*, on the left bank of Sēquāna, the *Seine*. The Lēxōvii were between them and the sea. Their chief city was at first called Mēdiolānum, and afterwards Ebūrōvices, now *Evreux*, on the *Iton* in *Normandy* (Cæs. B. G. iii. 17).

Ebūsus, i, *m.* a Rutulian whom Cōrŷnæus killed (Virg. Ēn. xii. 299).

Ebūsus, i, *f.* *Ivica*, or, *Eriza*, a small island in the *Mediterranean*, off the eastern coast of Hispānia, *Spain*. It is about fifteen miles in length and twelve in breadth. *Ivica* is mountainous but not unfruitful, and exports annually large quantities of salt. The chief city, *Ivica*, stands on a bay with a good harbour. Cn. Cōrnēlius Scīpio, after defeating the Carthaginian fleet, sailed to Ebūsus,

spent two days in storming the capital, but without effect, on which he plundered the country in 219 B. C. (Liv. xxii. 20). *Phoeniciæ Ebūsus*, built by Phœnicians (Sil. Ital. iii. 362). *Vietrix Ebūsus* (Manil. iv. 638).

Ecbātāna, orum, n. *Hamedan*, the capital of Mēdia (Plin. i. 718), founded, according to Herodotus, by Dēiōces, son of Phraortes, the first king of the Medes (Herod. i. 98. Just. xii. 1).

Ecbōlīma, orum, n. a town of India, which Ptolemy calls *Embōlīma*. It seems to have been not far from the mouth of the river Soastus, a branch of Indus (Curt. viii. 12).

Ecētra, æ, f. Carpineto, a town of the Volsce near Trērus, the *Succo. Inh. Ecētrāni, orum, m.* The Romans granted them peace, but took from them part of their territory, in 495 B. C. (Liv. ii. 25 seq.).

Echēcles, is, m. son of Actor, hence called Actōrides, prince of the Mýrmidōnes, who married Pōlymēla after she had born Eudōxa to Mērcūrius (Hom. Il. xvi. 189).

Echēclus, i, m. son of Agēnor, killed by Achīlles (Hom. Il. xx. 474).—2. A noble Trojan, killed by Pātrocclus (Hom. Il. xvi. 694).

Echēcrātes, is, m. a man of royal dignity, the father of Antigōnus. He remained the faithful friend of Philippus, king of Mācēdōniā, till his death, and convinced that monarch of the innocence of his son Dēmētrius, by proving the accusations preferred against him by his elder son Pērsēus, to be forgeries (Liv. xl. 54—58).

Echēdēmus, i, m. a nobleman of the Acūr-nānes, who was in the interest of Philippus, king of Mācēdōniā, and a violent enemy of the Romans (Liv. xxxiii. 16, 17).—2. An Athenian, chief of the embassy sent to the Roman consul L. Cōrnēlius Scipio in 192 B. C. as he marched through Greece, on his way to Asia, to make war on Antiochus, king of Sýria (Liv. xxxvii. 7).

Echēdōrus, i, m. a river rising in Crēs-tōniā, flows through Mýgdōniā, and is lost in a marsh near the river Axius. The waters of this stream were insufficient for the army of Xērxes (Herod. vii. 124 seq.).

Echēmon, ōnis, m. a son of Priāmus, killed in the same chariot with his brother Chrōmīus, by Diōmēdes (Hom. Il. v. 160).

Echēnēus, i, m. a noble Phœacian of advanced age, distinguished for his oratory (Hom. Od. vii. 155).

Echēphron, ōnis, m. a son of Nēstor, king of Pylus (Hom. Od. iii. 413).

Echēpōlus, i, m. a son of Anchises, hence called Anchisādēs. He gave Ethē to Agēmēmnon, to procure exemption from going to war at Troy, and to be allowed to remain and enjoy his great riches at Sicyon (Hom. Il. xxiii. 296 seq.).—2. A Trojan, son of Thālēs, killed by Antiochus (Hom. Il. iv. 458).

Echētus, i, m. a king of Epīrus, a man of enormous cruelty. The ancients supposed that he lived not in the age of Ulysses, but in that of Hōmērus (Hom. Od. xviii. 83).

Echīdna, æ, f. a monster sprung from Chrysior and Cāllirhōē, represented as a beautiful woman above the waist, and a serpent below it. The word is often used to signify the Hýdra of Lērna, or any huge venomous serpent. *Adj. Echīdnēus, a, um.*

Echīdnēa cānis, Cērbērus (Ov. Met. vii. 408).

Echīnādes, um, formerly Echīnæ, arum, f. Curzolari, small islands formed at the mouth of Achēlōus, the *Aspro-Potamo*, by the alluvion of that river, of which some are uninhabited, and others now joined to the continent. Plinius gives the names of nine, a number in modern times reduced to five, and known by the general appellation of *Curzolari* (i. 447). They were likewise called *Strōphādes q. r.* from one of the harpies, which Zēthes and Cālāis, in the Argonautic expedition, drove from the tables of Phīncūs, and pursued, having turned aside to the continent at these islands, and from extreme fatigue, dropped down (Apol. i. 9). The more common opinion is, that these sons of Borēas were not allowed either to extirpate, or chase them farther, therefore on reaching these islands, they turned and joined the Argonauts. See *Strōphādes*.

Echīnus, i, m. Echīnou, a town of Thessaly, on Māliacus Sīnus, the Gulf of Molo (Liv. xxxii. 33).

Echīon, tōnis, m. one of the men who sprang from the teeth of the dragon which Cādms sowed. He was one of the five who survived, in consequence of his having made to the remaining four, proposals of peace, to which they agreed. With the assistance of these five men, Cādms built Thēbæ, *Theba*, in Bēōtiā. He married Agavē, by whom he had Penthēus (Apol. iii. 5). *Echīōnides, æ, m. Penthēus*, the son of Echīon; Pōlyñices, a descendant of Echīon (Stat. Th. vi. 467).

Adj. Echīōnius, a, um, of Echīon, Bēōtian. Echīōniæ Thēbæ, Bēōtian Theba (Hor. Od. iv. 4. 64). *Echīōniā plebs*, the common people of Thēbæ, *Theba* (Stat. Th. i. 169).—2. A giant killed by Minērvā in the Gīgāntōmāchia (Claud. xxxvii. 104 seq.).—3. Son of Mērcūrius and Antianira, daughter of Mēnētus, who was one of the Argonauts. He possessed the art and cunning which might be expected in a son of Mērcūrius. On this account, Iāson employed him as a herald and messenger to the different kings and nations with whom he had any intercourse during that celebrated expedition (Hyg. 14. Val. Flacc. i. 440 seq.).

Echīlus, i, m. a noble Greek, father of Mēcistēus, killed by Pōlites, a son of Priāmus (Hom. Il. xv. 339).—2. A man in the Trojan army, killed by Pātrocclus, clad in the armour of Achīlles (Hom. Il. xvi. 415—17).

Echō, ūs, f. a nymph remarkable for her loquacity, said to have been the daughter of Aer and Tēllus. She was one of Juno's attendants, and nearly deprived of speech by that goddess, because she had become the confidant of Jūpiter, in his immoral deeds. Of a number of words, says Ovid, she could only repeat the last. Narcissus having afterwards despised her love, her body from excessive grief pined gradually away, until no part of the nymph remained except her voice and bones. The former continued, but the latter were changed into stone. Such is the ancient and fabulous account of Echo, which modern philosophy has proved to be a sound reflected, or reverberated from a hard solid body, and sometimes, though more rarely, from a fluid. Plane surfaces return the sound better than convex, and concave much

better than either. The distance of an echo is easily ascertained, since sound travels at the rate of 1142 feet in a second of time. Some echoes repeat only one word, others, many; and some return the sound but once, whilst others reverberate it distinctly not less than 17 times.

Eclōgē, es, *f.* a nurse of Nēro, and one of the three women who buried him (Suet. Ner. 50).

Edēsko, ōnis, *m.* a distinguished Spanish commander, who came over to Scipio Africanus, in 211 B. C., both because his wife and children were in the hands of the Romans, and because he had an irresistible inclination to desert the Carthaginians, on purpose to embrace the interest of that nation. The same propensity induced Indibilis and Māndōnius, unquestionably the first two men in Spain, to withdraw from Hannibal, and to join Scipio with the whole body of their countrymen (Liv. xxvii. 17).

Edēssa, æ, *f.* *Vodina*, a town of Mācēdōniā, the capital of that kingdom before Pella, of which Cārānus obtained possession without the knowledge of the inhabitants, having followed a flock of goats flying from a heavy shower in a thick mist. From this circumstance he called the town *Egēa*, and the inhabitants *Egēōdai*, and made it the royal residence, which, with its continuing to be the burying-place of the kings, may account for Livy's epithet *noble* (xlv. 30). *Inh.* Edēssēl, orum (*Sing.* Edēssēus, i), *m.* (Liv. xlii. 51).—2. A town of Mēsōpōtāmīa, now *Orpha*, or, *Roha*, which Plinius says was anciently called *Antiochia*. That author makes Edēssa a town of Arābīa (i. 581). The Roman emperor Cārācālla died at Edēssa in the year 217 (Eutrop. viii. 20). *Inh.* Edēssēni, orum (*Sing.* Edēssēnus, i), *m.* anciently Edēssēi. In some copies of Eutropius, we find Edēssēi, where better editions have Mēsēni (viii. 3). *Adj.* Edēssēnus, a, um. *Edēssēna sepulchra*.

Edōnis, Idis, *f.* a district of Thrācia, on the seacoast between the river Strýmon, the *Strumona*, and Nēssus, so called, according to Stēphānus, from Edōnus, a brother of Mýgdon; but, according to others, from Edōnus, a mountain of Thrācia, on which the orgies of Bācchus were celebrated by the Thracian women (Plin. i. 445. Luc. Phar. i. 675). *Inh.* Edōni, orum, *v.* Edōnes, um, *m.* (Hor. Od. ii. 7. 27). Edōnis, Idis, *f.* of Edōnis, applied to females, or nouns feminine, also Thracian. *Edōnides mātres*, Thracian matrons, worshippers of Bācchus (Ov. Met. xi. 69). *Adj.* Edōnus, *v.* Edōnius, a, um, of Edōnis, or the Edōni, Thracian. *Edōnus Bōrēas*, Thracian Bōrēas (Virg. Æn. xii. 365). *Edōna hīemes*, Thracian *i. e.* severe, winters (Claud. xxxi. 123).

Eētōn, ōnis, *m.* son of Echēcrātes, king of Thēbē, *v.* Thēba, a city of Mýsia, whom, with a number of his subjects, Achilles killed (Hom. Il. i. 366). He was the father of Andrōmāchē, wife of Hector, consequently an ally of the Trojans. Stātiūs represents him as skilful in the curing of wounds, and stopping effusions of blood (Th. x. 728). *Adj.* Eētōnēus, a, um. *Eētōnēa Thēba* (Ov. Met. xii. 110).—2. The ransom of Lýcōn, whom Hōmērus calls Imbrīus, probably from his being a native of the island Imbros (Hom. Il. xxi. 43).—3. A noble

Trojan, the father of Pōdes (Hom. Il. xvii. 575—590).

Eficiūs Cālvinus, Eficīi Cālvinī, *m.* a Roman knight of great riches, who purchased L. Apūleius, and afterwards made him free, on account of the powers of his mind, which raised him to distinction among grammarians (Suet. Il. Gram. 3).

Egālēos, i, *m.* a mountain of Attica, anciently covered with wood, hence Stātiūs, *Egālēos dives nēmōrum* (Th. xii. 620).

Egēria, *v.* *Agēria* (Stat. Syl. i. 3. 76), *æ, f.* a nymph, or goddess, whose fountain and grove were at Aricia, where Nūma Pōmpeilius, second king of Rome, pretended to have meetings, and to have received from her all his laws respecting the arts of peace, and the worship of the gods. His interviews with Egēria were in the cave of Cāpēna, or, Cāpēna, under Mōns Avēntinus. Plūtarchus explains this fiction by stating, that Nūma, after the death of his wife, spent much of his time in sacred groves and solitudes. Ovidius says, that she was his wife, and that, after his death, she retired to the grove of Aricia, where she bewailed, with incessant grief, the loss of her husband, which excited the pity of Diāna, who turned her into a fountain (Met. xv. 487 seq.). The epithet which Jūvenālis applies to Egēria is ambiguous; but the character of Nūma will not admit of its bearing an immoral interpretation (Sat. iii. 12 seq.).

Egērius, i, *m.* the son of Arūns, the brother of Tārquinius Priscus, who had this name on account of his poverty, the consequence of his father predeceasing his grandfather, and the latter, not aware that his son's widow was pregnant, made no provision for him in his will. By his uncle, Lūcōmo, better known by the name of Tārquinius Priscus, he was appointed governor of Cōlātia, whence he was afterwards called Cōlātīnus, a name retained by his posterity (Liv. i. 34).

Egesarētus, i, *m.* a Thessalian, a native of Lārissa, *Lerissa* (Greeks), and *Yeniseri* (Turks), who favoured the interest of Pōmpeius. The Thessalians were divided into two parties. At the head of the one, which declared for the commonwealth or Pōmpeius, was Egesarētus, and at the head of the other was Pētrēius, a young nobleman, who was a zealous partizan of Cæsar (Cæs. B. C. iii. 35).

Egēstāni, orum, *m.* a people of Sicily, allies of the Carthaginians (Herod. v. 46).

L. Egilius, L. Egili, *m.* one of the three commissioners appointed to settle a colony at Lūna, in 179 B. C. (Liv. xli. 13).

Egnātia Māximilla, Egnātīe Māximillæ, *f.* wife of Glicius Gāllus, whom she followed into banishment. The rapacity of government seized on her property, which only proved her fortitude and contentment; for she retained the same evenness of conduct in poverty which she had shown in affluence (Tac. Ann. xv. 71).

Egnātius, i, *m.* a Celtiberian, who, according to the custom of his country, washed his teeth every day with urine to render them white and, therefore, to show their fine colour, disregarding time and place, he used to laugh on the most grave and mournful occasions. On purpose to reclaim him from this foolish and unseasonable laughter, Cātūllus endea-

vours to dissuade him from exposing his teeth, by insinuating, that the more white and polished his teeth were, they proved the greater quantity of urine which he had drunk (xxxix).

Egnātius Mētēllus, Egnāti Mētēlli, *m.* a Roman, who beat his wife to death with rods, because she had drunk too much wine (Val. Max. vi. 3).

M. Egnātius Rūfus, M. Egnāti Rūfi, *m.* during the reign of Augustus, entered into a conspiracy which cost him his life (Suet. Aug. 19). To him Tacitus alludes (Ann. i. 10).

P. Egnātius Cēler, P. Egnāti Cēleris, *m.* a professor of Stoic philosophy, who appeared a witness against his friend Bārēas Sōrānus. Tacitus says, that, under an assumed air of simplicity, he concealed perfidy, avarice, and deception (Ann. xvi. 32). Jūvēnālis calls him simply a Stoic (Sat. iii. 116).

Elon, ōnis, *f.* an inconsiderable town of the Argīvi, in Pēlōpōnnēsus (Hom. Il. ii. 561). Others think it was a name of the island Cālauria.—2. Another on Strýmon, the *Strumona* (Herod. vii. 25).

Elōnēus, ēos, *m.* a Grecian prince, killed by Hēctor (Hom. Il. vii. 11).—2. A Thracian prince, the father of Rhēsus. His horses were most beautiful, of great size, whiter than snow, and equal to the winds in speed. His chariot was of silver and gold, and his arms gold, which armour the gods did not permit men to carry (Hom. Il. x. 434 seq.).

Elaea, *ae, f.* *Klisseli*, a town of Æolis, the port of Pērgāmus. Here Eumēnes, king of Asia, had his fleet, in 193 B. C. (Liv. xxxvi. 43). *Inh.* Elæēses, *iur, m.* Their lands were desolated by Antiochus, king of Syria, in 192 B. C. (Liv. xxxvii. 19). *Adj.* Elaiēticus, *a, um.*—2. *Mirza Mumbarack*, a town near the Red Sea, on the west side.—3. *St. Giovanni*, a port or harbour of Epirus.

Elæon, onis, *m.* a plain in Epirus (Liv. xliii. 23).

Elæus, ūntis, *m.* a town of Thracian Chērsōnēsus, which Philippos, king of Mācēdōnia, took, in 202 B. C. (Liv. xxxi. 16). *Inh.* Elæūnti, *orum, m.* (Herod. ix. 120).

Elāptōnulus, *i, m.* an officer in the army of Alexander the Great, and one of the conspirators against his life, in 328 B. C. (Curt. viii. 6).

Elāsus, *i, m.* a noble Trojan, killed by Pātrōclus (Hom. Il. xvi. 696).

Elātiā, *ae, f.* *Baba* (*Eleuta*, Dod. ii. 139), a town of *Thessaly*, in the pass which leads to Tēmpē, *Tenbi*, now a large and beautiful village (Liv. xlii. 54).—2. *Turcocrorio*, a town of Phōcis, on the confines of *Thessaly* (Liv. xxviii. 7). *Inh.* Elātiēses, *iur, m.*

Elātrēus, ēos, *m.* a Phæacian, and a competitor in the games exhibited by Alcīnōus. He gained the prize for throwing the quoit (Hom. Od. viii. 111).

Elātus, *i, m.* a Thessalian, the father of Cēnis, *v. Cēnēus*. *Adj.* Elātēlus, *a, um.* *Elātētia Cēnis* (Ov. Met. xii. 189). *Elātētus Cēnicus* (Ov. Met. xli. 497). Antōnīnus makes Cēnis the daughter of Atrāx, an opinion seemingly likewise adopted by Ovidius (Met. xii. 209); although a few lines before he has *Elātētia Cēnis*. This discrepancy may, perhaps, be removed by supposing him to have used *Atrācidas* to denote a Thessalian, or that Elātus and Atrāx were in the

same line of descent. If neither of these be admitted, then Ovidius must submit to the charge of a contradiction.—2. A man in the Trojan army, killed by Agāmēmnon (Hom. Il. vi. 33).—3. One of the lovers of Pēnēlōpē, killed by Eumēus (Hom. Od. xxii. 267).—4. Father of Pōlyphēmus, one of the Argonauts, hence called Elātides (Orph. 168).

Elātus, *i, m.* *Monte Scopo*, a mountain in the island Zācynthus, *Zante*, about fifteen hundred feet above the level of the sea.

Elāver, ēris, *m.* the *Allier*, a river of Gāllia, which rises at the foot of mount *Lozere*, runs nearly north, and, after a course of seventy-two leagues, falls into Ligēris, the *Loire*, about three miles above *Nevers*. This river, says Caesar, could not be forded before autumn, which must have been in consequence of the melting of the snow on the mountains, in which it and the streams by which it is fed, have their sources (Cæs. B. C. vii. 34 seq.).

Elbō, ūs, *f.* an island in *Egypt* (Herod. ii. 140).

Elēzārus, *i, m.* a commander of one party of the Jews, killed by a band of assassins, who, likewise, cut off his whole party, in the year 70. Under pretence of performing a sacrifice, John sent these banditti for that particular purpose, and this atrocious deed put him in possession of the temple which Elēzārus then held (Tac. Hist. v. 12).

Elēctra, *ae, f.* one of the Oecēnides, who, by Thaumās, became the mother of the Harpies, Aēllō and Ocypētē (Apol. i. 2).—2. Daughter of Dānāus, and wife of Pērithēnes.—3. A daughter of Atlas, and mother of Dārdānus, by Jūpiter. Atlāntis, *idis, f.* Elēctra (Apol. iii. 2). Virg. Æn. viii. 135).—4. The sister of Orēstes, a woman of manly resolution, who joined her brother in accomplishing the death of Ægisthus and their own mother (Vel. Pat. i. 1. Hor. Sat. ii. 3. 140).

Elēctra, *ae, f.* a name of Sāmōthrācē, *Samothraki*, derived, according to some, from Elēctra, mother of Dārdānus, and, according to others, from Elēctra, the mother of Hārmōniā. The former appears to be the true derivation. *Adj.* Elēctrius, *a, um.* *Elēctria tēllus*, Sāmōthrācē (Val. Flacc. ii. 431).

Elēctrae, *arum, f.* one of the seven gates of Thēbæ, *Theba*, at which Drýas commanded in the Theban war (Stat. Th. viii. 356).

Elēctrum, *i, n.* amber, a solid, hard, semipellucid, bituminous substance, respecting the origin of which, and the class of bodies it belongs to, naturalists have been greatly divided. Some considered it a vegetable, others a mineral, and several an animal, substance. *Poland, Prussia, and Germany*, afford great quantities of amber, dug out of the earth, or found on the banks of the rivers, or on the shores of the *Baltic*. It is chiefly of two colours, white and yellow; in medicine, the former, and in the manufacture of beads and toys, the latter is preferred. When once melted, it loses both its hardness and beauty, which by no process yet known can be recovered. Amber forms the basis of all varnishes. For the fictitious account of its formation, see *Heliades* and *Phaëthon*. There is a kind of metal under this name, of which four parts are gold and one silver. To it Silius Itālicus alludes (i. 229).

Elēūs, ēos, *m.* one of the names of Bācchus, from a kind of cry loudly repeated by the worshippers of that god during his festivals. Elēū was a warlike acclamation among the Greeks. Elēūs, ēidos, *f.* a priestess, or female worshipper of Bācchus. *Elēūdes acta furis Bacchi* (Ov. Ep. Her. iv. 47).

Elēlichthon, ōnis, *m.* a Greek name of Nēptūnus, from shaking the earth (Pin. Pyth. vi. 49).

Elēon, ōnis, *f.* a town of Bæōtia (Hom. Il. ii. 500).

Elēphāntinē, es, *f.* *Fleur*, or, *Ell-Sag*, an island in Nilus, the Nile, above Sŷēnē, *Es-souan*. Tacitus writes, that it and Sŷēnē were the ancient boundaries of the Roman empire; but when he composed his history they extended to the Red Sea (Ann. ii. 61).

Elēphāntis, idis, *f.* a poetess, who wrote verses of the most filthy kind, of which the emperor Tiberius kept copies, that his guests might have precedents for every kind of impurity (Mart. xii. 43. Suet. Tib. 43).

Elēphāntus, i, *m.* an elephant. Hōmērus mentions ivory, but does not seem to have heard of the elephant (Paus. i. 12). The Romans first engaged these animals in battle, when Pŷrrhus, king of Epirus, invaded Italy, afterwards in the second Punic war, in Asia, when they fought against Antiochus, and in Africa against Jūgūrtha. The driver sat on the neck, and the warriors fought from turrets on their backs. Hāsdrūbal, a brother of Hānnibal, discovered a method of putting elephants to death, whenever they became ungovernable. The manager, or driver, had a tradesman's knife, and a small mallet, and, having lost all power over the animal, he placed the knife behind the ears, in the joint which connects the neck with the head, and, with the mallet, gave it the strongest blow which his strength permitted, and the animal instantly dropped down lifeless. This invention was considered of great importance, since, on becoming furious, they often turned on their own troops, threw the ranks into confusion, and destroyed a number of lives.

Elēphēnor, ōris, *m.* son of Chālēcōdon, who commanded the Abāntes in the Trojan war (Hom. Il. ii. 540 seq.).

Elēsiūm, i, *n.* a town of Bæōtia, which stood on marshy ground, whence the name (Hom. Il. ii. 499).

Elēusis, e. Elēusin, inis, *f.* *Elefsis*, *Elefsin*, *Leisina*, or, *Leusina*, a town of Attica, at which was a famous temple of Cēres. Philippius, king of Mācēdōnia, attempted to surprise this religious edifice, without success, in 202 B. C. (Liv. xxxi. 25, 26). Here Triptolēmus began to cultivate the soil, and to sow grain, an art till then unknown (Just. ii. 6). This town, says Pausanias, had its name from Elēusin, who, according to some, was the son of Mercūrius and Dātra, a daughter of Ocēānus, and, according to others, the son of Ogŷgus. It is now a miserable village of thirty mud huts, but finely situated on the declivity of a hill, which stretches from the mountain *Kerāta*, in the direction of N. E. to S. W., and is distant about half a mile from the sea. *Inh.* Elēusini, orum (*Sing.* Elēusinius, i), *m.* *Adj.* Elēusinus, Elēusiniacus, et, Elēusinius, a, um. *Elēusina sacra*, sacrifices to Cēres (Suet. Claud. 25). *Elēusiniūm cōrtāmēn*, games in

honour of Cēres (Gel. xv. 20). *Elēūsina mātēr*, Cēres (Virg. G. i. 163). *Elēusiniūcus sinus* (Strab. 531).

Elēuthēri, orum, *m.* This word occurs only twice in Caesar, and both times in B. G. vii. 75). It is applied, in the former instance, to the Cādūrci, who lived on Dūrānūs, the *Dordogne*, probably to distinguish them from the Cādūrci, who lived on Oltis, e. Otis, the *Olt*, and, in the latter, to the Sūcsciōnes, a people whose territories lay between Mātrōna, the *Marne*, and Isāra, the *Oise*, branches of Sēquāna, the *Seine*, perhaps to point them out from other tribes of the same name. The readings, in the chapter above quoted, are very different. That which seems most approved, and, on that account, adopted in the best editions, has Elēuthēri only once conjoined with Cādūrci.

Elēuthērōpōlis, is, *f.* a city of Pālēstina (Amm. Mar. xiv. 8).

Elēlus, i, *m.* a surname of Jūpiter (Ov. Fast. iii. 328).

Elīmēa, æ, *f.* a city and district of Ilŷŷri-cum (Liv. xxxi. 40). *Inh.* Elīmēi, orum, *m.*

Elīmōtis, idis, *f.* a district of Mācēdōnia, which, with Aētātānia and Stŷmphilis, formed part of the fourth division of Mācēdōnia, after that kingdom was reduced to a Roman province, in 169 B. C. (Liv. xlv. 50).

Elis, is, e. idos, et, Elēa, æ, *f.* a district of Pelōpōnnēsus, the *Morea*, bounded on the S. by Mēssēnia, on the W. by Mārē Iōniūm, the *Ionian Sea*, on the N. by Achāia, and on the E. by Arcādia. The principal city, which bore the same name, now *Belvidere* (*Paleopoli*, Leake), stood on the south bank of Pēnēs, the *Igiako*, at a considerable distance from the sea. Pōlybius says, it was the most populous and fertile district of Pelōpōnnēsus, the *Morea*. After Iphītus re-established the Olympic games, the whole territory was sacred to Jūpiter, the inhabitants were exempted from warfare, and the territory was inviolable. The Grecian states bound themselves by the most solemn obligations to abstain from invading it, an engagement which was long observed with the strictest fidelity, but at last, Agis, king of Spārta, led his army to this district, and desolated the consecrated ground. In Elis was raised fine flax, which grew nowhere else in Greece; in smallness it approached to that of the Hebrews, but was not so yellow (Paus. v. 5). *Inh.* Elēi, orum, et, Elēenses, ium, *m.* Elēas, iādos, et, Elēis, idos, *f.* of Elis, with relation to a female, or to a noun feminine. *Elēides equa*, mares which gained the prize at Olŷmṗia, a town of Elis (Virg. G. i. 59). *Adj.* Elēus, a, um. *Elēa palma*, the palm of Olŷmṗia (Hor. Od. iv. 2. 17). *Elēus carcer*, the starting-place at the Olympic races (Ov. Ep. Her. xviii. 166). *Elēum flūmen*, Alphēus, the *Roufia* (Ov. Met. v. 576). *Elēus Tōnans*, Olympic Jūpiter (Claud. xvii. 290). *Elēus ager* (Liv. xxvii. 31).—2. The only city of the Aētōli (Herod. viii. 73).

Elissa, Elisa, e. Elŷsa, æ, *f.* better known by the nickname of Dido, equivalent to *Virāgo* in Latin, was a daughter of Bēlus, king of Phœnicia. *Dives Elŷsa*, rich Dido, alluding to her carrying off the wealth of her brother Pŷgmālōn (Stat. Syl. iii. 1. 74). *Adj.* Elissæus, a, um, of Dido; Carthaginian. *Elissæus tŷrānnus*, Hānnibal (Sil. Ital.

ii. 239). *Elissæ aræ*, Carthaginian altars (Sil. Ital. iii. 82).

Elissa, *v. f.* a Carthaginian ship, of six banks of oars, burned in a naval engagement off Sicily, between M. Claudius Marcellus, the Roman consul, and Himilco, in the second Punic war (Sil. Ital. xiv. 573).

Elissus, *i. m.* a river of Achæa, which Statius describes full of windings, *Elissus incircus* (Th. iv. 52).

Elitovius, *i. m.* a Gaul, who conducted an emigration of the Cénomani into Italy, through Saltus Taurinus, following the steps of Bellovæsus. These new-comers were indebted to the friendship of that prince, and they settled in that part of the country possessed by the Libii, where the cities Brixia and Verona afterwards stood (Liv. v. 35).

Elis, *i. m.* a freedman, who rose to honours, and acquired great riches, during the reign of the emperor Nero (Tac. Hist. i. 37).

Elorus, *i. m.* See *Hektorus*.

Elpënor, *ôris*, *m.* one of the companions of Ulysses, whom Circe transformed into swine. According to Hómërus, Elpënor, when drunk in the house of that goddess, fell and was killed (Od. x. 552). To this Ovidius alludes (lb. 483), and Martialis (xi. 83).

Elpiniçæ, *esæ*, *f.* daughter of Miltiades, who was first the wife of her brother Cimon, and afterwards of Cillias. She agreed to marry the latter, on condition that he paid the fine for which her father had died in prison, and for which her husband was then in confinement (Cor. Nep. Cim. 1). See *Cillias*.

Elusa, *v. f. Eluse*, or, *Eause*, a town of Aquitania (Ammianus Marcellinus says, of *Narboune*), belonging to the Elusætes (Amm. Mar. xv. 11).

Elusætes, *ium*, *m.* a people of Aquitania, who lived on Atur, the *Adour*, whose principal city was *Elusa*, *Eause* (Cæs. B. G. iii. 27).

Elýces, *v. m.* a man, killed by Përsëus (Ov. Met. v. 87).

Elýmæis, *Idis*, *f.* a country to the south of Mædia. Sūsiana lay between it and Sinus Përsicus, the Persian Gulf. The capital was of the same name, at which was a temple of Jupiter, that contained great riches. See *Antiochus Magnus*. *Inh.* *Elýmæi*, *orum*, *m.* the Elymeans. Livius says, their name was scarcely heard before the ambassadors of Antiochus, king of Syria, mentioned it in the council, at Ægium, in 194 B. C. The Elymeans, who fought in the army of this king at Thyatira, *Akhisar*, two years after, were archers (Liv. xxxv. 48 seq.). When Tacitus wrote, the Romans knew this part of Asia much better than they did in the days of Livius (Tac. Ann. vi. 44). *Adj.* *Elýmæus*, *a*, *um*. *Elýmæus Jupiter* (Just. xxxii. 2).

Elýsi, *orum*, *m.* the Elysians, a German nation, whose particular situation geographers have not ascertained. Some place them between Vistula, the *Vistula*, and Viadrus, the *Oder* (Tac. Ger. 43).

Elýsius, *a*, *um*. *Elýsi campi*, *v. Elýsi-um*, *i. n.* the place of the righteous after death, according to the notions of the Greeks and Romans. Some authors suppose the fable of Elýsium to have been borrowed from the Phœnicians, deriving the name from a Phœnician word, which signifies *to rejoice*, or *to be in joy*. Others derive it from the Greek verb *λύω*, *I set loose*, or, *disengage*, because in

Elýsium the souls of men were freed from the fetters and incumbrance of the body. Bochartus conjectures, that Hómërus borrowed his idea of the Elysian fields and of the infernal regions from the exaggerated description of Hispania Bætica given by the Phœnicians. *Elýsia unda*, the Styx (Virg. Cu. 259). *Elýsium iter*, the road which leads to Elýsium (Virg. Æn. vi. 542).

Emānus, *i. m.* a commander of the Gauls under Brënnus *q. v.* (Just. xxiv. 7).

Emāthia, *v. Emāthia*, *v. f.* a district of Mæcëdônia, formerly called Pædônia, but often used by the Latin poets in so indefinite a sense as to include not only all Mæcëdônia, but likewise all Thëssalia. It lay at the top of Sinus Thërmæicus, the *Gulf of Salonica*. Its chief town was Pella, *Palatiza*, in which both Philippos and his son, Alexander the Great, were born. The name has been derived from Emāthion, one of the ancient kings of the country. *Emāthis*, *Idis*, *f.* of Emāthia, applied to a female, and to a noun feminine. *Emāthis tellus* (Luc. Phæ. vi. 580). *Emāthides*, *um*, *f.* the daughters of Përus, the rivals of the Muses (Ov. Met. v. 669). *Adj.* *Emāthius*, *a*, *um*, of Emāthia, of Mæcëdônia, of Thëssalia, or of Philippi. *Emāthii campi*, Macedonian plains (Ov. Met. v. 313). *Emāthia cades*, the carnage at Philippi (Ov. Met. xv. 824).—2. A city of Thracia, called by Hómërus, *Æsýna* *q. v.* (Liv. xliii. 7).

Emāthion, *ônis*, *acc. ôna*, *m.* a son of Titan and Aurôra, who was king of Mæcëdônia. From him the country was called Emāthia, before it was known by the former name. *Emāthis*, *Idos*, *f.* Macedonian, with relation to a female, or to a noun feminine. *Adj.* *Emāthius*, *a*, *um*, of Emāthion, or Emāthia; Macedonian, &c.—2. An old man who was killed by Chrômis, whilst he embraced the altar, at the marriage of Përsëus and Andromëda (Ov. Met. v. 100).

Embölon, *i. n.* a district of Lycia, nearly opposite the island Rhodus. The inhabitants chiefly worshipped the sun (Pin. Ol. vii. 35).

Emërta, *orum*, *n.* *Merida*, a town of Spain, in the province of *Extremadura*. *Inh.* *Emërîtenses*, *ium*, *m.* (Tac. Hist. i. 73).

Emësa, *v. f. Hems*, an ancient city of Phœnicia, in which was an elegant temple of Elagabalus, or the sun (Amm. Mar. xiv. 8).

Emodus, *i. m.* supposed to be the snowy mountains, a continuation of Imius (Amm. Mar. xxiii. 6).

Empëdöcles, *is*, *m.* a native of Agrigéntum, *Girgenti*, who was eminent both as a philosopher and a poet. He wrote a poem of considerable length on the causes of things, in which he endeavoured to solve the phenomena of nature by sympathies and antipathies. Cicero censures with severity his philosophical opinions, and it must be acknowledged, not without justice. He believed that there were four primitive elements, an idea still generally prevalent (Cic. Acad. pr. ii. 5). Nothing certain respecting his death is known. Some maintain that he lived to a great age, others that he perished in mount Ætna, when he went to examine into the volcano, while others assert, that, wishing to be considered a god, consequently endowed with immortality, he leaped into Ætna to conceal his death. The last seems to have been the idea of Hôrâtius (Art. Poet. 465).

Excessive vanity is seldom gratified, and, if such was the expectation of Empedocles, the event completely frustrated it, for the volcano ejected one of his slippers, and thus rendered it indubitable, that he had perished in the flames. *Adj.* Empedoclēus, a, um. *Empedoclēus sanguis* (Cic. Tusc. i. 17).

Emphylēus, i, m. an intimate friend of Phocion, who met him on his way to execution, and with tears exclaimed, "O Phocion, how unworthily you suffer!" (Cor. Nep. Phoc. 4).

Empōria, æ, f. v. Empōria, orum, n. a district of Africa, which forms the coast of Syrtis Minor, is very fertile, and was subject to the Carthaginians. The inhabitants, whom Livius calls barbarians, were unwarlike, a consequence of the fertility of the soil, a circumstance by no means uncommon. Lēptis is one of the towns of Empōria (Liv. xxix. 25 seq.).

Empōria, arum, f. *Ampurias*, a town of Hispania, Spain, near the foot of the Pyrenees. Strictly speaking, Empōria formed two towns, of which the one was built by the Phœacienses (others say the Māssilienses who came from Phœcia in Iōnia), the other by the Spaniards. This seems to have been the opinion of Livius, who states, that the Grecian town was open towards the sea, that its walls did not exceed four hundred paces, that the Spanish town was farther from the sea, and was three thousand paces in circumference. C. Jūlius Cæsar planted a colony of Romans here, after the defeat of the sons of Pōmpēius. These three classes had incorporated when Livius wrote, and had been admitted citizens of Rome. The Greek inhabitants had no intercourse with their Spanish neighbours, except in selling to them the articles which they had imported, for the natives were ignorant of navigation, but a fierce and warlike race, against whom it was necessary to be perpetually on guard. Cn. Cōrnēlius Scipio landed here in 220 B. C., with the forces which he had received from his brother the consul, and his nephew P. Cōrnēlius Scipio, afterwards Africānus, when he went to take the command of the army, after both his father and uncle had fallen in that country (Liv. xxi. 60 seq.). *Phœaciæ Empōria* (Sil. Ital. iii. 369). *Inh.* Empōritāni, orum (*Sing.* Empōritānus, i), m. (Liv. xxxiv. 16).

Empōrium, i, n. a town of Italy near Plācēntia.—2. Another on the Tiber (Liv. xxi. 57 seq.).

Empūlum, i, n. a town belonging to the Tibūries, taken by the Romans, in 354 B. C. (Liv. vii. 18).

Eneās, i, m. son of Hippocōon, one of the hunters at Cālŷdon, whom the boar struck, and killed (Ov. Met. viii. 362).

Enarēes, um, m. a Scythian nation, skilled in divination, which Vēnus communicated to them (Herod. i. 105).

Enaulus, i, m. a precipitous torrent, running in a narrow channel (Orph. Arg.).

Encēlādus, i, m. a son of Titan and Tērra, one of the giants whom Jūpiter struck with lightning, and placed under mount Ætna, whence that mountain emits flames, and all Sicily shakes when he stirs himself (Virg. Æn. iii. 578 seq.). Hērātius represents him as darting trees which he had torn up by the root (Od. iii. 4. 56).—2. A distinguished

grammarian. *Grēmūs Encēlādi*, the lap, i. e. the pocket of Encēlādus (Juv. Sat. vii. 215).—3. A freedman of Augustus, whom the emperor honoured with a respectable office. Some editions of Suetonius join this name with Licinius, the word before, but falsely; as Licinius was a different person (Aug. 67).

Enchēlia, æ, f. a town of Illyricum, which some suppose had this name from Cādus and Hērmiōnē being changed there into dragons (Luc. Phar. iii. 189). *Inh.* Enchēlia, arum, m. Enchēlis, idis, f. of Enchēlia, applied to females, or nouns feminine. *Adj.* Enchēlius, a, um.

Encōlpus, i, m. a servant or slave, who vowed his whole hair to Apōllo, from regard to his master Pūdēs, on his becoming the first centurion of the legion, which he fulfilled on the promotion of Pūdēs to that rank (Mart. i. 32—v. 49).

Endāis, v. Endēis, idis, f. a daughter of Chiron, and wife of Æacus, by whom she became the mother of Pēlēs and Telāmon. Endāidæ, arum, m. Pēlēs and Telāmon (Pin. Nem. v. 21).

Endŷmion, ōnis, m. son of Æthlius, or Jūpiter and Cālŷcē, who led a colony from Thēssalia to Elis. In consequence of his uncommon beauty, Lūna fell ardently in love with this youth. Jūpiter having promised him whatever he should ask, and he having requested that he might sleep continually in undecaying youth, the goddess descended nightly to embrace him on mount Lātms. To him she bore fifty daughters, which Pausānias considers fabulous, and adds, that he had three sons, Pæon, Epēus and Ætōlus, and one daughter, Eurŷcŷdē, by Astērōdia, or, Chrōmia, daughter of Itōnus, or, Hŷpērīppē. Such uncertainty prevails respecting his wives. He offered his crown to his sons as the prize for the swiftest runner at the Olympic games, which Epēus gained. According to the Hērāclēōtæ, he withdrew to the mountain Lātms, where he died, yet the Elēi showed his monument at their city. Hence it is probable, that the king of Elis was a different person from the one who slept on mount Lātms, and who is hence called *Lātmins, Lātmins vōnātor*, &c. (Val. Flacc. viii. 28). Plinius accounts for the fiction of his intercourse with Lūna, from his being the first who explained the phases of the moon, and by his studying astronomy on Lātms. *Adj.* Endŷmionēus, a, um. *Endŷmionēi sōpōres* (Auson. cccxxv. 41).

Engūon (3 syl.), v. Engŷon, i, n. *Gangī*, an inland town of Sicily, near the sources of Himēra, the River of Tērmīni (Sil. Ital. xiv. 249). *Inh.* Engūini, orum, m. (Plin. i. 346).

Enicēus, ēos, m. a man celebrated by Pindārus for throwing the javelin (Ol. x. 86).

Eniēnes, um (*Sing.* Eniā. ānis), m. a people of Thessaly, who had their name from the town Eniā.

Enlōpēus, ēos, m. son of the brave Thēbrus, the charioteer of Hector, killed by Diōmēdes (Hom. Il. viii. 120).

Euipēus, ēos, m. a man who excelled in animating the troops to acts of martial bravery, by the clarion (Stat. Th. xi. 50).

Euipēus, ēos, m. the Malathria, or, Gura, a river of Thessaly, which has its source near mount Othrys, and joins Apidānus, the

Sataldge, before it falls into Pēnēus, the *Salampria*. Ovid's description of this river is directly opposed to that of Lūcānus, the former makes it a rapid-running stream (Met. i. 579), and the latter slow, until it is lost in the *Sataldge* (Phar. vi. 373), in which he agrees with Valērius Flaccus (i. 357).—2. A river in Mācēdōniā, which rises near Olympos, is small in summer, rapid when swelled by winter rains, runs over huge rocks, forming whirlpools, and making deep gulfs, by sweeping away the earth at the bottom into the sea, and thus by sinking in the middle of the channel renders both its banks high and steep. It falls into Sinus Thērmāicus, the *Gulf of Salonica*, to the south of Dium, *Stan-dia*. This river is celebrated for the resistance which Persēus, the last king of Mācēdon, made on its banks against the advancement of the Roman army under Q. Mārcius Philippus (Liv. xlv. 8 seq.).—3. The river of *Floha*, a branch of Alphēus, the *Roufia* (Leake).

Enōspē, es, f. a town of Arcādiā, mentioned by Hōmērus. According to Pausānias, some supposed that Enōspē, Strātōē, and Rhīpē, were islands in the river Lādon; an error for which he finds it difficult to account, since that stream is not large enough to form islands. Stāsius has *ventōsa Enōspē*, an epithet adapted to its elevated situation (Th. iv. 286).

Enna. See *Henna*.

Enna, ae, f. the wife of Nēvius Sērtōrīns Mīcro who made her throw out the lure to secure the affections of Cālligūla, which, to her disgrace, she both did, and succeeded (Tac. Ann. vi. 45). By his order, she as well as her husband suffered a violent death (Suet. Cal. 26).

L. Ennius, L. Ennī, m. a Roman knight, who was accused of treason, because he had melted down a silver statue of the emperor Tiberius, and converted it to domestic purposes. The emperor stopped the proceedings (Tac. Ann. iii. 70).

Q. Ennius, Q. Ennī, m. the most distinguished Latin poet at the period in which he lived, was a native of Rūdiā in Cālābria, where he was born in 239 B. C. His descent has been referred to the ancient sovereign, Mēssāpus (Sil. Ital.). Cāto brought him from Sārdīniā to Rome, which Cōrnēlius Nēpos considers an honour, equal to the noblest triumph over that island (Cat. i). He was the father of Epic poetry among the Romans, and chose for his subject the military achievements of the elder P. Cōrnēlius Scīpio Africānus, whose praises he had celebrated in his Roman annals, another poetical work which extended to eighteen books. He translated from Greek into Latin prose a work on the origin of the gods, and the Hēcūba of Eurīpides in verse. He composed satires, tragedies, comedies, epigrams, and phagētica, v. phagesia. Respecting the last, learned writers are not agreed. He died at the age of seventy. To him must be attributed the merit of improving the Latin language, which he enriched with many new words; but although more refined in the writings of Ennius than in earlier compositions, it did not approach in elegance to the style of the Augustan writers. Hence the latter commend him more for originality and strength of thought, than for purity of diction, or harmony of numbers. His character

drawn by himself will be found in Gēllius (xii. 4); some consider it, that of Gēmīnus Sērillus. Pērsius sneers at Ennius for adopting the extravagant doctrine of the Mētēpsychōsis from Pŷthāgōras (Sat. vi. 10). Some understand Quintus to be the prænomen of Ennius, others the numeral adjective, the *fifth*. According to the latter idea, the soul of a peacock had first passed into Euphōrbus, next into Hōmērus, then into Pŷthāgōras, and afterwards into Ennius, so that he stood *fifth*, ex Pŷthāgōrēō parōne, from the peacock, called by the poet "Pythagorean," because Pŷthāgōras was the founder of the doctrine of the mētēpsychōsis among the Greeks (Pers. Sat. vi. 11). Silius Itālicus introduces him as a brave soldier (xii. 393). Several fragments of the poetry of Ennius have been preserved. There was a statue of Ennius outside of Pōrta Cāpēna (Liv. xxxviii. 56). *Ennius carens arte*, without art, i. e. without skill or elegance in composition (Ov. Amor. i. 15. 19). *Adj. Ennīanus*, a, um. *Ennīani vērsum* (Gel. xx. 10).

Ennōmos, e, us, i, m. a Trojan prince killed by Ulysses (Ov. Met. xiii. 260).—2. A Trojan augur (Hom. Il. xvii. 218).

Ennōsigeus, i, m. a name of Neptūnus, from his presiding over the waters of the sea, which, the ancients supposed, penetrate into different parts of the earth and occasion earthquakes (Juv. Sat. x. 182).

Enōpē, es, f. one of the cities on the shore of Sinus Mēssēniācus, the *Gulf of Kalamata*, belonging to Agāmēmnon, which, with other gifts, he offered to Achilles if he returned to the war (Hom. Il. ix. 150 seq.). It was afterwards called Gērēniā q. v.

Enōps, ōpis, m. a Greek, the father of Clŷtōmēdes (Hom. Il. xxiii. 634).

Enōsidas, v. Ennōsidas, ae, m. a name of Neptūnus (Pin. Pyth. iv. 58).

Entēlla, ae, f. a town of Siciliā, Sicily, on the western bank of Crimīsus, the *Belici*, *Bractolomeo*, or *Caltabellotta*, built by Acēstes. Silius Itālicus commends it for the excellence of its wines (xiv. 204). It is now in ruins. Respecting the founder of this town, authors differ, but all are agreed as to its antiquity, referring its foundation either to the year that Troy was taken, or the following year. *Inh. Entēllini orum* (Sing. Entēllinus, i), m. (Plin. i. 346).

Entēllus, i, m. a Sicilian, who excelled at the Cestus, and surpassed Dāres at that exercise. He possessed the cestus of Erŷx, by whom he had been taught the use of it (Virg. Œn. v. 387 seq.).—2. A friend of Mārtiālis, whose lands the poet prefers to the gardens of Alcīnōus (viii. 68).

Enthēus, et, Enthēutus, a, um, drunken, mad, infuriated. *Enthēa mātēr*, Cŷbēlē (Mart. v. 42). *Enthēa tūrba*, worshippers of Cŷbēlē (Mart. xi. 85).

Enŷallus, i, m. a name of Mars (Pin. Ol. xii. 149. Hom. Il. ii. 651).

Enŷō, ŷs, f. the Greek name of Bēllōna, hence *Mārtis Enŷō* (Stat. Th. v. 155).

Eōrdna, ae, f. a town of Mācēdōniā, to the south of the river Erīgōnus. *Inh. Eōrdai, orum*, m. They, the Lŷncēstas, and Pelāgōnes possessed the fourth district, after Mācēdōniā became a Roman province in 169 B. C. To them were annexed Atintāniā, Stŷmphālīs and Elīmōtiūs. The district is

cold, unfavourable for culture, and rough, to which, says Livi^{us}, the dispositions of the people bear a strong resemblance (xiv. 30).

Eōus, i, m. one of the four horses of the sun (Ov. Met. ii. 153).

Eōus, i, m. the morning. Adj. Eōus, a, um, of the morning; eastern.

Epāltes, is, m. a man in the Trojan army, killed by Pātroc^{lus} clad in the armour of Achil^{les} (Hom. Il. xvi. 415-17).

Epāminōndas, æ, m. a Theban, son of Pōlynnis. His family was more distinguished for rank than wealth, yet he received an excellent education, from which he reaped every advantage that great abilities and sedulous application could command. A sound constitution, united with great personal strength, enabled him to excel in all the exercises which require agility, force, and dexterity. To these accomplishments, he joined that requisite of a great commander, a ready, forcible, and impressive eloquence, which both fitted him for discussion in the cabinet, and for direction in the field. He raised the character of his country to the highest honour among the Grecian states, by the wisdom which he displayed in all his counsels, and by the victory which he gained over Clēm- brōtus at the battle of Lēuctra, *Lefka*. This success exalted him to such pre-eminence in the opinion of the Greeks, that they considered no place secure, or no army of sufficient strength to resist him. Even the Lacedæmonians trembled for their own safety, and, therefore, formed a league with the Athenians and other states to overwhelm the Boeotians. The hostile armies met at Māntinea, *Miltas*, and Epāminōndas defeated the combined forces with great slaughter. A mortal wound received during the action, terminated the life of this great man in the moment of victory. Knowing that he would instantly expire if he extracted the weapon, he allowed it to remain, until assured that he had gained the victory, on which he exclaimed, "I have lived long enough, since I die unconquered." Then having drawn out the weapon, he instantly breathed his last. Pausānias relates that he stood after being wounded, and saw the result of the engagement. From this circumstance, the place which he occupied was afterwards called Scōpē (viii. 11). Cōrnēlius Nēpos concludes his life with this observation, that Thēba, *Theba*, both before the birth and after the death of Epāminōndas, was always subject to a foreign power; on the contrary, as long as he governed the commonwealth, it was the head of all Greece (Cor. Nep. Epam.).

Epāntērī orum, m. mountaineers who inhabited some part of the *Alps*, but their exact situation is unknown. In 207 B. C. they were at war with the Ingauni, with whom Māgo, brother of Hannibal, formed an alliance and resolved to attack the Epāntērī (Liv. xxviii. 46).

Epāphrōditus, i, m. a freedman of the emperor Nērō (Tac. Ann. xv. 55), who accompanied him in his last flight (Aur. Vic. Ep. 5). See L. Dōmīti^{us} Ahēnōbārbus.

Epāphus, i, m. the son of Jūpiter and Io, who married Mēmph^{is}, the daughter of the Nile, and built a city to which he gave his wife's name, Mēmph^{is}, now *Menshee a Dashoo*, a small village. According to Apōl- lodōrus, his daughter Libya had to Nēptūnus

two sons, Agēnor and Bēlus; the former became king of Phoenicia, and the latter of *Ægyptus*, *Egypt*. Dānāus and *Ægyptus*, so celebrated in the writings of the Greeks, were the sons of Bēlus. Hērōdōtus informs us, that the Epāphus of the Greeks was the god Apis of the Egyptians (ii. 153). The same author states that Mēnes built Mēmph^{is}, and that to him the name must be referred. This large and magnificent city, the ancient capital of *Egypt*, is supposed to have stood about 15 miles S. of the Delta, on the W. bank of Nilus, the Nile. Of its former magnitude no idea can be formed from its ruins, or from the inconsiderable village of *Menshee a Dashoo* (Ov. Met. i. 748 seq.).

Epēi, v. Epī, orum, m. a people of Elis, anciently called Elii. The common copies of Jūstinus have "Epirorum urbs," a false reading, instead of "Epiōram, v. Epēōrum, urbs" (xxvi. 1).

Epērētus, i, m. son of Aphīdas. Ulýs^{ses} pretended to his father, that he was Epērētus (Hom. Od. xxiv. 305).

Epēus, i, m. the builder of the Trojan horse, and one of those who entered the city in it (Virg. Æn. ii. 264). See *Mētāpōntum*. —2. Son of Pānōpēus, excelled in the cestus, to which he challenged the whole Greek army (Hom. Il. xxiii. 665).

Epārmōstus, i, m. a native of Opūs, who gained the prize for wrestling at the Olympic games (Pin. Ol. ix).

Ephēmēris, idis, f. a diary, daybook, or journal, in which the transactions of each day are recorded (Ov. Amor. i. 12. 25).

Ephēsus, i, f. *Aiosolue*, a famous city of Iōnia in Asia Minor, *Natolia*, near the mouth of the river Cāyster, the *Kutchak Meinder*, built, according to Plin^{ius} and Mēla, by the Amazons, *Ephēsus Amāzōnum opus*; according to Strābo, by Andrōcl^{us}, the son of Cōdrus; and, according to others, by Ephēsus, the son of Cāyster. This diversity of opinion might, perhaps, arise from there being more than one city of the same name, built at different times and in different places, an opinion which seems supported by Strābo; or, perhaps with greater truth, from the city being built, according to Plin^{ius} and Livi^{us}, at the common expense of the Asiatic states. The temple of Diana at Ephēsus, 425 feet long, 220 broad, and the roof supported by 127 marble pillars, 60 feet high, was one of the wonders of the world, and not completed till 220 years after its foundation was laid. The riches which it contained were immense, and Scipio intended to have carried them off during the Civil war, had not he received orders instantly to join Pōmpēius, with the troops under his command (Cæs. B. C. iii. 33). It was burned, on that night on which Alexander was born, by Eratostrātus, to immortalize his memory. Diāna pleaded as an apology for permitting her temple to be destroyed, that she was necessarily absent from Ephēsus that night, in consequence of her attendance being indispensable at Pēlla on the birth of the Macedonian hero. Vitruvius considers this temple as the first edifice in which architecture was brought to perfection, and the first in which the Ionic order was employed. Soon after it was built, it was destroyed, but was rebuilt with additional splendour and magnificence. At what time it was again laid in ruins, is unknown. Only

a few fragments of some of its pillars remain. *Iah.* Ephēsi, orum (*Sing.* Ephēsius, i), *m.* the Ephesians. Ephēsia, orum, *n.* festivals of Diāna at Ephēsus. *Adj.* Ephēsius, *et* Ephēsius, *a, um.* *Ephēsia litēra*, magical letters, supposed to contain some spell or charm, from the inhabitants being exceedingly addicted to magic. See Acts of Apostles, xix. 19.

Ephialtes, *m.* *m.* a giant, whose left eye Apollo, and whose right eye Hēracles, destroyed by their arrows. He was the son of Nēptūnus and Iphimēdia, wife of Alōeus, and twin brother of Otus, who grew eighteen inches in breadth and a yard in height every year. When nine years old, they were nine cubits broad, and as many yards high, which emboldened them to make war upon Jūpter, when they placed Ossa upon Olympus, and Pēlion above Ossa. Ephialtes demanded Jāno, and Otus Diāna, in marriage, and they bound Mārs in chains, whom Mērcūrius afterwards freed by a stratagem. Diāna, having assumed the appearance of a stag, sprang through betwixt them, on which the one killed the other, intending to destroy the beast of chase (*Apol.* i. 6 *seq.*).—2. An Athenian of great bravery, who fell in battle at Hālīcārūssus, *Bodrūa*, fighting for Dārius against the Lacedæmonians. Vālerius Māximus has recorded an instance of his integrity and judgment, not, however, without a stain on his moral character (*iii.* 8).—3. A Trachinian, son of Eurȳdēmus, who showed to the Persians the path which led to the summit overhanging the pass of Thērmōpȳlæ (*Herod.* vii. 213).

Ephōrus, *i, m.* the highest magistrate among the Lacedæmonians.

Ephȳra, *ie, e. ē, es, f.* an ancient name of Cōrinthus, now called by the Greeks *Corintho*, and by the Turks and Venetians, *Corinti*. Ephȳriās, *adis, f.* of Corinth, with relation to a female, or to a noun feminine. *Ephȳriādes pūllas*, Corinthian girls (*Claud.* xxvi. 629). Stātus uses Ephȳriāde as an adjective. Perhaps the proper reading should be Ephȳriādes *r.* Ephȳriādas (*Th.* vi. 652). *Adj.* Ephȳrius, Ephȳrius, *et* Ephȳrius, *a, um,* of Ephȳrē, of Corinth; of Dyrrāchium. *Ephȳriā ara*, Corinthian brass (*Virg.* G. ii. 464). *Ephȳra rura*, the territory of Cōrinthus (*Stat.* Th. ii. 207). *Ephȳrēum litus*, the Corinthian shore, *i. e.* the Isthmus, on which the games were celebrated (*Stat.* Th. vi. 253). *Ephȳra Crēusa*, Corinthian Crēusa, *i. e.* Crēusa, daughter of Crēon, king of Corinth (*Ov.* Art. Am. i. 535).—2. A town in Thēsprotia, a district in Epirus (*Vel. Pat.* i. 1).

Epicūsus, *i, m.* a friend of Plātor, a man of activity, whom Gēntius, king of the Ilȳrii, put to death with Ettritus, for no other known reason, than that they were the friends of Plātor whom Gēntius had murdered to secure the crown (*Liv.* xlv. 30).—2. Commanded two thousand foot of the Pārthinoi, which joined the Roman prætor, L. Anicius Gāllus, when he marched against Gēntius, king of the Ilȳrii, in 170 B. C. (*ibid.*).

Epichāres, *is, f.* a woman who entered with keenness into the conspiracy against the emperor Nēro. The plot having been discovered, and Epichāres confronted with the informer, she baffled every attempt to prove her guilt, although she had urged the very man, who narrated the whole to the emperor,

to excite an insurrection among the soldiers. Neither stripes, nor fire, nor the brutal cruelty of the executioner could extort one single word of confession from her lips, even when the rack was dislocating her joints. Firm, close, and undaunted, she remained silent, maintaining her fidelity inviolate under the most excruciating torture, and the prospect of death. The executioners provided a chair to convey her to the place of torture the second day, when she formed a noose with the girdle that bound her clothes, and, having fastened the other end to the top of the chair, by one powerful effort sprang from her seat and expired by strangulation (*Tac. Ann.* xv. 51—57).

Epichārmus, *i, m.* a native of Cos, but who went to Sicily when only three months old; hence generally considered a Sicilian. It is supposed that he lived about 450 B. C., in the time of Pȳthagōras, under whom he studied. He wrote a number of comedies, of which species of composition some have considered him the inventor. He treated of physical subjects in verse, and, from his writings, Plāto is said to have borrowed very liberally. Cicēro has recorded some of his sayings and opinions, and Plautus copied his manner, if not his writings (*Hor.* Epist. ii. 1. 58). He was banished from Sicily, for having spoken disrespectfully of the wife of Hērō, tyrant of Sȳracūse. A few fragments of his writings only remain. *Adj.* Epichārmus, *a, um.* *Epichārmium illud* (*Gel.* i. 15).

Epicles, *is, m.* a companion of Sārpēdon, and a man of courage, killed by Tēlāmōnius Ajax, who deprived him of life by a stone of prodigious weight (*Hom.* Il. xii. 379).

Epicrātes, *is, m.* a Rhodian, sent with four ships in 192 B. C. to guard the strait of Cēphallēnia, which was then infested with pirates, so that the passage was shut up against convoys from Italy (*Liv.* xxxvii. 13 *seq.*).

Epicūrus, *i, m.* a Grecian philosopher of great celebrity, who was born at Gārgētus, a village of Attica, about 340 B. C. He bought a fine garden at Athēna, *Athēna*. In his own house there, he passed his time in great tranquillity, and took pleasure in educating a great number of scholars, who lived in common with their master, and paid the utmost respect to his opinions. He wrote a number of books which are all lost. His philosophy divided itself into three parts; canonical, which related to rules of judging, in which he did not show very great acuteness, for he considered the evidence of the senses as an infallible test of truth. In physics, he held atoms, space, and gravity as the first principles of all things; and maintained that the Deity was a blessed immortal being, above taking any concern in human affairs. In ethics, he asserted that pleasure was the supreme good, consequently pain, the supreme evil. This doctrine was liable to be misinterpreted; accordingly his followers divided into two classes, one placing happiness in the pure pleasures of the mind; the other in the gratification of the appetites. Many of the ancients regarded the doctrine of Epicūrus in the worst sense; hence Hōrātius, *pōrcus de grēge Epicūri*, a hog from the sty of Epicūrus. In the judgment of those who adopted his opinions, his tenets did not justify that interpretation. Cicēro records

many of the sayings and opinions of Epīcūrus, who died, at the age of seventy-two, of a very painful disease, suppression of urine. Epīcūreus, i, m. a follower of Epicurus (Cic. Fin. i. 2). Adj. Epīcūreus, a, um.

Epīcēdes, is, m. the brother of Hippocrates, whom Hannibal sent with a young man of his own name, to negotiate a peace with Hiērōnēmus, king of Syracūse, in 217 B. C. The grandfather of these brothers had been banished from that city, so that by their father's descent they were Syracusans, and by their mother's, Carthaginians. After concluding the peace, Hannibal approved of their remaining with Hiērōnēmus, and they commanded two thousand horse, which that king sent before him to Lēontini, where he was killed. With the consent of the prætors, they might have returned to Hannibal, agreeably to their wish; but they first attempted to effect a counter-revolution, by insinuating that the senate and nobility intended to bring Syracūse under the dominion of the Romans. A disorderly crowd, after Andranodōrus and Thēmistus had been put to death, declared them prætors in their room; an appointment to which the other prætors were obliged to accede. They then began more boldly to pursue the measures which they had in view, and being encouraged by hearing that a Carthaginian fleet had arrived at Pachynum, they ravaged the nearest part of the Roman provinces, killing a number of the Roman soldiers, sent to protect the territories of the allies. To a remonstrance made by Mārcellus to the Lēontini, he received an insolent answer, and therefore advanced against their city, which he carried at the first assault, and the Creteans who had served under Epīcēdes and his brother, prevented their being given up to the Syracusans in the reign of Hiērōnēmus, by taking them under their protection. The activity and valour of Epīcēdes appear conspicuous, both by his plans and attacks of the enemy, recorded by Līvius. Although ultimately unsuccessful, he contrived to elude falling into the hands of the Romans, and effected his escape to Africa in 212 B. C. (Liv. xxiv. 6—xxvi. 40).—2. A prefect of the former, surnamed Sindon, killed at Syracūse, in 214 B. C. (Liv. xxv. 28).

Epīdāmnus, i, n. v. Epīdāmnus, i, f. *Toulsin*, the Greek name of a seaport town of Mæcēdōnia on Mārē Hādriātīcūm, the Gulf of Venice, built by the Cōrēfriei. The Romans considered this name unlucky, on that account changed it into Dyrāchūm, *Durazzo*, q. v., the name of the peninsula on which it stood. *Illyris Epīdāmnus* (Luc. Phar. ii. 624). *Inh.* Epīdāmnī, orum, m. (Val. Max. i. 5).

Epīdānos, i, m. a river of Achāia, in *Thesaly* (Herod. vii. 196).

Epīdāphnē, es, v. Epīdāphna, a, f. a town of Syria, near Antiōchia, *Antakie* (Tac. Ann. ii. 83).

Epidaurus, i, f. v. um, i, n. afterwards called Dyrāchūm, *Ragusa*, a seaport town of Illyricum, to the south of the island Mēlita, v. Mēlītē, now *Meleda*, on which the apostle Paul is thought by some to have been wrecked. See Acts of Apostles, chap. xxvii. 27: xxviii. 1. It contains about eight thousand inhabitants, and behind the town is a mountain called *Sniesnitsa*, which abounds with medici-

nal plants. It became a republic in the eleventh century, is now annexed to the Austrian dominions. The whole territory is not above fifty-five miles in length, and twenty in breadth. *Meleda*, *Lagosta*, and a few other islands belong to it.—2. *Pedavro*, or, *Palatia Monemvasia*, a village which stands on the ruins of Epidaurus, an ancient and very celebrated city of Argolis, five miles from the temple of Æsculāpius, of which there are considerable remains. It was a place of great strength, the plain is fertile and well cultivated, but of small dimensions. The wine has lost its ancient celebrity. It is said to have been called Drāco, from the Greek verb *drakō*, to see. Æsculāpius was worshipped at Epidaurus under the form of a serpent. *Inh.* Epīdaurī, orum, m. Adj. Epīdaurīus, a, um. Epīdaurīus (dēus), Æsculāpius (Ov. Met. xv. 723). Epīdaurīus scōpiens (Hor. Sat. i. 3. 27); introduced by the poet, from the ancients believing that animal was remarkable for acuteness of sight.

Epīdīus, i, m. a rhetorician, who had, amongst his scholars, M. Antōnius and Augustus. From a remark of C. Canutius, it appears, he was addicted to slander. According to his own account, he was a descendant of that Epīdīus, who was thrown into the source of the river Sarnus, out of which he arose with horns, soon after disappeared, and was ranked in the number of the gods (Suet. Clar. Rhet. 4).

C. Epīdīus Mārūllus, C. Epīdī Mārūllī, m. a tribune of the Roman people, whom, with Cæsētius Flāvus, another tribune of the people, C. Jūlius Cæsar deprived of office in 46 B. C., for exciting hostility against him, as if he had aspired to the crown (Liv. Ep. 116).

Epīgōnī, orum, m. the sons born in the army of Alexander the Great after he entered Asia, and were brought up in the camp (Just. xii. 4).

Epīgōnīus, i, m. a philosopher of Lēda, put to death at the same time with Eusēbius (Amm. Mar. xiv. 7 seq.).

Epīmēnes, is, m. an officer in the army of Alexander the Great, and one of the conspirators against his life, in 328 B. C. Of this crime he afterwards repented, and discovered the plot (Curt. viii. 6).

Epīmēnides, is, m. a Cretan poet, born at Gnōssus, who is said to have slept in a cave, fifty-seven years (Pausanias says, forty, i. 14), and foretold future events by inspiration from the gods. To him the Athenians were indebted for deliverance from a plague. The credit which he received for inspiration, most probably resulted from natural good sense, accurate observance of human character, and that proneness in the mind of men to pry into futurity, which is generally conjoined with a great degree of credulity. One of his remarks on his countrymen is quoted by the Apostle Paul, in the epistle to Titus (Amm. Mar. xxviii. 4). It is said that the Lacedæmonians brought him from his native city to Argolis, where they put him to death, because he predicted what was offensive to them (Paus. ii. 21).

Epīmēthēs, ēos, m. a son of Iāpētus and Clēmēnē. He married Pāndōra, by whom he had Pŷrrha, who, according to Hŷgius, was the first mortal (142). Epīmēthēs, idis, f. a patronymic of Pŷrrha (Ov. Met. i. 390),

whom Hēsiodus calls *foolish*, from her opening the box of Pāndōra (Th. 511).

Epiphānes, *is, m.* son of Antiochus IV., supported the cause of Otho, and was wounded in an engagement with the Vitellians (Tac. Hist. ii. 25).

Epiphānia, *is, f.* Hamah, a town of Cilicia (Amm. Mar. xxii. 11).

Epipōle, *arum, f.* a part of Sýracūse (Liv. xxv. 24).

Epirus, *i, f.* Lower Albania, a mountainous and barren tract of land, bounded on the E. by Thēssalia, *Thessaly*; on the N. by Mācedōnia; on the S. by Acarnānia, *Karili*; and on the W. by the Ionian Sea; population 400,000. The shore of Epirus is composed of high hills of a parched and dingy aspect, except toward their bases, which are well cultivated, laid out with olives and vineyards. *Tota Epirus* (Cæs. B. C. iii. 12). *Potens Epirus* (Manil. iv. 688). *Inh. Epīrōte, arum* (*Sing.* Epīrōta, *is, m.* *Adj.* Epīrēnsis, *is, e, et*, Epīrōticus, *a, um*. *Epīrōticum mulum*, an apricot. *Epīrōtica tellūs* (Plaut. Amph. iv. 3. 17). *Epīrōtica signa* (Sil. Ital. i. 627).

Epīstor, *ōris, m.* a noble Lycian, killed by Pātrōclus (Hom. Il. xvi. 695).

Epīstrōphus, *i, m.* son of Iphitus and brother of Schēdius. These two commanded the Phōcēnses at Troy (Hom. Il. ii. 517).—2. A celebrated commander of the people of Lyrncēssus, killed by Achilles. He was the son of Evēnus and brother of Mynes, the husband of Briseis, who both fell by the hand of Ulysses (Hom. Il. ii. 692).—3. A commander of the Hālizzōnes (Hom. Il. ii. 856).

Epītus, *i, m.* a king of Alba Lōnga, son of Albas and father of Cāpys (Ov. Fast. iv. 44). Livius calls this king Atys; Eusēbius, Silvius Athis; and Diōnysius, Cāpētus. The last adds, that he reigned twenty-six years.

Epīzēphyrū. See *Lūeri*.

Epōna, *is, f.* See *Hippōna*.

Epōpeus, *ēs, e, ei, m.* one of the Tuscan sailors who attempted to injure Bāchus, and was changed into a dolphin (Ov. Met. iii. 619).

Epōps, *ōpis, c, g.* a lapwing, the bird into which Tereus was transformed (Ov. Met. vi. 674).

Epōrēdia, *is, f.* Jura, or, *Icrée*, a municipal town at the foot of the Alps (Tac. Hist. i. 70).

Epōrēdōrix, *īgis, m.* one of the Ædūi, who revolted from Cæsar, and exhorted his countrymen to take up arms against the Romans. He was made prisoner in that engagement, in which Vercingetōrix was totally subdued. Before the arrival of Cæsar in Gallia, *France*, he commanded the forces of the Ædūi against the Sēquāni (Cæs. B. G. vii. 38 seq.).

Epōsōgnātus, *i, m.* the only chieftain in Asia Minor, who had remained in alliance with Eumēnes (Liv. xxxviii. 18).

Epponina, *is, f.* wife of Jūlius Sābinus, whom she attended in his various places of concealment during nine years. At last discovered in a cavern, they were both brought to Rome, where she suffered death. Plūtarchus says the condemnation of Epponina was the disgrace of Vespasian's reign. This biographer writes her name Euipōnē (Tac. Hist. iv. 67).

Eprīus Mārcellus, Eprīi Mārcelli, *m.* held the office of prætor for one day. His eloquence was keen and powerful, which rendered him very dangerous under such an emperor as Nēro, whom he excited and exasperated against many. Nēro rewarded his violent impeachment of Pætus Thrāsca, Hēlvidius Priscus, and Cūrtius Mōntānus, with five millions of sesterces—about forty thousand pounds. His conspiracy against Vespasian cost him his life. The senate condemned him, and he cut his own throat with a razor (Tac. Ann. xii. 4 seq.).

Epūlo, *ōnis, m.* a Rutulian killed by Achates (Virg. Æn. xii. 459).

Epūtides, *is, m.* the faithful guardian of Iūlus (Virg. Æn. v. 547). The name, and the passage in which it occurs, seems to have been suggested to the mind of Virgilius from the Iliad xvii. 324, where Epūtides is a patronymic of Pēriphas, the son of Epytus.

Epýtus, *i, m.* a Trojan of great warlike reputation, who joined Æneas, when Troy was in flames (Virg. Æn. ii. 340). The inferior editions have here Iphytus.

Equiria, *ium, n.* horseraces appointed in honour of Mārs by Rōmulus (Ov. Fast. ii. 859).

Equites, *um* (*Sing.* Eques, *itis*), *m.* horsemen, men who served in war on horseback. In the Roman government, before the Equites formed a separate order in the state, it is probable that the appellation Equites was equivalent to that of dragoons in the British army. Even after Rōmulus had divided his subjects into three centuries, or tribes, and had chosen three hundred Equites, to discharge the double duty of cavalry and a body-guard, the term continued to denote merely horsemen or dragoons. To the original number, Tullus Hostilius added other three hundred, selected from his new subjects, the Albans. During the reign of Tāquinius Priscus, the Equites increased to eighteen hundred. In the division of the citizens into classes, Sērvius Tullius appointed eighteen centuries of Equites, forming twelve new centuries of the chief men of the state, and six centuries from the original number appointed by Rōmulus. History, it has been maintained, gives no certain information respecting the precise period at which the Equites first constituted a separate order in the state. It cannot, however, be doubted, if confidence may be placed in the epitomes of Livius, that this establishment, from which resulted so many benefits and advantages to the state, had its origin at the siege of Vēii, in 402 B. C. The Equites, or knights, were chosen both from the patricians and plebeians, and formed a bond of union between these two orders, among whom they had a powerful influence. The distinguishing badges of the knights were a horse, a gold ring, angustus clāvus, or, tunica angusticlāvia; and from 68 B. C. fourteen rows of seats, or benches, next to those of the senators, were assigned to this order, at all public exhibitions. Nor were the horses purchased at their own expense. For this purpose the state allowed each knight ten thousand pounds' weight of brass, and a tax was laid on widows, otherwise exempt from public burdens, for the maintenance of the horses. In 402 B. C., those of the equestrian fortune, who had not received horses from the public, first purchas-

ed them with their own money, and first accepted pay, which was three times that allowed to foot soldiers. Under the emperors, and in the latter years of the republic, the fortune of the knights was rated at four hundred sesteria; when reduced below that sum, they fell from their order. At first, fortune does not appear to have formed a necessary requisite, and, for some centuries, the amount of their wealth must, from the narrowness of the Roman territories, have been very small. Military duty for many years formed the only employment of the knights. Afterwards, however, when the senators became corrupted, and the highest tribunal in Rome venal, in 123 B. C., the Equites were nominated to act as judges or jurymen. This honourable appointment added greatly to the dignity of the equestrian order. At a subsequent period, the jurisdiction again returned to the senate by the agency of Sulla, but it was afterwards enjoyed both by the senatorian and equestrian orders. The farming of the public revenues conferred great influence on the knights at Rome; in the provinces, the reverse was the case, for the publicani, or, tax-gatherers, were detested, in many cases most justly, on account of their extortion and cruelty. No doubt, this charge would often more directly apply to those under them, than to the knights themselves, who stood high in the opinion of the citizens of Rome, and their dignity received some addition from the splendour which they exhibited in a formal procession which they made through the city every year, on the 15th of July. Every fifth year, at this procession, the Censor, seated in a curule chair before the capitol, reviewed the knights. On any one being convicted of vicious morals, or of neglecting his horse, he was disgraced by the censor ordering him to sell his horse. To the knight whose conduct was irreprehensible, the censor simply said, "Lead along your horse." The knight neither lost his rank nor his horse by being appointed a magistrate, or by being elected into the senate. See *Æquites*.

L. Equitius Firmianus, L. Equitii Firmiani, m. pretended that he was the son of Tib. Sēmproulus Gracchus, and this false statement procured him the office of tribune of the people. According to Appianus, he lost his life the first day he held that office, nor is his death to be regretted, as he set no bounds to his sedition and turbulence (Val. Max. ix. 7).

Erāsīnus, i. m. the *Kephalari*, a large river of Argolis, which has its source at Stymphālus, the *Lake of Vouni*. After a subterranean course of two hundred stadia, it issues from a cavern of mount Chāon, where Pān and Bācchus were worshipped in ancient times, and where there is a church in modern times. The *Kephalari* is joined by Phrixus. Ancient authors frequently mention the disappearing of this river (Ov. Met. xv. 276). —2. The *Rasina*, a large stream, which descends from Pōtāmia and joins Eurōtas, the *Vasillipotamo*.

Erāsīstrātus, i. m. a physician of some note, who wrote against Plāto on the nature of the stomach. Valērius Māximus has recorded an instance of his skill, and Gellius relates the ground of his difference of opinion from Plāto (Gel. xvii. 11. Val. Max. v. 7).

Erātīdæ, arum, m. a tribe or clan of the Rhodians (Pin. Ol. vii. 172).

Erātō, ūs, f. one of the muses, who were the daughters of Jūpiter and Mnēmōsīnē, hence Ovidius addressing Cŷbēlē calls them her *learned grand-daughters* (Fast. iv. 191). —2. A queen of Armēnia, who succeeded to the crown on the death of Ariōbāzēs. Her reign was short; at its termination, Vōnōnes, the expelled king of Pārthia, obtained the sovereignty (Tac. Ann. ii. 4).

Erātōsthēnes, is, m. a native of Cŷrēnē (Cŷrēneus), the scholar of Callimāchus, and of Aristo of Chios, Scio, and the second who was intrusted with the Alexandrian library, devoted his time to criticism and philosophy. He was eminent as a poet and mathematician; but more distinguished as an astronomer and geographer. He is supposed to have invented the Armillary Sphere. He died in the 82d year of his age, 194 B. C. A few fragments of his writings only now remain (Cæs. B. G. vi. 24).

Erātōstrātus, i. m. a native of Ephēsus, who burned the temple of Diāna in that city, with no other view, than to immortalize his name. His townsmen passed a decree forbidding his name to be mentioned, nor would it soon have been known, unless Thēōpompus had introduced it into his writings (Val. Max. viii. 14).

Erēbus, i. m. the son of Chāos and Tenēbræ, i. e. darkness, who married Nox, by whom he had Lux, i. e. the light, and Dies, i. e. the day. Varro makes Erēbus the son of Nox. The poets often put Erēbus for the Infernal Regions. *Regina Erēbi*, Proserpina (Ov. Met. v. 543). Hōmērus uses *Erēbūnē*, as an epithet of night. *Virgo Erēbi*, Tisiphōnē (Val. Flacc. iv. 407). *Adj.* Erēbēus, a, um, of Erēbus; infernal. *Erēbōa cōlūbra* (Ov. Ib. 227).

Erēctheūs, eos, v. ei, m. the sixth king of Athens, was the son of Pāndion and brother of Prōcnē and Philōmēla, Hōmērus makes him a son of the earth (Il. ii. 548). From him the Athenians were called Erēcthīdæ, arum. In a war with the Eleusinians, by an oracular response, he immolated one of his daughters to obtain the victory, on which all the rest cut their own throats, or, according to some authors, they killed each other. After this sacrifice, the hostile armies engaged, and Erēctheūs killed Eumōlpus (Apol. iii. 15). Hŷgīnus states that the daughters of this monarch had previously entered into a determination, that if one of them died the rest would put an end to their own lives. Nēptūnus demanded of Erēctheūs the sacrifice of one of them to prevent his rejoicing at the death of Eumōlpus, and the king having offered Otīōnā or Cōlōphōnā, the rest killed themselves. Erēcthis, idos, f. of Erēctheūs, Athenian, with relation to a female, or to a noun feminine. *Erēcthis*, Orithŷia (Ov. Ep. Her. xvi. 343). *Adj.* Erēctheūs, et, Erēcthōnūs, a, um. *Erēctheā arces*, the citadels of Athens (Ov. Met. viii. 547). *Erēctheum litus* (Val. Max. vi. 1).

Erētmēus, eos, m. a competitor in the games exhibited by Alcīnōus (Hom. Od. viii. 112).

Erētrīa, æ, f. *Troceco*, a town of Eubœa, Negropont, built by Athenians. Hōmērus writes Eirētrīa (Il. ii. 537), and Strābo informs us, that it was anciently called Mēlā-

næis, and Arōtrīa. Hērōdōtus states, that the Persians took it by stratagem, and Līvius, that L. Quinctius Flāminius besieged it, 200 B. C., in which he had the aid of Attalus, king of Asia, and Agēsīmbrotus who commanded the Rhodian fleet. On its falling into their hands, they found little gold or silver; but a greater number of statues, pictures of the ancient artists, and ornaments of that kind, than could have been expected either from the size or opulence of the town. At the conclusion of the war with Philippus, king of Mæcēdōnia, the Romans declared Eretia, Trocca, free, in 198 B. C. (Liv. xxxii. 16 seq.). *Inh.* Eretrienses, ium, m. *Adj.* Eretrius, et, Eretriacus, a, um.—2. Aicani, a town of Thessaly, burned by Philippus, king of Mæcēdōnia, who took along with him the inhabitants, and allowed them to carry away as much of their property as they could. His object was to prevent its falling into the hands of the Romans, who were following him, 200 B. C. (Liv. xxxii. 13). There was another town of this name in Thessaly, to the E. of Pharsalus.

Eretum, i, n. Monte Rotondo, or rather, Rimane, a town of the Sabines near Tiber, the Tevers, a hundred and forty stadia from Rome. At this town, the last battle was fought between the Romans and Etrusci in 583 B. C. Here too the Sabines were defeated by Tārcūniū Sūpērbus, and afterwards by C. Naucius, a Roman consul (Liv. iii. 29). *Adj.* Eretinus, a, um. *Eretinus ager*, the territory of Eretum (Tibul. iv. 8. 4).

Ereuthalion, ōnis, m. a prince of Arcadia, a brave warrior, who bore the arms of Arēthōus, and was killed in single combat by Nēstor (Hom. II. vii. 136 seq.).

Ergavin, æ, f. a town of Cātūberia, which yielded to the Roman propraetor Tib. Sēmpronius Grāchus in 181 B. C. Some authors allege that it was a treacherous surrender, and that the inhabitants soon rebelled (Liv. xl. 50). Some editions read Ergavica, which seems a mistake.

Ergenna, æ, f. the Tuscan name of the priest, who directed the expiations, rendered necessary by lightning having struck any person or thing, which he did by inspecting the entrails of sheep (Pers. ii. 26). Some erroneously make Ergenna the proper name of an individual, and not the common designation of an office.

Ergētum, et, Hērgētium, e. Sērgētium, i, n. Citadella, an inland town of Sicily near Symethus, the Iaretta, now in ruins (Sil. Ital. xiv. 230). *Inh.* Ergētini, orum, m. (Plin. i. 346).

Erginus, i, m. a son of Nēptūnus, one of the Argonauts, who had a knowledge of the stars, the winds, and the sea, on which account Tiphys, the pilot, when wearied at the helm, entrusted the steering to him with safety. After the death of Tiphys, he became the pilot of the Argo (Val. Flacc. i. 415 seq.).

Eriboia, e. Eēriboia (5 syl.), æ, f. the stepmother of Mīra, whose liberation from prison she procured by informing Mērcūrius (Hom. II. v. 389).

Eriboetes, is, m. son of Tēlēon, one of the Argonauts, according to Hēgēnius and Vālērius Flāccus. His name does not occur in Orphēus or in Apollōdōrus. His father Tēlēon must not be confounded with the father of Būtes. He had a knowledge of

medicine; but of his origin and history little is known. Some write Eurýbates (Val. Flacc. i. 402).

Eriētes, is, m. a man in the army of Aēneas, called Lijēōnūs, either from his being a son of Lijēōn, or more probably from his being a native of Lijēōnia, an inland district of Nōtolia. He was killed by Mēsāpus (Virg. Aen. x. 749).

Erichthō, ūs, f. a sorceress of horrible wickedness, mentioned by Ovidius (Epist. Her. xv. 139), and Lūcānus (Phar. vi. 508).

Erichthōnius, i, m. the father of Pāndion, fourth king of Athens (Hyg. 48).—2. Sixth king of Athens, son of Vūlcānus and Tērra, who sprang up from what had fallen on the earth from that god, at the time he attempted force with Mīnērvā, whence his name (απο της γης και της θεας). The upper part of his body was human, the under, that of a serpent. Mīnērvā secretly brought up Erichthōnius, and gave him, in a basket, to be kept by the daughters of Cēcrōps. A crow discovered to the goddess, that they had opened the basket, for which she struck them with madness, and they threw themselves into the sea. He surprised Jūpter by his ingenuity in inventing four-horse chariots, and, after death, became a constellation, which the Latins called the charioteer, Auriga, and the Greeks, Erichthōnius. If the authority of Jūstinus may be relied on, men first began to cultivate the land and sow grain in his reign, the merit of which discovery he attributes to Triptōlēmus of Elēusis (ii. 6). Some consider him the same with Erēthēus. *Adj.* Erichthōnius, a, um, of Erichthōnius, Athenian. *Erichthōnius populus*, the Athenian people (Prop. ii. 6. 4).—3. Son of Dār-dānus. Hōmērus calls him the wealthiest of mankind, adding, that he had three thousand mares, each of which had a foal. They had snow-white manes. Twelve of these mares had foals to Bōrēas, so fleet that the grass did not bend under them, and they ran on the surface of the deep (II. xx. 219).

Ericlium, i, n. a town in the western extremity of Thēssālīa, Thessaly, to the N. W. of Gōmphi. Amynānder, king of the Athēniānes, took possession of Ericlium in 193 B. C., and the combined army of the Mæcedonians and Romans retook it the same year (Liv. xxxvi. 18).

Eridānus, i, m. the Greek name of Pādus, the Po, the largest river in Itāliā, Italy. This appellation very frequently occurs in Latin poetry, but not in prose. The Po takes its rise in mount Viso, in Piedmont, runs in an eastern direction, and divides into several channels before it reaches the sea. In its course, which may be estimated at 200 miles, the Po receives a vast number of rivers on both banks, which by the rapidity of their currents, bringing down a prodigious quantity of earth and stones, have greatly filled up its channel, and made embankments, 80 feet high in many places, necessary to prevent the inundation of the adjacent country. Its northern branches descending from Alps, the Alps, render it largest in the summer months, by the melting of the snow on these lofty mountains. The Po disembogues into Māre Hādrīaticum, e. Adriaticum, quod et Sūpērrum, the Gulf of Venice, by seven mouths, of which two were formed by nature, and the other five by art (Ov. Met. ii. 324).

It has been maintained that the *Erīdānus* of Ovidius is not the *Po*, which is a mistake. In enumerating the rivers of *Italy*, Claudianus mentions *Erīdānus* as having suffered the loss of Phaethon's destruction (i. 258). Lucianus gives a magnificent description of *Erīdānus*, the *Po*, and affirms that into this river Phaethon fell (Phar. ii. 409 seq.), and Statius mentions his smoking in *Pādus*, the *Po* (Th. xii. 414).—2. A branch of *Ilissus* *q. v.*

Erīgōnē, *es, f.* the daughter of *Icārus* *q. v.* Her father having lost his life by violence, she accomplished her own death by strangulation, and passed into the sign *Virgo* (Hyg. 243). Among the ancients, the generally received opinion was, that the daughter of *Astræus*, after her death, became the constellation *Virgo*. *Adj.* *Erīgōnēus*, *a, um.* *Erīgōnēus cūnis*, *Mera* (Ov. Fast. v. 723).

Erīgōnus, *i, v.* *Erigon*, *ōnis, m.* the *Katchuk Carason*, a river of *Macedōnia*, which has its rise in *Illyricum*, runs through *Pæonia*, and falls into *Axius*, the *Vardari*. On it *Philippus*, king of *Macedōnia*, encamped, when the Roman consul, *P. Sulpicius Galba*, was encamped on *Ospāgus*, in 202 B. C. (Liv. xxxi. 39 seq.).—2. *v.* *Riginia*, the *Erhene*, a river of *Thracia*.

Erīgýtus, *i, m.* an officer in the army of *Alexander the Great*, who overcame *Satibárzānes* *q. v.* in single combat. He dissuaded *Alexander* from making war on *Scythia*, and was afterwards killed amongst other illustrious commanders, in an engagement with the *Bactriāni* (Curt. vi. 4 seq.).

Erīndes, *is, m.* perhaps the *Ester*, a river of *Hýrcānia*, mentioned only by *Tācitus* (Ann. xi. 10).

Erīnnys, *ýis, acc. in, f.* a common name of the *Furies*, who were three in number, *Tisýphōnē*, *Alcēto*, and *Mégiera*. They were said to be the daughters of *Plūto* and *Proserpina*, or rather of *Achēron* and *Nox*. Their office was to execute the vengeance of the gods upon the guilty, on earth, by war and pestilence, and, in the infernal regions, by flagellation and torment. Their head and arms were surrounded by serpents (Virg. G. iv. 483), their countenances were grim and horrible, and their robes, dark and bloody. In the one hand they held a torch, and the other grasped a whip. *Æschylus* was the first who represented them with snakes in their hair (Paus. i. 28). Their attendants were *Grief*, *Fear*, *Terror*, and *Madness* (Ov. Met. iv. 484).

Erīōpis, *idis, f.* the wife of *Oileus*, king of the *Locrians*, and mother of *Ajax* (Hom. II. xiii. 697).

Erīphýlē, *es, f.* daughter of *Tālāus*, and wife of *Amphīlārus*, who, from his skill in augury, knew that if he went to *Thēbæ* he would lose his life, on which account he concealed himself. Bribe by her brother *Adrīstus*, king of *Argos*, with a golden necklace set with gems, she discovered the place of her husband's concealment. *Amphīlārus*, compelled to take up arms and join his countrymen, instructed his son *Alcæmon* to revenge his death, and the son no sooner heard that his father was dead, than he killed his mother, for which he was tormented by the *Furies*. *Juvénalis* uses this word in the plural to denote women who, like *Erīphýlē*, would prefer a brilliant ornament to their husband's life (Sat. vi. 655). *Adj.* *Erī-*

phýlēus, *a, um.* *Erīphýlēi pēnātes* (Stat. Th. iv. 211).

Erīsānē, *es, f.* a town of *Spain*, in the possession of *Viriāthus*, which *Q. Pōmpeius* *Aulus* besieged, but did not take (Ap. Bel. Hisp. 293).

Erīsichthon, *ōnis, m.* a Thessalian, son of *Triōpa*, who despised the gods, neglected their worship, and cut down a wood sacred to *Cēres*, on which account the goddess punished him with an enormous and insatiable hunger. After devouring his whole estate, he sold his daughter *Mēstra*, and purchased food by the price of her liberty. Having at last exhausted all that she could furnish, and his dreadful disease increasing, he tore his own limbs, and fed upon his own body. From his father he is called *Triōpēus* (Ov. Met. viii. 751), and his daughter *Triōpēis* (Ov. Met. viii. 872).

Erīthos, *e, us, i, m.* a son of *Actor*, hence called *Actōrides*, who was killed by *Pērsēus* (Ov. Met. v. 79).

Erītium, *i, n.* a town of *Thēssālia*, taken possession of by the Roman proprietor, *M. Bæbius Tāmphilus*, in 193 B. C., who placed a garrison in it (Liv. xxxvi. 13).

Erīza, *e, f.* a town of *Cārīa* (Liv. xxxviii. 14).

Erōcus, *i, m.* a king of the Germans. Others read *Crōcus* (Aur. Vic. Ep. 81).

Erōdus, *i, m.* a man mentioned by *Orpheus* (688).

Erōpon, *ōntis, m.* an ambassador of *Pērsēus*, king of *Macedōnia*, to *Eumēnes*, king of *Asia*, in 170 B. C. His embassy was unsuccessful (Liv. xlv. 24—28).

Erōpus, *i, m.* took *Lýchnidus* by bribery, and several villages of the *Dassāretli* in 210 B. C., which, with his rousing the *Dardāni*, alarmed *Philippus*, king of *Macedōnia*, and recalled him from *Achæcum* bellum to his own country (Liv. xxvii. 32).

Erōtimus, *i, m.* a king of the Arabians, who had seven hundred sons, and acquired great reputation as a warrior by plundering *Egypt* and *Sýria* (Just. xxxix. 5). *Josephus* calls him *Aretas*.

Erōtton, *i, f.* daughter of *Frōnto* and *Flācilla*, on whose death *Mārtiālis* writes an epigram (v. 35).

Erýalus, *i, m.* a Trojan killed by *Patrōclus* with a stone (Hom. II. xvi. 411).

Erýcina, *e, f.* a surname of *Vēnus*, from *Eryx*, *San Giuliano*, a mountain on the western coast of *Sicily*, where she had a temple. *Ridens Erýcina*, smiling *Vēnus* (Hor. Od. i. 2. 33).

Erýgdūpus, *i, m.* a combatant at the battle between the *Centaur*s and *Lāpithæ*, whom *Mācārēus* stretched on the ground, by forcing a lever against his breast (Ov. Met. xii. 453).

Erýmānthus, *i, m.* a town, a river, and a mountain of *Arcādia*. The river is a branch of *Alphēus*, the *Roufia*, now *Dhomoko* (Leake). The mountain is noted for the huge wild boar which was killed on it by *Hēracles*, hence *monstrifēr Erýmānthus* (Stat. Th. iv. 298). *Nigræ silvæ Erýmānthi*, the dark, i. e. shady woods of *Erýmānthus* (Hor. Od. i. 21. 7). *Erýmānthi*, *idis, et, Erýmānthias*, *īadis, f.* of *Erýmānthus*, applied to females or nouns feminine, also *Arcadian*. *Erýmānthides silvæ*, *Arcadian woods* (Ov. Met. ii. 499). *Erýmānthiōdes nympha* (Stat. Th. iv. 329). *Adj.* *Erýmānthius, et, Erýmānthēus, a, um,*

of Erēmāthūs; Arcadian. *Erēmāthia pēstis*, the boar killed on Erēmāthūs by Hērēkūles (Sil. Ital. iii. 38). *Erēmāthēa umbra*, (Claud. viii. 467).—2. A river of India, according to Curtius, but it does not occur in any other author (viii. 9).

Erēmas, āntis, *m.* a Trojan killed by Tūrnus (Virg. *Æn.* ix. 702).—2. A man in the Trojan army, killed by Pātrocclus clad in the armour of Achilles (Hom. Il. xvi. 415).

Erēmus, *i. m.* a man of Cēzicus, *Chizico*, who excelled in hunting (Val. Flacc. iii. 194).

Erēthēa, *ae, f.* an island on the south coast of Spain, supposed by some to be *Cádiz*, or lying between it and the continent. *Erēthēis*, *idis, f.* of Erēthēa, with relation to a female or a noun feminine. *Erēthēia prada*, the cattle brought from that island by Hērēkūles (Ov. *Fast.* v. 649). *Adj.* Erēthēus, *a, um.* *Erēthia littora* (Sil. Ital. xvi. 194).

Erēthia, *ae, f.* a town of Pāphlāgōnia, which Apōllōnius Rhōdius calls Erēthini. *Cēlei Erēthini* (Apol. Rhod. ii. 941).

Erēthra, arum, *f.* *Pyrgo*, a village at the foot of Cithaeron, *Elatias*, so called from Erēthros, son of Pōsēidon and Amphimēdūsa. The inhabitants joined the Thebans, and fought under Eurymēdon against Pōlyneices (Stat. *Th.* vii. 265).—2. *Erethri*, a town of Iōnia in Asia Minor, *Natolia* (Tac. *Ann.* vi. 12). *Inh.* Erēthraei, orum, *m.* (Liv. xxxvi. 43). *Adj.* Erēthraeus, *a, um.* *Erēthraea tēra* (Liv. xxxvi. 45).—3. A town of *Ætōlia*, near Naupāctus, *Lepanto*, or, *Nepaktos*, at which Philippus, king of Mācedōnia, made a descent in 209 B. C. (Liv. xxviii. 8).

Erēthrea, *ae, f.* a town of Crēta, *Candia*, taken by Q. Cæcilius Mētellus Crēticus in 70 B. C. (Flor. iii. 7).

Erēthraus, *a, um.* Erēthraeum mārē, the northern part of the *Indian Ocean*. Ancient writers do not describe with sufficient accuracy the expanse of water denominated Erēthraeum mārē, nor does it appear that they prefixed any precise idea to these terms. It included both the *Persian* and *Arabian Gulfs*. The Romans, understanding Erēthraeum to signify *red*, substituted Rōbrum in its place, although they seem to have restricted its application almost wholly to the *Arabian Gulf*, or, *Red Sea*. Much has been written on the etymology of this word, but Bochart's derivation, in point both of simplicity and probability, ought to be preferred. *Edom* signifies *red*, and as the Edomites inhabited the greater part of *Arabia*, the adjoining sea naturally took its name from them, which the Greeks translated literally, after them the Romans, whose example the nations of *Europe* have adopted. *Erēthraea gēmma* (Claud. viii. 605). *Erēthraeus dens*, an elephant's tooth (Mart. xiii. 101). *Erēthraei lapilli*, pearls or gems found in that sea (Mart. ix. 14).

Erēthras, *ae, m.* a king of India, whence, according to some, Erēthraeum Mārē (Curt. viii. 9).

Erēthron, *i. n.* *Furcell*, a place in Africa, a part of Rēgio Cērenāica. *Adj.* Erēthreus, *a, um* (Catal. lxi. 206).

Erētus, *i. m.* son of Mērcūrius by Antīāna, daughter of Mēnētus (Pin. *Pyth.* iv. 319).

Erētus, žeis, *m.* a king of India, who at-

tempted to stop the progress of Alexander the Great; but was deserted, and killed by his own troops (Curt. viii. 12).—2. A son of Būtes and Vēnus, a man of prodigious strength, who challenged all strangers with whom he met to fight him with the *Cēstus*. At last Hērēkūles accepted the challenge, killed Erētus, and buried him upon a mountain on the western coast of Sicily, *Sicily*, which retained his name, now *San Giuliano*. In grandeur, says Pōlybius, Erētus surpasses all the mountains of that island except *Ætna*. *Cēstus Eryx* (Luc. *Phar.* ii. 666). Here was a town of the same name, now *Trapani del Monte*, in which was a temple of Vēnus, from which she received the name of *Erēcina*. The Romans took this town from the Carthaginians in 250 B. C. (Flor. ii. 2). *Adj.* Erēcinus, *a, um.* *Erēcina regio*, a district in *Sicily* (Herod. v. 45). *Erēcinus vertex*, top of mount Erētus (Virg. *Æn.* v. 759). *Erēcinum littus*, the coast adjoining to that mountain (Virg. *Æn.* x. 36).—3. A man who was turned into stone at the sight of the Gorgon's head (Ov. *Met.* v. 196).—4. A man in the army of Etēocles, whom Hippomēdon killed in the Theban war (Stat. *Th.* ix. 128).

Eryxias, *ae, m.* the last of the archons of *Athens*, who held the office for ten years (Vel. Pat. i. 8). *Esculānus, i. m.* a man to whom Mārtiālis writes an epigram (vi. 74). *Esēpus, i. m.* the *Sataldere*, a river of Mýsila. *Esūs Prōcūlus, Esū Prōcūli, m.* son of a centurion of the first rank, and a man of great size, whom the emperor, Cālgūla, first treated with the greatest insult, and afterwards butchered (Suet. *Cal.* 35).

Esquillae, arum, *f.* *Monte Esquilino*, one of the hills on which *Rome* stood. The name has been derived from *excubiae*, watches, which Rōmūlus, according to some, kept there, because he distrusted Titus Tatius; but the name is more probably used in the plural because it included two hills, Mons Esquilinus and Cispius. Servius Tullius, when he extended the boundaries of the city, fixed his residence there, on purpose to induce others to build on this hill. *Adj.* Esquilinus, Esquilinarius, *et.* Esquilinus, *a, um.* *Esquilinus mons* (Ov. *Fast.* ii. 435). *Esquilinarius collis* (Liv. i. 48). *Esquilinae ulites*, birds of prey; from the bodies of criminals, after execution, being exposed there (Hor. *Epod.* v. 100). *Pōntifex Esquilini vērūfici*, pontiff of Esquiline incantation. From the poor being interred there, Hōrātius represents Cānidia as seeking the means of practising her incantations by violating the sepulchres of the dead, or from sorcerers assembling there among the tombs to exercise their art (Epod. xviii. 6). *Esquilina porta* (Flor. iii. 21).

Essēdon, ōnis, *f.* *Lop*, a town of Sērica (Amm. Mar. xxiii. 6).—2. *Hara-Shar*, a town of Scythia.

Essēdōnes, *r.* Issēdōnes, *um, m.* a Seythian nation, according to Plinius, near Palūs Mēotis, the *Sea of Azoph*, adjoining to the Saurōmāte. Sōlinus only mentions their being in *Asia*, consequently on the east of that sea. He describes them as cannibals, tearing in pieces the bodies of the dead with their teeth, mixing the flesh with that of animals,

and forming cups of the skulls, which they lined with gold. To this shocking description may be added, the barbarous custom of their celebrating the funerals of their parents with songs. That geographer mentions *Essēdōnes* along with the *Māssāgētae*, probably a different tribe from the *Essēdōnes* just mentioned, as the *Māssāgētae* were nearly a thousand miles to the east of the *Sea of Azoph.* *Adj.* *Essēdōnius*, a, um. *Essēdōnia gēntes* (Luc. *Phar.* iii. 230).

Essius, i, f. an island in the Ionian Sea. *Inh.* *Essii orum*, m. joined the Romans in the Illyrian war (Ap. *Bel. Illyr.*).

Essii, orum, m. supposed to be also called *Saii*, orum, a people of *Gallia, France*, whose territories lay on *Oliua*, the *Orne*, a southern branch of *Séquana*, the *Seine*, adjoining to the *Djāblintes* and *Aulerci Ebūrōnes* (Cæs. B. G. v. 24).

Esus, v. *Hēsus*, i, m. a deity worshipped by the Gauls and Germans. His sacrifices, like those of *Thēūtēs*, appear to have been of a shocking kind (Luc. *Phar.* i. 445).

Etēcles, ēos, v. *Etēcles*, is, m. a son of *Cēdipus* and *Iocūsta*. His father gave the kingdom of *Thēbe*, *Theca*, jointly to him and his brother *Pōlyūces*, and appointed each to assume the government during one year alternately. *Etēcles*, in right of his seniority, first ascended the throne, and, at the expiry of the year, refused to resign the monarchical dignity to his brother. Upon this, *Pōlyūces* fled to *Adrastus*, king of *Argos*, who gave him his daughter *Argia* in marriage, and raised an armament to compel *Etēcles* to transfer the government to his brother in terms of his father's Will. The two brothers engaged in single combat and fell by mutual wounds. *Etēcles* left at his death a son named *Lāōdāmas*. According to the *Boeotians*, he was the first who sacrificed to the *Graces* (Paus. ix. 35).

Etēoneus, ēos, m. son of *Bōēthōus* the principal servant of *Mēnelāus* (Hom. *Od.* iv. 22).

Etēonus, i, f. a city of *Boeōtia*, which *Hōmērus* calls *many-hilled* (Il. ii. 497), and *Stāsius*, *Etēonus dēnsa jūgis iniquis* (Th. vii. 266). *Strābo* mentions that it was afterwards called *Scārphē*. *Stēphānus* makes *Etēonus* a town of *Eubœa*. *Inh.* *Etēonūi*, orum (Sing. *Etēonius*, i), m. were commanded by *Eurymēdon* in the Theban war.

Etēsia, arum, m. a periodical wind which blows in the *Mediterranean* from the north-west (Liv. xxxvii. 23).

Ethēclus, i, m. a man killed in the Theban war by *Tāgus* (Stat. *Th.* x. 308).

Ethēlus, i, m. a man of *Cyāzicus*, killed by *Aneus* in the Argonautic expedition (Val. *Flacc.* iii. 138).

Ethēmōn, ōnis, m. a man whom *Pērsēus* killed. He was a native of *Arābia*, hence called *Nābūthēus* (Ov. *Met.* v. 163).

Ethōpia, æ, f. *Gribovo*, a town of *Athāmānia*, advantageously situated for commanding *Argithēa*, which *Philippus* sent *Zēno* to occupy, 196 B. C., after *Amynānder*, king of *Athāmānia*, had driven his garrison from that country, and recovered his paternal kingdom. Perhaps it was rather an eminence than a town, as *Livius* calls it *lōcus* (xxxviii. 2).

Etlēva, æ, f. wife of *Gēntius*, king of the *Illyrii*, who was carried captive to *Rome* with her husband and the rest of the royal family in 170 B. C. (Liv. xlv. 42).

Etōvissa, æ, f. a city of the *Edētāni* in *Spain*, by which *Hannibal* marched his troops when advancing to the *Ebro* on the seacoast. Here he had a remarkable dream which *Livius* has recorded (xxi. 22).

Etrūria, æ, f. *Tuscany*, a district of *Italy*, bounded on the west by *Mārē Tyrrhēnum*, v. *Tūscum*, on the north by *Līgūria* and *Gālīa Cisālpīna*, on the east by *Umbria*, and on the south by *Lātium* and the country of the *Sābini*. *Inh.* *Etrūsci*, v. *Tūsci*, orum, m. the *Etrurians*, or *Tuscans*, appear to have excelled in the knowledge of augury, and in the worship of the gods. In these respects, the Romans seem to have done little more than adopted the ceremonies and institutions of their neighbours, who were, for several ages, their determined and powerful enemies. After long continued war and much carnage, the Romans obtained a complete victory over them, and compelled them to submit to such conditions as they chose to dictate. The *Etrūsci* were divided into twelve states, of which each adopted that form of government which seemed most agreeable; and although they were united by one common bond, mutual jealousies were almost unavoidable, and contributed to their final subjugation to the power of *Rome*. As a punishment, they bound a dead body to a living one, each part directly opposite to the other, in which horrid state they rotted together (Val. *Max.* ix. 2). *Adelung* maintains that the *Etrūsci* were a Celtic nation, who migrated from *Rhœtia*, *Tyrol*, by *Trente*, and the valley of the *Adige* into *Italy*, about 1000 B. C., expelled the *Umbri*, another Celtic nation, who occupied the banks of the *Po*, and afterwards formed a connexion with the *Pēlāgi*, who were, before that time, settled in the middle of *Italy*. This rejects the opinion of *Hērōdōtus*, who states, that the *Etrūsci* came from *Lydīa*, in which he is followed by *Livius*. *Obēsus* *Etrūscus*, the fat *Etrurian*, from the numerous and rich sacrifices in which they delighted (Catul. xxxix. 11). *Adj.* *Etrūscus*, *Tūscus*, *Tūscānus*, et, *Tūscānicus*, a, um. *Etrūscum aurum*, *Tuscan gold*, i. e. the *bullā*, which was made of gold, adopted by the Romans, from the *Tuscans*, and at first worn only by the children of the nobles (Juv. *Sat.* v. 164). *Tūscus amnis*, the *Tevere*, which, according to *Virgilius*, was the father of *Oenus* (Æn. viii. 473 seq.). *Tūscus alecūus*, the *Tecere* (Hor. *Od.* iii. 7. 28). *Tūscus eques*, *Mæcenas* (Mart. viii. 56). *Tūscāna cōlūmna*, a *Tuscan column*, i. e. a column of the *Tuscan order* (Vitruv. iv. 7), which, according to *Plinius*, who calls it *Tūscānica cōlūmna*, should be, in thickness, one-seventh part of its height (v. 338).

Etrūscus, i, m. a Roman, on whose father *Martialis* writes an epitaph. Of this name that poet mentions two, father and son. The emperor *Dōmītiānus* banished the former, whom the latter voluntarily accompanied, and afterwards procured his return (Mart. vi. 83: vii. 39).

Etrūtus, i, m. a man of activity, whom *Gēntius*, king of the *Illyrii*, put to death at the same time with *Epīcādus*, for no other known reason, than that they were friends of *Plātor*, whom that monarch had previously murdered to secure the crown, 170 B. C. (Liv. xlv. 30).

Etūta, æ, f. daughter of *Honūnus*, prince

of the Dardanians, betrothed to Plätör, and, after his death, married by his brother Gēntius (Liv. xlv. 30).

Evādē, *es, f.* a daughter of Iphīs, the wife of Cāpāneis, who was so attached to her husband, that, when his body was burning, she threw herself on the funeral pile, and was, at the same time, reduced to ashes. She appears to have been pregnant when she put an end to her life (Stat. Th. xii. 126—801). From her father she is called *Iphias* (Ov. Art. Am. iii. 23).—2. The mother of Iāmus, by Apōllo. Pindārus narrates her life (Ol. vi. 50 *seq.*).

Euemōn, *ōnis, m.* father of Eurypylus, who is hence called Euemōnides (Hom. Il. xi. 809).

Evāgōras, *as, m.* a king of Cyp̄rus, who had obtained possession of the greater part of that island by his bravery in arms. Artāxērēs, king of Pērsia, endeavoured to crush him by a very numerous and powerful army, against which he made a long and able resistance. In this contest he had the aid of the Athenians under Chābrās, and likewise of the Egyptians. To an overwhelming superiority of numbers his valour at last gave way, yet he retained the sovereignty of Sālāmīs, for which he paid a small annual tribute to the Persian monarch. The conditions of peace, so honourable to the conquered, showed in what estimation Artāxērēs held the military talents of Evāgōras (Cor. Nep. Chab. Just. v. 6).

Evāgrus, *i, m.* one of the Lāplithæ, whom Rhōtus killed, in the battle with the Centaurs, by thrusting down his throat *reddening flames* (Ov. Met. xii. 290).

Evān, *antis, m.* a name of Bāchus (Ov. Met. iv. 15). Evāus, *antis*, shouting in praise of Bāchus, frantic, raging like a bacchanal. Both words are probably derived from Evōē, Evōhē, *v. Euōē*, an exclamation of the bacchanals.

Evānder, *v. Evāndrus, i, m.* son of Mērcūrius and Cārmēnta, who was afterwards called Nicōstrātē (Aur. Vic. Orig. 5 *seq.*), of Mērcūrius and Nympha, daughter of Lādon (Paus. viii. 43), and grandson of Pāllas, king of Arcādia, hence Ovidius calls him *Pāllantius hērōs* (Fast. v. 647). Livius only mentions his mother, called, by him, Cārmēnta, who possessed the gift of prophecy. He was a native of Arcādia, but Vālērīus Māximus says, of Argos (ii. 2), and surpassed his countrymen in wisdom and warlike bravery. Having conducted a colony from Pāllantēum, he built a town on the banks of Tiber, the *Tevere*, which afterwards formed a part of Rome, and called it by the name of his native city, which has been transmitted through many ages, suppressing two letters, *l* and *n*, softening Pāllantēum to Pālātium. A colony of the Pēlāsgī, from Arcādia, is said to have settled in that part of the country, sixty years before the taking of Troy. Justinus says, Faunus gave him lands, and the hill, afterwards called Pālātium (xliii. 1). According to some, Evānder introduced a knowledge of letters among the Italians, which gave great dignity and reverence to his character, heightened by the supposed divinity of his mother. He was of a very advanced age when *Æneas* came to Italy, whose cause he espoused, and sent his only son, Pāllas, to assist him in the war

against Tūrnus. He built an altar and temple to Hērēclēs, which were destroyed by fire, in the year 65 (Tac. Ann. xv. 41), and, according to Jūstinus, one to Lycopēus, whom the Greeks called Pan, and the Romans Lāpērcus. Jūvenālīs uses Evānder to denote a man of hospitality, or, perhaps, a poor and frugal entertainer (Sat. xi. 61). *Adj.* Evāndrius, *a, um.* *Evāndrius ensis*, the sword of Pāllas, the son of Evānder (Virg. Æn. x. 394). *Evāndrius cōllis, mōns* Pālātīnus (Stat. Syl. iv. 1. 7), which Claudiānus calls *mōns Evāndrius* (xxviii. 11).—2. A Cretan, of infamous character, who commanded auxiliaries in the army of Pērcēus, king of Mācēdōniā, and, at the suggestion of that monarch, undertook to murder Eumēnes, king of Asia, as he went to Dēlphi, *Castri*, to sacrifice to Apōllo. Having carefully examined the ground, the assassins concealed themselves on a declivity, where the king could only pass alone, whence they tumbled down great stones, one of which struck him on the head, and he fell from the steep path down a precipice, over which they threw a number of stones. Supposing him dead, they fled to the top of Pārnāsus, *Liakura*, in such haste, that they killed one of their own number, who fell behind, lest he should be taken, and make a discovery. To the Macedonian king he was afterwards of considerable benefit, by his advice and military services. After the battle near Pēdna, where Pērcēus was defeated, he was one of the three who accompanied the king to Sāmōthrācia, *Samothraci*, where he was charged, by L. Atīllus, a Roman youth of distinction, with an attempt to murder Eumēnes. With the Samothracians, it was held a religious duty to keep the temple free from profanation, on which account they informed the king, that, if innocent, he must plead his cause, and, if guilty, quit the sacred place. Pērcēus advised Evānder not to stand trial, but to kill himself. To this plan, although he had agreed, lest he should effect his escape, or the king be suspected of protecting a murderer, Pērcēus caused Evānder to be killed (Liv. xlii. 15 *seq.*).

Evānthes, *is, m.* a Phrygian, killed by Mēzēntius (Virg. Æn. x. 702).—2. A Ciconian, father of Māron, and grandson of Diōnysius (Hom. Od. ix. 197).

Evārchus, *i, m.* a river of Cōlehis, which abounded with swans, and discharged itself into the *Black Sea* (Val. Flacc. vi. 102). This is probably the river called, by Pīnīus, Cyp̄āncōs, which some make a branch of Phāsīs, and had this name from the colour of its waters. Others say it was called Cēgnus, Cēgnus, *v. Cēgnēus*. Ptolēmæus considers it a separate river.

Eubia, *as, f.* a woman, whom Antiochus Māgnus married in Greece (Ap. Bel. Syr. 98).

Eubius, *i, m.* a historian, mentioned by Ovidius, whose work ought never to have been published, and has fortunately perished. Even the name of the author would have experienced the fate of his History, had not Ovidius perpetuated his infamy by half a line (Trist. ii. 416).

Eubœa, *as, f.* *Negropont*, an island of Mārē Ægēum, the *Archipelago*, in length about ninety miles, and varies in breadth from twenty-five to six. It abounded with corn, wine, and fruits of various kinds. The copper and iron mines were a source of wealth

to the ancient inhabitants; but they have been quite neglected under the Turkish Government. There is a bridge over Euripos, *v. as*, the *Strait of Negropont*, which affords a ready communication between the island and the continent. From this junction at Aulis, we find, in Ovidius, *Aulida Eubœicam*, although Aulis was a city of Boœtia, not of Eubœa (Met. xiii. 182). *Inh.* Eubœenses, *iun. m.* (Herod. vii. 156). Datis and Artaphernes carried some of the inhabitants of Eubœa into Asia, to whom Darius gave *Andérica in Cissia*. Curtius calls them *Eubœicæ gentes* (iv. 12). *Adj.* Eubœicus, *v.* Eubœus, *a. um*, of Eubœa; of Cùmæ. *Eubœicum litus*, the shore of Cùmæ (Virg. Æn. ix. 710). Virgilius frequently uses the adjective in that sense, because Cùmæ was built by a colony from Chalcis, the capital of Eubœa, hence called *Eubœica urbs* (Ov. Met. xiv. 155). *Eubœici montes*, the mountains of *Negropont* (Manil. iv. 631).

Eubulidas, *a. m.* a native of Chalcis, whom the Romans demanded to be given up, by Antiochus, in 192 B. C. In the treaty with that king, two years after, a clause to this effect was added (Liv. xxxvii. 45 *seq.*).

Euburates, *iun. m.* a people of Ligûria, conquered at the same time with the Ingauni (Flor. ii. 3).

Eucærus, *i. m.* a native of Alexândria, whom Pöppea suborned a domestic servant to accuse of being guilty of adultery with Octavia *q. v.* wife of the emperor Nêro. Tacitus mentions, that he played well on the flute (Ann. xiv. 60).

Euchænor, *ôris. m.* son of Pölydus, a native of *Corinth*, killed by Pâris (Hom. Il. xiii. 663).

Euchærius, *i. m.* son of Stilicho, mentioned by Claudianus (x. 338).

Eucides, *is. m.* a fictitious character, on which Mârtialis writes an epigram (v. 36). —2. A native of Mægâra, and scholar of Sôcrâtes, at the time his townsmen were prohibited from entering *Athens*, under penalty of death. He went nightly in a female dress (Gel. vi. 10).

Eucritides, *is. m.* a king of the Bætri, who ascended the throne in 181 B. C., allowed the Parthians to gain important advantages over him; yet, he fought many battles with great bravery, conquered Dêmétrius, king of the Indians, by whom he had been besieged five months, and reduced India under his dominion. His son, whom he had made his partner in the kingdom, murdered him as he returned, avowed the commission of that crime, drove the chariot through his blood, and ordered his body to be cast out without burial, in 147 B. C. (Just. xli. 6).

Euctemon, *ônis. m.* an astronomer, who flourished about 413 B. C. (Amm. Mar. xxvi. 1).

Euctus, *i. m.* the præfect of Pella, in 170 B. C. (Liv. xlv. 43). —2. A man, who had a vanity in collecting and showing cups, for which Mârtialis ridicules him (viii. 6).

Eudemus, *is. m.* commanded the Thracians under Alexander the Great, and succeeded to the office held by Philippus, on his being put to death by the Indians in 325 B. C. (Curt. x. 1).

Eudæmus, *i. m.* commanded a Rhodian fleet, 192 B. C., and fought a successful battle with the fleet of Antiochus, king of Syria,

under Hännibal, off Sida. By his advice, L. Æmilius Régillus saved the Roman squadron, in the *Archipelago*, consequently he was the cause of the victory which the combined fleet obtained over that of Antiochus, under Pölyxénidas, at Mýonnêsus (Liv. xxxvii. 12 *seq.*).

Eudæmus, *i. m.* the friend and physician of the empress Livia, whom Sējānus prevailed upon to enter into the conspiracy against her, on purpose to terminate her life, a crime which he afterwards confessed on the rack (Tac. Ann. iv. 3—11). The physicians of this period engaged in every species of crime, poisoned, intrigued, and forged false Wills, which rendered them both dangerous and contemptible (Plin. iv. 670).

Eudieru, *n. indec.* a tower, or fort, of Mæcêdônia, taken by the Romans, in 171 B. C. (Liv. xlv. 3).

Eudôrus, *i. m.* the son of Mèretrius and Pölymêla, commanded part of the troops of Achilles, at Troy, where he distinguished himself both in running and in fighting (Il. xvi. 186).

Eudôses, *um. m.* the Eudosiens, a German nation, mentioned by Tacitus along with six others, as worshippers of the earth. History furnishes no information to ascertain their exact geographical position (Tac. Mor. Ger. 40).

Eudôxus, *i. m.* appears to have been either an able astronomer, or a resolute sailor, since, flying from Lathûrus, king of Egypt, he sailed down Mærê Rôbrum, the *Red Sea*, and arrived at Gâdes, *Cadiz*, consequently he had doubled the *Cape of Good Hope* (Plin. i. 221). —2. A native of Cnîdus, embraced the opinions of Pythâgoras, and acquired great distinction from his knowledge of geometry and philosophy. Ancient accounts, respecting the masters under whom he studied, differ, and also respecting his visit to Egypt. To the priests of that country, there can be no doubt that he was indebted for the first principles of astronomy. On his return to Greece, he regulated the year, before undetermined; which he made to consist of three hundred and sixty-five days. The Greeks esteemed him highly as an astronomer, and it is to be regretted that none of his writings have descended to modern times. Aratus in his poem on astronomy, is said to have adopted the opinions of Eudôxus. This philosopher died in the fifty-third year of his age, about 388 B. C. (Luc. Phar. x. 187).

Eucnêtus, *i. m.* the father of Dêlphônus, the soothsayer, kept the sheep sacred to the Sun in Apôllônia. On him the gift of prescience, and certain lands were bestowed, after he had lost his sight, a punishment inflicted by the people of that district, for his having fallen asleep and allowed about sixty of the flock to be devoured by wolves (Herod. ix. 92 *seq.*).

Evênor, *ôris. m.* father of Læôcritus. Evênôrîdes, *is. m.* Læôcritus (Hom. Od. ii. 242).

Evênus, *i. m.* son of Mârs and Dêmônîcê. Apôllo wished to marry his daughter Mârpessa; but Idas, son of Aphâreus, having received a winged vehicle from Nêptûnus, carried her off, and her father having pursued him in a chariot, came to the river Lÿcôrmas without overtaking him, there killed his horses, and then threw himself into the

river, which afterwards bore his name (Apol. i. 7 seq.). *Filius Evēni*, Mārpessa (Prop. i. 2. 18).—2. A son of Iāson and Hýpsipylē, who was the brother of Nēphrōphōnos (Apol. i. 9).—3. Son of Sclēpius, king of Lyrnēssus and Thēba, hence called Sclēpiādes, and father of Mynes and Epistrōphus (Hom. Il. ii. 693).

Evēnus, i, m. the *Phidari*, a river of Ætōlia, of which the most ancient name, according to Ovidius and Plūtarchus, was Lyeōrmas, an appellation which Ovidius has also used (Met. ii. 245). It was called Evēnus, from Evēnus q. v., son of Mars. It falls into the Ionian sea by two mouths. *Adj.* Evēninus, a, um. *Evēnina mētres*, matrons of Cālydon; because that city stood on the banks of the *Phidari* (Ov. Met. viii. 527).—2. The *Kosak*, a river of Mýsia, falls into Euxineus Sinus, the *Gulf of Sandarli*.

Evērgētae, arum, m. a people who lived at the foot of mount Caucāsus, and were conquered by Alexander the Great, in 328 B. C. (Just. xii. 5). Tribes or nations of this name occur in different parts of the ancient world.

Evērsa, æ, m. a Theban prince, whose murder the Roman ambassadors, by insinuation, ascribed to Pērsēs, king of Mācēdōnia, and that monarch maintained that Evērsa perished by shipwreck in 171 B. C. (Liv. xlii. 40, 41).

Eugānēi, orum, m. a people in the north of Italy, between Lācus Cōmēnsis and Athēsis, the *Adige*. Their name is of Greek derivation, but does not occur in any Greek author. It is probable, that at first they inhabited the coast, from which district they were expelled by the Hēnēti, and Trōjāni, under Antēnor, as recorded by Līvius (i. 1). *Adj.* Eugānēus, a, um. *Eugānēa agna*. The sheep of the Eugānēi yielded the finest and softest wool in all Italy. The Romans esteemed softness and delicacy unmanly qualities, hence Jūvénalis uses *Eugānēa agna*, to denote the greatest effeminacy (Sat. viii. 15).

Eugānus, i, m. a hill in the Venetian territory, according to the Scholiast, which Lūcānus calls *Eugānēus cōllis* (Phar. vii. 192). It afforded excellent pasture.

Eugēnium, i, n. a town of Illyricum, which, in the treaty with Philippus, king of Mācēdōnia, in 207 B. C., was to belong to the Romans (Liv. xxix. 12).

Euhēges, um, m. Gallic philosophers, who spent their time in the study of nature, which they communicated to the youth who resorted to them for that kind of information. This order appears to have been inferior to the Drūides, properly so called, who searched into the occult sciences, to which they added that of morals (Amm. Mar. xv. 9). See *Drūides*.

Euhýdrum, i, n. a town of Thessaly, which Philippus, king of Mācēdōnia, burned, 200 B. C., to prevent its falling into the hands of the Romans, and he carried the inhabitants along with him (Liv. xxxii. 13).

Eupippē, æ, f. a native of Pæōnia (Pæōnis), a country of Mācēdōnia, daughter of Lēucon, was the wife of Pīērus, and mother of the Pīērides, who, for their audacity in presuming to challenge the Muses to a trial in music, were turned into magpies (*picæ*) (Ov. Met. v. 203).

Eupippus, i, m. an Arcadian mentioned by Stātilius (Th. ii. 258).—2. A man in the Trojan army, killed by Pātrocclus clad in the arms of Achilles (Hom. Il. xvi. 417 seq.).

Evlus, i, m. a name of Bācchus, which some derive from *eu*, a word of the Bacchanals, and others, from Jūpiter hailing him on his return from the conquest of the giants with *eu* in, "well done, O son" (Hor. Od. i. 18. 9). *Adj.* Evlus, a, um. *Evlā tērga*, the backs or skins (i. e. the drums) of Bācchus (Stat. Ach. ii. 154).

Eulæus, i, m. the *Karoon*, called also Chōāsper q. v.

Q. Eulōgius, Q. Eulōgii, m. a Roman who wrote on the origin and rank of the Vitellian family. His book was addressed to Q. Vitellius q. v. (Suet. Vit. 1).

Eulōgus, i, m. a man mentioned by Mārtialis (vi. 8).

Eumāchus, i, m. a son of Lacedæmonian Xanthippus and Bārcē, killed by Virbius (Sil. Ital. iv. 392).—2. A general under Mithridātes, who put to death a number of the Romans with their wives and children, overran several districts of Asia Minor, until defeated with great slaughter by Dēiōtārus (Ap. Bel. Mith. 222).

Eumæus, i, m. by birth a Syrian, became the property of Lāertes by purchase, and proved afterwards a very faithful slave, or servant, to his son Ulýsses (Stat. Syl. ii. 6. 57).

Eumēda, æ, m. a mountain of Scythia, supposed to be the same with Emōdus (Val. Flacc. vi. 143).

Eumēdes, is, m. the father of Dōlon, mentioned by Ovidius (Trist. iii. 4. 27).—2. Son of Dōlon, and grandson of the former, a brave warrior whom Turnus killed, adding insult to his violence (Virg. Æn. xii. 346).

Eumēdon, ōntis, m. son of Bācchus and Ariādne, who accompanied Iāson in the Argonautic expedition, according to Hýginus.

Eumēlus, i, m. a Trojan, a very old man, who remained with the women at the ships, after they had gained the Italian coast, whilst the rest were celebrating games, and gave notice at the tomb of Anchises and at the theatre, that the women had set the ships on fire (Virg. Æn. v. 665).—2. First king of Pātrea, *Patra*, whose daughter was killed by falling from the chariot of Triptolēmus, and changed into a bird (Ov. Met. vii. 390).—3. A native of Chalcis, *Egripo*, a town of Eubœa, *Negropont*, who conducted a colony to Nēapōlis, *Naples*. Eumēlis, idis, f. Pārthēnōpæa, daughter of Eumēlus (Stat. Syl. iv. 8. 49). Some suppose this name to be derived from *eu* and *melus*, *brave*, an epithet applied to Phālērus by Apōllōnius Rhōdius (i. 96). The quantity forms a powerful objection to this supposition.—4. Son of Admētus, king of Phœre, and Alcēstis, excelled in driving the chariot. He married Iphthima, daughter of Icārus, and sister of Pēnelōpē. Having joined his countrymen, he set sail for Troy with eleven ships, and engaged in the horserace, having excellent mares, which had been bred by Apōllo (Hom. Il. ii. 714 seq.).

Eumēnes, is, m. a native of Cārdia, *Heramili*, who, at the age of twenty, became secretary to Philippus, king of Mācēdōnia, in which office he continued for seven years, and afterwards discharged the same duty during thirteen years under his son Alexan-

der the Great. The distinguished talents of Eumenes, and his inviolable fidelity, qualified him, in an eminent degree, for that situation, which he held till the death of Alexander, in spite of the envy and prejudice of the Lacedæmonian commanders, who despised him both as a foreigner, and a man of mean birth. The attachment of Eumenes to the king did not end with his life, for he adhered with inflexible steadfastness to Përdicæus, to whom Alexander, on his deathbed, had given his ring in token of his conferring on him the principal management, and the whole tenor of his conduct showed, that his sole object was the security of the kingdoms to the children of that monarch. His valour procured important victories over his enemies, who frequently obliged him to take the field, and his prudence formed such regulations as would have benefited the state, had they been properly observed. After obtaining a complete triumph over his inveterate enemy Antigonus, to the infamy of the Macedonian soldiers, called Argyraspides, it must be recorded, that they delivered up their commander to that general, who kept him some time in confinement, and the guards put an end to his life, after fasting for three days, by strangulation, in the forty-fifth year of his age (Cor. Nep. Eum.). Justinus states, that, on the death of Alexander, he received Cappadocia and Paphlagonia, to which Caria, Lydia, and Phrygia, were afterwards added. Little dependence can be placed on the accuracy of this historian, since he mentions Paphlagonia twice (xiii. 4, 6). Curtius says, he declined accepting the government of Cappadocia and Paphlagonia (x. 10).—2. A son of Demetrius (Just. xvii. 2). Here the reading probably ought to be Nicomædes.—3. A king of Bithynia, who overcame Antiochus Hierax and the Gauls, or inhabitants of Gallia, in 242 B. C. In consequence of this success, he took possession of the greater part of Asia Minor (Just. xxvii. 3).—4. A son of Attalus, king of Asia, who was an active, faithful, and zealous ally of the Roman people during the war in Greece, against the Macedonians, and also against Antiochus, king of Syria. He went to Rome in 174 B. C., on purpose to inform the senate, that Persæus, king of Mæcedonia, was making preparations for war against the Romans. Suspecting the object of his journey, Persæus hired assassins to murder him, and left him for dead, as he went to Dèlphi, *Castrè*, on his way from Rome to his own kingdom. Livius has recorded numerous instances of his aid and services to the Roman state, and the advantages which he received from that alliance (xxxiii. 34—Ep. 46).—5. An officer under Persæus, king of Mæcedonia, who, with Athénagoras, had the command at Thessalonica, *Saloniki*, in 170 B. C. (Liv. xlv. 32).

Euménia, *æ, f.* a town of Phrygia, built by Eumenes, brother of Attalus, king of Asia, from whom it received that name. Plinius makes it a city of Caria (i. 398), in opposition to Strabo and Ptolémæus, who agree with Eutrôpius in placing it in Phrygia (Eutrop. iv. 4).

Euménis, *idos* (Luc. Phar. i. 576), *f.* a Fury; *Plur.* Euménides, *dam*, the Furies. See *Erinyes*.

Eumôpius, *adis, f.* the ancient name of Philippópolis *q. v.* (Amm. Mar. xxii. 2).

Eumôpus, *i, m.* a Thracian, son of Nèptunus and Chionê, whom his mother, to conceal her crime, threw into the sea; but his father preserved his life, and carried him to Æthiopia, where he was brought up by Amphitritê and her daughter Benthëscymê. When he arrived at man's estate, the husband of Benthëscymê gave him one of his daughters in marriage. Some time after, he was banished, for having offered violence to a sister of his wife. Apollodorus does not mention whether he took his wife along with him or not, but his son Ismârus accompanied him to Tëgýrius, king of Thracia, who gave his daughter in marriage to Ismârus. Prompted by ambition, Eumôpus plotted against the Thracian monarch, and the discovery of his design obliged him to quit the country, when he went to Eleusis, *Lefina*, where he formed a friendship, and continued until Tëgýrius recalled him to Thracia on the death of Ismârus. Having settled their differences, Eumôpus succeeded to the crown, and soon after came with a powerful army to assist the Eleusinians against the Athenians. He fell by the hand of Erêctheus *q. v.* (Apol. iii. 15 *seq.*). Eumôpus first held the office of chief priest of Ceres at Eleusis, an office which his descendants continued to enjoy for a succession of ages. Eumôpidæ, *arum, m.* the posterity of Eumôpus, who were the priests of Ceres, and presided at all the festivals and solemnities of that goddess at Eleusis.—3. The instructor of Hércules in music (Theoc. xxiv. 108).

Eunæus, *i, m.* a native of Bœotia, and a worshipper of Bæchus, who joined his countrymen in the Theban war. Stâtius describes him dressed in all the finery of a modern fop, whom Capanæus deprived of life, but not before he had uttered some improper sentiments (Stat. Th. vii. 649 *seq.*).

Eunæus, *v.* Euménus, *et*, Euménus, *i, m.* a Trojan, son of Clýtius, killed by Càmilla (Virg. Æn. xi. 666).

Eunæus, *i, m.* one of the sons of Iâson and Hýpsipylê. He was the twin-brother of Thôas, and had his name from the prosperous voyage (*eu, well, nav, I sail*) of the ship *Argo*, or that it might be ominous of a good voyage. To this Stâtius alludes, *omine dictus Eunæos Argæo* (Th. vi. 344). Iâsonides, *æ, m.* Eunæus (Hom. Il. vii. 468).

Eunôê, *es, f.* a Moor, the wife of Bôgud, king of Mauritanîa, on whom C. Julius Cæsar bestowed many large presents, in consequence of their immoral conduct (Suet. Jul. Cæs. 52).

Eunômia, *æ, f.* daughter of Thémis (Pis. Ol. ix. 26).

Eunômus, *i, m.* prætor of the Thessalians, in 194 B. C. (Liv. xxxv. 39).

Eunônes, *is, m.* prince of the Aorsi *q. v.* (Tac. Ann. xii. 15—19).

Eunûchus, *i, m.* a mutilated man, employed to guard the seraglios of eastern noblemen. The name has been derived from *eun, to keep, or guardian, of the bed*, and their office naturally leads to this etymology, provided it were certain that the term was of Greek origin. In modern, as well as in ancient times, this ill-used class of men have been treated with unmerited obloquy and contempt. Avarice impelled slave-dealers to this act of cruelty; by which many lives are destroyed; but the value of the survivors is so greatly

enhanced as to be more than a compensation for the number killed by the operation. The same principle induces many parents in Italy to injure their children, on purpose to qualify them for theatres and operas. Great numbers of eunuchs, however, have risen to distinction, which overturns the injurious opinion, that this personal violence renders them cowardly, and weakens the powers of the mind. Eutrōpius, who made such a distinguished figure at the court of Arcādius, was a eunuch, and Claudianus has written a bitter invective against him; *Omnia cesserunt eunūcho consule monstra, i. e. Omnia monstra sunt minora eunūcho consule* (xviii. 8).

Eunus, i. m. a slave, by birth a Syrian, was the author of an insurrection of slaves in Sicily. To his standard flocked a great number of agricultural slaves, and he obtained others by breaking open the prisons. Clēon, another of the same people, raised about seventy thousand men, and their united forces frequently engaged the Roman armies, in 136 B. C. (Liv. Ep. 56). By concealing in his mouth a nutshell full of brimstone and fire, he emitted a flame amidst his words, and convinced the slaves that he acted by the direction of the gods (Flor. iii. 19).

Evōdus, i. m. a freedman of the emperor Claudius (Tac. Ann. xi. 37).

Eupālamos, i. m. one of the hunters at Cālydon, whom the boar stretched on the ground, and his companions afterwards carried off (Ov. Met. viii. 360).

Eupallum, i. n. a city of Lōcris, according to Thūcýdides and Stēphānus (Liv. xxviii. 8). It stood near Erythræ q. v., in Etōlia.

Eupātōria, w. f. *Inkürman* (Tchekineh, D'Auv.), a town of Chērsōnēsus Taurica, the Crimea, built by Miltiades Eupātor, hence the name (Amm. Mar. xxii. 8).

Euphānes, is, m. an eminent poet of antiquity (Pin. Nem. iv. 144).—2. A Cretan commander, in 193 B. C. (Liv. xlv. 13).

Euphēmus, i. m. one of the Argonauts, son of Nēptūnus and Eurōpa, born on the banks of Cēphissus, the *Macroneri*, is said by the Scholiast on Pindārus to have been king of Tēnārus (Val. Flacc. i. 365). There are different accounts of his origin.—2. A favourite with the Roman emperor Dōmītiānus, to whom Mārtiālls writes an epigram on the most proper time for reading his poem to that monarch (iv. 8).

Euphōrbus, i. m. the son of Pānthōus, hence called *Pānthōides*, a valiant Trojan, who first wounded Pātrocclus, the friend of Achīlles, when clad in the armour of the Thessalian hero, whom Hēctor afterwards killed. He was himself slain by Mēnēläus, who, after the termination of the war, hung up his shield in the temple of Jūno, at Argos. Pýthāgōras asserted that he was once Euphōrbus, and remembered many things which he did when his soul animated that intrepid soldier. To prove the truth of his assertion, he went to Argos, *Argo*, and pointed out, at first sight, the shield of Euphōrbus, hanging amidst many other Trojan spoils of the same kind, in the temple of Jūno, where it had been placed by Mēnēläus. An ancient author maintains, that Pýthāgōras invented this fiction to conceal the meanness of his real ancestry, by identifying himself with one of Homer's heroes (Ov. Met. xv. 161. Hom. Il. xvii. 70).

Euphōrion, ōnis, m. a native of Chāleis, lived during the reign of Ptōlōmaus Evērgētes. He wrote tragedy, but none of his writings have been transmitted. The obscurity of his style was censured by Cicēro, yet the Roman emperor Tiberius admired it so much, that in his Greek poems he imitated the phraseology of Euphōrion (Suet. Tib. 70).

Euphrānor, ōris, m. a famous Greek statuarius and painter. Plinūs commends his figure of Pāris, which exhibited, at one glance, the judge of the goddesses, the lover of Hēlēna, and the slayer of Achīlles. That author, too, extols him highly for having been the first who introduced dignity into the figures of his heroes, and the first who attended to symmetry, yet his execution of particular parts was superior to the general expression of the whole. He wrote some books on symmetry and colours, which are lost (Plin. v. 124—226).

Euphrātes, is, m. called in modern times different names by different nations, as the *Euphrātes* by the British; *El-Frat* by the Arabs; *Mourāt* by the Turks, &c.; a celebrated river in Asia, which takes its rise in the mountains of Armēnia, *Turcomania*, a few miles to the N. E. of *Arz Roum*. The *Morad*, or, *Murad*, perhaps the Omiris of the ancients, one of its branches, which almost doubles the course of this river, has its source in mount Ararat, *Ari-dag* (Rennel). The *Euphrātes* divides about 140 miles from the sea into two channels, by one of which the famous city of Bābýlon was divided into two parts nearly equal. Besides the great canal which connected it with the Tigris when it rose to a certain height, there was a number of smaller branches in the neighbourhood of that celebrated city, which are probably referred to, under the appellation of the *rivers of Babylon*, in the Psalms of David (cxxxvii. 1). After a course of 1400 miles, the *Euphrātes* falls into Sinus Pērsicus, the *Persian Gulf*, by two or three mouths. It is navigable for a considerable distance from the sea, and great vessels might ascend to its junction with the Tigris, if the channel were clear of the stones, by which it is in some places choked up. The exact time when the Tigris and *Euphrātes* begin to swell is not precisely ascertained. *Bābýlōnius Euphrātes*, the Babylonian *Euphrātes*, from Bābýlon standing on its banks (Ov. Met. ii. 248). *Pālestina aqua*, the *Euphrātes*, because it washes Sýria, of which Pālestina anciently formed a part (Ov. Fast. ii. 464). *Cisēuphrātēnses*, ium, m. people living on the west side of that river (Ap. Bel. Syr. 118).

Euphrōsýnē, es, f. one of the Graces (Pin. Ol. xiv. 20). See *Grātia*.

Euphēthes, is, m. an Ithacan nobleman, the father of Antinōus, after whose death he attempted to raise a civil war, in which he lost his life (Hom. Od. i. 383).

Euplēa, v. Euplēa, w. f. an island in Sinus Pūtēolānus, which had this name (from *eu*, well, and *plēa*, I sail), from being a good station for ships, hence Stātius, *vāgis omēn fēlix Euplēa cārinit* (Syl. ii. 2. 79).

Euplēmīa, w. f. daughter of Mýrmīdon, and the mother of Æthāides by Mercury (Orph. 131. Apol. Rhod. i. 55).

Eupōlēmus, i. m. entered, with a thousand men, Ambrācia, when besieged by the Ro-

mans, in 191 B. C. This dexterous movement, which he accomplished during the night, was of little advantage; since dread of the Romans induced him to quit the place, and ravage Acarnania (Liv. xxxviii. 4).—2. The chief man of the Hÿpætæi, through whom the public faith was pledged to eighty exiles of distinction belonging to that city. He and others went out to meet them on their return to their native city, and, after congratulations, conducted them within the walls, where they were put to death (Liv. xli. 25).

Eupolis, is (Idis, Gel. i. 15), *m.* an elegant writer of ancient comedy, who was contemporary, or nearly contemporary, with Cratinus and Aristophanes. He wrote seventeen plays, of which seven gained the prize for that species of composition. He lost his life in a sea engagement between his countrymen, the Athenians, and the Lacedæmonians. The former bewailed his death so bitterly, that they resolved that no poet should, in future, be a soldier (Hor. Sat. i. 4. 1). Some have maintained that Alcibiades, sailing with him into Sicily, threw him into the sea, which seems to have been the idea of Cicero, although he acknowledges that Eratosthenes maintained a different opinion, and mentioned the plays which Eupolis published after that time (Cic. Brut. 9 seq.). Ovidius states that he died the first night after his marriage (Ib. 530).

Euporus, *i. m.* a slave of C. Sëmproniüs Græchus. According to some, that turbulent youth, at his own request, fell by the hand of this slave (Aur. Vic. Vir. II. 65).

Euripides, *is, m.* an eminent Greek poet, who excelled in writing tragedy. His father, whose name was Mnësarchus, appears to have been in a very low state of society. Clitö, the mother of the poet, was an herbwoman. Why his parents left Athens, no certain authentic account has been transmitted, but it is certain that Euripides was born on the island Sälamis, Colouri, the day after the powerful army of Xerxes had been defeated by the Greeks. Passing over the various statements about his name, and the manner in which he is said to have spent his early years, from their not being supported by unquestionable evidence, it may be observed, that at the age of eighteen he began earnestly to cultivate the powers of his mind. Under Anäxagöras he acquired a knowledge of natural philosophy, and of rhetoric under Prödicus. It has been maintained, that he studied moral philosophy under Söcrätes, an assertion resting solely on that great philosopher attending the theatre only when the plays of Euripides were acted. The preference given to the writings of Euripides should be referred to the beautiful morality with which they abound, and to the elegant diction in which it is expressed. If confidence may be placed on the dates at which their births were said to have happened, it was impossible for the poet to have had the benefit of that great moralist's instruction, since, when the former had attained his eighteenth year, the latter was only in his fifth. Contradictory accounts have been given of his love and abhorrence of the fair sex, the latter founded on the base and vicious female characters represented in his tragedies, and the former from his having had at one period two wives. Although at Athens he enjoyed the friendship of many of

the illustrious characters in that learned city, yet it does not appear that his life had been very comfortable, since he retired to the court of the Macedonian king, Archëlaus, a great admirer of literature, and patron of learned men. Here the poet came to an untimely end, having been torn in pieces by the dogs of that monarch, when walking alone in deep meditation in a wood. This melancholy event, which happened in the seventy-fifth year of his age, was lamented with every expression of sorrow both by the Macedonians and Athenians. Archëlaus celebrated his funeral rites in a very magnificent manner, and erected a monument to his memory at Pella, "which," Plütarchus says, "was struck by lightning, a proof that he was a favourite of the gods!" Some authors state that Euripides wrote ninety-two tragedies, others limit the number to seventy-five, of which nineteen only remain, and these of very unequal merit. Notwithstanding the excellence of his writings, only five carried the different prizes for which he contended. In regard to the excellence of this poet, it is enough to quote the words of Cicero, "Whatever number of lines I read in Euripides, I find as many moral maxims." *Adj.* Euripideus, *v.* Euripidius, *a. um.* *Euripideum carmen* (Cic. Tusc. iii. 25).

Euripus, *i. m.* the Strait of Negropont, by which Eubœa, Negropont, is separated from the continent of Greece. An old heavy bridge of three arches, built by the Venetians at Chalcis, Egripo, forms a communication between the island and the adjacent coast. Here the Strait is not above fifty yards broad, part of which is occupied by two massy piers, on which the arches rest. Upon this strait, Antlöchus, king of Syria, erected his tents of gold and silk, when he went to make war against the Romans in Greece, in 193 B. C. (Flor. ii. 8). The change of the tide in this strait formed the subject both of observation and discussion among the ancients, and has not been overlooked in modern times. Sträbo, Plinius, and Pömponius Mëla, agree in stating, that it flowed and ebbed seven times in the twenty-four hours, and this uniformity, most probably, proceeds from their copying each other; but Sëneca makes the change fourteen times every day. In this point the moderns differ considerably, and, perhaps, no account yet published can be confidently relied on. Some state that the tides are regular during the last three days of the old moon, and the first eight days of the new moon, then irregular for five days, regular again for the next seven, and irregular during the other six. The swell is inconsiderable, never exceeding two feet, and often not one-half of that height. A Greek, with whom a late traveller conversed, stated that when the wind blows directly either up or down the strait, the change does not exceed four times in twenty-four hours; but when the wind is in other directions the flux and reflux vary, it may be ten or twelve times a-day. The current was strongest before full moon. The informant had resided on the strait for three years. The Turks on the spot knew nothing whatever of the matter. In opposition to this statement, the inhabitants informed another traveller, that the tide changed every six hours, unless high winds interfered with the regular course of the waters. Babin, a Jesuit

priest, studied the tides of this strait with great attention, and the result of his observations determined him to the usual tides, except on the first five days of the moon's first and last quarters, during which the current seemed to follow no regular order. During the ebbing, the rapidity is equal to that of the tide in the *Thames* at *London bridge*. To these varying accounts of *Euripus*, that of *Livius* may be added. The sea, from being of considerable width at each side, contracts into a strait, presenting, at first view, two harbours facing the two coasts; but a fleet can scarcely have a more dangerous station. For the winds instantly and furiously rush down from the very high mountains on each side, and the strait itself does not vary seven times a-day, at stated periods, according to report; but rushes impetuously like a torrent tumbling from a steep mountain, so that ships are tossed both night and day (*Liv. xxviii. 6 seq.*). *Chalcidicus Euripus*, to distinguish it from *Euripus* at *Cæsandræa* (*Liv. xlv. 11*).

Eurition, onis, m. a man, in the army of *Etæcles*, whom *Parthénopæus*, in the *Theban war*, deprived first of his left eye, and then of the right, by triple barbed arrows, which *Diāna* had substituted in place of his own (*Stat. Th. ix. 749*).

Eurōmus, i, m. a town of *Cária*, called, by *Livius*, *Eurōmēnsium urbs*, of which *Philipus*, king of *Macedōnia*, had taken possession, and from which the *Rhodiens*, in the conference between that prince and *T. Quinctius Flamininus*, who was accompanied by the Roman allies, in 199 B. C., insisted that he should lead off his garrison (*Liv. xxxii. 33*). *Iah. Eurōmēuses, ium, m.* (*Liv. xlv. 23*).

Eurōpa, æ, f. *Europe*, one of the three grand divisions of the world among the ancients, is said to have obtained that name from *Europæa*, the daughter of *Agænor*, king of *Phœnicia*. Fabulous history informs us that *Jupiter*, captivated by the elegance and beauty of this princess, assumed the form of a bull when she was gathering flowers with her companions, crossed the sea with her on his back, and landed her in *Cræta*, *Candia*. In explanation of this fable, some have been of opinion, that *Minos* had violently taken her away from *Phœnicia* in a ship, which had a bull painted on its prow; and others have conjectured that a Cretan captain, whose name was *Taurus*, carried her from her native country, brought her to *Cræta*, *Candia*, and had by her three sons, *Minos*, *Sarpædon*, and *Rhædamanthus*. She is in general represented sitting dejected, under the shade of a plane-tree, and an eagle near her, to which she seems turning her back. If the fiction of *Europæa* originated in truth, the name would be at first confined to the western shores of the *Archipelago*, and strait of *Hellēspōntus*, the *Dardanelles*. Thence it might gradually extend over the adjacent countries, until it became a common appellation of the whole tract of land lying on the W. of *Asia*, and N. of the *Mediterranean*. It is proper to add, that the name of this division of the world is of doubtful derivation, and that nothing certain respecting it is known. *Europe* is bounded on the east by *Mārē Agæum*, or simply, *Agæum*, the *Archipelago*, *Hellēspōntus*, the *Dardanelles*, *Prōpōntis*, the *Sea*

of *Marmora*, *Thræcius Bosphorus*; the *Strait of Constantinople*, *Pōntus Euxinus*, the *Black Sea*, *Cimmerius Bosphorus*, the *Strait of Caffa*, and *Pālūs Misōtis*, the *Sea of Asoph*, *Tānāis*, the *Don*, and other rivers of *Russia*, which form the boundary between *Europe* and *Asia*. On the S. the *Mediterranean Sea*, called, by the Romans, *Nōstrum Mārē*, and, by the Greeks, *Intērnum Mārē*, separates it from *Africa*. *Mārē Atlanticum*, the *Atlantic Ocean*, which was known among the Greeks by the appellation of *Mārē Estērnum*, washes the western, and the *Frōzen Ocean*, the northern shores of *Europe*. When geographers divided the ancient world into two parts, *Europe* included *Africa*. Of this extensive tract of country, containing about two millions and a half of square miles, and, in modern times, one hundred and fifty millions of inhabitants, only the southern parts were known to the Greeks and Romans. With *Norway*, *Sweden*, *Russia*, *Prussia*, *Poland*, *Denmark*, and the north of *Germany*, they were wholly unacquainted. Their knowledge, even of the countries lying along the south bank of the *Danube*, was by no means accurate. It is only of late years that the northern parts of *Europe* have been known with precision. *Adj.* *Eurōpæus, a, um.* *Eurōpæus dux*, *Minos* (*Ov. Met. viii. 23*). *Eurōpæi aduersarii*, European opponents (*Cor. Nep. Eun. 3*). *Eurōpæus orbis* (*Amm. Mar. xvii. 7*).

Eurōpē, es, f. a *Sicilian* or *Carthaginian* ship, which the Roman consul, *Marcellus*, burned, in a naval engagement with *Himilco*, off *Sicily*, towards the end of the second Punic war (*Sil. Ital. xiv. 568*).

Eurōpus, i, m. a king of *Europæa*, which *Justinus* seems to consider as a part of *Macedōnia*, or a district near that country. Perhaps from this monarch, first the capital, and afterwards the kingdom, received its name, so that to him the name of one of the three divisions of the ancient continent may be referred, rather than to the daughter of *Agænor* (*Just. vii. 1*). See *Europæa*.

Eurōpus. See *Arsæla*.

Eurōtas, æ, m. the *Vasilipotāmo*, i. e. the *Royal River*, but its most common appellation is the *Iri*, a river of *Pelōpōnnēsus*, the *Morea*, which runs near *Lacædæmon*, and empties itself into *Sinus Lacōnicus*, the *Gulf of Colchythia*, on which was the town of *Tienarus*; hence *Tanārius Eurōtas* (*Ov. Met. ii. 247*). *Rigidus Eurōtas*, stern, severe, *Eurōtas*; alluding to the manners and discipline of the *Lacedæmonians* (*Stat. Th. x. 491*).

Eurus, i, m. the southeast wind, according to *Vitrælius*; according to *Aristoteles* and *Timosthēnes*, southeast $\frac{1}{4}$ east, in which it corresponded with the Latin *Vultūrus*. When the ancients only reckoned four winds, *Eurus* was the east, *Nōtus* the south, *Zephyrus* the west, and *Boræus* the north, and it still denoted the same point of the compass, until the number exceeded eight. *Adj.* *Eurōus, a, um.*

Eurysades, æ, m. one of the lovers of *Penelope*, killed by *Telēmachus* (*Hom. Od. xxii. 267*).

Eurysalē, es, f. one of the *Amazons* (*Val. Flacc. v. 615*).—2. One of the *Gorgons*, sister of *Sthēno*, who were both immortal. The third, *Mēdusa*, was mortal (*Pin. Pyth. xii. 35*).

Eurýalus, *i. m.* a Trojan, son of Ophéltes, of uncommon personal beauty, great military valour, and kindness of disposition, who accompanied Æneas to Italy, and to whom Virgilius has given immortality by celebrating, in the most beautiful strains of poetry, his friendship with Nisus. His mother, though of a great age, clung to him when he left the Trojan shores. She was of the ancient family of Priamus. Eurýalus and Nisus were candidates for the prize which Æneas offered for excelling in running. Nisus surpassed all the competitors in swiftness, Sálus was second, and Eurýalus third. The last obtained the prize by a stratagem of his friend, who himself having fallen purposely occasioned the fall of Sálus who was next him, and before he could regain what he had lost by this injury, Eurýalus had reached the goal. The prize was a horse highly caparisoned. The two friends formed a design of attacking the Rútúli during the night, in which they showed astonishing courage and bravery. After putting many of the enemy to death, Eurýalus was killed by Vólscénsus he attempted to return (Virg. *Æn.* v. 294 seq.; ix. 179 seq.). Ovidius uses his name to denote a true and faithful friend (Trist. v. 4. 26).—2. A sword player (Juv. Sat. vi. 81).—3. Son of Mécisteus, who killed several of the Trojans, engaged Epéus at the céstus and was defeated (Hom. Il. vi. 20 seq.). Apollódorus makes him one of the Argonauts.—4. A noble Phœncian, a man of great courage, and a combatant in the games exhibited by Alcínous before Ulysses (Her. Od. viii. 115).

Eurýalus, *i. m.* the acropolis of Epípólæ *q. v.* (Liv. xxv. 25).

Eurýbates, *is, m.* the servant of Agamémnon (Ov. Ep. Her. iii. 9).—2. Herald of Ulysses (Hom. Il. ii. 184 seq.). Héródôtus mentions an eminent general of the Argives of this name. It is probable, that it was at first a common rather than a proper name; and denoted a herald, as the word signifies to be heard speaking at a great distance. Dámn observes that there were many men of this name, but all artful knaves.

Eurýbiades, *is, m.* a king of Læcædæmon, *Misitra*, who commanded the Lacedæmonian fleet in the battle with Xêrxes, king of Pêrsia, at Artémisium, and afterwards at the decisive engagement off Sálamis, *Colouri* (Cor. Nep. Them. 3, 4).

Eurýclæa, *a, f.* daughter of Ops. Pirates carried her off in early life, and sold her for twenty oxen to Læertes, who treated her with great kindness, and made her keeper of his son Ulysses. The affection which she had for Ulysses she transferred to his son Têlémachus, and, through the whole Odyssey, her character is that of an affectionate, prudent, and faithful domestic (Hom. Od. i. 429 seq.).

Eurýdamas, *antis, m.* son of Cüménus, a Dolopian, one of the Argonauts (Apol. Rhod. i. 67).—2. A man who killed Thrásyllus, and was himself, in revenge for his brother's death, slain by Simon, who dragged his body three times round the tomb of Thrásyllus at his chariot wheels (Ov. Ib. 331). The Scholiast on Hómêrus says, that it was a very ancient practice in *Thessaly* to drag the bodies of their slain enemies around the tomb of those who had fallen by their hands.—3. A man who traced his descent from the

lover of Pênêlôpê, who bore the same name. He was killed at the siege of Sâgîntum, *Murciro*, by Asbýrê (Sil. Ital. ii. 178).—4. Father of Abas and Pôlýdus, skilled in dreams (Hom. Il. v. 149).—5. One of the lovers of Pênêlôpê, killed by Ulysses (Hom. Od. xxii. 233).—6. Son of Írus and Dêmônassa, an Argonaut, but not mentioned by Valérius Flaccus.

Eurýdica, *a, f.* the mother of Gêntius, king of the Ilýrii (Liv. xxxiv. 30).

Eurýdicê, *a, f.* the wife of Orphêus, whom he endeavoured to recover after death, and for that purpose he descended to the infernal regions, where, by the sweetness of his music, he prevailed on Plúto to restore her. His request was granted, on condition that he should not look back until he had reached the upper regions; but the greatness of his affection for his wife rendered him forgetful, or unmindful of the injunction, and, when he was on the borders of light, he turned round to look at Eurýdicê, on which she vanished from his sight. Virgilius has, in strains of unrivalled beauty, sung this adventure of Orphêus (G. iv. 453 seq.). Ovidius says, that he attempted in vain to procure her return from the mansions of the dead; but, that after death, he found her in the regions of the happy (Met. x. 31 seq.).—2. The wife of Lyeurgus, king of Nêméa, to whom Státius alludes (Th. v. 632).—3. The wife of Amýntas II., king of Mácêdônla, by whom she became the mother of Alexander, Pêrdiccas, and Philippos, father of Alexander the Great, and a daughter named Eurýônê. She formed an attachment to her son-in-law, laid plans for accomplishing the death of her husband, and transferring the kingdom to her gallant, but Eurýônê informed her father of her intentions, and thus saved his life (Just. vii. 4). Córnelius Nêpos mentions only two of her children, Pêrdiccas and Alexander (Iphic. 3), both of whom she killed (Just. vii. 5).—4. Wife of Arídeus, who, abusing the weakness of her husband, usurped the government, acted unfaithfully, and fell with him by order of Olympias (Just. xiv. 5).—5. Daughter of Lysimachus and wife of Antipater, son of Cássander (Just. xvi. 2).—6. The sister and wife of Ptôlémæus Philôpator, by whom she was put to death about 204 B. C. (Just. xxx. 1).—7. The oldest daughter of Clýmênus, and wife of Nêstor (Hom. Od. iii. 452).

Eurýlêo, *onis, m.* a name of Aseânus (Aur. Vic. Orig. 14).

Eurýlôchus, *i. m.* the only one of the companions of Ulysses sent by him to Círcê, who was not transformed into a sow. His refusing to taste the cup of that sorceress, not only preserved himself from transformation, but was the cause of his associates regaining the human form. He was married to Cümênê, the sister of Ulysses (Ov. Met. xiv. 287).—2. A Lacedæmonian nobleman, brother of Epímênes, killed by Alexander the Great (Just. xii. 6).—3. A principal man and chief magistrate among the Magnêtes, who, from aversion to a son of Philippos being put in possession of Dêmêtrius, wished rather to see a total change of measures by the arrival of Antiôchus and the Etolians. He fled to the latter, as they intended to revolt. None of his measures succeeded, and at last he killed himself (Liv. xxxv. 31 seq.).

Eurymachus, *i. m.* one of the lovers of Penelope during the absence of her husband, and preferred by the father of that princess, who, notwithstanding, refused him her hand (Ov. Ep. Her. i. 92).

Eurymedon, *ontis, m.* a son of Faunus (of Pan, Stat. Th. xi. 34), of whom Statius gives an animated description. He joined the Thebans against the Argives (Th. vii. 262).—2. The twin brother of Lycoramas, and very like him. Both killed themselves, when their town Saguntum was besieged, rather than surrender to Hannibal (Sil. Ital. ii. 637 seq.).—3. An Athenian commander, sent with Demosthenes to Sicily where he fell in battle, fighting with great bravery against the Lacedæmonian general Gylippus, in 413 B. C., (Just. iv. 4 seq.).—4. King of the giants, and father of Peribœa (Hom. Od. vii. 58).—5. The son of Ptolemaeus, charioteer of Agamemnon (Hom. Il. iv. 228).

Eurymedon, *ontis, m.* the *Zacuth*, a river of Pamphylia (Liv. xxxiii. 41. Plin. i. 589).

Eurymedusa, *e, f.* an attendant of Nausicla, daughter of Alcinoüs (Hom. Od. vii. 8).

Eurymene, *arum, f.* a city of Thessalia, *Thessaly*, disputed between the Thessali and Philippos, king of Macedônia, in 187 B. C.; Philippos maintained that it anciently belonged to the Ætolii (Liv. xxxix. 25).

Eurymus, *i, m.* the father of the prophet Telæmus. Eurymides, *e, m.* a patronymic of Telæmus (Ov. Ibis 270).

Eurynome, *es, f.* daughter of Oceanus and Tethys, who married Orchamus, king of the Achaemenians or Persians, to whom she bore Leucothoe *q. v.* (Ov. Met. iv. 210). She and Thetis received Vuleanus when thrown down from heaven (Hom. Il. xviii. 399).—2. A Lemnian woman, who bewailed the absence of her husband in Thræcia, and probably, like the rest, murdered him on his return (Val. Flacc. ii. 136).—3. A faithful servant of Penelope (Hom. Od. xvii. 495).

Eurynomus, *i, m.* a centaur killed, at the marriage of Pirithous, by Drjas (Ov. Met. xii. 310).—2. An Ithacan, son of Egypsius, and one of the lovers of Penelope (Hom. Od. ii. 22 seq.).

Eurynoe, *es, f.* the daughter of Amyntas II. by his wife Eurynice, who discovered the turpitude of her mother, and her design to murder her husband (Just. vii. 4).

Eurypylus, *i, m.* the son of Euemon; a Thessalian who went to the Trojan war with forty ships. He was an intrepid soldier, hence called *Pærox* (Ov. Met. xii. 357).—2. Son of Hércules, a prince in the island Cos (Hom. Il. ii. 677).—3. A Thessalian prince (Hom. Il. ii. 736).—4. Son of Teléphus, a man of great beauty, killed at Troy by Neoptolémus (Hom. Od. xi. 518—521).—5. King of Libya in ancient times, and brother of Triton (Pin. Pyth. iv. 57 seq.).

Eurysaces, *e, m.* son of Ajax, and grandson of Telamon, who prevented his uncle Teucer from taking possession of Salamis, *Colouri*, on the death of Telamon (Just. xiv. 3).

Eurysthenes, *is, m.* one of the kings of Sparta, whilst his twin brother, Procles, was the other. These Spartan monarchs traced their descent from Hércules. Their mother refused to tell which of the two was the elder, on purpose that they might enjoy equal dignity, and their descendants continued on the

Spartan throne, the former during thirty-one successive reigns, and the latter during twenty-four (Cor. Nep. Ages. 1). Eurysthénides, *arum, m.* the descendants of Eurysthenes.

Eurystheus, *eos, m.* son of Sthenelus and Astydámia (Thuc. Schol. i. 9); according to Tzetzes, of Archippé; but according to the Scholiast on Hómérus, of Leucippé; was king of Argos and Mýcænæ. Jūno accelerated his birth by two months, hence he is called *Septimēstris*, that he might have the ascendancy over Hércules, and retarded the delivery of Alcmena, at whom she had an inveterate hatred, because by the appointment of Júpiter, whichever of the two was first born was to reign over the other. Hence Eurystheus imposed on that hero, the twelve labours. On that account, Virgilius calls him *Dūrus* (G. iii. 4).

Eurýtion, *onis, m.* son of Lycion and brother of Pandarus. He was one of the three competitors for the prize for shooting with the arrow, which he gained (Virg. Æn. v. 495—516).—2. A centaur who died from excessive drinking (Prop. ii. 33. 31). Some consider him the same with Eurýtus, who was the cause of the battle at the nuptials of Pirithous (Ov. Met. xii. 220).—3. Anætiæ man, one of the hunters of the Calydonian boar (Ov. Met. viii. 311).—4. Son of Irus and Demônassa, brother of Eurýdamas, one of the Argonauts, and often confounded with Eurýtus (Val. Flacc. i. 978).

Eurýtus, *i, m.* an ingenious artist, who excelled in armoury. Eurýtides, *e, m.* Glonus, who made the belt of Pallas. He had this name either from his being the scholar of Eurýtus, or from his adopting the mode and elegance of that artist (Virg. Æn. x. 499).—2. Twin brother of Echion, son of Mæcærius and Antianira, king of Echalia; was one of the Argonauts. He promised his daughter Iolæ to the man who surpassed himself in shooting. Being overcome by Hércules, and refusing to fulfil the conditions of the combat, that hero made war upon him, in which both he and his sons fell by the hand of that hero. Eurýtis, *idis, f.* Iolæ, daughter of Eurýtus (Ov. Met. ix. 395).—3. A centaur, the cause of the uproar and battle at the nuptials of Pirithous, whom Thæseus killed with a goblet (Ov. Met. xii. 220—237). By some he is called Eurýtion.—4. A Spaniard born at Sætābis, who gained the prize for the foot race, given by Scipio Africānus at the end of the Spanish war, (Sil. Ital. xvi. 473—526).—5. A Thessalian, father of Iphitus. Eurýtides, *e, m.* Iphitus (Hom. Od. xxi. 14).

Eusebius, *i, m.* an orator, who suffered a cruel death, in the year 353 (Amm. Mar. xiv. 7 seq.).—2. A prefect of the bedchamber, and a man of a bad disposition, who had great influence with the emperor, but was at last put to death (Id. xiv. 10 seq.).—3. Sur-named Mattiocōpas, a man of considerable influence in the imperial court, about the year 355 (Id. xv. 5).—4. A respectable character, who held the consulship with his brother Hypatius. Afterwards he was accused of treason (Id. xviii. 1 seq.).—5. The celebrated bishop of Cæsāræa, who joined the defenders of Arius, assisted at the council of Nicea, *Nice*, and appears to have taken a part against Athanasius. He died in the year 338, leaving several valuable works which

have immortalized his name.—4. A bishop of Nicomedia, the relation and instructor of the emperor Julianus (Amm. Mar. xii. 9).

Eusebi, arum, m. an Indian nation, whose country lay on the east of Persia (Amm. Mar. xvi. 9).

Eusebius, i, m. a Thracian, the father of Arctas (Hom. Il. vi. 8).

Eutēpe, ex, f. one of the muses. She presided over music, consequently the invention of the flute and other wind instruments was ascribed to her, agreeably to the following line of Ausonius, *Delicatas citharas Eutēpe flutibus erget* (ccclxvii. 4). Diódorus Siculus derives her name from *delighting* scholars with the benefit of a good education (l. 252). See *Muse*.

Euthymēnis, is, m. a native of Ægina, who had been victorious at the Nemean games. Pylhios was his sister's grandson (Pin. Nem. v. 75 seq.).

Euthymidas, æ, m. a nobleman driven from Chalcis by the Roman party, because he was friendly to the Ætolians. He and Hierodorus of Cius endeavoured in vain to put that city under the power of the Ætolians in 194 B. C. (Liv. xxxv. 37).

Euthymon, ouis, m. a native of Cymæ, a town of Æolia, had been made prisoner by the Persians, but obtained his liberty on Persæpolis falling into the hands of Alexander the Great (Curt. v. 5).

Eutrēsis, is, f. a city of Beotia, which Zethus and Amphion surrounded with walls (Hom. Il. ii. 502).

Eutrōpius, i, m. a native of Egypt, was in early life a slave, and, to increase his value to his master, had been rendered a eunuch. At Rome, he rose to great eminence, and held the consulship for one year, at the end of which, if we may rely on the statement of Claudianus, he was banished. This poet writes two severe invectives against him, full of the bitterest sarcasm, and most contemptuous ridicule. Perhaps Claudianus deepened the shades of his character with the view of rendering the virtues of his patron, Stilicho, more conspicuous (Claud. xviii. xx). The sixth is merely an introduction to the xxth, of which it ought to be reckoned a part.—2. See *Flavius Eutrōpius*.

Eutychus, i, m. a youth who was drowned, on whose death Martial writes an epigram (vi. 63).—2. A man to whom Phædrus addresses the prologue to the third, and epilogue to the fourth, book of his fables; but an uncertainty prevails respecting the office or rank which he held in the court of the Roman emperor Tiberius. That he was in imperial favour admits of no doubt; he probably paid little attention either to Phædrus or his writings; although he is indebted solely to them for the transmission of his name to future ages.—3. A charioteer to whom the emperor, Caligula, gave a present of two millions of sesterces (Suet. Cal. 55).

Euxēnide, arum, m. a tribe, or clan in Ægina (Pin. Nem. vii. 103).

Euxinus, a, um. Pōntus Euxinus, the Black Sea, lies between Europe and Asia, and its circumference is computed at about three thousand eight hundred miles. It communicates with the Mediterranean by Thracius Bosphorus, the Strait of Constantinople, Propontis, the Sea of Marmora, Hællēspōntus, the Dardanelles, and Mææ

Ægæum, the Archipelago. The modern name has been referred by some to its local rocks, and by others to its tempestuousness, which renders it extremely dangerous to navigators. Besides, it has few good harbours, which gives additional horror to the furious agitation of its waves; because the sailor knows that places of safety are not numerous, and frequently of very difficult access. The ancients remarked the comparative sweetness of its waters, and modern naturalists have confirmed the truth of that observation. Ovidius mentions the freezing of this sea (Trist. ii. 196). Clarke has recorded, that a severe winter froze the northern coast to the breadth of a hundred miles, and to the depth of forty-five feet. Snow afterwards fell which raised the surface thirty feet. Hierodorus calls it the northern sea (iv. 37). As *Eurais rōis*, from the shores of the Black Sea (Ov. Ep. Pont. iv. 9. 2).

Euxinus, i, m. a companion of Enceas, whose mother that hero buried between Minus and Avernus. Adj. Euxinus, a, um. *Euxinus stans* (Aur. Vic. Orig. 16).

Exellus, i, m. one of the Lapithæ, who, at the nuptials of Pirithous, deprived Gryneus of his eyes, by the horns of a stag (Ov. Met. xii. 396 seq.).

Exicipinus, i, m. a young man of great elegance of form and manner, in the army of Alexander the great (Curt. vii. 9).

Exercitus, ūs, m. an army. The Romans, from their strong propensity to war, naturally adopted such measures as they judged most likely to accomplish the objects of their ambition. With this view, they did not at first intrust the battles of the state to the lowest of the people, rightly judging, that those who had the deepest interest in the country, were most to be depended upon in the field. On this account, for 349 years, pay in the Roman army was unknown. The senate decreed, in 405 B. C., pay to the foot-soldiers; the army then was besieging Veii. This regulation gave to many of the citizens very great offence, nor did they fail to predict many of the unhappy consequences which would result from the enactment. To the general opinion respecting that innovation in military affairs, may, perhaps, be referred the long period which elapsed between the Roman citizens first accepting pay, and the admission of mercenary troops into the army. On the authority of Livius, it may be stated, that the Cætibæri were the first whose services were rewarded with pay in the armies of Rome, and that this departure from ancient practice took place in 215 B. C. (xxiv. 49).

Soon after the consuls entered on office, they fixed a day on which all of the military age, that is, from seventeen to forty-six, should attend in the capitol, where they, seated in their curule chairs, held a levy. At these enrolments, the military tribunes assisted the consuls. Interruptions were often occasioned by the tribunes of the people, by whose interference great agitation was excited, and much mischief frequently resulted to the state. Unless when these turbulent magistrates interposed their authority, the consuls determined, by lot, the order in which the Tribes should be called, chose whomsoever they wished, and the individual named was obliged to answer, or give in his name, otherwise he was subjected to a high penalty. In

some instances, recourse was had to compulsion, and the recusant was subjected to fine, imprisonment, personal punishment, or sold as a slave. The name of each man chosen was written in a book, on which he took the military oath, the form of which seems to have varied considerably. Unless in dangerous conjunctures, those who had completed their period of military service, or whose age exceeded fifty, were exempted from warfare. When the Romans considered the state in danger, all able to bear arms were required to join the standards, even those under seventeen, or above fifty, years of age. A consular army consisted, in the earlier ages, of two legions. See *Légion*. As the state advanced, the number of legions naturally increased, till, at last, it exceeded thirty.

Marching constituted an important part of the military discipline of the Romans. Whenever the commander had resolved to decamp, the signal was first given to strike the tents, and to pack up the baggage (*ad vasa colligenda*) *conclamatum est*. At the second signal, the baggage was laid on the animals kept for carrying it, and the third signal was for the commencement of the march. On ordinary occasions, the allies of the right wing, and the *Extraordinarii*, formed the van; these were followed by the legions; and the allies of the left wing, with part of the cavalry, closed the rear. In an enemy's country, or in the vicinity of an enemy, the troops were so arranged as most effectually to repel any charge which might be made on them. It was reckoned a disgrace to the commander to allow himself to be surprised, or the enemy to gain an advantage, in consequence of the troops being on a march. To prevent loss, or reproach on this account, scouts, who reconnoitred the ground, and watched the movements of the enemy, preceded the army, and communicated with the general. Besides, the scouts chose the ground for the camp, before the coming up of the forces. The character of the soldiers depended much on the steadiness and regularity of their conduct when marching. To the military step, the legions were drilled with the greatest care, and, from attention to this part of the commander's duty, resulted most important advantages.

An ordinary march (*justum iter*), twenty miles, was generally accomplished in about five hours, sometimes in a shorter period. This rate of travelling must be reckoned very quick, when it is considered that each soldier carried, besides his arms, which he considered part of himself, victuals for fifteen days, a saw, a basket, a mattock, an axe, a hook, a leathern thong, a pot, &c., and, at least, three or four stakes for the vallum, which, in all, did not weigh less than *sixty pounds*. At times, this load was greatly increased, by provisions for more than fifteen days, and by twelve, instead of four, stakes.

In 402 B. C., the whole Roman army, both horse and foot, for the first time received pay, three asses a-day, the centurions double, and the Equites *q. v.* triple. From Roman history it appears, that the pay of the army received no addition until C. Julius Cæsar doubled it. By his successor, Augustus, the foot-soldier was allowed ten asses a-

day, and the pay of the centurions and Equites was raised in the same proportion. To this allowance, Domicianus added an annual grant of three pieces of gold. Each common soldier had four bushels of corn a-month, and received, likewise, his clothing from the state, for which, part of his pay was retained.

Military rewards; see *Côrôna*. Rewards of an inferior description were of various kinds, such as *Hâsta pûra*; a lance, with a pendant or streamer of different colours; a twisted golden chain (*aurêa tôrques*), or, consisting of rings (*câtella*); and a buckle or clasp for fastening either clothes or a belt. To these may be added trappings for horses. All these rewards of merit were given publicly, worn on all great occasions, and kept with the greatest care.

Military punishments among the Romans were of two kinds; the milder were, withholding part or whole of the pay; forfeiture of the spears; expulsion from the tent, and also from the camp; standing at meals, while the rest sat; being stationed, in a particular dress, before the prætorium; receiving barley instead of wheat; degradation from rank, which consisted of being joined to an inferior corps, or employed in less honourable service, &c.

Of the severer punishments, several are mentioned by ancient authors—beating with rods; scourging, and being sold for a slave; death by beating with sticks; overwhelming with stones and hurdles; beheading; and stabbing with the swords of the soldiers. Punishments of a more shocking kind were inflicted under the emperors, such as, exposure to wild beasts; burning alive, &c. For quitting their standards, desertion, or cowardice, the punishment of the soldiers was death. The army under Appius Claudius, in 471 B. C., fled, and he put all to death, who had left their arms, the standard-bearers, who had not brought away their standards, and the centurions who had quitted their posts. Of the rest, every tenth man, chosen by lot, was punished (*Liv. ii. 59*).

Exercitus lustrandus. In Mæcêdônia, the ceremony of purification was thus performed in 184 B. C.: the head of a dog, cut through the middle, and the forepart were placed on the right, and the hinder part with the entrails on the left side of the road. Between the parts of the victim thus divided, the forces marched along. In the van was carried the remarkable armour of all the kings of Mæcêdônia from its remotest origin, next followed the king himself, with his children, then the royal cohort and his body-guards, and the remaining multitude of the Macedonians closed the rear. On the purification being completed, the army went through their exercise, and then, being divided into two equal parts, began a mock battle (*Liv. xl. 6*).

Exômâtæ, arum, *m.* a Scythian nation, who appear to have been adjoining to the Törini and Sâtärechæ (*Val. Flacc. vi. 144*).

Extärechæ, is, *m.* a general of Alexander the Great, who, on the death of that conqueror, obtained the Päräpammëni, or, Päröpâmisi, and the country near mount Caucasus (*Just. xiii. 4*).

F

Fābāris, is, *m.* the *Farfā*, a river of the Sabines, which falls into *Tiber*, the *Tevere* (Virg. *Æn.* vii. 715). Ovidius calls it *Fār-fārus*, whence probably the modern name. Its banks seem to have been shaded with wood, *amena Farfārus umbra* (Ov. *Met.* xiv. 330).

Fābā Tērēntia, *Fābīe Tērēntiæ*, *f.* a vestal virgin, whom *Clōdīus*, a tribune, brought to trial for violation of her vow. From the character of her paramour, *L. Sērgius Cātīlinus*, it may naturally be supposed that the public would readily believe that the accusation was well founded, and give credit to *Clōdīus* for the rectitude of his motives. So far from this being the case, several of the most respectable citizens, either convinced of her innocence, or willing to thwart the tribune, exerted themselves in her defence with such success, that she not only obtained sentence of acquittal, but her prosecutor was obliged to flee from *Rome*. *Cāto*, *Cātīllus*, and *Cicēro* espoused her cause. She was the sister of *Tērēntia*, the wife of *Cicēro*, and to her *Sallūstius* alludes in the expression *Cum sacerdotē Vestæ* (Cat. 15).

Fābīanus, *i.* *m.* an old friend of *Mārtiālis*, whom he accuses of arrogance and unreasonableness in requiring the same punctilious attention, as if they had become newly acquainted.—2. Another friend, of whom the same poet gives an excellent character, and disapproves of his quitting the country, as the purity of his morals unfitted him for living at *Rome* (iv. 5).—3. A man who mocked people subject to *hernia*, and in the hot bath of *Nēro* (thermæ *Nērōnīanæ*) suddenly saw himself affected with the same disease, on which he ceased to laugh at others distressed by that complaint (Mart. xii. 85).

Fābīus, *et*, *Fābīanus*, *a.* *um.* *Fābīa gens*, the clan of the *Fābīi*, one of the most distinguished at *Rome*, who are said to have had their name from *Fābīus*, son of *Hērclēs* and *Vindīna*, daughter of *Evānder*, on which account *Silius Itālicus* calls *Fābīus*, *Tirynthia prōles* (ii. 3), and Ovidius, *Hērclēa gēns* (Fast. ii. 237). *Plīnius* derives their name from excelling in the culture of *beans* (*a fābīs*) (iii. 435). This clan alone undertook the war against the *Veīēntes*, in 478 B. C., to be carried on by themselves personally, and at their own private expense. Their whole number was only three hundred and six who could bear arms, and they with great bravery and success at first maintained the contest against the *Veīēntes*, but their intrepidity and rashness, at last, drove them into a snare, which the enemy had artfully laid for them, and from which not one of the whole corps escaped. A boy, whose tender years prevented his going to war, alone survived of all the male *Fābīi*; consequently from him the subsequent *Fābīi* were descended. This unfortunate battle took place on *Crēmēra* (Sil. Ital. ii. 6. Liv. ii. 50). *Fābīæ sōrōres*, daughters of *M. Fābīus Ambūstus q. v.*

Fābīus, *i.* *m.* one of the *Pēlignī*, hence called *Pēlignus*, in *Curio's* army, who treacherously attempted to kill *Vārus*; but was surrounded by the soldiers of that officer and

slain (Cæs. B. C. ii. 85).—2. A wretch, whom *Mārtiālis* accuses of secretly procuring the death of his wives. The poet requested *Vēnus* to unite him with *Christilla*, who by the same practice had frequently become a widow, that the murderers might employ their artifices against each other to the mutual destruction of both (viii. 43).—3. A man to whom *Bithynicus*, a legacy-hunter, gave six thousand a-year in order to procure his favour; but he died poor, and left him nothing. *Mārtiālis* says, *Bithynicus* ought not to complain, since *Fābīus* had given more to none, and had bequeathed him six thousand a-year, i. e. this sum which *Bithynicus* presented him annually (ix. 10).

Fābīus Dōssēnnus, *Fābī Dōssēnni*, *m.* a comic poet whose writings are lost (Hor. *Epis.* ii. 1. 173). *Plīnius* quotes a few of his lines (iii. 143).

Fābīus Fābūllus, *Fābī Fābūlli*, *m.* an officer of the fifth legion, who was appointed joint commander-in-chief with *Cāssius Lōngus*, by the troops which declared for *Vitēllius* (Tac. Hist. iii. 14).

Fābīus Pictor. See *Q. Fābīus Pictor*.

Fābīus Prīseus, *Fābī Prīsci*, *m.* a commander of the fourteenth legion, which he marched from *Gēsōrlācum*, *Boulogne*, to *Atūtāta*, *Tongres*, in the year 71 (Tac. Hist. iv. 79).

Fābīus Rōmānus, *Fābī Rōmāni*, *m.* one of the intimate friends of the poet *Lūcānus*, whom *M. Annæus Mēlla* provoked, by proceeding with too great eagerness to recover the whole property of his brother, and framed a charge against the father, which he proved to the satisfaction of *Nēro*, by means of forged letters (Tac. Ann. xvi. 17).

Fābīus Rūsticus, *Fābī Rūstici*, *m.* a historian, whose authority *Tācitus* questions, but commends highly for his eloquence. He was the friend of *Sēneca* (Tac. Ann. xiii. 20).

Fābīus Vālēs, *Fābī Vālētis*, *m.* a native of *Anāgnīna*, *Anagni*, a town of *Lātīum*, was descended from a family of equestrian rank. His character, from extreme profligacy, did injustice to the powers of his mind. Easy, gay, and spirited, he passed for a man of elegant accomplishments, and set no bounds to his lascivious indulgences. Amongst the performers of pantomime in the *Jūvénālīa*, he gained the approbation of the audience by displaying talents which raised the actor, but degraded the man. Under *Virgīnius*, he obtained the command of a legion, and murdered *Fōntēus Cāpito*. His fidelity to *Vitēllius*, in some measure, atoned for his perfidy to *Gālba*, and his conduct towards the end of life, formed a contrast to the general depravity of that period. His merits as a soldier were respectable, yet many of his actions can be neither approved nor vindicated. *Paulinus* made him prisoner at *Stechādes insula*, the *Hieres*; and he was put to death at *Urbīnum*, *Urbino*, in the year 69. The fate of *Vālēs* destroyed the hope of *Vitēllius*, and *Vēspāsīanus* succeeded to the imperial throne (Tac. Hist. i. 7 seq.).

C. Fābīus, *C. Fābī*, *m.* (Surnamed in con-

cal. Ambustus), consul in 357 B. C., who incautiously engaged with the Tarquinians, who defeated him, and put three hundred and seven Roman soldiers, their prisoners, to death. Two years after, he was elected an interrex (Liv. vii. 12-17).—2. Substituted master of the horse in room of Q. Aulius, in 315 B. C. (Liv. ix. 23).—3. One of Caesar's lieutenant-generals.

C. Fabius Dorsus, C. Fabii Dorsōnis, *m.* a Roman of great fortitude, who descended from the capitol when it was besieged by the Gauls in 389 B. C., passed through the midst of the enemy's posts, carrying the sacred utensils, and proceeded to the Quirinal hill, where he performed the solemn rites, which, at stated times, that clan observed there. Unintimidated by the threats of the Gauls, he returned by the same way in safety to the capitol, to the astonishment both of his countrymen and their besiegers (Liv. v. 46).

C. Fabius Hadrīanus, C. Fabii Hadrīani, *m.* a Roman praetor, who was burned alive in his own tent in Africa, in consequence of his cruelty and avarice (Liv. Ep. 84 seq.).

C. Fabius Licinus, C. Fabii Licini, *m.* held the office of consul with C. Claudius Cnētor in 275 B. C., and this is all of his history which is known. In the consular calendar, he is called C. Fabius Dorsus Licinus. In some copies of Eutropius, we find him called Lūscinus, which is a false reading (ii. 13).

C. Fabius Pictor, C. Fabii Pictoris, *m.* a Roman consul, who had Q. Ogulnius Gallus for his colleague, in 271 B. C. These two consuls made war on the Picēntes; whom their successors conquered (Eutrop. ii. 16). Plineus informs us, that silver was first coined at Rome this year, which, he states, was the four hundred and eighty-fifth of Rome, and five years before the first Punic war (v. 27).

Kæso Fabius, Kæsōnis Fabii, *m.* (Surnamed in con. cal. Vibullānus), a Roman who, in his quaestorship, arraigned the consul Sp. Cassius, for treason in 483 B. C. The patricians procured his election to the consulship in 484 B. C., in opposition to the commons, who detested the Fabii; because Q. Fabius, consul, in the former year, had sold the booty taken from the Volscians and Æquans, and paid the amount into the treasury. The same interest raised his brother Marcus to the consulship next year, and this appointment added to the reputation of the Fabian clan, in which the senate found skilful commanders, whose valour and knowledge of military tactics led the armies to victory and conquest. Livius has extolled both the personal bravery and military knowledge of Kæso, who defeated the Veīentes and Etrūsci, prevented the former from cutting off the army of his colleague T. Virginus in his third consulship, and made a vigorous, but unsuccessful, attempt to reconcile the patricians and plebeians. The Fabian family then offered to conduct the war against the Veīentes without expense to the state, and Kæso made to the senate the proposal, which was gratefully accepted. Next day, he marched at the head of this noble family against that formidable enemy, whom they would probably have conquered, had not rashness, the natural result of uncommon bravery, exposed them to an artful stratagem, from

which not one individual of the whole number effected his escape (Liv. ii. 41-50).

Kæso Fabius Ambustus, Kæsōnis Fabii Ambūsti, *m.* elected a quaestor in 408 B. C.; at subsequent periods, he was three times a tribune of the soldiers with consular power (Liv. iv. 54-v. 24).

L. Fabius, L. Fabii, *m.* one of the three ambassadors sent by Scipio Africānus, to Carthage in 205 B. C. (Liv. xxx. 25).—2. A centurion of the eighth legion in the Gallic war. He showed great valour at the siege of Gergōvia, *Gergoie* (Ces. B. G. vii. 47 seq.).

M. Fabius, M. Fabii, *m.* a brother of Kæso Fabius, obtained the consulship in 483 B. C., and again in 480 B. C. with Cn. Mānlius. In an engagement with the Veīentes, Mānlius was killed, for which reason, as well as for the death of his brother Quintus, M. Fabius declined the honour of a triumph, which the army had deserved, and the senate was proceeding to vote (Liv. ii. 42-47). In the consular calendar, he is surnamed Vibullānus.—2. Chief pontiff, prescribed the form in which the noble and ancient Romans devoted themselves for the safety of their country, and fellow citizens, on the approach of the Gauls in 389 B. C. (Liv. v. 41).—3. An interrex in 365 B. C. (Liv. vii. 17).—4. One of the three commissioners for conducting the colony, and distributing the lands at Cales, *Calesi*, in 333 B. C., where he had been detained a prisoner by the enemy, from whom he had effected his escape (Liv. viii. 16).—5. By some he is called Kæso, and by others, C. Claudius, maternal brother of the consul Q. Fabius, who, having been educated at Cærē, *Cereteri*, and familiar with the Etrurian language, undertook to explore the country about Ciminus saltus, *v. Ciminia silva*, and, disguised in the dress of a shepherd, penetrated as far as the Cāmertes Umbri, with whom he concluded a treaty favourable to the Romans, in 310 B. C. (Liv. ix. 36).

M. Fabius Ambustus, M. Fabii Ambūsti, *m.* a noble Roman, whose three sons the senate sent as ambassadors to the Gauls, then besieging Clusium, *Chiusi*, to persuade them to desist. The embassy terminated unsuccessfully from the violent temper of both parties, who immediately prepared for an appeal to the sword. Their personal intrepidity and love of arms, rendered the Fabii neglectful of the sacred office with which they were invested, and, grasping their weapons, they rushed to battle, where Q. Fabius slew a general of the Gauls with his own hand, and was recognised while stripping him of his armour. On this discovery, the Gauls sounded a retreat, and sent immediately to Rome, demanding that the Fabii should be given up to them. Instead of complying with this request, the commons, with whom they had great influence, elected them military tribunes next year, at which the Gauls, being exceedingly enraged, marched directly against Rome (Liv. v. 35).—2. Twice appointed a military tribune with consular authority. His elder daughter was married to Ser. Sulpicius, the younger to C. Licinius Stolo, a plebeian, with whom he concerted a plan for one of the consuls being elected from that order (Liv. vi. 22-26. Flor. i. 26).—3. A consul in 359 B. C., who,

in consequence of his success against the Hērñeti, obtained an ovation. Elected a second time in 355 B. C., and was routed by the Fālsici and Tārquīniēnses in the first engagement; but, afterwards, defeated the enemy. He held the office of interrex twice, the consulship for a third time, and the dictatorship once, when Q. Sērvilius was given to him as master of the horse. This nomination did not proceed from any alarm of war, but to prevent the operation of the Licinian law, and to secure the consulship for two patricians. The measure failed in accomplishing the intended effect. He exerted his utmost efforts for the preservation of his son, who, when master of the horse, had fought in the absence, and against the order, of L. Pāpīrius, the dictator, on that account had incurred his resentment, and become liable to capital punishment (Liv. vii. 11—viii. 33).—4. Master of the horse to A. Cōrnēlius Arvīna, conducted himself with great bravery and judgment against the Samnites, who, crushed by the success of the dictator, and master of the horse, begged for peace. A. Cōrnēlius Arvīna had the honour of a triumph in 322 B. C., and Fābius marched to Apūlia, whence he carried off abundance of spoil. An uncertainty prevails respecting the command of this war; whether vested in the consuls, or in the officers just mentioned (Liv. viii. 38, 39).—5. Cōrnēlius Nēpos, as quoted by Sōlinus, mentions an M. Fābius Ambūstus consul with T. Quinctius Cāpitōlinus in the year of Rome 385, which must be a mistake, since military tribunes were appointed not only that year, but for several years both before, and after it. M. Fābius Būtēo, M. Fābii Būtēōnis, m. named dictator by C. Tērēntius Vārro, consul, for the purpose of choosing members into the senate. Prudence, moderation, and judgment marked his whole conduct in that office, and, on electing one hundred and seventy-seven members into the supreme council of the state, he resigned the dictatorship. Fābius had no master of the horse (Liv. xxiii. 22, 23).—2. Obtained first the curule edileship, and afterwards the praetorship, when Sārdīniā fell to his lot, in 203 B. C. (Liv. xxx. 26—40). He held the office of consul with L. Caeilius Mētēllus in 249 B. C., and, two years after, he was re-elected to the same office with C. Atilius Bālbus. He gained a complete victory over the Carthaginians at Āgūmūrus, Zīmbra. His fleet, laden with Carthaginian spoils, was wrecked in a storm, and the greater part of the splendid treasure was lost (Flor. ii. 2).

M. Fābius Dōrso, M. Fābii Dōrsōnis, m. was elected consul in 344 B. C. From an apprehension that the whole Latin nation would join the Auruncians, L. Fōrius was created dictator, and this nomination superseded the offices of the consuls (Liv. vii. 28).

M. Fābius Quīntiliānus, M. Fābii Quīntiliāni, m. the father, or rather the grandfather, of the Rhetorician of the same name, who composed a hundred and forty-five declamations.—2. Was born at Cālāgūrris, Calahorra, a town of Hispāniā, Spain, whence, on the death of Nēro, he was brought to Rome by Gālba, and studied under Pālemon, the grammarian. On his first appearance at the bar, his eloquence commanded general appro-

bation. He afterwards taught rhetoric for twenty years; among his scholars were the grandsons of the emperor Domitian's sister, and Pliny, the younger. Some state, that Jūvēnālīs studied under him; this, perhaps, rests on no better authority than the opinion of the Satirist, who speaks with great respect of this most excellent and learned man, whose name he frequently introduces, as denoting all that is praiseworthy in the human character (Sat. vi. 75). The poet considers him as rich (Sat. vii. 186), and, in comparison of himself, perhaps Quīntiliānus might be so denominated; for we have the authority of his scholar, Plinius, for stating that his fortune was moderate. This fact seems established, that although his wealth bore no proportion to the immense possessions of many Romans at that period, yet he did not, like many learned men, suffer under the united pressure of poverty and contempt. He composed, after his retirement from the drudgery of teaching, his work *de Institutione Oratoriā* in twelve books, the most perfect and accurate system of oratory extant. He describes the education calculated to form a perfect orator, from infancy to the consummation of rhetorical fame, either at the bar, or in the senate. Throughout the whole of that work, he displays an elegant taste, intermixed with much judicious criticism. To the great resources of his own acute and powerful understanding, he added the deep comprehension of Aristōtēles and the delightful graces of Cicēro, combining, in that treatise, the collected efforts of ancient genius, on the captivating subject of eloquence. We have little certain information respecting the private life of this amiable man, and distinguished author. That he held the office of consul, and that he owed his wealth to his scholar, Pliny the younger, must be considered statements rashly advanced on insufficient authority. Pliny's letter gives indubitable evidence of the strong attachment and high opinion which he entertained of his teacher, but a letter of respect must not be confounded with a donation equal to a moderate fortune. The dialogue on the causes of the corruption of eloquence, is generally considered as the composition of Tācitus, although some ascribe it to the orator. He had a son of the same name, whom he frequently mentions with great praise. Neither the year of his birth nor death is accurately known. To him Mārtiālīs writes a complimentary epigram (ii. 90).

M. Fābius Vibulānus, M. Fābii Vibulāni, m. elected consul in 442 B. C., with Pōstūmus Ebūstus Elva, and they exerted themselves to erase entirely from the minds of men the infamy of the sentence of the people, with respect to the ground disputed by the Ardēātes and Aricini. In the war against the Fidēnātes and Vēēntes, Māmēreus Āmilius, dictator, appointed Fābius a lieutenant-general, and, at a future period, he was nominated a tribune of the soldiers with consular authority (Liv. iv. 11—25).

Nūmērius Fābius Ambūstus, Nūmērii Fābii Ambūsti, m. elected a tribune of the soldiers with consular authority in 405 B. C. From Livius, it appears that he had previously discharged the same office (iv. 53).

Nūmērius Fābius Būtēo, Nūmērii Fābii Būtēōnis, m. elected praetor in 175 B. C.,

and obtained the north of *Spain* for his province, but died on his way to that country, at *Mässilia, Massilles* (Liv. xli. 28).

Numerius Fabius Vibulanus, Numerii Fabii Vibulani, *m.* elected consul in 421 B. C., when the war against the *Æquans* fell to his lot. Their cowardice afforded him no opportunity of displaying his bravery, for which reason the senate refused him a triumph, but allowed him an ovation, because he had brought the war to a termination, and thus effaced the ignominy of the defeat under C. Sémpronius, consul of the former year. He afterwards obtained twice the office of tribune of the soldiers with consular power (Liv. iv. 43-47).

Paulus Fabius, Paullii Fabii, *m.* (surnamed *Persicus*), obtained the consulship with L. Vitellius in the year 34 (Tac. Ann. vi. 28).

Q. Fabius, Q. Fabii, *m.* elected consul in 485 B. C., and re-elected three years after. He fell by the hand of a Tuscan in battle against the *Veientians* (Liv. ii. 41-46). In the consular calendar he is surnamed *Vibulanus*.—2. Elected consul in 467 B. C. He was the only one of the Fabian clan who remained alive after the battle at *Créméra*. He rebelled against the *Æquans* whom his arrival intimidated, and they sued for peace. On his re-election to the consulship, that province was assigned him by particular appointment (*extra ordinem*), and he took severe revenge for the ravages which they had committed on the Roman territories, stripping them of their plunder, desolating their country, and compelling them to take shelter in their towns. He returned to *Rome* with great renown, and an immense quantity of spoil. When prefect of the city, he made a resolute and successful resistance against C. Tereñtillus Arsa, a tribune of the people, who attempted to procure a law which would diminish the consular authority. In his third consulship, he conquered the *Volsi*, and carried assistance to the *Tusculani*, by which they compelled the *Æqui* to submission. He was appointed one of the *decemviri* from whose decision no appeal should lie, in 451 B. C., and who should arrange and write out the laws brought by the commissioners from *Greece*. Livius reckons him a leading man among the *decemviri*, and adds, that he was considered rather inconstant in good, than strenuous in bad, pursuits; that the office of *decemvir*, by the example of his colleagues, entirely changed his character, and rendered him more like Appius than himself. This noble Roman, who had previously obtained great distinction, both in his civil and military conduct, tarnished his reputation by his deviation from rectitude, and spent the remainder of his life in banishment (Liv. iii. 1-58). In the consular calendar he is surnamed *Vibulanus*.—3. Elected consul in 322 B. C., with L. Fulvius Cævus. They were superseded by the nomination of a dictator (Liv. viii. 33).—4. Son of the sister-in-law of T. Quinctius Flamininus (Liv. xxxii. 36).—5. A *questor* under L. Mæmilius, consul, in 187 B. C. (Liv. xxxix. 29).

Q. Fabius Ambustus, Q. Fabii Ambusti, *m.* created consul in 411 B. C. During that year, a pestilence broke out, which was followed by a famine from the neglect of agri-

culture (Liv. iv. 52).—2. One of the three sons of M. Fabius Ambustus, who were sent, by the senate, ambassadors to the Gauls then besieging *Clusium, Chiusi*, to induce them to discontinue their hostilities, but, the embassy having failed, the *Clusini* took up arms, in which they were joined by the *Fabii*. Q. Fabius slew a general of the Gauls and was recognised whilst he was stripping him of his armour. In place of the Romans giving him and his two brothers up to the Gauls, as was demanded, he and they next year were elected tribunes of the soldiers with consular authority, at which the Gauls, as might be expected, were greatly provoked, marched immediately to *Rome*, and burned it to the ground. After that ferocious army had been expelled from the Roman territory, and *Rome* rebuilt, as soon as he went out of office, C. Mæcius, a tribune of the people, instituted a prosecution against him, because, being sent an ambassador to the Gauls, he had fought against them, contrary to the law of nations. From this trial he was delivered by a death so seasonable, that it was generally considered to be voluntary (Liv. v. 35 *seq.*).—3. Master of the horse to P. Valerius Publicola in 343 B. C. (Liv. vii. 28).—4. Nominated dictator in consequence of the disgrace of the consuls at the *Caudine forks* in 321 B. C., on purpose to preside at the elections. From some irregularity in his appointment, he abdicated the office, and another was substituted in his place (Liv. ix. 7).

Q. Fabius Buteo, Q. Fabii Buteonis, *m.* elected prætor in 198 B. C., and obtained the south of *Spain* for his province (Liv. xxxiii. 24 *seq.*).—2. Elected prætor in 183 B. C., and the lots assigned him *Gallia, France*, for his province. He was continued next year in the command of that country, and afterwards appointed a *triumvir* for planting a Latin colony among the *Pisani*. A dispute having arisen between the *Pisani* and Roman colonists, in a subsequent year, respecting certain lands claimed by both, Fabius and other four were appointed to fix the boundaries and terminate the dispute (Liv. xl. 18 *seq.*).

Q. Fabius Gurgæ, Q. Fabii Gurgæti, *m.* son of Q. Fabius Mæximus, in early life had nearly ruined his fortune by extravagance, which procured him the surname of *Gurgæ*. The virtues of his maturer years compensated for the follies of his youth, and his name appears among the celebrated Romans of that age. He prosecuted some matrons, before the people, for the crime of adultery, and, with the fines which they were obliged to pay, built a temple to *Venus* near the *circus* in 297 B. C. The senate would have taken from him the command of the army, in consequence of an unsuccessful battle with the *Samnites*, when he was consul in 294 B. C., had not his father deprecated the disgrace, and promised to serve as a lieutenant-general under his son. In a subsequent battle, Gurgæ, by his father's assistance, defeated the *Samnites*, and this victory procured him the honour of a triumph, in which C. Pöntius, the commander of the enemy, adorned the procession; and was afterwards beheaded (Liv. x. 31—Ep. 11). Juvénalis mentions Gurgæ amongst other Romans of strict morals (Sat. vi. 266).

Q. Fabius Labæo, Q. Fabii Labæonis, *m.*

was city quaestor with L. Aurélius in 193 B. C., when an order passed for making the last payment to private persons for the money contributed to the support of the war; and these quaestors demanded it from the augurs and pontiffs, because they had not paid it during the continuance of hostilities. The priests resisted this order, and appealed to the people, but in vain; for they were obliged to discharge their whole arrears. On being elected praetor in 192 B. C., he obtained the fleet, with which he sailed to Cræta, *Candia*, and *Mārē Egæum*, the *Archipelago*. At Pătra he destroyed, or burned, fifty decked ships, and performed other services, for which he had the honour of a triumph; although opposed by the tribunes of the people. After several inefficient canvasses for the consulship, he succeeded in 185 B. C., and, at a future period, was appointed a pontiff in room of L. Valérius Flăcus cut off by a pestilence (Liv. xxxiii. 42 *seq.*).

Q. Făbius Măximus, Q. Făbiū Măximi, m. (surnamed Rŭlliănus), son of M. Făbius Ambŭstus, who three times held the office of consul and once that of dictator, was appointed curule edile in 331 B. C., and, according to some authors, a second time thirty years after. In the former edileship, a servant maid discovered to him the cause of the public calamity, by which the principal persons in the state had been cut off. See *Cornălia*. L. Păpirius Cŭrsor, having been nominated dictator, appointed Q. Făbius Măximus Rŭlliănus master of the horse. Like the dictator, he bore a high character for military talents, and both obtained notoriety by the quarrel which arose betwixt them, and was carried almost to the very extremity of violence. After they had entered the territory of the Sămnites, against whom they were to carry on war, some informality about the omens obliged the dictator to return to Rome to take them anew, and he prohibited the master of the horse both from changing his position, and from engaging the enemy, in his absence. The latter, understanding that the Sămnites might be attacked with advantage, disregarded the command of his superior officer, fought the enemy, and gained a great victory. Either to fulfil a vow to some god, or to exclude the dictator from any share in that victory, he collected the arms of the slain, calculated at twenty thousand, and burned them. Instead of announcing his success to Păpirius, he sent notice directly to the senate, which enraged the dictator, both from neglect, and disregard of his authority, and he returned to the army, resolved to revenge that flagrant act of disobedience. Făbius, dreading his resentment, solicited the protection of the soldiers, who rescued him after the dictator had ordered him to be stripped, and the rods and axes to be in readiness. The solicitations of the officers in his behalf, instead of soothing, exasperated the rage of the dictator, on which account, Făbius fled to Rome, convened the senate, and proceeded to lay his case before them. Scarcely had he begun his speech, when the dictator, boiling with rage, entered that assembly, and insisted on seizing him. To no purpose both his father and the senate befriended Făbius, on which he brought his cause before the people. On his side were the dignity of the senate, the favour of the people, the countenance of the

tribunes, and the regard of the absent army; against him were the inviolable authority of the Roman government, the discipline of the army, the edict of the dictator, always observed as the mandate of a deity, and the severity of Mănlius, who preferred public utility to parental affection. The latter confounded the tribunes who wished to befriend the master of the horse, and, whilst they were perplexed, and not less solicitous for their own than for his situation, the people relieved them from anxiety, by having recourse to supplication and intreaty, begging, that for their sakes, the dictator would remit the punishment. Both father and son giving up the contest, fell at the feet of the dictator, deprecating his wrath, on which he pardoned the offender, but prohibited him from acting in any case as a magistrate. Făbius was created consul in 322 B. C. His next appointment was that of interrex, and some time after he had the honour of obtaining the dictatorship, when M. Aulius Cerrētănus was named master of the horse. From L. Āmilius, the dictator, he received the army besieging Săticŭla of which he got possession by capitulation. In his second consulship, he gained a great victory over the Etrŭsci, and another over the people who lived near the foot of Ciminŭs mŭns, whom he attacked when asleep, killing and making prisoners sixty thousand men, besides taking their camp the same day. This victory was followed by the principal cities in Etruria, begging peace and an alliance with the Romans, to which the senate granted a truce for thirty years. A deputation from the senate requested Făbius to appoint L. Păpirius Cŭrsor, dictator, in consequence of his colleague having fought a doubtful battle with the Sămnites, and the manner in which he complied with this request showed that he had not, without great difficulty, overcome his resentment. Other victories, obtained in Etruria, *Tuscany*, procured him a triumph, and his successes, in point of importance, surpassed those of the dictator. A continuation in the consulship necessarily resulted from his valour in arms, and Sămnium fell to his lot, where the same good fortune attended every enterprise. After the expiration of the consulship, the senate continued him in command, and his success justified the measure. In 305 B. C., P. Dēcus and he were elected censors. To prevent the elections from remaining with the lowest of the people, according to the arrangement of Apŭlius Claudius, the corrupter of the senate, he purged the tribes of the rabble of the fŭrum, and divided them into four tribes, which he called city tribes. This regulation procured him the surname of Măximus, an appellation which his numerous victories had not obtained. The annual review of the knights, on the Ides of July, is said to have been an institution of his. Against his inclination, he was appointed consul, in 289 B. C., and marched with his colleague, P. Dēcus Mŭs, who had been nominated at his request, against the Sămnites, over whom he obtained a victory by means of a stratagem. After refusing the consulship, he was appointed for the fifth time with the same P. Dēcus Mŭs, and he wished to obtain Etruria, *Tuscany*, for his province, without having recourse to the lots, to which the plebeians

objected, and Dēcius joined them. On referring the matter to the people, an unanimous vote procured him the object of his wish. Having restored the discipline of the army, and finding the war more difficult than he had apprehended, he applied to the senate to have another general appointed along with him; to this request they agreed, and allowed him to select the person whom he judged best qualified. Exercising sound discretion, he chose his own colleague, P. Dēcius Mūs, a measure which gave universal satisfaction. After they had collected a powerful army, they brought on a general engagement, which appearing doubtful, Dēcius devoted himself and the enemy to the *Dii Mīnes*. This voluntary death inspired the Romans to almost more than human bravery, and Fābius obtained a complete victory in the territory of the Sēntinātes, for which he had the honour of a triumph. In fulfilment of a vow to Jāpter Victor, he burned the spoils, and to that god he likewise vowed a temple during the engagement. Hostilities having recommenced in Etrūria, he killed of the Pērūsinī upwards of four thousand, and allowed seventeen hundred prisoners to be ransomed at three hundred and ten asses each. All the rest of the spoil he gave to the soldiers (Liv. viii. 18. *seq.*).—2. An illustrious Roman, first mentioned by Livius when sent on an embassy to Carthage with L. Āmilius, Q. Bābius, C. Licinius, and M. Livius. The Carthaginians had besieged Sāgūntum, *Murciedro*, and the Romans sent these ambassadors to inquire whether that violation of the treaty proceeded from public or private design. On a violent harangue being made by a senator of Carthage, Fābius, who was the principal member of the deputation, folded a part of his *Tōga*, and said, "here we bring you peace or war, take which you choose." The Carthaginians with equal warmth cried out, he may give which he chooses. Fābius then threw out the fold, and said he gave war, when they replied, "we take it, and shall carry it on with the same spirit which we have shown in its acceptance." Agreeably to their instructions, these ambassadors went over to *Spēin* and solicited the states of that country, if they did not join the Romans, at least to withdraw from Hānnibal. The Bārgūnī only acceded to their request, and in Gāllia they had no better success, the Massiliāns only agreed to their proposal. After the battle at Trāsīmēnus, the *Lake of Perugia*, Fābius was appointed prodicator, and he named M. Minūcius Rūfus, master of the horse. Veneration for the gods persuaded Fābius that the dreadful disaster resulted not more from the ignorance and rashness of C. Flāminius, than from neglect of certain religious observances, and, therefore, at his request, the Sibylline books were consulted, from which it was reported that certain ceremonies must be performed, on which he left the charge to M. Āmilius, prātor, and put himself at the head of the troops. He pitched his camp within sight of Hānnibal, with whom he declined an engagement, which disconcerted that general, who found himself unable to devise any expedient by which Fābius could be prevailed on to depart from his resolution. To induce a belief that he had a secret agreement with Fābius, Hānnibal saved his farm whilst he desolated all

around it. Neither this insidious conduct, nor the discontent of his own troops, almost on the verge of mutiny, because he refused to lead them against the Carthaginian army, had the least effect in making him deviate from the plan on which he had resolved to act. In the first Punic war, the Roman and Carthaginian generals had agreed, that, in the interchange of prisoners, whoever might receive the greater number, should pay two pounds and a half weight of silver for each man of the over number. Without consulting the senate, the dictator acted on this regulation, and having received two hundred and forty-seven prisoners from the Carthaginians more than he had given them, their ransom had frequently come before that assembly, and been delayed, because he had not previously obtained their sanction, he sold the farm which Hānnibal had spared, and paid the stipulated sum, which both cleared the public faith, and added to his own honour. On account of some religious ceremonies, his presence was required in *Rome*, and he both ordered and entreated the master of the horse not to engage the enemy during his absence. Availing himself of the eagerness of the troops for battle, and vain of his military skill, the master of the horse disobeyed his orders, and fought not unsuccessfully with the Carthaginians. The enemies of the dictator magnified it into a victory, and the people made him equal in command with Fābius, a measure equally absurd and unprecedented. On returning to the army, the dictator divided the forces between him and the master of the horse, and the latter soon risked an engagement with Hānnibal, who would have either killed or made the whole prisoners, had not Fābius come seasonably to his relief. The master of the horse saw and confessed his error, and placed himself again under Fābius, whom, from gratitude, he called his father. The six months having expired, he abdicated the dictatorship, earnestly recommending L. Āmilius Paullus to adopt the plan which he had formed, and to guard against the rashness of his colleague, C. Tērēntius Varrō. The ignorance and inconsideration of the latter brought on the battle of Cānna, after which Fābius made some judicious proposals for quelling the agitation at *Rome*, and the senate sanctioned them by their approval. After he had been created Pōntifex, his countrymen bestowed on him again the consulship, when he took some towns from the enemy, watched the movements of Hānnibal, and desolated the lands of the Cāmpāni, who had joined the Carthaginians. At the elections, T. Otācilius and M. Āmilius Rēgillus, were chosen consuls. Fābius made a powerful speech against the appointment of both, although Otācilius had married his sister's daughter. To him he objected on the ground of incompetency, because, when he commanded the fleet, he had effected none of the purposes for which it had been given him. Āmilius, being the Flāmen of Quirīnus, would remain at home and neglect the war. He then ordered back the Cēntūrīa Athēnīcēnsis jūniōrum, on whom the lot had fallen to give the first vote, on purpose to vote again, when he was himself named consul for the fourth time, with M. Claudius Mārcellus for the third time. As soon as he received information that

Hannibal had departed from Arpi, where he had spent the winter, he hastened back to the army, travelling night and day, concerted measures for besieging Cäsiliunum which he took by assault. In the same manner he obtained possession of Compulteria, Telésia, Teles, Compsa, Conza, Mela, Melissa, Fulfule, Monte Fusco, and Orbitanium, in the district of Samolium, Blande, Maratea, in Lucania, and Ecce, Troja, in Apulia. In these towns twenty-five thousand of the enemy were either taken or killed, and three hundred and twenty deserters were, on being sent to Rome, beaten with rods in the Comitium and thrown over the Tarpeian rock. At Suessula he came on horseback to the camp as lieutenant-general under his son, who went out to meet him, and eleven of the lictors, from respect to his age and character, allowed him to pass, on which the consul said to the twelfth, "Take care." The lictor then called out "Alight," and having dismounted, he said, "My son, I wished to try whether you sufficiently knew that you were consul." Of his military talents and accurate knowledge of Hannibal's plans, he gave a remarkable instance in the senate, when that general, finding it impossible to raise the siege of Capua, threatened Rome. Fabius declared that Hannibal had no expectation of taking the city, since he had not dared to march against it after the battle of Cannae; that his sole object in advancing towards the capital was to raise the siege of Capua, which ought not to be discontinued, and that the troops then in Rome were sufficient for its defence. The senate increased the armed force within the walls, pushed on the siege of Capua, and Hannibal's feint with respect to Rome proved the accuracy of Fabius. The Carthaginian general did indeed appear in some force near the city, but not a single movement indicated, that he had any serious intention of storming the walls. In the fifth consulship of Fabius, the senate assigned to him the war at Tarentum, *Taranto*, where he displayed his usual activity, prudence, and military skill. P. Sempronius Tuditanus appointed him Prince of the senate, a nomination opposed by his colleague, M. Cœnilius Cethegus, who contended that the practice transmitted from their ancestors ought to be observed, which was to make the oldest censor living, Prince of the senate. According to precedent, this honour should have been conferred on T. Manlius Torquatus. Sempronius maintained that the lot left him at full liberty to choose whom he would, and that he had chosen the consul, because that, even in the opinion of Hannibal, he was the first of the Romans. To this election, after a long dispute, the other censor yielded his assent, and Fabius obtained that honourable appointment. By the capture of Caulonia, *Cistra Vetere*, Manduria, *Manduria*, and Tarentum, *Taranto*, he obtained a prodigious quantity of booty, besides taking a great number of prisoners. It appears surprising that he opposed P. Cœnilius Scipio in his proposal to conquer Hannibal in Africa. Against the whole plan he delivered a long and forcible speech, which Livius has recorded (xxviii. 40-44). He attacked the character of Cœnilius with great violence, in consequence of the Lœcœnes complaining to the senate of the cruelty, lewdness, and in-

justice of the Roman army, both officers and men, since it was the duty of Cœnilius, as their commander, to have prevented the commission of these crimes. His motion failed with respect to Cœnilius, but the senate, agreeably to his proposal, ordered restitution to be made to that people, and the commissioners, appointed to examine into the facts, reported to the senate that the conduct of Cœnilius, instead of meriting censure, claimed high approbation. He died in extreme old age, in 205 B. C., after he had been, according to some, *augur* for sixty-two years. In honourable offices, says Livius, he surpassed his father, and equalled his grandfather, and his uncommon merit rendered him worthy of the great surname, even if he had been the first who bore it (Liv. xxi. 18.-xxx. 26). His caution proceeded not from indolence or timidity, but from a conviction of its utility, and success justified its adoption. He restored the state, says Ennius, by judicious delay. *Victrices mœra Fabii*, i. e. the slow and cautious measures of Fabius, by which he overcame Hannibal (Prop. iii. 3. 9). To him Claudianus alludes in his poems, and Sallustius, Jug. 4.-3. Son of the former, who, after holding the offices of curule edile and prætor, was elected consul, in 215 B. C. at the time he was absent in his province, Apulia. Livius relates an anecdote of this noble Roman which shows the scrupulous attention paid to the honours of office. See former article. Dæsius Albinus, of Arpi, came privately by night to Fabius, offering to betray his native city to the Romans for an adequate reward. Some thought that Albinus ought to be put to death as a traitor; but the father of the consul proposed a more lenient plan which was adopted. See *Dæsius Albinus*. It does not appear from the Roman historian, that this man equalled the merits of his father, in whose room a son of the same name was chosen *augur*, and died in 193 B. C., before he had obtained any public office (Liv. xxiv. 9 *seq.*). —4. Elected prætor in 183 B. C., when the jurisdiction of the city fell to his lot (Liv. xl. 18). —5. Son of L. Æmilius Paulus Mæcedonicus, consul, and brother of Scipio Africanus Numantinus, sent by his father with some others to announce the victory over Perseus, king of Mæcedonia, in 170 B. C. Nothing further of his history is mentioned by Livius, except his being placed at the head of plundering parties, a practice in the Roman army more frequent than honourable (Liv. xlv. 35 *seq.*). —6. Surnamed Servilius, was the brother of Cn. and Q. Servilius Cæpio, but adopted into the Fabian clan. In his proconsulship, he took a great number of towns in Lusitania, *Portugal*, and recovered the greatest part of the country, in 144 B. C. By him the war was brought to a successful termination with Viriathus, with whom he concluded a treaty on terms of equality (Liv. Ep. 53, 54). Of his high sense of moral purity, Valerius Maximus has given a remarkable proof (vi. 1). —7. Grandson of L. Æmilius Paulus, who fought successfully against the Allobroges and Bituitus, king of the Arverni, during his consulship, in 123 B. C. For this victory he was surnamed Allobrogius (Liv. Ep. 61). Valerius Maximus says, that none was more infamous in youth, and none

more honourable in old age (vi. 9). His name occurs often in the writings of Cicero. Plinius makes him the brother of the younger Scipio Africanus, which appears to be a mistake, and is in opposition to Velleius Paterculus and the Fasti (Plin. v. 68).—8. Obtained the consulship during 47 B. C., probably from the resignation of C. Julius Caesar, or from its being his wish that Maximus should be raised to that honour. On his entering the theatre, the licitor proclaimed that the people should observe that the consul was coming; the whole called out that he was no consul, from his only holding that office for three months (Suet. Jul. Cæs. 80).—9. Was consul with Julius Antonius, in 12 B. C., and, in the consular calendar, is called Q. Fabius Maximus Africanus. He was the confidential friend of Augustus, whom he secretly accompanied on a visit to Agrippa, in the island of Planasia, *Pianosa*. Livy obtained information of this interview through Mæcla, the wife of Fabius, to whom he had communicated it, and, soon after, he died, perhaps by his own hand (Tac. Ann. i. 5).

Q. Fabius Pictor, Q. Fabii Pictoris, *m.* was sent by the Roman senate, in 218 B. C., to consult the oracle at Delphi, by what means or worship they could appease the gods offended by Vestals violating their vow and other immoralities, from which he brought back an answer in verse, written in the Greek language, of which Livius has recorded part (xxii. 57 seq.). Some suppose him the same with the historian *q. v.*—2. Flamen Quirinalis, who, after he had been elected prætor, was prevented by the Pontifex Maximus from quitting the city on account of his office. He died in 168 B. C. (Liv. xxxvii. 47 seq.).—3. A Roman, of senatorian dignity, who flourished during the second Punic war. He wrote Annals in Latin, and Livius frequently quotes from his pages. Dionysius Halicarnassensis censures him for inaccuracy with respect to time, and the remarks of Polybius tend to lessen his fidelity as a historian. Some fragments of his writings remain. Eutropius calls him Fabius Historicus (iii. 5).

Q. Fabius Sanga, Q. Fabii Sangæ, *m.* a Roman, of senatorian dignity, who patronised the state of the Allôbruges, and, on that account, their deputies at Rome discovered to him the conspiracy of Cætilina, and he immediately communicated the information to M. Tullius Cicero, the consul (Sal. Cat. 41).

Q. Fabius Vibulanus, Q. Fabii Vibulani, *m.* elected consul, with C. Sémpronius Atratinus, in 423 B. C. Except his appointment, there is scarcely any reference to him during his consulship, yet he twice afterwards obtained the office of a military tribune, with consular authority, besides once that of interrex (Liv. iv. 57—51).

Fabrâterna, *a. f.* *Falcaterra*, a town of the Volsci, on Liris, the *Gariigliano* (Sil. Ital. viii. 396). *Ich.* Fabrâterni, *orum, m.* admitted into the alliance of Rome, in 329 B. C. (Liv. viii. 19). Plinius mentions Fabrâterni vêtères, and Fabrâterni novi, from which it appears certain, either that there were two towns of this name, or that colonies had been planted there at two different times, and that they had remained distinct (i. 329).

Fabrici, *orum, m.* the name of a plebeian clan at Rome. *Adj.* Fabricius, *a, um.* *Fâ-*

bricia gens, the tribe or clan of the Fabricii. *Fabricius pons*, a bridge, which formed a communication between Rome and an island in Tiber, the *Tevere*, now called *Bartolomeo*, built by some one of the Fabricii.

A. Fabricius Veiento, A. Fabricii Veientonis, *m.* a Roman of senatorian rank, who escaped the cruelty, and obtained the favour, of Domitianus, by his adulation, and acting the part of a diligent informer. He appears to have been a man of great caution and prudence, with which he must have conjoined a certain degree of acuteness, otherwise, in so public a character, he could scarcely have secured his personal safety in these bloody and perilous times. Juvénalis mentions him in several of his satires (iii. 185 &c.). In certain writings, which he called Last Wills of persons deceased, he inserted many keen sarcastic remarks on senators and priests, for which Tâllus Gémînus brought him to trial, and added, that he disposed of the honours of the state by setting them to sale, for which the emperor Nêro brought the matter before his own tribunal, and Fabricius was banished from Italy. His books were ordered to be burnt, but this sentence caused them to be read with great eagerness, for the restriction was no sooner removed than they sunk into oblivion (Tac. Ann. xiv. 50).

C. Fabricius Luscînus, C. Fabricii Luscini, *m.* in his censorship expelled from the senate P. Cœnêllus Rûfinus, who had been twice consul, and as often dictator, on account of his luxury, in 277 B. C. (Val. Max. ii. 9). To him Juvénalis alludes (Sat. ix. 142).—2. An eminent Roman, who distinguished himself by his military knowledge, contempt of riches, and unsullied integrity. He rejected, most indignantly, the gold with which Pÿrrhus, king of Epîrus, attempted to bribe him to his interest, and, at an after period, sent back to that monarch his physician, who had proposed to Fabricius to take off his master by poison, and made him acquainted with the design formed by that domestic against his life. From gratitude to Fabricius, Pÿrrhus returned all the Roman prisoners without ransom. To rival that act of generosity, the Romans set at liberty an equal number of Târentini and Sânnites. On Pÿrrhus quitting Italy, Fabricius gained a decisive victory over the united forces of the Brûtti, Lûcâni, and Sânnites, for which he had the honour of a triumph (Liv. Ep. 13, 14). To him Claudîanus refers (iii. 201).—3. Enjoyed the office of city prætor, in 197 B. C. Under L. Cœnêllus Scipio, consul, he was afterwards a lieutenant-general (Liv. xxxiii. 42 seq.).—4. A native of Alêtrium, and twin brother of L. Fabricius, who was the most intimate friend of Oppianus (Cic. pro. Cluen. 16, 17).

L. Fabricius, L. Fabricii, *m.* twin brother of C. Fabricius Luscînus *q. v.*

Q. Fabricius, Q. Fabricii, *m.* a tribune of the people, who introduced a bill for revoking the sentence of banishment against Cicero, and for recalling him to his native country (Cic. Sext. 35).

Fâbulla, *a, f.* an adulteress (Juv. Sat. ii. 68).—2. A young woman of wealth and beauty, whom Martiâlis charges with vanity, and overrating her merits (i. 65). That poet mentions a woman of the same name, who

deserted her husband; but whether the same or a different person it is not material to inquire (iv. 9). Perhaps *Martialis* did not in every instance describe a real character, when he uses the word *Fabūla*, which occurs frequently in his writings.

Fabūllus, i. m. a man of excellent moral character, whose goodness of heart induced him to believe all equally virtuous as himself, consequently exposed him to frequent imposition (Mart. xii. 51).—2. An intimate friend of *Catullus*, to whom he addresses one of his poems (xiii).

Facēlina, æ. f. a place in the north of *Sicily*, where *Diāna* had a temple. *Servius* states, that *Orēstes* and *Pylādes* carried off the image of *Diāna* from *Taurica Chersōnēsus*, the *Crimea*, in a bundle of wood (*fascē lignorum*). Hence she was called *Facēlis*. This is also the opinion of *Hyginus* (261). It would be difficult to give a reason why the *e* in the primitive is suppressed in the derivative, which looks towards a different etymology. The absurdity of the omission is sufficiently proved by *Lūcilius*, who writes not *Facēlis*, but *Fascēlis*, *itis*, agreeably to analogy (iii. 13). *Adj.* *Facēlinus*, a. um. *Facēlina Diāna*; here the good editions of *Lūcilius* read *Fascēlitis* (iii. 13). *Facēlina sodes* (Sil. Ital. xiv. 260).

Fādus, i. m. a Rutulian, of low birth, who fell by the hand of *Eurýalus* (Virg. Æn. ix. 544).—2. An Italian, killed by *Hannibal*, at *Trasimēnus*, the *Lake of Perugia* (Sil. Ital. v. 565).

Fæsidus, i. m. a pleader, whom the people applauded at the bar, in expectation of being rewarded with a large dole, hence *Juvēnalis* says, it was the dole-basket which sounded his praises when declaiming (Sat. xiii. 32).

Fæsūla, æ. et. *Fæsūlae*, arum, f. *Fiezola*, a town of *Etrūria*, *Tuscany*, east of *Flōrēntia*, *Florence*, towards the foot of the *Apennines*. In modern times it is rather a village than a town. Here *Catullina* executed part of his nefarious design, when he raised the standard of rebellion against the laws of his country, and the lives of his fellow-citizens (Sil. Ital. viii. 477. Sal. Cat. 24, 27). *Inh.* *Fæsūlā-i*, orum (*Sing.* *Fæsūlānus*, i.), m. *Adj.* *Fæsūlānus*, a. um. *Fæsūlānus ager* (Sal. Cat. 43). *Quemdam Fæsūlānum*, i. e. quemdam hominem nātum *Fæsūlis*, i. e. *P. Fūrium q. v.* (Sal. Cat. 59).

Fālānus, i. m. a Roman knight, accused of admitting into one of the societies formed in honour of *Augustus Cæsius*, a comedian of vicious conduct, and of selling, along with his gardens, a statue of *Augustus*. The emperor *Tiberius* interfered, and the proceedings ceased (Tac. Ann. i. 73).

Fālārica, æ. f. a weapon, used by the *Sāguntini*, so called from *fālis*, or, *phālis*, i. e. wooden towers, whence it was thrown by a *cātipūla*. The shaft was of fir, round in all places except towards the end, where, like a javelin, it was square, rolled round with tow, and covered with pitch. The part of it which was iron, measured about three feet in length, so that it could both pass through the armour and wound the body. No sooner did a *fālārica* pierce the shield, than the soldier, from necessity, threw it down, from the middle part of the instrument being set on fire before it was discharged. The rapidity of the motion increased the violence of the

flame, nor could he save himself from being burned, but by casting away his shield, consequently he then stood exposed to the weapons of the enemy (Liv. xxi. 8).

Fālērīi, orum, m. *Falari* (*Civitas Castellana*, Cluv.), a town of *Etrūria*, *Tuscany*, built by the Greeks, according to some, from *Argos*, according to others, from *Chaleis*. *Inh.* *Fālērīi*, orum (*Sing.* *Fālēriscus*, i.), m. like many of the other Italian states, continued their hostility to *Rome* until resistance would have been vain, but they voluntarily surrendered to *M. Fūrius Cāmillus*, in 393 B. C. (Liv. v. 27). It does not appear they were ever distinguished either for personal bravery, or military knowledge. *Virgilius* calls them *just* (Æn. vii. 695), because they furnished to the Romans the laws of proclaiming war (*jura feciālia*), and some supplements to the twelve tables. *Stātius* describes them as addicted to gormandising (Syl. iv. 9. 35), and some authors mention that they were the first people who ate the flesh of swine, which the *Lucāni* likewise greedily devoured. From *Silius Itālicus*, their dress appears to have been chiefly linen, or they must have excelled in making that kind of cloth (iv. 223). *Ovidius* derives their name from *Hālēsus*, a son of *Agāmēmnōn* (Fast. iv. 74). *Adj.* *Fālēriscus*, a. um. *Fālēriscus ager*, the territory of *Fālērīi* (Plin. i. 252). Cattle, by drinking the water of this district, were said to become white.

Fālērnis, a. um. *Fālērnis ager*, a district of *Cāmpānia*, which was divided among the commons of *Rome* 339 B. C. In it was a mountain (*Fālērnis mons*, *Monte Barbaro*), celebrated for its wines. *Fālērnia cella*, *Falernian cellars* i. e. *Falernian wine* (Virg. G. ii. 93). *Fālērnia vites*; *Fālērnum vinum* (Plin.). The last phrase often suppresses the noun, as *ardens Fālērnum* (vinum), strong *Falernian wine* (Hor. Od. ii. 11. 19). *Amāriores cālces Fālērni* (vini), more bitter cups of *Falernian wine* (Catul. xxvii. 1). The poet probably means *Falernian wine* which had acquired additional pungency from age, and this may be the meaning of the expression in *Hōrātius*, *Sēcūri Fālērni* (Od. i. 27. 10). From the adjective in both these expressions, it is manifest that the *Falernian wine* was reckoned strong.

Fānna, æ. f. the person to whose house at *Mintūrnæ*, *C. Mārius* was brought, after he had been declared an enemy by the senate (Val. Max. i. 5).

Fānnius, i. m. a man guilty of suicide (Mart. ii. 80).

Fānnius Cæpio, *Fānnii Cæpiōnis*, m. a Roman who attempted to excite a conspiracy against *Augustus* (Suet. Aug. 19), whom *Tiberius*, afterwards emperor, arraigned, and procured sentence of condemnation against him (Suet. Tib. 8).

C. Fānnius, *C. Fānnii*, m. son-in-law of *C. Lælius*, acquired considerable reputation by his historical writings, which have not been transmitted. Little is known respecting them, but what occurs in the pages of *Cicero*. It may, however, be inferred, that their merit was very considerable, since *Brutus*, who conspired against *Cæsar*, formed an abridgment of them. *Adj.* *Fānnianus*, a. um (Cic. Brut. 26 seq.).

C. Fānnius Strābo, *C. Fānnii Strābonis*, m. a Roman, who was consul in 163 B. C.

He passed a sumptuary law, regulating the expenditure of entertainments &c., and another for expelling philosophers and rhetoricians from the city (Gel. ii. 24). *Adj. Faunus*, a, um. *Finnia lex* (ib.).

Fañum, i, n. now, according to some, Faño, and according to others, Metro, a seaport town of Italy on MARE ADRIATICUM, the Gulf of Venice, in the country of the SĒNŌNES, at the mouth of the rapid river MĒTAURUS, the Metro. This city had its name from containing a famous temple dedicated to Fortuna. The SĒNŌNES, in Umbria, must not be confounded with those of GALLIA, France, who lived on SĒQUANA, the Seine, above LUTĒTIA, Paris (Cæs. B. C. i. 11).

Fara, æ, f. an island belonging to PĒRSIA (Amm. Mar. xxiii. 6).

Farfarus, i, m. a man killed by CRŶXUS (SIL. Ital. iv. 182).

Farfarus, i, m. the Farfa, a river in the country of the Sabines, which falls into Tiber, the Tevere. See FĀLĀRIS.

Fatua, æ, f. the wife of Faunus, according to JŪSTINUS, who states, she had this name from being constantly under the influence of inspiration, but VIRGILIUS calls her MĀRICA (Virg. Æn. vii. 47). She was always under a divine impulse, foretold future events every day, and appeared mad; hence persons endowed with that gift were said, *fatuari* (Jus. xliii. 1).

Faucula Clāvia, Faucule Clāvīæ, f. a woman of CĀPIA, who had formerly lived by prostitution, yet vice had not destroyed the female feelings, for she pitied the Roman prisoners, when almost starving, during the siege of CĀPIA, and secretly supplied them with food. For this generous conduct, the senate ordered her effects to be restored after the town had fallen, and if she wished any thing else, she had only to repair to Rome (Liv. xxvi. 33 seq.).

Faventia, æ, f. Faenza, a city of ROMAGNA, a district of Italy, which forms part of the dominions of the Pope. At one period, it had considerable manufactories of earthenware, which, from superiority of quality, brought high prices (SIL. Ital. viii. 596). *Inf. Faventini, orum* (SING. Favēntinus, i), m. *Adj. Favēntinus*, a, um. *Favēntina* (lina) (PLIN. iii. 560).

Favēntinus, i, m. a usurer, from whom SĀNFĒLUS had borrowed money, to gratify his vanity by hiring a crowd of attendants (Mart. ii. 74).

Favēria, æ, f. a town of IŒRIA, which the Roman consul, C. CLAUDIUS PULCHER, took by storm, and destroyed, in 179 B. C. (Liv. xli. 11).

Faunus, i, m. son of PIEUS, was king of LATIUM, who married MĀRICA, a Laurentian, by whom he had LĀTINUS g. e. (Virg. Æn. vii. 47). His name has been derived a *fando*, because he used to foretell future events in verse (Aur. Vic. Orig. 4). JŪSTINUS says his wife's name was PĀTHA (xliii. 1). Faunigēni, æ, m. a descendant of Faunus, LĀTINUS (Ov. Met. xiv. 449).

Faunus, i, m. a Faun, a rural deity, who, according to the poets, had the form of a goat from the middle downwards, and the horns and ears of the same animal, but the rest of his body was human. These demigods, or rural divinities, seem to have led a more harmless and inoffensive life than the Satyrs,

and to have interested themselves chiefly in agricultural and pastoral affairs. Although they lived to a great age, they were not supposed to be immortal. They possessed the gift of prescience, which would be of less utility to men, as their residence was in the deepest groves, and they were very seldom seen. This species of god, or semi-god, does not occur in Grecian mythology. HORĀTIUS reckons Faunus a tutelary deity of poets and men of genius, from his being the god of the country, particularly of his Sabine villa, and because the poets ascribed to him whatever was peculiar to the Pan of the Greeks (Od. ii. 17. 28). *Antēndrēs Faunus*, the Faun who presided over the territory of PĀTĀVIUM, Padua (Mart. iv. 25). *Bicornis Faunus* (Ov. Fast. v. 99). *Semlāper Faunus* (Ov. Fast. v. 101). *Mādiū Fauni*, drunken Fauns (Mart. ix. 62).

Fāvōnius, i, m. the west wind, the same with ZĒPHYRUS (Catul. xxvi. 2).

M. Fāvōnius, M. Fāvōnii, m. an officer in Pompey's army, whom Scipio left on the banks of the river HĀLLACMON, the Indus Mauro, with eight cohorts to guard the baggage of his legions. Being afterwards proscribed on account of Caesar's assassination, he fell into the hands of his enemies, and was put to death (Cæs. B. C. iii. 36).—2. A Roman, of considerable distinction, who accused P. CŌRNĒLIUS SCIPIO NĀSICA, the father-in-law of Cn. PŌMPĒIUS, and expressed his disapprobation of M. TŪLLIUS CĪCĒRO defending him. M. PŌRCIUS CĀTO was his model, whom he imitated so closely, that he was called Cato's ape. Fāvōnius possessed great fortitude, and those of consular dignity, confiding in his resolution, remonstrated with severity against the extraordinary powers conferred on Cn. PŌMPĒIUS. He attached himself to BRŪTUS, and, after the battle at PHILIPPI, he was brought in chains before M. ANTONIUS, whom he saluted in the most handsome manner; but reviled OCTĀVIUS in the foulest language, on which account he was slain (Suet. Aug. 13). He had held the consulship with PŌMPĒIUS, in 52 B. C. He joined BIBŪLUS CĀLPIURNIUS CĪCĒRO in defending the liberties of the natives of TĒNĒDOS (Cic. Ep. ad Quint. frat. ii. 11. Vel. Pat. ii. 53).

Fausta, æ, f. daughter of L. CŌRNĒLIUS SĪLLA, was married to T. AMILIUS MĪLO. With her SĀLLUSTIUS, the historian, had a criminal intrigue, and having been caught, disguised in the dress of a slave, by her husband, received a most unmerciful chastisement, besides, he paid a sum of money for his offence. From HORĀTIUS we learn, that more of her lovers submitted to the indignity of corporeal punishment. The poet names two of her gallants, VILLIUS and LŌNGĀRĒUS (Sat. i. 2. 64). Her brother FAUSTUS wittily remarked, on her being blamed for an adulterous intimacy with PŪLVIVS PŪLLO, and PŌMPĒIUS MĀCULĀ; *miror sororem meam habere maculam cum PŪLLŌnem habeat* (Macrob. Satur. ii. 2). Some editions read *PŪLLĒm fulvius filium*. Fausta was distinguished for her uncommon beauty, and, from what has already been stated, it is scarcely necessary to add, that she was equally remarkable for her numerous and gross immoralities.—2. Daughter of MĀXIMILIĀNUS HĒRĒCLĒUS, and wife of the emperor CŌNŒNTINUS the Great, whose history is involved in doubt and un-

Fābāris, *i. m.* the *Farfa*, a river of the Sabines, which falls into Tiber, the *Tevere* (Virg. *Æn.* vii. 715). Ovidius calls it *Fār-fārus*, whence probably the modern name. Its banks seem to have been shaded with wood, *amēna Fār-fārus umbra* (Ov. *Met.* xiv. 330).

Fābia Tērēntia, *Fābia Tērēntia*, *f.* a vestal virgin, whom Clōdus, a tribune, brought to trial for violation of her vow. From the character of her paramour, L. Sērgius Cātīlinus, it may naturally be supposed that the public would readily believe that the accusation was well founded, and give credit to Clōdus for the rectitude of his motives. So far from this being the case, several of the most respectable citizens, either convinced of her innocence, or willing to thwart the tribune, exerted themselves in her defence with such success, that she not only obtained sentence of acquittal, but her prosecutor was obliged to flee from Rome. Cāto, Cātullus, and Cicero espoused her cause. She was the sister of Tērēntia, the wife of Cicero, and to her Sallustius alludes in the expression *Cum sacerdote Vesta* (Cat. 15).

Fābiānus, *i. m.* an old friend of Mārtiālis, whom he accuses of arrogance and unreasonableness in requiring the same punctilious attention, as if they had become newly acquainted.—2. Another friend, of whom the same poet gives an excellent character, and disapproves of his quitting the country, as the purity of his morals unfitted him for living at Rome (iv. 5).—3. A man who mocked people subject to *hernia*, and in the hot bath of Nēro (thermæ Nērōnīanæ) suddenly saw himself affected with the same disease, on which he ceased to laugh at others distressed by that complaint (Mart. xii. 85).

Fābius, *et*, *Fābiānus*, *a. um.* *Fābia gens*, the clan of the Fābii, one of the most distinguished at Rome, who are said to have had their name from Fāblus, son of Hērclēs and Vindūna, daughter of Evānder, on which account Silius Itālicus calls Fāblus, *Tirynthia prōles* (ii. 3), and Ovidius, *Hērclēa gēns* (Fast. ii. 237). Plinius derives their name from excelling in the culture of *beans* (a *fābis*) (iii. 435). This clan alone undertook the war against the Vēntēs, in 478 B. C., to be carried on by themselves personally, and at their own private expense. Their whole number was only three hundred and six who could bear arms, and they with great bravery and success at first maintained the contest against the Vēntēs, but their intrepidity and rashness, at last, drove them into a snare, which the enemy had artfully laid for them, and from which not one of the whole corps escaped. A boy, whose tender years prevented his going to war, alone survived of all the male Fābii; consequently from him the subsequent Fābii were descended. This unfortunate battle took place on Crēmēra (Sil. Ital. ii. 6. Liv. ii. 50). *Fābia sōrōres*, daughters of M. Fābius Ambūstus q. v.

Fābius, *i. m.* one of the Pēlignī, hence called Pēlignus, in Curio's army, who treacherously attempted to kill Vārus; but was surrounded by the soldiers of that officer and

slain (Cæs. B. C. ii. 35).—2. A wretch, whom Mārtiālis accuses of secretly procuring the death of his wives. The poet requested Vēnus to unite him with Christilla, who by the same practice had frequently become a widow, that the murderers might employ their artifices against each other to the mutual destruction of both (viii. 43).—3. A man to whom Bithynicus, a legacy-hunter, gave six thousand a-year in order to procure his favour; but he died poor, and left him nothing. Mārtiālis says, Bithynicus ought not to complain, since Fāblus had given more to none, and had bequeathed him six thousand a-year, *i. e.* this sum which Bithynicus presented him annually (ix. 10).

Fābius Dōssēnnus, *Fābii Dōssēnni*, *m.* a comic poet whose writings are lost (Hor. *Epis.* ii. 1. 173). Plinius quotes a few of his lines (iii. 143).

Fābius Fābūllus, *Fābii Fābūlli*, *m.* an officer of the fifth legion, who was appointed joint commander-in-chief with Cāssius Lōngus, by the troops which declared for Vitēllius (Tac. *Hist.* iii. 14).

Fābius Pictor. See Q. *Fābius Pictor*.

Fābius Priscus, *Fābii Prisci*, *m.* a commander of the fourteenth legion, which he marched from Gēsōrlācum, *Boulogne*, to Atiātūca, *Tongres*, in the year 71 (Tac. *Hist.* iv. 79).

Fābius Rōmānus, *Fābii Rōmāni*, *m.* one of the intimate friends of the poet Lūcānus, whom M. Anneus Mēlla provoked, by proceeding with too great eagerness to recover the whole property of his brother, and framed a charge against the father, which he proved to the satisfaction of Nēro, by means of forged letters (Tac. *Ann.* xvi. 17).

Fāblus Rūsticus, *Fābii Rūstici*, *m.* a historian, whose authority Tācitus questions, but commends highly for his eloquence. He was the friend of Sēneca (Tac. *Ann.* xiii. 20).

Fāblus Vālēs, *Fābii Vālētis*, *m.* a native of Anāgnōa, *Anagni*, a town of Lātium, was descended from a family of equestrian rank. His character, from extreme profligacy, did injustice to the powers of his mind. Easy, gay, and spirited, he passed for a man of elegant accomplishments, and set no bounds to his lascivious indulgences. Amongst the performers of pantomime in the Juvēnālia, he gained the approbation of the audience by displaying talents which raised the actor, but degraded the man. Under Virgōlius, he obtained the command of a legion, and murdered Fōntēius Cāpito. His fidelity to Vitēllius, in some measure, atoned for his perfidy to Gālba, and his conduct towards the end of life, formed a contrast to the general depravity of that period. His merits as a soldier were respectable, yet many of his actions can be neither approved nor vindicated. Paulinus made him prisoner at Stōchādēs insule, the *Hiercs*; and he was put to death at Urbinum, *Urbino*, in the year 69. The fate of Vālēs destroyed the hope of Vitēllius, and Vēspāsianus succeeded to the imperial throne (Tac. *Hist.* i. 7 seq.).

C. Fābius, C. Fābii, *m.* (Surnamed in con.

cal. Ambustus), consul in 357 B. C., who incautiously engaged with the Tarquinians, who defeated him, and put three hundred and seven Roman soldiers, their prisoners, to death. Two years after, he was elected an interrex (Liv. vii. 12-17).—2. Substituted master of the horse in room of Q. Aulus, in 313 B. C. (Liv. ix. 23).—3. One of Caesar's lieutenant-generals.

C. Fabius Dorsus, C. Fabii Dorsensis, *m.* a Roman of great fortitude, who descended from the capitol when it was besieged by the Gauls in 389 B. C., passed through the midst of the enemy's posts, carrying the sacred utensils, and proceeded to the Quirinal hill, where he performed the solemn rites, which, at stated times, that clan observed there. Unintimidated by the threats of the Gauls, he returned by the same way in safety to the capitol, to the astonishment both of his countrymen and their besiegers (Liv. v. 46).

C. Fabius Hadrilianus, C. Fabii Hadriliani, *m.* a Roman praetor, who was burned alive in his own tent in Africa, in consequence of his cruelty and avarice (Liv. Ep. 84 *seq.*).

C. Fabius Licinus, C. Fabii Licini, *m.* held the office of consul with C. Claudius Caninus in 275 B. C., and this is all of his history which is known. In the consular calendar, he is called C. Fabius Dorsus Licinus. In some copies of Eutropius, we find him called Luscinius, which is a false reading (R. 13).

C. Fabius Pictor, C. Fabii Pictoris, *m.* a Roman consul, who had Q. Ogulnius Gallus for his colleague, in 271 B. C. These two consuls made war on the Picentes, whom their successors conquered (Eutrop. ii. 16). Pictor informs us, that silver was first coined at Rome this year, which, he states, was the four hundred and eighty-fifth of Rome, and five years before the first Punic war (v. 27).

Kaeso Fabius, Kaesonis Fabii, *m.* (Surnamed in con. cal. Vibulanus), a Roman who, in his quaestorship, arraigned the consul Sp. Cassius, for treason in 436 B. C. The patricians procured his election to the consulship in 434 B. C., in opposition to the commons, who detested the Fabii; because Q. Fabius, consul, in the former year, had sold the booty taken from the Volscians and Aequans, and paid the amount into the treasury. The same interest raised his brother Marcus to the consulship next year, and this appointment added to the reputation of the Fabian clan, in which the senate found skilful commanders, whose valour and knowledge of military tactics led the armies to victory and conquest. Livius has extolled both the personal bravery and military knowledge of Kaeso, who defeated the Veientes and Etrusci, prevented the former from cutting off the army of his colleague T. Virginus in his third consulship, and made a vigorous, but unsuccessful, attempt to reconcile the patricians and plebeians. The Fabian family then offered to conduct the war against the Veientes without expense to the state, and Kaeso made to the senate the proposal, which was gratefully accepted. Next day, he marched at the head of this noble family against that formidable enemy, whom they would probably have conquered, had not rashness, the natural result of uncommon bravery, exposed them to an artful stratagem, from

which not one individual of the whole number effected his escape (Liv. ii. 41-50).

Kaeso Fabius Ambustus, Kaesonis Fabii Ambusti, *m.* elected a quaestor in 408 B. C.; at subsequent periods, he was three times a tribune of the soldiers with consular power (Liv. iv. 54-v. 24).

L. Fabius, L. Fabii, *m.* one of the three ambassadors sent by Scipio Africanus, to Carthage in 205 B. C. (Liv. xxx. 25).—2. A centurion of the eighth legion in the Gallic war. He showed great valour at the siege of Gergovia, *Gergole* (Caes. B. G. vii. 47 *seq.*).

M. Fabius, M. Fabii, *m.* a brother of Kaeso Fabius, obtained the consulship in 483 B. C., and again in 480 B. C. with Cn. Manlius. In an engagement with the Veientes, Manlius was killed, for which reason, as well as for the death of his brother Quintus, M. Fabius declined the honour of a triumph, which the army had deserved, and the senate was proceeding to vote (Liv. ii. 42-47). In the consular calendar, he is surnamed Vibulanus.—2. Chief pontiff, prescribed the form in which the noble and ancient Romans devoted themselves for the safety of their country, and fellow citizens, on the approach of the Gauls in 389 B. C. (Liv. v. 41).—3. An interrex in 355 B. C. (Liv. vii. 17).—4. One of the three commissioners for conducting the colony, and distributing the lands at Cales, *Calei*, in 333 B. C., where he had been detained a prisoner by the enemy, from whom he had effected his escape (Liv. viii. 16).—5. By some he is called Kaeso, and by others, C. Claudius, maternal brother of the consul Q. Fabius, who, having been educated at Caere, *Cerosteri*, and familiar with the Etrurian language, undertook to explore the country about Ciminus saltus, *r. Ciminia silva*, and, disguised in the dress of a shepherd, penetrated as far as the Camertes Umbri, with whom he concluded a treaty favourable to the Romans, in 310 B. C. (Liv. ix. 36).

M. Fabius Ambustus, M. Fabii Ambusti, *m.* a noble Roman, whose three sons the senate sent as ambassadors to the Gauls, then besieging Clusium, *Chiusi*, to persuade them to desist. The embassy terminated unsuccessfully from the violent temper of both parties, who immediately prepared for an appeal to the sword. Their personal intrepidity and love of arms, rendered the Fabii neglectful of the sacred office with which they were invested, and, grasping their weapons, they rushed to battle, where Q. Fabius slew a general of the Gauls with his own hand, and was recognised while stripping him of his armour. On this discovery, the Gauls sounded a retreat, and sent immediately to Rome, demanding that the Fabii should be given up to them. Instead of complying with this request, the commons, with whom they had great influence, elected them military tribunes next year, at which the Gauls, being exceedingly enraged, marched directly against Rome (Liv. v. 35).—2. Twice appointed a military tribune with consular authority. His elder daughter was married to Ser. Sulpicius, the younger to C. Licinius Stolo, a plebeian, with whom he concerted a plan for one of the consuls being elected from that order (Liv. vi. 22-36. Flor. i. 26).—3. A consul in 359 B. C., who,

in consequence of his success against the Hernici, obtained an ovation. Elected a second time in 355 B. C., and was routed by the Fálsci and Tárquiníenses in the first engagement; but, afterwards, defeated the enemy. He held the office of interrex twice, the consulship for a third time, and the dictatorship once, when Q. Servilius was given to him as master of the horse. This nomination did not proceed from any alarm of war, but to prevent the operation of the Licinian law, and to secure the consulship for two patricians. The measure failed in accomplishing the intended effect. He exerted his utmost efforts for the preservation of his son, who, when master of the horse, had fought in the absence, and against the order, of L. Pápirius, the dictator, on that account had incurred his resentment, and become liable to capital punishment (Liv. vii. 11—viii. 33).—4. Master of the horse to A. Córnelius Arvina, conducted himself with great bravery and judgment against the Samnites, who, crushed by the success of the dictator, and master of the horse, begged for peace. A. Córnelius Arvina had the honour of a triumph in 322 B. C., and Fáblius marched to Apúlia, whence he carried off abundance of spoil. An uncertainty prevails respecting the command of this war; whether vested in the consuls, or in the officers just mentioned (Liv. viii. 38, 39).—5. Córnelius Népos, as quoted by Sólínus, mentions an M. Fáblius Ambústus consul with T. Quíntius Cápitolínus in the year of Rome 385, which must be a mistake, since military tribunes were appointed not only that year, but for several years both before, and after it.

M. Fáblius Bútéo, M. Fábii Bútéónis, m. named dictator by C. Tércéntius Várró, consul, for the purpose of choosing members into the senate. Prudence, moderation, and judgment marked his whole conduct in that office, and, on electing one hundred and seventy-seven members into the supreme council of the state, he resigned the dictatorship. Fáblius had no master of the horse (Liv. xxiii. 22, 23).—2. Obtained first the curule edileship, and afterwards the praetorship, when Sárdínia fell to his lot, in 203 B. C. (Liv. xxx. 26—40). He held the office of consul with L. Cæcilius Météllus in 249 B. C., and, two years after, he was re-elected to the same office with C. Atílius Bálbis. He gained a complete victory over the Carthaginians at Egímúrus, Zímbrá. His fleet, laden with Carthaginian spoils, was wrecked in a storm, and the greater part of the splendid treasure was lost (Flor. ii. 2).

M. Fáblius Dórsó, M. Fábii Dórsónis, m. was elected consul in 344 B. C. From an apprehension that the whole Latin nation would join the Auruncians, L. Fórus was created dictator, and this nomination superseded the offices of the consuls (Liv. vii. 28).

M. Fáblius Quíntillánus, M. Fábii Quíntilláni, m. the father, or rather the grandfather, of the Rhetorician of the same name, who composed a hundred and forty-five declamations.—2. Was born at Caláгурris, Calabrorra: a town of Hispánia, Spain, whence, on the death of Néro, he was brought to Rome by Gálba, and studied under Pálemón, the grammarian. On his first appearance at the bar, his eloquence commanded general appro-

bation. He afterwards taught rhetoric for twenty years; among his scholars were the grandsons of the emperor Domitian's sister, and Pliny, the younger. Some state, that Juvénális studied under him; this, perhaps, rests on no better authority than the opinion of the Satirist, who speaks with great respect of this most excellent and learned man, whose name he frequently introduces, as denoting all that is praiseworthy in the human character (Sat. vi. 75). The poet considers him as rich (Sat. vii. 186), and, in comparison of himself, perhaps Quíntillánus might be so denominated; for we have the authority of his scholar, Plinius, for stating that his fortune was moderate. This fact seems established, that although his wealth bore no proportion to the immense possessions of many Romans at that period, yet he did not, like many learned men, suffer under the united pressure of poverty and contempt. He composed, after his retirement from the drudgery of teaching, his work *de Institutione Oratoris* in twelve books, the most perfect and accurate system of oratory extant. He describes the education calculated to form a perfect orator, from infancy to the consummation of rhetorical fame, either at the bar, or in the senate. Throughout the whole of that work, he displays an elegant taste, intermixed with much judicious criticism. To the great resources of his own acute and powerful understanding, he added the deep comprehension of Aristótéles and the delightful graces of Cicéro, combining, in that treatise, the collected efforts of ancient genius, on the captivating subject of eloquence. We have little certain information respecting the private life of this amiable man, and distinguished author. That he held the office of consul, and that he owed his wealth to his scholar, Pliny the younger, must be considered statements rashly advanced on insufficient authority. Pliny's letter gives indubitable evidence of the strong attachment and high opinion which he entertained of his teacher, but a letter of respect must not be confounded with a donation equal to a moderate fortune. The dialogue on the causes of the corruption of eloquence, is generally considered as the composition of Tacitus, although some ascribe it to the orator. He had a son of the same name, whom he frequently mentions with great praise. Neither the year of his birth nor death is accurately known. To him Mártiális writes a complimentary epigram (ii. 90).

M. Fáblius Vibúlánus, M. Fábii Vibúláni, m. elected consul in 442 B. C., with Póstúmus Ebbúlius Elva, and they exerted themselves to erase entirely from the minds of men the infamy of the sentence of the people, with respect to the ground disputed by the Ardéates and Aricini. In the war against the Fidéñates and Veñentes, Mámércus Émilíus, dictator, appointed Fáblius a lieutenant-general, and, at a future period, he was nominated a tribune of the soldiers with consular authority (Liv. iv. 11—25).

Númércius Fáblius Ambústus, Númércii Fábii Ambústi, m. elected a tribune of the soldiers with consular authority in 405 B. C. From Livius, it appears that he had previously discharged the same office (iv. 68).

Númércius Fáblius Bútéo, Númércii Fábii Bútéónis, m. elected praetor in 175 B. C.,

and obtained the north of *Spain* for his province, but died on his way to that country, at *Messina*, *Marselles* (Liv. xli. 28).

Numerius Fabius Vibulanus, Numerii Fabii Vibulani, m. elected consul in 421 B. C., when the war against the *Æquans* fell to his lot. Their cowardice afforded him no opportunity of displaying his bravery, for which reason the senate refused him a triumph, but allowed him an ovation, because he had brought the war to a termination, and thus effaced the ignominy of the defeat under C. Sempronius, consul of the former year. He afterwards obtained twice the office of tribune of the soldiers with consular power (Liv. iv. 43-57).

Paulus Fabius, Pauli Fabii, m. (surnamed *Persicus*), obtained the consulship with L. Vitellus in the year 34 (Tac. Ann. vi. 28).

Q. Fabius, Q. Fabii, m. elected consul in 435 B. C., and re-elected three years after. He fell by the hand of a Tuscan in battle against the *Veintians* (Liv. ii. 41-46). In the consular calendar he is surnamed *Vibulanus*.—2. Elected consul in 467 B. C. He was the only one of the Fabian clan who remained alive after the battle at *Créméra*. He rebelled against the *Æquans* whom his arrival intimidated, and they sued for peace. On his re-election to the consulship, that province was assigned him by particular appointment (*extra ordinem*), and he took severe revenge for the ravages which they had committed on the Roman territories, stripping them of their plunder, desolating their country, and compelling them to take shelter in their towns. He returned to *Rome* with great renown, and an immense quantity of spoil. When prefect of the city, he made a resolute and successful resistance against C. Terentillus Arsa, a tribune of the people, who attempted to procure a law which would diminish the consular authority. In his third consulship, he conquered the *Volsi*, and carried assistance to the *Tusculani*, by which they compelled the *Æqui* to submission. He was appointed one of the *decemviri* from whose decision no appeal should lie, in 451 B. C., and who should arrange and write out the laws brought by the commissioners from *Greece*. Livius reckons him a leading man among the *decemviri*, and adds, that he was considered rather inconstant in good, than strenuous in bad, pursuits; that the office of *decemvir*, by the example of his colleagues, entirely changed his character, and rendered him more like Appius than himself. This noble Roman, who had previously obtained great distinction, both in his civil and military conduct, tarnished his reputation by his deviation from rectitude, and spent the remainder of his life in banishment (Liv. iii. 1-58). In the consular calendar he is surnamed *Vibulanus*.—3. Elected consul in 322 B. C., with L. Fulvius Curvus. They were superseded by the nomination of a dictator (Liv. viii. 38).—4. Son of the sister-in-law of T. Quinctius Flamininus (Liv. xxxii. 36).—5. A *questor* under L. Mænius, consul, in 187 B. C. (Liv. xxxix. 29).

Q. Fabius Ambustus, Q. Fabii Ambusti, m. created consul in 411 B. C. During that year, a pestilence broke out, which was followed by a famine from the neglect of agri-

culture (Liv. iv. 52).—2. One of the three sons of M. Fabius Ambustus, who were sent, by the senate, ambassadors to the Gauls then besieging *Clusium*, *Chiusi*, to induce them to discontinue their hostilities, but, the embassy having failed, the *Clusini* took up arms, in which they were joined by the *Fabii*. Q. Fabius slew a general of the Gauls and was recognised whilst he was stripping him of his armour. In place of the Romans giving him and his two brothers up to the Gauls, as was demanded, he and they next year were elected tribunes of the soldiers with consular authority, at which the Gauls, as might be expected, were greatly provoked, marched immediately to *Rome*, and burned it to the ground. After that ferocious army had been expelled from the Roman territory, and *Rome* rebuilt, as soon as he went out of office, C. Mæcius, a tribune of the people, instituted a prosecution against him, because, being sent an ambassador to the Gauls, he had fought against them, contrary to the law of nations. From this trial he was delivered by a death so seasonable, that it was generally considered to be voluntary (Liv. v. 35 seq.).

—3. Master of the horse to P. Valerius Publicola in 343 B. C. (Liv. vii. 28).—4. Nominated dictator in consequence of the disgrace of the consuls at the *Caudine forks* in 321 B. C., on purpose to preside at the elections. From some irregularity in his appointment, he abdicated the office, and another was substituted in his place (Liv. ix. 7).

Q. Fabius Buteo, Q. Fabii Buteonis, m. elected prætor in 198 B. C., and obtained the south of *Spain* for his province (Liv. xxxiii. 24 seq.).—2. Elected prætor in 183 B. C., and the lots assigned him *Gallia*, *France*, for his province. He was continued next year in the command of that country, and afterwards appointed a triumvir for planting a Latin colony among the *Pisans*. A dispute having arisen between the *Pisans* and Roman colonists, in a subsequent year, respecting certain lands claimed by both, Fabius and other four were appointed to fix the boundaries and terminate the dispute (Liv. xl. 18 seq.).

Q. Fabius Gurgæ, Q. Fabii Gurgæis, m. son of Q. Fabius Maximus, in early life had nearly ruined his fortune by extravagance, which procured him the surname of *Gurgæ*. The virtues of his maturer years compensated for the follies of his youth, and his name appears among the celebrated Romans of that age. He prosecuted some matrons, before the people, for the crime of adultery, and, with the fines which they were obliged to pay, built a temple to *Venus* near the *circus* in 297 B. C. The senate would have taken from him the command of the army, in consequence of an unsuccessful battle with the *Samnites*, when he was consul in 294 B. C., had not his father deprecated the disgrace, and promised to serve as a lieutenant-general under his son. In a subsequent battle, Gurgæ, by his father's assistance, defeated the *Samnites*, and this victory procured him the honour of a triumph, in which C. Pontius, the commander of the enemy, adorned the procession, and was afterwards beheaded (Liv. x. 31—Ep. 11). Juvénalis mentions Gurgæ amongst other Romans of strict morals (Sat. vi. 266).

Q. Fabius Labæ, Q. Fabii Labæonis, m.

was city quæstor with L. Aurélius in 198 B. C., when an order passed for making the last payment to private persons for the money contributed to the support of the war; and these quæstors demanded it from the augurs and pontiffs, because they had not paid it during the continuance of hostilities. The priests resisted this order, and appealed to the people, but in vain; for they were obliged to discharge their whole arrears. On being elected prætor in 192 B. C., he obtained the fleet, with which he sailed to Cræta, *Candia*, and Mærë Ægæum, the *Archipelago*. At Pâtra he destroyed, or burned, fifty decked ships, and performed other services, for which he had the honour of a triumph; although opposed by the tribunes of the people. After several inefficient canvasses for the consulship, he succeeded in 185 B. C., and, at a future period, was appointed a pontiff in room of L. Vâlérius Flaccus cut off by a pestilence (Liv. xxxiii. 42 seq.).

Q. Fâbius Mâximus, Q. Fâbi Mâximi, m. (surnamed Rûliânus), son of M. Fâbius Ambûstus, who three times held the office of consul and once that of dictator, was appointed curule edile in 331 B. C., and, according to some authors, a second time thirty years after. In the former edileship, a servant maid discovered to him the cause of the public calamity, by which the principal persons in the state had been cut off. See *Cornelia*. L. Pâpirius Cûrsor, having been nominated dictator, appointed Q. Fâbius Mâximus Rûliânus master of the horse. Like the dictator, he bore a high character for military talents, and both obtained notoriety by the quarrel which arose betwixt them, and was carried almost to the very extremity of violence. After they had entered the territory of the Sâmnites, against whom they were to carry on war, some informality about the omens obliged the dictator to return to Rome to take them anew, and he prohibited the master of the horse both from changing his position, and from engaging the enemy, in his absence. The latter, understanding that the Sâmnites might be attacked with advantage, disregarded the command of his superior officer, fought the enemy, and gained a great victory. Either to fulfil a vow to some god, or to exclude the dictator from any share in that victory, he collected the arms of the slain, calculated at twenty thousand, and burned them. Instead of announcing his success to Pâpirius, he sent notice directly to the senate, which enraged the dictator, both from neglect, and disregard of his authority, and he returned to the army, resolved to revenge that flagrant act of disobedience. Fâbius, dreading his resentment, solicited the protection of the soldiers, who rescued him after the dictator had ordered him to be stripped, and the rods and axes to be in readiness. The solicitations of the officers in his behalf, instead of soothing, exasperated the rage of the dictator, on which account, Fâbius fled to Rome, convened the senate, and proceeded to lay his case before them. Scarcely had he begun his speech, when the dictator, boiling with rage, entered that assembly, and insisted on seizing him. To no purpose both his father and the senate befriended Fâbius, on which he brought his cause before the people. On his side were the dignity of the senate, the favour of the people, the countenance of the

tribunes, and the regard of the absent army; against him were the inviolable authority of the Roman government, the discipline of the army, the edict of the dictator, always observed as the mandate of a deity, and the severity of Mânlius, who preferred public utility to parental affection. The latter confounded the tribunes who wished to befriend the master of the horse, and, whilst they were perplexed, and not less solicitous for their own than for his situation, the people relieved them from anxiety, by having recourse to supplication and intreaty, begging, that for their sakes, the dictator would remit the punishment. Both father and son giving up the contest, fell at the feet of the dictator, deprecating his wrath, on which he pardoned the offender, but prohibited him from acting in any case as a magistrate. Fâbius was created consul in 322 B. C. His next appointment was that of interrex, and some time after he had the honour of obtaining the dictatorship, when M. Aulus Cêrrêtânus was named master of the horse. From L. Æmilius, the dictator, he received the army besieging Sâtîcula of which he got possession by capitulation. In his second consulship, he gained a great victory over the Etrûsci, and another over the people who lived near the foot of Ciminîus mōns, whom he attacked when asleep, killing and making prisoners sixty thousand men, besides taking their camp the same day. This victory was followed by the principal cities in Etruria, begging peace and an alliance with the Romans, to which the senate granted a truce for thirty years. A deputation from the senate requested Fâbius to appoint L. Pâpirius Cûrsor, dictator, in consequence of his colleague having fought a doubtful battle with the Sâmnites, and the manner in which he complied with this request showed that he had not, without great difficulty, overcome his resentment. Other victories, obtained in Etrûria, *Tuscany*, procured him a triumph, and his successes, in point of importance, surpassed those of the dictator. A continuation in the consulship necessarily resulted from his valour in arms, and Sânnitum fell to his lot, where the same good fortune attended every enterprise. After the expiration of the consulship, the senate continued him in command, and his success justified the measure. In 305 B. C., P. Dêcius and he were elected censors. To prevent the elections from remaining with the lowest of the people, according to the arrangement of Appius Claudius, the corrupter of the senate, he purged the tribes of the rabble of the forum, and divided them into four tribes, which he called city tribes. This regulation procured him the surname of Mâximus, an appellation which his numerous victories had not obtained. The annual review of the knights, on the Ides of July, is said to have been an institution of his. Against his inclination, he was appointed consul, in 299 B. C., and marched with his colleague, P. Dêcius Mûs, who had been nominated at his request, against the Sâmnites, over whom he obtained a victory by means of a stratagem. After refusing the consulship, he was appointed for the fifth time with the same P. Dêcius Mûs, and he wished to obtain Etrûria, *Tuscany*, for his province, without having recourse to the lots, to which the plebeians

objected, and Dēcius joined them. On referring the matter to the people, an unanimous vote procured him the object of his wish. Having restored the discipline of the army, and finding the war more difficult than he had apprehended, he applied to the senate to have another general appointed along with him; to this request they agreed, and allowed him to select the person whom he judged best qualified. Exercising sound discretion, he chose his own colleague, P. Dēcius Mūs, a measure which gave universal satisfaction. After they had collected a powerful army, they brought on a general engagement, which appearing doubtful, Dēcius devoted himself and the enemy to the *Dii Mīnes*. This voluntary death inspired the Romans to almost more than human bravery, and Fābius obtained a complete victory in the territory of the Sēntinates, for which he had the honour of a triumph. In fulfilment of a vow to Jūpter Victor, he burned the spoils, and to that god he likewise vowed a temple during the engagement. Hostilities having recommenced in Etrūria, he killed of the Pērūsinī upwards of four thousand, and allowed seventeen hundred prisoners to be ransomed at three hundred and ten asses each. All the rest of the spoil he gave to the soldiers (Liv. viii. 18 seq.).—2. An illustrious Roman, first mentioned by Livius when sent on an embassy to Carthage with L. Æmilius, Q. Bæbius, C. Licinius, and M. Livius. The Carthaginians had besieged Sīgūntum, *Murciedro*, and the Romans sent these ambassadors to inquire whether that violation of the treaty proceeded from public or private design. On a violent harangue being made by a senator of Carthage, Fābius, who was the principal member of the deputation, folded a part of his *Tōga*, and said, "here we bring you peace or war, take which you choose." The Carthaginians with equal warmth cried out, he may give which he chooses. Fābius then threw out the fold, and said he gave war, when they replied, "we take it, and shall carry it on with the same spirit which we have shown in its acceptance." Agreeably to their instructions, these ambassadors went over to *Spain* and solicited the states of that country, if they did not join the Romans, at least to withdraw from Hännibal. The Bārgūsū only acceded to their request, and in Gāllia they had no better success, the Massilians only agreed to their proposal. After the battle at Trāsīmēnus, the *Lake of Perugia*, Fābius was appointed prodicator, and he named M. Minūcius Rūfus, master of the horse. Veneration for the gods persuaded Fābius that the dreadful disaster resulted not more from the ignorance and rashness of C. Flāminius, than from neglect of certain religious observances, and, therefore, at his request, the Sibylline books were consulted, from which it was reported that certain ceremonies must be performed, on which he left the charge to M. Æmilius, prætor, and put himself at the head of the troops. He pitched his camp within sight of Hännibal, with whom he declined an engagement, which disconcerted that general, who found himself unable to devise any expedient by which Fābius could be prevailed on to depart from his resolution. To induce a belief that he had a secret agreement with Fābius, Hännibal saved his farm whilst he desolated all

around it. Neither this insidious conduct, nor the discontent of his own troops, almost on the verge of mutiny, because he refused to lead them against the Carthaginian army, had the least effect in making him deviate from the plan on which he had resolved to act. In the first Punic war, the Roman and Carthaginian generals had agreed, that, in the interchange of prisoners, whoever might receive the greater number, should pay two pounds and a half weight of silver for each man of the over number. Without consulting the senate, the dictator acted on this regulation, and having received two hundred and forty-seven prisoners from the Carthaginians more than he had given them, their ransom had frequently come before that assembly, and been delayed, because he had not previously obtained their sanction, he sold the farm which Hännibal had spared, and paid the stipulated sum, which both cleared the public faith, and added to his own honour. On account of some religious ceremonies, his presence was required in *Rome*, and he both ordered and entreated the master of the horse not to engage the enemy during his absence. Availing himself of the eagerness of the troops for battle, and vain of his military skill, the master of the horse disobeyed his orders, and fought not unsuccessfully with the Carthaginians. The enemies of the dictator magnified it into a victory, and the people made him equal in command with Fābius, a measure equally absurd and unprecedented. On returning to the army, the dictator divided the forces between him and the master of the horse, and the latter soon risked an engagement with Hännibal, who would have either killed or made the whole prisoners, had not Fābius come seasonably to his relief. The master of the horse saw and confessed his error, and placed himself again under Fābius, whom, from gratitude, he called his father. The six months having expired, he abdicated the dictatorship, earnestly recommending L. Æmilius Paullus to adopt the plan which he had formed, and to guard against the rashness of his colleague, C. Tērēntius Vārro. The ignorance and inconsideration of the latter brought on the battle of Cānnæ, after which Fābius made some judicious proposals for quelling the agitation at *Rome*, and the senate sanctioned them by their approval. After he had been created Pōntifex, his countrymen bestowed on him again the consulship, when he took some towns from the enemy, watched the movements of Hännibal, and desolated the lands of the Cāmpāni, who had joined the Carthaginians. At the elections, T. Otācilius and M. Æmilius Rēgillus, were chosen consuls. Fābius made a powerful speech against the appointment of both, although Otācilius had married his sister's daughter. To him he objected on the ground of incompetency, because, when he commanded the fleet, he had effected none of the purposes for which it had been given him. Æmilius, being the Flāmen of Quīrinus, would remain at home and neglect the war. He then ordered back the Cēntūria Athēniēnsis jūniōrum, on whom the lot had fallen to give the first vote, on purpose to vote again, when he was himself named consul for the fourth time, with M. Claudius Mārcellus for the third time. As soon as he received information that

Hannibal had departed from Arpi, where he had spent the winter, he hastened back to the army, travelling night and day, concerted measures for besieging Cäsiliunum which he took by assault. In the same manner he obtained possession of Compulteria, Telésia, Teles, Compa, Conza, Mela, Melissa, Füllula, Monte Fusco, and Orbitanium, in the district of Samnium, Blandæ, Maratea, in Lucania, and Æcie, Troja, in Apulia. In these towns twenty-five thousand of the enemy were either taken or killed, and three hundred and twenty deserters were, on being sent to Rome, beaten with rods in the Comitium and thrown over the Tarpeian rock. At Suessula he came on horseback to the camp as lieutenant-general under his son, who went out to meet him, and eleven of the licitors, from respect to his age and character, allowed him to pass, on which the consul said to the twelfth, "Take care." The licitor then called out "Alight," and having dismounted, he said, "My son, I wished to try whether you sufficiently knew that you were consul." Of his military talents and accurate knowledge of Hannibal's plans, he gave a remarkable instance in the senate, when that general, finding it impossible to raise the siege of Capua, threatened Rome. Fabius declared that Hannibal had no expectation of taking the city, since he had not dared to march against it after the battle of Cümæ, that his sole object in advancing towards the capital was to raise the siege of Capua, which ought not to be discontinued, and that the troops then in Rome were sufficient for its defence. The senate increased the armed force within the walls, pushed on the siege of Capua, and Hannibal's feint with respect to Rome proved the accuracy of Fabius. The Carthaginian general did indeed appear in some force near the city, but not a single movement indicated that he had any serious intention of storming the walls. In the fifth consulship of Fabius, the senate assigned to him the war at Tarentum, *Taranto*, where he displayed his usual activity, prudence, and military skill. P. Sæmpronius Tuditanus appointed him Prince of the senate, a nomination opposed by his colleague, M. Cœnilius Cethegus, who contended that the practice transmitted from their ancestors ought to be observed, which was to make the oldest censor living, Prince of the senate. According to precedent, this honour should have been conferred on T. Manlius Torquatus. Sæmpronius maintained that the lot left him at full liberty to choose whom he would, and that he had chosen the consul, because that, even in the opinion of Hannibal, he was the first of the Romans. To this election, after a long dispute, the other censor yielded his assent, and Fabius obtained that honourable appointment. By the capture of Caulonia, *Castro Vetere*, Manduria, *Manduria*, and Tarentum, *Taranto*, he obtained a prodigious quantity of booty, besides taking a great number of prisoners. It appears surprising that he opposed P. Cœnilius Scipio in his proposal to conquer Hannibal in Africa. Against the whole plan he delivered a long and forcible speech, which Livius has recorded (xxviii. 40—44). He attacked the character of Cœnilius with great violence, in consequence of the Lœrœnses complaining to the senate of the cruelty, lewdness, and in-

justice of the Roman army, both officers and men, since it was the duty of Cœnilius, as their commander, to have prevented the commission of these crimes. His motion failed with respect to Cœnilius, but the senate, agreeably to his proposal, ordered restitution to be made to that people, and the commissioners, appointed to examine into the facts, reported to the senate that the conduct of Cœnilius, instead of meriting censure, claimed high approbation. He died in extreme old age, in 205 B. C., after he had been, according to some, augur for sixty-two years. In honourable offices, says Livius, he surpassed his father, and equalled his grandfather, and his uncommon merit rendered him worthy of the great surname, even if he had been the first who bore it (Liv. xxi. 18.—xxx. 26). His caution proceeded not from indolence or timidity, but from a conviction of its utility, and success justified its adoption. He restored the state, says Ennius, by judicious delay. *Victrices mœra Fabii*, i. e. the slow and cautious measures of Fabius, by which he overcame Hannibal (Prop. iii. 3. 9). To him Chudianus alludes in his poems, and Sallustius, Jug. 4.—3. Son of the former, who, after holding the offices of curule edile and prætor, was elected consul, in 215 B. C. at the time he was absent in his province, Apulia. Livius relates an anecdote of this noble Roman which shows the scrupulous attention paid to the honours of office. See former article. Dæsius Albinus, of Arpi, came privately by night to Fabius, offering to betray his native city to the Romans for an adequate reward. Some thought that Albinus ought to be put to death as a traitor; but the father of the consul proposed a more lenient plan which was adopted. See Dæsius Albinus. It does not appear from the Roman historian, that this man equalled the merits of his father, in whose room a son of the same name was chosen augur, and died in 193 B. C., before he had obtained any public office (Liv. xxiv. 9 *seq.*).—4. Elected prætor in 183 B. C., when the jurisdiction of the city fell to his lot (Liv. xl. 18).—5. Son of L. Æmilius Paulus Mæcedoniens, consul, and brother of Scipio Africanus Numantinus, sent by his father with some others to announce the victory over Perses, king of Mæcedonia, in 170 B. C. Nothing further of his history is mentioned by Livius, except his being placed at the head of plundering parties, a practice in the Roman army more frequent than honourable (Liv. xlv. 35 *seq.*).—6. Surnamed Servilianus, was the brother of Cn. and Q. Servilius Cæpio, but adopted into the Fabian clan. In his præconsulship, he took a great number of towns in Lusitania, *Portugul*, and recovered the greatest part of the country, in 144 B. C. By him the war was brought to a successful termination with Viriathus, with whom he concluded a treaty on terms of equality (Liv. Ep. 53, 54). Of his high sense of moral purity, Valerius Maximus has given a remarkable proof (vi. 1).—7. Grandson of L. Æmilius Paulus, who fought successfully against the Allobroges and Bituitus, king of the Arverni, during his consulship, in 123 B. C. For this victory he was surnamed Allobrogeus (Liv. Ep. 61). Valerius Maximus says, that none was more infamous in youth, and none

more honourable in old age (vi. 9). His name occurs often in the writings of Cicero. Plinius makes him the brother of the younger Scipio Africanus, which appears to be a mistake, and is in opposition to Valerius Paterculus and the Fasti (Plin. v. 68).—8. Obtained the consulship during 47 B. C., probably from the resignation of C. Julius Caesar, or from its being his wish that Maximus should be raised to that honour. On his entering the theatre, the licitor proclaimed that the people should observe that the consul was coming; the whole called out that he was no consul, from his only holding that office for three months (Suet. Jul. Cæs. 80).—9. Was consul with Julius Antonius, in 12 B. C., and, in the consular calendar, is called Q. Fabius Maximus Africanus. He was the confidential friend of Augustus, whom he secretly accompanied on a visit to Agrippa, in the island of Planasia, *Pianosa*. Livla obtained information of this interview through Marcia, the wife of Fabius, to whom he had communicated it, and, soon after, he died, perhaps by his own hand (Tac. Ann. i. 5).

Q. Fabius Pictor, Q. Fabii Pictoris, *m.* was sent by the Roman senate, in 218 B. C., to consult the oracle at Delphi, by what means or worship they could appease the gods offended by Vestals violating their vow and other immoralities, from which he brought back an answer in verse, written in the Greek language, of which Livius has recorded part (xxii. 57 seq.). Some suppose him the same with the historian *q. v.*—2. Flamen Quirinalis, who, after he had been elected praetor, was prevented by the Pontifex Maximus from quitting the city on account of his office. He died in 163 B. C. (Liv. xxxvii. 47 seq.).—3. A Roman, of senatorian dignity, who flourished during the second Punic war. He wrote Annals in Latin, and Livius frequently quotes from his pages. Dionysius Halicarnassensis censures him for inaccuracy with respect to time, and the remarks of Polybius tend to lessen his fidelity as a historian. Some fragments of his writings remain. Eutropius calls him Fabius Historicus (iii. 5).

Q. Fabius Sanga, Q. Fabii Sanga, *m.* a Roman, of senatorian dignity, who patronised the state of the Allobroges, and, on that account, their deputies at Rome discovered to him the conspiracy of Catilina, and he immediately communicated the information to M. Tullius Cicero, the consul (Sal. Cat. 41).

Q. Fabius Vibulanus, Q. Fabii Vibulani, *m.* elected consul, with C. Sempronius Atratinus, in 423 B. C. Except his appointment, there is scarcely any reference to him during his consulship, yet he twice afterwards obtained the office of a military tribune, with consular authority, besides once that of interrex (Liv. iv. 37—51).

Fabrateria, *ae. f. Falvaterra*, a town of the Volsci, on Liris, the *Garigliano* (Sil. Ital. viii. 396). *Ich.* Fabraterni, *orum, m.* admitted into the alliance of Rome, in 329 B. C. (Liv. viii. 19). Plinius mentions Fabraterni veteres, and Fabraterni novi, from which it appears certain, either that there were two towns of this name, or that colonies had been planted there at two different times, and that they had remained distinct (i. 329).

Fabricii, *orum, m.* the name of a plebeian clan at Rome. *Adj.* Fabricius, *a, um.* *Fä-*

brica gens, the tribe or clan of the Fabricii. *Fabricius pons*, a bridge, which formed a communication between Rome and an island in Tiber, the *Tevere*, now called *Bartolomeo*, built by some one of the Fabricii.

A. Fabricius Veiento, A. Fabricii Veientonis, *m.* a Roman of senatorian rank, who escaped the cruelty, and obtained the favour, of Domitianus, by his adulation, and acting the part of a diligent informer. He appears to have been a man of great caution and prudence, with which he must have conjoined a certain degree of acuteness, otherwise, in so public a character, he could scarcely have secured his personal safety in these bloody and perilous times. Juvénalis mentions him in several of his satires (iii. 185 &c.). In certain writings, which he called Last Wills of persons deceased, he inserted many keen sarcastic remarks on senators and priests, for which Tilius Gémellus brought him to trial, and added, that he disposed of the honours of the state by setting them to sale, for which the emperor Néro brought the matter before his own tribunal, and Fabricius was banished from Italy. His books were ordered to be burnt, but this sentence caused them to be read with great eagerness, for the restriction was no sooner removed than they sunk into oblivion (Tac. Ann. xiv. 50).

C. Fabricius Luscinius, C. Fabricii Luscini, *m.* in his censorship expelled from the senate P. Cornélius Rufinus, who had been twice consul, and as often dictator, on account of his luxury, in 277 B. C. (Val. Max. ii. 9). To him Juvénalis alludes (Sat. ix. 142).—2. An eminent Roman, who distinguished himself by his military knowledge, contempt of riches, and unsullied integrity. He rejected, most indignantly, the gold with which Pyrrhus, king of Epirus, attempted to bribe him to his interest, and, at an after period, sent back to that monarch his physician, who had proposed to Fabricius to take off his master by poison, and made him acquainted with the design formed by that domestic against his life. From gratitude to Fabricius, Pyrrhus returned all the Roman prisoners without ransom. To rival that act of generosity, the Romans set at liberty an equal number of Tarentini and Samnites. On Pyrrhus quitting Italy, Fabricius gained a decisive victory over the united forces of the Bruttii, Lucani, and Samnites, for which he had the honour of a triumph (Liv. Ep. 13, 14). To him Claudianus refers (iii. 201).—3. Enjoyed the office of city praetor, in 197 B. C. Under L. Cornélius Scipio, consul, he was afterwards a lieutenant-general (Liv. xxxiii. 42 seq.).—4. A native of Alatrium, and twin brother of L. Fabricius, who was the most intimate friend of Oppianicus (Cic. pro. Cluen. 16, 17).

L. Fabricius, L. Fabricii, *m.* twin brother of C. Fabricius Luscinius *q. v.*

Q. Fabricius, Q. Fabricii, *m.* a tribune of the people, who introduced a bill for revoking the sentence of banishment against Cicero, and for recalling him to his native country (Cic. Sext. 35).

Fabulla, *ae. f.* an adulteress (Juv. Sat. ii. 68).—2. A young woman of wealth and beauty, whom Martialis charges with vanity, and overrating her merits (i. 65). That poet mentions a woman of the same name, who

of the orator other three of this name occur, of whom little is known.

Fulvius Kälēnus, Fūli Kälēni, *m.* one of Caesar's lieutenant-generals, who had the charge of transporting the troops from Brūndisium, *Brindisi*, into Greece. Caesar afterwards sent him with an army to Achāia, when a number of towns submitted voluntarily, and others were carried by storm.

C. Fūlvius Gēmīnus, C. Fūli Gēmīni, *m.* was consul with C. Rūbēllius Gēmīnus, in 29, the year fixed on by Lactāntius and others, during which the Saviour suffered crucifixion at Jerusalem. The moderns, in general, place that great event four years later, corresponding to the nineteenth year of the reign of the emperor Tiberius, and 33 of our era. His mother lost her life because she bewailed his violent death (Tac. Ann. v. 1: vi. 10).

Fūgītīvus, *i. m.* a man who merely deserts, but does not voluntarily take up arms against his countrymen. *Pērfūga* not only quitted the standard of his country, but joined that of the enemy. On being taken, the *pērfūga* were frequently put to death; the punishment of the *fūgītīvi* was in general less severe; the latter were guilty only of desertion, the former to desertion added treason. *Trānsfūga* is nearly of the same import with *pērfūga*. Scipio Africānus Minor, after the destruction of Carthage, exposed both *fūgītīvi* and *trānsfūga* to wild beasts. His father, after the conquest of Mācēdōnia, had punished both in the same manner (Liv. Ep. 61).

Fūlcīnīus Triō, Fūlcīni Trīōnis, *m.* a noted informer, possessed of great abilities, but regardless of moral character. He enjoyed the office of consul; at that period, however, it did not add much to dignity of character, being often held by men both worthless and contemptible. At last the informers joined against him, and, knowing that his death was determined on, he put an end to his own life in the year 35 (Tac. Ann. ii. 28 seq.).

C. Fūlcīnīus, C. Fūlcīni, *m.* a Roman ambassador, put to death by Lārs Tōlūmīnus, king of the Vēntēs, in 437 B. C. Statues of Fūlcīnīus and the other three ambassadors were set up near the forum at the public expense (Liv. iv. 17).

Fūlfūla, arum, *f.* a town of Sāmīnium, taken by the Roman consul Q. Fābius Māximus in 216 B. C. (Liv. xxiv. 20).

Fūlgīnīum, *i. e.* Fūlgīnula, orum, *n.* *Foligno*, a town of Umbria, on the western side of the Apennines (Sil. Ital. iv. 545). *Inh.* Fūlgīnātes, ium (*Sing.* Fūlgīnas, ātis), *m.* (Plin. i. 364).

Q. Fūlgīnīus, Q. Fūlgīni, *m.* first centurion of the Hāstātī of the 14th legion, who had risen to that station from the ranks. He was killed near Ilērda, *Lerida* (Cæs. B. C. i. 46).

Fūlvīa, *v. f.* a Roman woman of high rank, but of vicious life, with whom Q. Cūrius, one of the accomplices in the conspiracy of Cātūlina, had a criminal connexion. Although she had lost all regard for personal purity, she retained a strong attachment for her native country, and for the lives of the citizens, and therefore made a full discovery of the danger which threatened both. M. Tūllius Cicerō, through her agency, prevailed

on Q. Cūrius to disclose every measure of the traitor as soon as resolved upon, and thus crushed one of the most powerful combinations ever formed for the overthrow of the Roman state (Sal. Cat. 23, 28). Flōrus, in opposition to Sāllūstius and Plūtārchus, describes her as a lewd woman of the most degraded kind (iv. 1).—2. Daughter of Fūlvius Flāccus, was a Roman of high rank, great ambition, and determined resolution. She was first married to Clōdīus, next to Cūrlo, and afterwards to M. Antōnīus. She appears to have entered with keenness into all the schemes and measures of her husband, for her breast was a stranger to the finer feelings of her sex. Plūtārchus has recorded an instance of her great barbarity. When the assassins had deprived the Roman orator of life, and brought his head to Antōnīus, Fūlvīa gratified her cruelty by piercing the tongue with a bodkin. To remove every obstruction to his marriage with Clēōpātra, Antōnīus divorced her, on which she solicited Augūstus to make war on her husband. She made other proposals which, if Mārtiālis has done the parties justice, reflects equal infamy on her and on Augūstus. The poet has recorded her wish in language which cannot be too much reprobated. Falling in her plans with regard to this nobleman, she next endeavoured to accomplish his ruin by exciting a faction against him, in which she prevailed on her brother-in-law L. Antōnīus to take part. Mortified again by disappointment, she set out for the east, met with Antōnīus, who treated her with the greatest neglect, and soon after she expired from grief.

Fūlvius, *i. m.* a celebrated gladiator, whom Hōrātius joins with Rūtūba and Plācidīānus (Sat. ii. 7. 96).

Fūlvius Aurēlius, Fūlvī Aurēli, *m.* the lieutenant-general, or commander, of a legion, who obtained consular ornaments in consequence of the Sarmatians being defeated with great slaughter by M. Apōnius Sātūrnīnus, in the year 70 (Tac. Hist. i. 79).

Fūlvius Flāccus, Fūlvī Flācci, *m.* a lieutenant-general in the Roman army, in 219 B. C. (Liv. xxii. 12).

Fūlvius Pōstūmus, Fūlvī Pōstūmi, *m.* pretor of the ninth legion at Dyrārchium, *Durazzo* (Cæs. B. C. iii. 62).

A. Fūlvius, A. Fūlvī, *m.* the son of a Roman senator, who joined Cātūlina, was taken, brought back to the city, and put to death by his father's orders (Sal. Cat. 39).

C. Fūlvius, C. Fūlvī, *m.* a Roman quæstor, whom the Ligurians seized by treachery, in 220 B. C. (Liv. xxi. 59).—2. A lieutenant-general, who commanded a legion and two confederate squadrons at the surrender of Cāpua, in 213 B. C. (Liv. xxvi. 14 seq.).

C. Fūlvius Cūrvus, C. Fūlvī Cūrvī, *m.* was a plebeian edile, in 298 B. C., when he and his colleague L. Ælius Pætus exhibited games, and placed golden bowls in the temple of Cēres, out of the fines paid by the farmers of the public pastures (Liv. x. 23).

C. Fūlvius Flāccus, C. Fūlvī Flācci, *m.* was elected consul, in 136 B. C., and carried on war in Sicily against the slaves, who had proved too powerful for the pretor (Liv. Ep. 56).

C. Fūlvius Pōstūmus, C. Fūlvī Pōstūmi, *m.* one of Caesar's officers, whom he joined in command at Dyrārchium, *Durazzo*, with

Lentulus Mæcellinus, on account of the latter being in an infirm state of health (Cæs. B. C. iii. 62).

Cn. Fulvius, Cn. Fulvii, *m.* (surnamed in con. cal. Céntumālus), a lieutenant-general in the Roman army, under the dictator M. Valerius Maximus, in 303 B. C. Three years after, he obtained the consulship; in that office, for his victory over the Sāmmites, he had the honour of a triumph. The same success attended him in Etruria, when he only held the rank of prætor (Liv. x. 4 seq.).—2. Chosen prætor, in 192 B. C., when the foreign jurisdiction fell to his lot (Liv. xxxvi. 45 seq.).—3. Held the office of prætor in 169 B. C., and obtained for his province the north of Spain (Liv. xlv. 16).

Cn. Fulvius Céntumālus, Cn. Fulvii Céntumāli, *m.* rose to the consulship at Rome, in 231 B. C., and with his colleague, L. Pōstūmus Albinus, who had previously filled the same office, carried on war against the Illýrii, took a number of cities, allowed some princes to surrender, and had the honour of the first triumph over that nation (Eutrop. iii. 4. Flor. ii. 5).—2. A Roman who passed through the gradations of edile and prætor; after which his fellow-citizens raised him to the consulship with P. Sulpicius Gālba, and they entered on their office on the Ides of March, in 213 B. C. Apulia was his province, where he performed nothing memorable, yet the senate continued his authority for another year, when Hannibal, who surpassed him in judgment, attacked him unawares, routed his army, killed himself, and took his camp (Liv. xxiv. 43 seq.). Eutropius calls this the tenth year of the second Punic war (iii. 14). If confidence may be safely reposed in the consular calendar, the facts mentioned in this and former article apply to the same person.

Cn. Fulvius Flaccus, Cn. Fulvii Flacci, *m.* obtained the office of prætor at Rome, in 214 B. C. In Apulia, which was his province, he acted at first with caution, but, success having rendered him careless, he neglected all military discipline, of which Hannibal had no sooner been informed, than he marched into that district, gained a complete victory over Fulvius, and took his camp. For his loss of the troops, and misconduct in command, C. Sēmpronius Blæsus brought him to trial; he was first fined in a sum of money, afterwards arraigned for treason, on which he withdrew into banishment at Tarracina. He was the brother of Q. Fulvius Flaccus, who was four times consul (Liv. xxv. 2 seq.).—2. A Roman senator who was degraded by his own brother Quintus, when censor, in 176 B. C. (Liv. xli. 27).

L. Fulvius Cūrvus, L. Fulvii Cūrvii, *m.* enjoyed the highest office at Rome, in 322 B. C., and had Q. Fabius Maximus Rullianus for his colleague. At a subsequent period he was master of the horse to L. Æmilius (Liv. viii. 38 seq.).

M. Fulvius, M. Fulvii, *m.* was, according to some authors, substituted consul in place of T. Minucius, in 306 B. C. The narrative of Livy shows that he was not of that opinion (ix. 44).—2. A tribune of the soldiers in the Roman army, under Q. Fabius Maximus, who sent him and M. Valerius of the same rank, with a message to the cavalry, when engaged with the Sāmmites.—

3. Another tribune of the soldiers, in 211 B. C., killed in an engagement with Hannibal that year (Liv. xxvii. 12).—4. A tribune of the people, in 201 B. C. With one of his colleagues, he attempted to prevent T. Quinctius Flamininus from standing candidate for the consulship, as he had only been quæstor, neither edile nor prætor (Liv. xxxii. 7).—5. One of the three deputies whom C. Sulpicius nominated, by order of the senate, in 173 B. C., to quit Rome that day, and to travel with all possible speed to the consul, with instructions to charge him not to undertake any war except by permission of the senate (Liv. xliii. 1).

M. Fulvius Céntumālus, M. Fulvii Céntumāli, *m.* a Roman prætor, to whom the lots gave the jurisdiction of the city, in 194 B. C. (Liv. xxxv. 10 seq.).

M. Fulvius Flaccus, M. Fulvii Flacci, *m.* a decemvir, appointed to survey, and distribute, among the veteran soldiers, the lands in Samnium and Apulia, which were the property of the Roman people, in 203 B. C. (Liv. xxxi. 4).—2. A triumvir commissioned to settle two colonies at Pótentia in Picenum, and at Pisaurum in the territory of the Gauls, in 186 B. C. (Liv. xxxix. 44).—3. Was deputed by the Roman senate to go along with M. Cæcilius Rēbilus to Mæcēdōnia, in 172 B. C., and to bring certain information respecting all transactions there, as apprehensions were entertained of the designs of Pērseus (Liv. xliii. 11).—4. A Roman who held the consulship with M. Plautius Hypsæus, 127 B. C., and was the first who subdued the Trānsalpīni Lígures, having been sent to the assistance of the Māssilienses against the Salluvii Galli, who were desolating their lands, 130 B. C. (Liv. Ep. 60). He afterwards joined C. Sēmpronius Gracchus in his tumultuary measures which embroiled the state, and, on that account, he was killed by L. Opimius, consul (Id. 61). To his fate for joining in that sedition Sallustius refers (Jug. 42). The Romans, accounting him a traitor, confiscated his property, levelled his house with the ground, and adjudged the area on which it stood to the public. *Adj.* Flaccianus, *a. um.* *Flacciana arca*, the space occupied by the house of M. Fulvius Flaccus, which, after it had remained long waste, Q. Lutatius Catulus adorned with the spoils taken from the Cimbri, 101 B. C. (Val. Max. vi. 3).

M. Fulvius Nobilior, M. Fulvii Nobilioris, *m.* a Roman who passed through the regular gradations of edile and prætor; after which he was elected consul, in 191 B. C. In his prætorship, when governor of the north of Spain, he gained a complete victory over the Væcæi, Vettōnes, and Celtiberi, and similar success attended him wherever he went. Ætolia became his province in the consulship, where he attacked, with a very powerful force, Ambracia, and his best efforts were baffled both above and below ground. At the request of the Athenian and Rhodian ambassadors, the Ambracienses surrendered on certain terms, which were referred to the senate, and they presented the consul with a golden crown of one hundred and fifty pounds weight, which did not prevent him from robbing the town of the best paintings, and of all the statues, both of marble and brass. The Sāmæi stood a siege of four months, and

would have made a longer resistance, had he not obtained slingers from Ægium, Pătra, and Dyma, who soon cleared the walls by the certainty of their aim and the force of their stroke. The possession of Sămē gratified the rapacity of the soldiers, and the severity of the consul, who sold the brave inhabitants for slaves. After settling some differences in the *Morea*, he went to *Rome* to hold the elections, and was continued in command for another year; but, soon after, the senate ordered him to withdraw his troops, to quit the province, and return to the city, where, at the suggestion of M. Æmilius Lepidus, the Ambracienses accused him of injustice and cruelty. The trial was delayed until Fulvius arrived. In the meantime, a law favourable to the accusers was passed, and a thin house decreed, that their town did not appear to have been taken by force. Through the interest of Tib. Sempronius Gracchus, who overcame all opposition, he obtained the honour of a triumph, with great pomp. After being a triumvir for settling two colonies at Pôtentia and Pisaurum, he was appointed censor, in 181 B. C., with M. Æmilius Lepidus, his inveterate enemy, between whom a reconciliation immediately took place, and they discharged their duties with great harmony. He contracted for a harbour, and the piers of a bridge over Tiber, the *Tecere*, on which arches were thrown many years after by P. Cornélius Scipio Africanus and L. Mummius, besides executing many other useful works. These censors established many port duties and customs, caused several chapels, which had been occupied by private persons, to be opened for the public, and changed the mode of voting, by dividing the tribes in the districts or wards by their classes, rank, and occupations (Liv. xxxiii. 42 *seq.*).—2. A military tribune of the second legion, who, with A. Postumius, had the command of it at Pisa, in 182 B. C. During the months that Fulvius had the command, he disbanded the legion, for which improper conduct the senate banished him to *Spain*, and in the censorship of his brother he was expelled the senate (Liv. xl. 41 *seq.*).—3. A tribune of the people, in 173 B. C. (Liv. xlii. 32).—4. A Roman of senatorian dignity, who conspired with Cătilina to overturn the government, to murder the wealthy, and to seize on their property (Sal. Cat. 17).

M. Fulvius Patinus, M. Fulvii Patini, m. was elected consul, in 301 B. C., with T. Manlius Torquatus, on whose death M. Valerius Corvus was substituted in his place (Liv. x. 9).

Q. Fulvius, Q. Fulvii, m. was curule edile at *Rome*, in 204 B. C., with L. Licinius Lăcullus *q. r.* (Liv. xxx. 39).—2. A plebeian tribune, whom his colleague, L. Opilius, joined in objecting to either of the new consuls taking the command of the army in Măcedonia, in 199 B. C., alleging that the change of commanders prolonged hostilities, as one consul had scarcely begun offensive operations when he was recalled. In the justness of their opinion the senate acquiesced, and Italy was decreed a province for both consuls that year (Liv. xxxii. 28).—3. Sent an ambassador to the Roman senate from *Greece*, by T. Quinctius Flăminius, in 199 B. C. (Liv. xxxii. 36).—4. Appointed a triumvir of religious feasts at *Rome*, in 182

B. C. He was the son of Mărcus, and at that time a mere youth (Liv. xl. 42).

Q. Fulvius Flăccus, Q. Fulvii Flăcci, m. was the colleague of L. Cornélius Lăntulus in the consulship, in 239 B. C. The Romans that year, for the first time, declared war against the Ligurians, over whom the commanders had the honour of a triumph. Hăero visited the Roman capital, probably to procure the favour of the Romans; but, from the loss of that part of Livy's history, we only learn the fact from Eutrôpius (iii. 2).—2. An eminent Roman, who held in succession the offices of pontif, city prator, and master of the horse to C. Claudius Căntho, and then obtained the consulship, which he had previously twice held, in 214 B. C. In his third consulate, Appius Claudius Pulcher was his colleague, and both were appointed to conduct the war against Hannibal. With some difficulty they raised the troops appointed by the senate, and Fulvius, having failed in his canvass for the office of pontifex măximus, received information that Hămo was encamped three miles from Bănăventum, on which he marched against the Carthaginian, attacked and carried his camp, the spoil of which enabled him to reward those who had distinguished themselves in the assault. To this success he probably owed his being continued in command, when he and his former colleague besieged Căpua, but raised it to follow Hannibal, whom they had defeated before that town, as he marched towards *Rome*, a feint which that crafty commander had made with the view of relieving Căpua. In the engagement which followed, a dreadful shower of rain, mixed with hail, obliged both armies to retire to their camps. Next day exhibited a similar phenomenon, and no sooner were the troops again within their ramparts than the sky became clear and serene. Hannibal seems to have considered these showers as an unlucky omen, for he immediately withdrew his troops, and Fulvius returned to Căpua, which surrendered in consequence of Hannibal's defeat, and the severity of the famine, the result of the close siege. The two commanders differed in opinion respecting the treatment of the surrendered, Claudius wishing to refer the matter to the senate, and Fulvius, who seems to have been of a more bloody disposition, recommended capital punishment, which he carried into execution without the knowledge of his colleague. His excessive cruelty at Căles, Tănum, and Căpua, cannot be held in too great abhorrence. The inhabitants of the last city complained of his harshness to the senate; but without advantage. In adjusting the affairs of that people, he had fresh opportunities of practising his severity, to the disgrace of himself and the Romans, notwithstanding of which he was appointed dictator, elected consul for the fourth time, and the command continued to him during two successive years (Liv. xxiii. 21 *seq.*).—3. A plebeian edile, in 190 B. C.; next year he was elected prator, and obtained Sărdinia as his province, which is only known by his nomination. After being a lieutenant-general under L. Æmilius Paullus, he obtained the consulship, in 182 B. C., and carried on war with the Apăni Ligures, part of whom he conveyed to Sănnium, and assigned them lands among their countrymen, who had

been previously settled in that district (Liv. xxxviii. 35 *seq.*).—4. Held the office of curule edile, in 186 B. C., and he stood candidate for the praetorship, vacant by the death of C. Decimius Flāvius, the same year; but the tribunes of the people opposed his canvass, on the ground that it was contrary to law to hold two curule offices at the same time, and the senate supported that objection, so that he was not elected praetor till 184 B. C. In the north of Spain, which had fallen to his lot as his province, he was successful against the Celtiberi, and, being continued in command, he gained greater advantages over that nation in the following year. Attacked in the Maurian pass (Maurianus saltus), his army was in danger of being destroyed; for their preservation he vowed a temple to Equestrian Fortune, and games to Jupiter. The bravery of his troops, added to his skill as a commander, prevailed over the enemy, who sustained a prodigious loss in killed and prisoners. This victory procured him a high military character, and the consulship on his return to Rome, which he entered in triumph, and celebrated the games with great magnificence during ten days. Over the Ligures he had likewise the honour of a triumph, but his character appears to greatest advantage in his censorship with A. Postumius Albinus, in 176 B. C. They were strict with regard to morals, deprived a number of knights of their horses, and Fulvius expelled his brother Cn. Fulvius Flaccus from the senate. These censors first paved the streets of Rome with flint stones, made roads with gravel without the city, and raised foot-passes on each side of them. To roof the temple of Fortuna Equæstris, he stripped that of Juno Lacinia of half its marble tiles, which the senate, enraged at this sacrilegious act, ordered to be replaced; but no tradesmen could be found who had skill sufficient for that purpose. The violation of the temple merited censure, and, in the opinion of his countrymen, led to his unhappy end. The death of one of his sons, and an account of another dying, overpowered his reason, and he terminated his life by strangulation (Liv. xxxix. 39 *seq.*).—5. Son of M. Fulvius Flaccus, of consular and triumphal dignity, whom his father sent to L. Opimius with offers of peace. Opimius caused him to be put to death (Vel. Pat. ii. 7).

Q. Fulvius Gellio, Q. Fulvii Gellonis, m. a lieutenant-general under P. Cornélius Scipio Africānus, who sent him to Rome, in 205 B. C., with ambassadors from Saguntum, carrying along with them some Carthaginians who had come to that town with money to hire troops. On his obtaining the praetorship, three years after, Sicily fell to his lot (Liv. xxx. 21 *seq.*).

Q. Fulvius Nobilior, Q. Fulvii Nobilioris, m. a triumvir for establishing colonies at Pōtentia in Picēnum, and Pisaurum in the territory of the Gauls, in 186 B. C. (Liv. xxxix. 44).

Ser. Fulvius Flaccus, Ser. Fulvii Flacci, m. consul, in 137 B. C., and conquered the Vardaei in Illyricum (Liv. Ep. 56).

Ser. Fulvius Nobilior, Ser. Fulvii Nobilioris, m. whose full name was Ser. Fulvius Petinus Nobilior, was consul, in 257 B. C., with M. Aemilius Paullus q. v., the year in

which M. Atilius Regulus was defeated, and taken prisoner in Africa, by Xanthippus. According to Eutropius, Regulus was defeated in the preceding year, and both consuls sailed for Africa, defeated the Carthaginians in a naval engagement, and would have conquered Africa (by which he means the Carthaginians), had not a famine obliged them to quit the country. In a storm near Sicily they lost nearly four hundred ships (Eutrop. ii. 22).

C. Fundanius, C. Fundanii, m. a Roman praised by Horatius, for his talent in describing comic characters. Of his history nothing is known (Hor. Sat. i. 10. 42).

M. Fundanius, M. Fundanii, m. a tribune of the people in 197 B. C., who, with his colleague L. Valerius, proposed to the commons, that the Oppian law should be repealed. See C. Oppius. By the importunities of the women, this law was annulled in despite of the other tribunes, and of the consul M. Porcius Cato (Liv. xxxiv. 1—8).

M. Fundanius Fundulus, M. Fundanii Funduli, m. a plebeian edile in 215 B. C. Supported by his colleague L. Villius Tappulus, he preferred a charge of incontinence against a number of matrons, several of whom were convicted and banished (Liv. xxv. 2).

Fundi, orum, m. *Fondi*, a town which anciently belonged to the Ausones, and stood on the Appia via. *Inh.* Fundani, orum (*Sing.* Fundanus, i), m. received the right of citizenship from the Romans, without the power of voting, in return for their allowing the Roman armies to pass through their lands without molestation, in 337 B. C. (Liv. viii. 14). *Adj.* Fundanus, a, um. *Fundanus oyer*, the territory of the Fundani. *Fundannus lacus*, the Lake of *Fondi* (Plin. i. 325). *Fundannum vinum*. As a proof of the excellence of this wine, Martialis mentions that it could be drunk the year in which it was made (xiii. 113).

Funisulanus Vettōnianus, Funisulanū Vettōniani, m. commanded the fourth Roman legion under Cæsonius, v. Cæsenius Petus, in the year 62 (Tac. Ann. xv. 7).

Furiæ, arum, f. the Furies, three in number, Allectō, Megera, and Tisiphonē (Virg. G. iii. 37). See *Erinyes*.

Furii, orum, m. originally Fūsli, a numerous and illustrious Roman clan (Liv. iii. 4).

Furius, a, um. *Furia gens*, the Furian clan (Liv. xxxi. 48).

Furius, i, m. a brother of Sp. Furius Fusus, the consul, in whose army he served as a lieutenant-general, and was killed by the Æqui in 464 B. C., who cut off his head, and exultingly exhibited it to the Roman camp (Liv. iii. 5).

Furius Cæmillus, Furiū Cæmilli, m. proconsul of Africa, who conquered Tæfarinas and put an end to the war in that country in the year 17 (Tac. Ann. ii. 52).

Furius Lepidus, Furiū Lepidini, m. a man of a praetorian family, who fought as a gladiator at the shows exhibited by Cæsar on his victory over the nobles of Rome, and over the laws of the state (Suet. Jul. Cæs. 39).

Agrippa Furius, Agrippæ Furiū, m. (surnamed in con. cal., Fūsus), was raised to the consulship at Rome, in 446 B. C., with T. Quinctius Bærbatus Cæpitōlinus IV. In his consulship, the dissensions of the citizens broke out with such violence, that the Æqui

and Volsi having united their strength, wasted the country of Latiū, and advanced to the very gates of *Rome*. An army, after much opposition, was at last raised, and the command of it given, with the consent of Fūrius, to Quinctius *q. c.* (Liv. iii. 66—70).—2. A military tribune with consular power, who with Ser. Sulpicius Cāmērinus marched against the Salpinātes, who did not hazard an engagement, but secured themselves in their towns, and left their lands to be plundered (Liv. v. 32).

C. Fūrius, C. Fūrii, *m.* one of the two Roman commanders appointed to direct the operations of the fleet against the Illyrians, in 180 B. C. It is probable he had considerable knowledge of naval affairs, as Livius mentions his holding the government of Issa *q. r.* with only two ships, eight years after (Liv. xli. 1 *seq.*).

C. Fūrius Acūlēo, C. Fūrii Acūlēōnis, *m.* quaestor under L. Cornēlius Scipio, arraigned in 189 B. C. for peculation at the same time with his commander, convicted, and condemned to pay one hundred and thirty pounds' weight of gold, and two hundred pounds' weight of silver (Liv. xxxviii. 55).

C. Fūrius Pacillus, C. Fūrii Pacilli, *m.* elected consul in 441 B. C.; eight years after, he was censor with M. Geganius Macērinus. These censors declared that the builders had completed their contract for finishing the court-house (*villa publica*), and held a survey of the people in it for the first time. He was afterwards a military tribune with consular authority (Liv. iv. 12—31).—2. Elected consul in 411 B. C., with Q. Fabius Ambustus. Opposing the seditious measures of L. Icilius, a plebeian tribune, was the most important occurrence of that year. A pestilence assisted them in quelling the spirit of rebellion, and the neglect of agriculture produced a famine next year (Liv. iv. 52).—3. Was consul at *Rome* in 253 B. C., with L. Caecilius Metellus. The principal events in their consulship are related in the life of his colleague L. Caecilius Metellus *q. c.*

L. Fūrius, L. Fūrii, *m.* (surnamed in con. cal. Mēdullinus Fūsus), was elected consul in 474 B. C., with A. Mānlius Vulsō. In consequence of their opposition to the Agrarian law, they were brought to trial on the expiry of their office, by T. Gēnūcius, a tribune of the commons. The death of that tribune, and the dread which it inspired, from the means by which it was accomplished, alarmed the other plebeian tribunes, and the trial did not proceed (Liv. ii. 54).—2. Chosen a military tribune in 380 B. C., with M. Fūrius Cāmillus, and others. His conduct was marked by rashness rather than prudence, and had it not been for the superior knowledge of Cāmillus, the Roman army had experienced a signal defeat, if not utter destruction. Fūrius acknowledged his error and confessed his obligation to his colleague, who, to lessen the disgrace of Fūrius, afterwards chose him as his assistant in the war against the Tuscūlāni (Liv. vi. 22—25).—3. A plebeian tribune in 308 B. C., who prevented Appius Claudius, censor, from standing candidate for the consulship, until he resigned the office of censor (Liv. ix. 43).

L. Fūrius Bibacūlus, L. Fūrii Bibacūli, *m.* was quaestor to one of the consuls, and killed in the battle of Cannae, 216 B. C.

(Liv. xxii. 49). Of his father who bore the same name, honourable mention is made by Valērius Māximus (i. 1).

L. Fūrius Cāmillus, L. Fūrii Cāmilli, *m.* a noble Roman who, in consequence of the one consul being sick, and the other wounded, was appointed to hold the elections. The restoration of the original possession of the consulship to the patricians, was rewarded by his fellow-citizens with the office of consul, in 348 B. C., with power to choose his colleague, when he named Appius Claudius Crāssus. After the death of Claudius, he alone governed the state, conquered the Gauls, marched against the Grecian pirates who infested the coast, and, by preventing their landing, obliged them to quit that sea. In the war with the Aurūnci, he was again created dictator, and, having named Cn. Mānlius Capitolinus, master of the horse, he proclaimed a cessation of all civil business, and then proceeded against the enemy, whom he entirely defeated in the first engagement. To procure the favour of the gods, he vowed, in the heat of battle, a temple to Jūpiter Mōnētā, and the commissioners, appointed to superintend the building, pitched on the spot which had been the site of the house of M. Mānlius Capitolinus. M. Valērius, a tribune of the soldiers under his command, accepted the challenge of a Gaul, who defied the Roman army, and, being assisted by a crow in the engagement, was surnamed *Cūrvus* (Liv. vii. 24—28. Eutrop. ii. 6).—2. Appointed consul in 337 B. C. He defeated the Tibūrtes, and took Pēdum by scaling the walls. Not satisfied with these successes, he attacked and carried, either by force or capitulation, all the towns in Latiū, and then entered *Rome* in triumph. His bravery in arms procured him equestrian statues, an honour very unfrequent in that age. The Lānūvini, Aricini, Nōmētāni, and Pēdāni were admitted citizens of *Rome*, and allowed to retain their ancient manner of worship. Other nations were likewise admitted to Roman privileges, although on different conditions. The ships of the Antiatē were taken from them, some were burnt, and their prows decorated the part of the forum, afterwards called Rōstra, and others were taken into the Roman docks. In his second consulship, Fūrius was prevented by sickness from carrying on the war against the Sāmītes, on which account the senate commanded him to appoint a dictator, and he nominated L. Pāpiculus Cūrsor (Liv. viii. 13—29). From the consular calendar, it appears that he is the same person mentioned by Livius from vii. 24. to viii. 29.

L. Fūrius Mēdullinus, L. Fūrii Mēdullini, *m.* an eminent Roman who was twice elected consul, and seven times a military tribune with consular authority (Liv. iv. 25 *seq.*). Some are of opinion, that it was not the same person who was so often re-elected to the military tribuneship, and that there were at least two, if not three, men of this name; to this circumstance the error of the historian may be attributed.

L. Fūrius Philus, L. Fūrii Philii, *m.* was elected praetor in 173 B. C., and the lots assigned to him as his province, Sardinia. At the time of his death, which happened next year, he was a pontiff (Liv. xlii. 28 *seq.*).

L. Fūrius Pūrpūreo, L. Fūrii Pūrpū-

rēonis, *m.* a Roman of some distinction, to whom M. Claudius Murellus, consul, gave the command of the troops left to protect the wounded at Nūmistro, *Mura*, in 212 B. C. At that time Fūrius held the office of tribune of the soldiers, and did not obtain the praetorship till 202 B. C., when Gallia, *i. e.* the north of Italy, became his province. By order of the senate, the consul instructed him to suppress the insurrection in that country, which he accomplished by the judiciousness of his arrangements, and the bravery of his troops. In killed and wounded, the enemy lost above thirty-five thousand men, nor did six thousand escape from the field of battle. Immense booty fell into the hands of the Romans. For this signal and decisive engagement, Fūrius had the honour of a triumph, and the consul succeeded him in the command of the troops, after the war was nearly ended. Three years after, he was raised to the consulship with M. Claudius Murellus. Both wished that Mācēdōniā might become their province, and both were disappointed, in consequence of C. Atinius Labēo interposing, and consulting the people, who ordered a peace to be concluded with the Macedonian king. Italy was decreed the province of both consuls; the Boii gained several advantages over Claudius, and would probably have overpowered him, had not Fūrius arrived in time to prevent the destruction of his army. Their combined army desolated the country of the enemy, who then submitted, and yielded up their forts; but they afterwards collected in numbers and hovered near the Romans, watching a favourable opportunity to attack them. In the first engagement, scarcely a single man of the Boii was left to carry the news of their defeat. For these advantages, the senate voted a supplication of three days. Fūrius vowed two temples to Jūpiter in Cāpitōlium, one when praetor in the Gallic war, and another when consul, which Q. Mārcius Rōlla dedicated in 194 B. C., as did likewise C. Sērvilius the one, which he had vowed to Jūpiter on the island in the Gallic war. After opposing the claim of Cn. Mānlius for a triumph, Fūrius made a powerful canvass for the censorship, but without success (*Liv. xxvii. 2 seq.*).—2. A lieutenant-general whom P. Sūlpicius Gālba, consul, when encamped on Apsus, sent ambassador to the council of the Aetōlii, in 202 B. C., to persuade that nation to join the Romans against Philippus, king of Mācēdōniā, and Liviū has recorded his speech (*xxx. 29—31*).

M. Fūrius, M. Fūrii, *m.* a Roman sent from Mācēdōniā, by M. Aurēlius in 203 B. C., to defend him against the accusation preferred by the ambassadors of Philippus, king of Mācēdōniā. Fūrius refuted these deputies, who were dismissed with a severe answer, condemning the conduct of their monarch, and hinting the consequences to which his measures would most probably lead (*Liv. xxx. 42*).—2. A man whom Cæsar promised to promote in the army on Cicero's recommendation (*Cic. Epis. Fam. vii. 5*).

M. Fūrius Bibācūlus, M. Fūrii Bibācūli, *m.* a contemporary of Cicero, who wrote a poem on the wars in Gallia, *France*, which Hōrātius ridicules, and, from the fragments preserved, not with injustice (*Sat. ii. 5. 41*). *Perhaps he is the person mentioned by*

Tācitus, as having written some keen lampoons on the family of the Cæsars (*Ann. iv. 34*).

M. Fūrius Cāmillus, M. Fūrii Cāmilli, *m.* a noble Roman, who, on being appointed a military tribune for the second time, ravaged the country of the Fālisci, destroyed with fire their houses and fruits, and drove off their cattle. From Cāpēna, *Civitate*, he carried away a great quantity of spoil, on his being elected a military tribune for the third time; nor did he leave any thing unwasted which fire and sword could destroy. After being nominated interrex, in 395 B. C. Cāmillus obtained the dictatorship, named P. Cōrnēlius Scipio master of the horse, vowed to celebrate the great games on the taking of Vēii, and to repair and dedicate the temple of mother Mātūta, which had been formerly consecrated by Sērvius Tūllius, the sixth king of Rome. The state fulfilled this vow in 357 B. C., after C. Sūlpicius Pētēus had obtained a complete victory over the Gauls. The military talents of Cāmillus were successfully exerted against the Fālisci and Cāpēnātes, who not only yielded to the bravery of his troops, but their camp, with a great quantity of spoil, fell into his hands. Instead of gratifying the rapacity of the soldiers, he recruited the exhausted treasury with the proceeds. Advancing to Vēii, and finding the place impregnable by assault, he drove a mine into the citadel; but, before he sprang the mine, he applied to the senate for advice with respect to the spoil; which, after much discussion and various opinions, it was resolved should be given to the commons. Next day that ancient and wealthy city was taken and plundered. Cāmillus sold the free inhabitants, and applied the money to the use of the public, a measure which displeased the plebeians, and ultimately proved the cause of his banishment. Of the strength of the place, and of the degree of doubt which remained in his mind, with respect to its fall, a pretty accurate opinion may be formed from his vowing the tenth of the spoils to Pythian Apōllo, and a temple to queen Jūno, if success attended his efforts. See Vēii. His return to Rome in a chariot drawn by white horses gave great offence to the citizens, because in his equipage he had emulated Jūpiter and Sol. In fulfilment of his vows, he then contracted for a temple to queen Jūno, on Mōns Avēntīnus, whither her statue was carried safe, the goddess, as fiction reports, having given her consent to the removal from Vēii to Rome. To mother Mātūta, he then dedicated a temple, in which he had the concurrence of the community; but his vow to Apōllo alienated from him the affections of his fellow-citizens, who, at a future period, gratified their resentment against this great man by an act of flagrant injustice, which was punished by the loss of many lives, and the reduction of their city into ashes. In 393 B. C., he was appointed a fourth time to the office of military tribune with consular authority, and had the command of an army against the Fālisci, whom he compelled, by desolating their country, first to quit their city and form a camp, and afterwards to come to an engagement in which they were routed, and fled back within the walls. A plentiful supply of all sorts of necessaries would have enabled this place to hold out as long as Vēii,

had not an act of generosity and good faith, on the part of Cămillus, induced the Fălisci voluntarily to surrender. A teacher, who had the instruction of the children of the first rank at Fălărîi, *Falari*, decoyed them within the Roman camp, and told Cămillus, that he had given the town into the hands of the Romans by putting the children of the leading people under his power. After a severe reproof, Cămillus delivered the traitor stripped naked, and his hands tied behind his back, to the boys, to be conducted back to Fălărîi, and gave them rods with which they scourged their betrayer into the city. Ambassadors were immediately sent by the Fălisci, first to Cămillus, and then by his permission, to *Rome*, wherethey concluded a peace, on which Cămillus immediately returned home with higher honour, than when he entered the capital in his triumphal car drawn by white horses. The senate then hastened to acquit him of his vow to Apollo. His next appointment was that of interrex, when he nominated P. Cărnăliu Scipio to the same office, and the latter, L. Vălărîu Pătitu. For the plunder of Veii, L. Apălcău, a tribune of the people, brought him to trial, on which he went into banishment at Ardăa, where he learned that his ungrateful fellow-citizens, in his absence, had fined him of fifteen thousand asses. Still his love of country continued, and his military reputation induced the Ardătes readily to take up arms under his command against the Gauls, after that nation had burnt *Rome*, and were holding the capital in close blockade. An easy victory over a plundering party of these barbarians, encouraged the newly levied troops, which marched with him to *Rome*, having received a considerable augmentation as they advanced. On his arrival, Cămillus found Brănnus *q. v.* disputing with the Romans about the weighing of the gold, the price of their deliverance, which he instantly ordered to be taken away, and his countrymen to prepare for ransoming their country, not by gold but by steel. In the first engagement, this great general obtained a victory over the Gauls with as much ease, as they had done over the Romans at Allia. In the next battle, eight miles from the city, on the Gabian road, Cămillus, after an immense havoc, took their camp, and did not leave a single man to report the news of their destruction to their countrymen. The merits of the general in both these battles, seem to have surpassed the bravery of his troops, some of whom were undisciplined, and others had timidly yielded to the same army which they now conquered. In his triumph, the soldiers called their commander Rămăliu, the father of his country, and the second founder of the city. The victorious general next attended to matters of religion, procured a decree of the senate for rebuilding and consecrating the temple, for forming a league of hospitality with the Cărites, for exhibiting the Capitoline games, and for erecting a temple to Alu Lăcătău. In a long and able speech, he prevailed on the people to give up the idea of deserting *Rome*, and of migrating to Veii, a proposal which he had also successfully resisted soon after he had taken that city. After he had held the dictatorship for a whole year, he was again created interrex, to which office he appointed P. Cărnăliu Scipio, and he elected six mili-

tary tribunes for 389 B. C. Leading men from the twelve nations of Etruria had formed a conspiracy at the temple of Văltănu, in which they were joined by the Lătini and Hărnici. *Rome* again intrusted her preservation to Cămillus, who was appointed dictator, and nominated C. Sărvăliu Ahăla master of the horse. As soon as he had raised forces sufficient for the emergency, and had proclaimed a cessation from business, he divided the troops into three parts, one under L. Emiliu was opposed to the Etrusci, the second remained at the city under A. Mănăliu, and he marched the third against the Vălscei, whom he reduced to complete submission in the seventieth year after they had taken up arms against the Romans. He next surprised the Equi at Băla, taking both their camp and town. From the Tărscei he recovered Sătrănu, *Sutri*, and then returned in triumph to *Rome*, having been victorious in three wars. Many of the Etrusci adorned his triumph, whom, after that degradation, he sold by auction, and their price not only repaid the gold advanced by the matrons, but out of the remainder three bowls were made, and placed in the sella of Jăpăter at Juno's feet. On his fifth appointment to the office of military tribune with consular authority, his colleagues agreed in case of danger, to resign all their power into his hands; for this mark of respect to superior merit, they received both the thanks of Cămillus and of the senate. The army of the Antătes, strengthened by the youth of the Vălscei, besides immense numbers of the Lătini and Hărnici, only added to his military fame by yielding him an easy victory at Sătrănu, which fell into his hands. The supplication of ambassadors from Antium, prevented his levelling that town with the ground. The inhabitants of Sătrănu and Năpăte, *Nepi*, atoned with their lives, for a fresh act of rebellion, and he put to the sword all the Etrusci, whom he found in these towns. The proud pre-eminence which Cămillus now enjoyed amongst his fellow-citizens, excited the envy of M. Mănăliu Căpătăliu *q. v.*, yet the declamations of that violent and ambitious man did not diminish the reputation of the pre-eminent statesman, who obtained the military tribuneship for the sixth time, in 383 B. C. A war with the Prănăstăni, induced the Romans to elect him for the seventh time a military tribune with consular authority. Although now advanced in age, his valour and talent for the command of armies supported his former character, and his delicate conduct with respect to his colleague L. Făriu, raised him in the esteem of the good and honourable. Without his knowledge, Făriu had rashly hazarded a battle, which would have terminated in a disgraceful flight, had not Cămillus come up in time to rally the troops which had begun to retreat. By his counsel they returned to the charge, gained a decisive victory, and took the enemy's camp. The Romans immediately declared war against the Tăscălăni, because some of that nation were found among the prisoners, and acknowledged that they served by public authority. To Cămillus was entrusted not only the command of the army, but liberty given him to select his own assistant, when he, with the delicacy of a veteran soldier, chose his own col-

league L. Furius, a measure which lessened the disgrace of Furius, and added to his own celebrity. The Tuscūlani with great prudence declined coming to hostilities, and the senate, at their own request, granted them peace. The patricians opposed certain laws which L. Sextius and L. Licinius wished to carry, and this dispute induced the citizens to elect Cāmillus again dictator, on which he named L. Aemilius master of the horse. Years had not diminished either his ardour or resolution, and he keenly opposed the tribunes, but, before any positive advantage resulted from his appointment, he resigned, probably from some informality in the election. When the Gauls, by their inroads, had rendered it necessary to take up arms against them, Cāmillus had the honour of being nominated a fifth time dictator, and he chose T. Quinctius Pēnus master of the horse. Fortune did not then desert her favourite general, who slew an immense number of the enemy, carried their camp, and returned to Rome in triumph, with the concurrence both of the senate and commons. In an obstinate struggle, the people overpowered the dictator and the senate, and appointed L. Sextius, a plebeian, consul, an election from which the senate withheld their approbation. The violence of parties must have been productive of most calamitous consequences, had not Cāmillus interposed, and brought matters to an accommodation. This agreement, grateful to both parties, was followed by the celebration of the great games, which were performed by the patrician youth, on condition that they were elected ediles, because the plebeian ediles had declared their fortunes were unequal to the expenses. This year (365 B. C.) was remarkable both for the institution of the curule edileship, and the praetorship. The dictator's son, Spūrtus, was the first who held the latter office. A pestilence broke out next year, which carried off thousands, among whom was Cāmillus. Although the death of this great man happened in very old age, the community lamented it as premature, in consequence of his being the first character in the commonwealth, in every department, civil or military. On a survey of his long and active life, impartial judgment must place him among the most illustrious citizens that ever adorned the Roman state. By the high character which he uniformly sustained, in war and in peace, at home and in exile, in prosperity and adversity, he deserved to be reckoned, says Livius, next to Rōmulus, a second founder of Rome (Liv. v. 1 seq.). Cāmillus posuit Rōmam servando (Manil. i. 782).—2. A lieutenant-general who had the command in Dalmātia, under the emperor Thērtius, where he attempted a revolt, which was suppressed within the space of five days (Suet. Claud. 13).—3. Surnamed Seribōniānus, was the colleague of C. Dōmitius Ahēnōbārbus in the consulship, during the year 32. For consulting the Chaldeans about the length of the emperor's reign, he was banished, and died in exile. His father had levied war in Dalmātia, and the emperor Claudius having pardoned him, boasted of his moderation to a disaffected family. Tacitus mentions his having been murdered by Vōlāgīnus, a private soldier, in the year 42 (Ann. xii. 52; Hist. ii. 75).

M. Furius Crāssipēs, M. Fūri Crāssipēs-

dis, m. a Roman, who was appointed a triumvir, for settling a Latin colony in Brūtius ager, and to hold that office for three years. Next year a similar commission was given to him and his two colleagues, to plant a colony at Vibo. In the praetorship, which he obtained in 190 B. C., he deprived the Cēnōmāni, in Gallia, of their arms, without reason. On a complaint from that nation, the senate ordered him to restore their arms, and to retire from the province. This improper conduct did not prevent his being again elected praetor, when he obtained the government of Sicily (Liv. xxxiv. 53 seq.).

M. Furius Lūscus, M. Fūri Lūsci, m. was elected a plebeian edile, in 188 B. C., when, with his colleague, C. Sēmprōnius Blēsus, he repeated the plebeian games for one day, which is all of his history that is known (Liv. xxxix. 7).

P. Furius, P. Fūri, m. a commissioner, appointed, with other two, to distribute lands among the Romans, at Antium, in 467 B. C. (Liv. iii. 1).—2. An associate of Cātīlina, and one of the most active in strengthening and accelerating that plot for the destruction of the Commonwealth (Cic. Or. Cat. iii. 6). He was a native of Fēsūla, *Fiezola*, hence Sallustius calls him always *Fesulanus*, without giving him his proper name (Cat. 59 &c.). He fell fighting, in the first ranks in the battle at Pistōria, *Pistoja*, in which the rebels were totally routed, and the greater part killed. Cicero likewise mentions him as one of the conspirators.

P. Furius Philus, P. Fūri Philī, m. obtained his second praetorship, in 218 B. C., when the administration of justice between Roman citizens and foreigners fell to his lot. From M. Claudius Mārcellus he received the command of the fleet, with which he sailed to *Africa*, and returned to Lalybēum, severely wounded. Although his life had been despaired of, he recovered, and was elected censor, in 216 B. C., an office which he exercised with great strictness. L. Mētēllus, a tribune of the people, whom Furius and his colleague, M. Atilius, had degraded from equestrian rank, removed from his tribe, and had disfranchised, from his having formed a conspiracy at Cannae to abandon *Italy*, attempted to bring the censors to trial, but his nine colleagues protested against his conduct, and they were consequently discharged. The death of Furius prevented their closing the lustrum (Liv. xxii. 35 seq.).—2. Son of a man of consular dignity, who gave information of the design which several young noblemen were then adopting, to desert their native country, in 218 B. C. (Liv. xxii. 53).—3. Obtained the praetorship, and the government of the north of *Spain*, in 176 B. C. On a complaint of the Spaniards for heinous crimes, the senate brought him to trial, and his cause having been adjourned, at a second hearing it was pleaded in his behalf, that he was gone into banishment at Prēnēstē (Liv. xli. 21).—4. Consul, in 138 B. C. *Spain* having, by lot, become his province, he compelled Q. Mētēllus, and Q. Pōmpēius, both of consular rank, but his violent enemies, to accompany him thither, as lieutenant-generals (Val. Max. iii. 7).

Q. Furius, Q. Fūri, m. pontifex māximus, was appointed to hold an election of the tribunes of the people, on Mōns Avēntinus,

in 449 B. C., after they had returned from Mōns Sacer (Liv. iii. 54).

Sex. Fūrius Fūsus, Sex. Fūrii Fūsi, *m.* a Roman consul, in 488 B. C. During that year, Vētūria, the mother, and Volūmna, the wife, of Cōrōlānus, at the head of a large concourse of women, prevailed on that gallant soldier to withdraw his troops from the Roman territory (Liv. ii. 39).

Sp. Fūrius, Sp. Fūrii, *m.* (surnamed, in consular calendar, Fūsus), obtained the consulship, in 481 B. C., and the command of an army against the Veiēntes, but he performed nothing memorable (Liv. ii. 43).—2. Consul, in 464 B. C. He was sent against the Æqui, who compelled him to retreat to his camp, which they besieged with such vigour, that a messenger could not be despatched to Rome for assistance. After he had endured the siege a considerable time, he put the enemy to flight, by a sudden sally from the Decuman gate. Greater advantages might have been obtained, had he not dreaded an attack on his camp from the opposite side. His brother rashly pursued the Æqui, which cost him his life; and the consul turned back, rushed into the thick of the fight, where he received a severe wound, and was with difficulty carried off by his attendants. The Roman army was in danger of utter destruction, had not T. Quinctius come to their relief. The Æqui were now charged on both sides, and a great number killed (Liv. iii. 4, 5).—3. A tribune of the soldiers, with consular authority, in 377 B. C. He and M. Hōrātius marched against the Volsi, towards Antium, but found no enemy, destroyed every thing in the fields, and drove off the spoil (Liv. vi. 31).

Sp. Fūrius Cāmillus, Sp. Fūrii Cāmilli, *m.* son of the great Cāmillus, was the first prætor at Rome, an office which he obtained in 365 B. C. (Liv. vii. 1).

Fūrius, *i. m.* a Roman soldier, under Q. Fabius Māximus, in the war against Hān-

nibal, in Italy (Sil. Ital. vii. 619).—2. A lieutenant-general of Augustus, in Spain (Flor. iv. 12).—3. A man, condemned for adultery, with Claudia Pulchra *q. v.* (Tac. Ann. iv. 52).

C. Fūrius, C. Fūrii, *m.* a friend of the orator Cicero, and probably the person mentioned by Tacitus (Orat. 21. Cic. Ep. ad Fam. x. 1 *seq.*).

Fūsciūlēnus, *i. m.* a usurer, to whom, and Fāvētīnus, Saufellus appears to have mortgaged his property (Mart. ii. 74).

Fūscinus, *i. m.* a man, to whom Jūvénālis addresses his xvth satire. His name does not occur in any other author, of his history consequently nothing is known.

Fūscus, *i. m.* a præfect of Dōmītiānus, who was killed fighting in Dacia (Mart. vi. 76).

Fūsius, *v. Fufius*, *i. m.* a man, who acted the part of Ilionē, in the play of that name, written by Accius, or, Pācūvius. The ghost of Pōlydōrus came to inform Ilionē, when asleep, that Pōlymnēstor, king of Thrācia, had murdered him, and to beg the rites of interment. This rendered it necessary to introduce, on the stage, Ilionē in bed, and Fūsius, having drunk to excess, was so fast asleep, that Cātīnus could not waken him by exclaiming two thousand times, says Hōrātius, *māter te appello*. Pōlydōrus calls his sister, *māter*, because she had brought him up with maternal kindness and anxiety, perhaps also to excite deeper sympathy (Hor. Sat. ii. 3. 60).

C. Fūsius Cita, C. Fūsi Cita, *m.* a respectable Roman knight, to whom Cæsar had given the superintendence of provisions at Gēnābum, Orleans. He was massacred by the Cārnutes, headed by Cōtūatus and Cānētōdūnus, *q. v.* (Cæs. B. G. vii. 3).

Sp. Fūsius, Sp. Fūsi, *m.* appointed Pāter patratus, to conclude a treaty betwixt the Romans and Albans (Liv. i. 24).

G

Gābāli, orum, *m.* a people of Gāllia, France, who lived on the S. E. of mount Cēvēnna, Cevennes, near the source of Oltis, the Olt, one of the northern branches of Gārūnna, the Garonne (Cæs. B. G. vii. 64 *seq.*). Their chief town, Anderitum, afterwards Gābāli, now Jacobs, stood near the springs of Triōbris, the Truneyre, and their country is called Gecaudan.

Gābar, āris, *m.* a man, in the army of Hānnibal, whom Scēvōla overcame at the battle of Cānna (Sil. Ital. ix. 385).

Gabāza, æ, *f.* a district of Sōgdiāna (Curt. viii. 4).

Gābūi, orum, *m.* a town of Lātium, now in ruins. It was about equidistant from Rome and Prænēstē, and so strong that Tārquīnius Sūpērbus was unable to take it by force, and, therefore, had recourse to a most iniquitous stratagem, which his own son, at his command, executed (Liv. i. 53 *seq.* Flor. i. 7). *Inh.* Gābīni, orum (Sing. Gābinus, *i.* *m.* *Adj.* Gābinēnsis, *is, e, et*, Gābinus, *a, um.* Gābinēnsis ager, the territory of Gābīi, nearly two hundred acres of which,

Plinius says, shook, when horses were ridden over it (i. 241). Gābinus ager (Liv. iii. 8). Gābina via, the road which led from Rome to Gābīi (Liv. ii. 11). Gābina urbs, Gābīi (Ov. Fast. ii. 709). Gābinus cinetus (Liv. v. 46). Gābinus ritus (Gābinus mōs, Claud. viii. 6), the manner of the Gābīni (Luc. Phar. i. 596). According to the Scholiast on Lūcānus, the priests of the Gābīni, naked, were slaying victims for sacrifices, when the sudden arrival of an enemy was announced, on which, unwilling to put on clothes, they tucked their togas round their bodies, charged, and put them to flight. In consequence of this successful resistance, a decree was passed, that they should always offer their sacrifices habited in that particular manner. Gābinum sārūm, the Gabian stone, which resisted fire (Tac. Ann. xv. 43). It was not the hardest, but, except the Alban, the other stones in Italy, on being heated, cracked, and flew off in pieces; or, on being burned a certain time, were reduced to a powder by sprinkling water on them before they became cool (Vitruv.).

Gābīna, æ, *f.* a rich woman, who presented

Achillas, *q. v.*, with as much money as raised him to the rank of a Roman knight (Mart. vii. 56).

Gābīnīanus, *i. m.* a very celebrated rhetorician, who taught in Gallia, *France*. Tacitus mentions him as an orator, and Eusebius, as a rhetorician. His admirers reckoned him another Cicero, and, from him, orators of this description were called *Cicērones Gābīnīāni* (Tac. Orat. 26).

Gābīnīus, *i. m.* appointed commander of the garrison of Scōdra, in 160 B. C., by L. Anicius, on the conquest of Gēntius (Liv. xlv. 26).

Gābīnīus Scēcundus, Gābīnī Scēcūdi, *m.* a Roman commander, who conquered the Chauci, a German nation. For this victory the emperor Claudius allowed him to take the surname of *Chaucus* (Suet. Claud. 24).

A. Gābīnīus, A. Gābīnī, *m.* a lieutenant-general, who, after having been successful against the Lūcāni, and, having taken by storm very many of their towns, falls in an attack on their camp, in 91 B. C. (Liv. Ep. 76). Florus mentions his success against the Mārsi, in the Social war (iii. 18).—2. A zealous partizan of Cæsar, whom he succeeded in the consulship, 56 B. C. By him the law (*Lex Gābīnīa de Militia*) was passed, which conferred on Pōmpēius the power of carrying on the war against the Pirates, who infested the *Mediterranean Sea*, for three years; and compelled the kings, whose territories bordered on that sea, to supply him with every kind of necessary. He also enacted other laws. In his consulship, he supported Clōdīus in procuring sentence of banishment against Cicero, for which he was rewarded with the province of Syria. In the government of that country, he permitted himself to be bribed, and restored Ptolēmaeus Aulētes to the throne of Egypt. But on his return to Rome, he was brought to trial for his misconduct, and, though defended by the eloquence of Cicero, at the request of Pōmpēius, was banished. Cæsar recalled him, and he held the office of a lieutenant-general in his army during the civil war. Appian states that he died a natural death, whilst besieged by Augustus, in Sālōnæ. *Adj.* Gābīnīus, *et.* Gābīnīanus, *a. um.* *Gābīnīa lex.* *Gābīnīāni milites* (Val. Max. iv. 1).

P. Gābīnīus Cāpito, P. Gābīnī Cāpītōnis, *m.* a Roman, of equestrian rank, whom Cicero calls Cimber, adding, that he was addicted to every species of wickedness (Cic. Or. Cat. iii. 3). He suffered capital punishment for his treasonable conduct (Sal. Cat. 17, 55).

Gāddir, the Phœnician name, according to Sāllūstīus, of Tārtēssus, but of Gādes, *Cádiz*, according to Plīnius and Sōlinus. In the writings of these authors, Gādir, *v.* Gāddir, signifies seven, a name which several cities in the land of Canaan likewise bore.

Gādes, *ium*, sometimes found in the singular, Gādīs, *is, f.* anciently Gādīra, *orum, n.* *Cádiz*, an island and town of Spain, near the mouth of the river Bætis, the *Guadalquivir*, and about 40 miles from the entrance of Frētum Gādītānum, the *Strait of Gibraltar*. At one part, this island is only about 700 feet from the continent, over which is the bridge *Suaco*, strongly fortified at both ends, by redoubts and other works. The town was built by the Phœnicians (Vel. Pat.

i. 2), hence *Tyria Gades* (Luc. Phœr. vii. 187). *Gādibus conditis extra orbem, Cadiz* built beyond the globe, *i. e.* the continent (Plin. i. 573). The ancients seem to have frequently included more islands under this name than one, hence Lūcānus, *a primis Gādibus* (Phœr. ix. 414). Perhaps Erythræa was comprehended under that name (Plin. i. 497). *Inh.* Gādītāni, *orum* (*Sing.* Gādītānus, *i*), *m.* according to Jūstinus were of Phœnician descent (xlv. 5). From Mārtilis, Stātus, and Jūvēnālis, the natives, particularly the girls, appear to have been extremely lewd and lascivious at the time when they wrote; hence Mārtilis, *de Gādibus improbis* (v. 79), and were, in ancient times, much given to music and dancing; hence Mārtilis has *Jocosa Gades* (i. 62). C. Jūlius Cæsar granted the privileges of Roman citizens to the Gādītāni, in 51 B. C. (Liv. Ep. 110). *Adj.* Gādītānus, *a. um.* Frētum Gādītānum, the *Strait of Gibraltar*, is about twenty-four miles long, and, where narrowest, eight miles broad. The ancients likewise called this Strait, Frētum Hērēclēum, because it was said, that Hērēclēs, on his expedition against Gērōn, king of *Cadiz*, opened that communication between the *Atlantic Ocean* and the *Mediterranean Sea*, which were, before that period, separated by the continents of *Europe* and *Africa*, being joined there. The town of *Gibraltar* contains about 7000 inhabitants, and has been long in possession of the British. The rock on which the famous fortress, perhaps the strongest in the world, stands, is 6000 feet long, and 1400 above the level of the sea. Sinus Gādītānus, the *Bay of Cadiz*. *Gādītānis mōdis*, lasciviously (Mart. vi. 71).

Gādītānus, *i. m.* a man, who had the vanity of claiming the name of a poet, to which he had, in reality, no pretensions. From his love of poetic fame, he assumed, as his own, verses written by another (Mart. x. 102).

Gæsūm, *i. n.* a kind of dart, used chiefly, at first, by barbarous nations, but afterwards adopted by the Romans. From the expression of Silius Itālicus, *Alpina gæsa*, some suppose that the shaft was hard wood, like that which grows on the *Alps*, to which, in some degree, its great weight might, probably, be referred. Perhaps it rather had reference to the Gallic inhabitants of these mountains, for this weapon was much used by the Gauls. We find it also mentioned among the arms of the Spaniards, Germans, Macedonians, and Africans. Fēstus says, it was *heavy*, and, according to some, all of iron, in which case *Alpina* can have no reference to wood. Ancient authors do not furnish any certain or precise description of *gæsūm* (Liv. viii. 8. Cæs. B. G. iii. 4).

Gætūllā, *v.* Gētūllā, *æ, f.* an extensive country of Africa, to the south of Maurītāniā, *Morocco*, and Nūmīdiā, *Algiers*. It formed part of the kingdom of Māsīnīssa. *Inh.* Gætūllī, *orum* (*Sing.* Gætūllus, *i*), *m.* the Gætulians. Sāllūstīus, from books written in the Punic language, which belonged to Hiēmpul, gives the following character of the Gætūllī and Libyēs: "Africa was at first possessed by the Gætulians and Libyans, a savage and untutored people, whose food was the flesh of wild beasts, or grass of the field, like cattle; subject to no established customs, laws, or government, a race of

wanderers, who had no settled habitation, and who lay down to rest whenever night overtook them" (Sål. Jug. 18). Like the Numidians, they excelled in horsemanship, and, like them, rode without saddles, hence *Gætulus inculto* (i. e. non strūto) *ēquo* (Luc. Phar. iv. 678). *Adj.* *Gætulus*, *et*, *Gætüllus*, *a*, *um*, of Gætulia, African; also tawny. *Gætula bellūa*, the elephant (Juv. Sat. x. 158). *Gætula gētes*, the inhabitants of Gætulia (Plin. i. 524). *Gætulica pūrpura* (Id. 747).

Gætulicus, *i*, *m*, an epigrammatist, whose example Märtälis pleads as a justification of his lascivious verses (Epist. ad Lect.).

Gaiso, *ōnis*, *m*, a man, by whom Cōstāns was killed, near the town Hēlēna, *Elua* (Aur. Vic. Ep. 41).

Gālā, *m*, king of the Mässyli, in Nūmīdia, *Algiers*. He was the father of Māsīnās; at the entreaty of his son and the Carthaginians, he joined the latter, and made war on Sýphāx (Liv. xxiv. 48 seq.).—2. A Carthaginian, killed in Spain, by C. Lælius, then serving under his friend Scīpiō Africānus (Sil. Ital. xv. 464).

Gālactōphāgi, *orum*, *m*, a Scythian nation, who, as the name imports, lived on milk (Amm. Mar. xxiii. 6).

Gālæsus, *i*, *m*, an aged Latin, who wished to mediate a peace between the Trojans, and Italians who fought under Turnus. He was a man of the strictest justice, and formerly possessed Ausonian fields to the greatest extent, which he cultivated with an hundred ploughs. These lands were pastured by five flocks of sheep, and as many herds of cattle (Virg. Æn. vii. 535).—2. A Roman, whose name was derived from Gālæsus, the *Galeas*, in Cālābria. At the siege of Sāgūntum, *Murriedro*, he fell by the hand of Hānnibal (Sil. Ital. i. 438).

Gālæsus, *i*, *m*, the *Galeas*, a river of Cālābria, near Tārēntum, *Taranto*, the banks of which were celebrated by the Latin poets, both for their pleasantness and fertility. The sheep, which pastured on this river, yielded very fine wool, to preserve which they were covered with skins. This practice is mentioned by Hōrātius (Od. ii. 6. 10). In allusion to the whiteness of the wool, Märtälis writes *Albus Gālæsus* (xii. 64), and *Nivēus Gālæsus* (xi. 23). It was also called *Eurōtas*, from the river of that name, near Lācēdæmon.

Gālānthia, *idis*, *f*, the maid servant of Alcēmēnē, who perceived that the protracted pains of her mistress proceeded from the hatred of Jūno, and, by a stratagem, overreached that goddess, on which she was instantly delivered of Hērēclēs. Not satisfied with the success of her expedient, Gālānthia laughed at the deceived, on which Jūno immediately transformed her into a weasel (Ov. Met. ix. 316).

Gālātēa, *a*, *f*, a daughter of Nērēus and Dōris, hence called *Nērīnē* (Virg. Æn. ix. 103).—2. A frolicsome country girl (Virg. B. iii. 64).—3. A woman, to whom Hōrātius addresses one of his odes, and this is all that is known respecting her (Od. iii. 27).

Gālātia, *a*, *f*, a fort, in Cāmpānia, which Hānnibal took, in 213 B. C. (Liv. xxvi. 5).

Gālātia, *e*, *Gallōgræcia*, *a*, *f*, a country of Asia Minor, *Natolia*, bounded by Phrygia, Cāppādocia, Pōntus, Paphlagonia, and Bi-

thynia. *Inh.* *Gallōgræci*, *orum*, *et*, *Gālātæ*, *arum*, *m*, were originally Gālī, who, in a powerful body, under Brēnnus *q. v.*, migrated eastward, and arrived in the territories of the Dārdāni *q. v.*, where a sedition arose, and twenty thousand of them, under the chieftains Lēonōrius and Lutārius, separated from Brēnnus, and went into Thrācia. Fighting all who refused compliance with their demands, they imposed tribute on the nations which wished for peace, advanced to Býzāntium, *Constantinople*, kept possession of the towns there for some time, and laid under contribution the coast of Prōpōntis, the *Sea of Marmora*. Afterwards they felt an inclination to cross into Asia, and, having taken Lysimachia by stratagem, added, by force of arms, the survivors to their number. Lutārius seized on two decked ships, and three open barques, from Maccēdōnia, sent by Antipāter as spies, under pretext of an embassy, and by these carried over his army, by divisions, in a few days. Whilst adjusting matters with Antipāter, who commanded on the opposite coast, Lēonōrius returned to Býzāntium, whence, by the assistance of Nicōmēdes, he crossed, with the Gauls under him, into Asia, where he and Lutārius, having joined, defeated Zibeta, who possessed part of Bithynia, and reduced the whole of that country under Nicōmēdes. As there were three tribes or clans, the Tōlistōboi, Trēcēmi, and Tectōsāgi, they divided Asia into three parts, according to which they were to impose contributions to be paid to each, and they levied tribute from every part of that country; even the kings of Syria did not refuse to pay them a certain sum annually. Attālus, king of Asia, first opposed them, and, contrary to general expectation, obtained a decided victory in a pitched battle. The Roman consul, Cn. Mānlius Vīlso, compelled these barbarous, but valiant tribes, to sue for peace, in 191 B. C., prescribed the terms on which they should live with their neighbours, forbade their wandering about in arms, or going beyond their own territories, and threatened the vengeance of the senate in the event of disobedience. For the conquest of this nation he had the honour of a triumph, in 188 B. C. From this period it is probable they occupied only the country known in history by the name of Gallōgræcia, or, Gālātia. Livius, who calls them often Gālī, mentions that they fought for hire, and part were in the army of Antiochus, in the battle at Thýatira (Liv. xxxvii. 8 seq.). *Adj.* *Gālāticus*, *a*, *um*. *Gālāticus limes* (Solin. xlv. 1).

Gālba, *a*, *m*, the name of a branch of Sūlpiciū, *v.* Sūlpiciū, or, according to others, the surname of the founder of that tribe.

Gālba, *a*, *m*, the king of the Succsiōnes, at the time Cæsar invaded Gālīa, *France*. On account of his knowledge, and love of justice, he was appointed commander-in-chief of the forces raised by the Belgian states, against the power of Rome, in the second year of the Gallic war (Ces. B. G. ii. 4 seq.).—2. A Roman, killed by Amōrgus, in the battle at Cānnæ (Sil. Ital. x. 194 seq.).

A. Gālba, *A. Gālba*, *m*, a buffoon or parasite (Juv. Sat. v. 4), whom some have supposed to be the person mentioned by Quintiliānus (vi. 3. 27), and also by Märtialis (i. 42: x. 101). Commentators, in

general, do not agree in considering these three writers as referring to the same character, and for this difference of opinion there appear to be solid grounds; the Gálba in Juvénalis is a parasite; in Quintiliānus a libertine; and in Mártialis a buffoon. Now, although it is not impossible for these unmanly and reprehensible practices to appear in the same character, yet it is perhaps more probable to suppose, that each author had a different individual in view.

Gálbanus, *et*, Gálbūlus, *a*, *um*, according to some a *pale colour*, others suppose it to have been *yellow*, whilst others maintain that it was *sky blue*. Juvénalis seems to distinguish between the last and that denoted by Gálbanus (Sat. ii. 9). Gálbanūlus, *a*, *um*, denoted the wearer of this colour. Gálbula *ales* (Mart. xiii. 68), otherwise called *avis Ictērus* (Plin. iv. 754).

Gálbus. See *Chálbus*.

Gálēa, *a*, *f*, a helmet. Both helmets and shields were used by the Egyptians, and from them were adopted by the Greeks (Herod. iv. 180).

Gálēpsus, *i*, *f*, a town of Thrācia (Liv. xlv. 45).

Gálēria, *a*, *f*, the second wife of the emperor Vitēllius, a woman of mild character (Tac. Hist. ii. 60—64), who had to him several children, both sons and daughters (Suet. Vit. 6).

C. Gálērius Vālērius Māximīānus, C. Gálērii Vālērii Māximīāni, *m*, whose original name was Gálērius; that of Vālērius he had from Dioclētianus who adopted him, and Māximīānus from the same emperor, as a warning to him to imitate the fidelity of Māximīānus Hērclēus towards his benefactor. The emperors Dioclētianus and Māximīānus invested him and Cōnstāntius with the title of Caesar, on which the latter received the surname of Chlōrus, on account of the *pale*ness of his complexion, and Gálērius that of Armēntārius, from his having been once a *herdsman*. Dioclētianus gave him the surname of Jōvius, obliged him to repudiate his wife, and gave him his daughter Vālēria in marriage. Gálērius was born in Dācia, of the lowest parentage, and spent his early years in tending cattle. At what period he entered the army history gives no certain information, but there is no doubt that his military qualifications, which had raised him from a common soldier to the highest station in the army, proved the cause of his adoption. His temper was morose, his manners rude, and he set no value on human life. Dioclētianus assigned for his department Illyriūm, Thrācia, Mācedōnia, and Græcia. His first military expedition of any note was against Nārses, king of Persia, over whom, experiencing several disasters, he gained a most splendid victory, on which Nārses sued for peace. His conduct towards the female prisoners merits commendation, and the Persians acknowledged their inferiority to the Romans in that respect, as much as in arms. This victory transported with pride the valiant conqueror, who, in consequence of it, assumed the titles of Adiabēnīcus, Armēnīcus, Mēdicus, and Persicus. The success of his arms against the Persians gained him a complete ascendancy over Dioclētianus, on whom he prevailed first to persecute the Christians, and then to resign the

purple. The consequence of this measure was a division of the empire between Cōnstāntius Chlōrus and Gálērius. Cōnstāntius, eldest son of Cōnstāntius, escaped from the restraint under which he wished to confine him, and on obtaining the sovereign power Gálērius made Sēverus, Augustus, obliging Cōnstāntius to remain satisfied with the title of Caesar, although the army had proclaimed him Augustus. Māxēntius, son of Māximīānus Hērclēus, and son-in-law of Gálērius, assumed the imperial purple, and Gálērius marched to Italy, with the view of compelling him to resign his usurped authority; but Māxēntius bribed his soldiers, and Gálērius was obliged to return to his province with diminution both of reputation and forces. On this defeat he made Licinius Augustus; and, soon after, necessity compelled him to acknowledge Māximīānus and Cōnstāntius as Augusti. His violence and oppression became so great against all his subjects, particularly the Christians, that the latter attributed the dreadful disease under which he suffered for a whole year, and which at last terminated his life in excessive agony, to the immediate vengeance of the Almighty. Amongst his last days he recalled his persecution of the Christians. He published an edict granting peace and protection to them, in April, 311, and expired next month, as has been supposed, at Sārdica, *Sophia*, the capital of Dācia (Eutrop. x. 4).

M. Gálērius Trāchālus, M. Gálērii Trāchāli, *m*, was consul with C. Silius Itālicus, in the year 68. In the civil administration Otho relied on the advice of Gálērius, who had obtained considerable reputation by frequent practice at the bar. After Vitēllius had succeeded to the imperial government, Gálērius owed his safety to the protection of the empress Gálēria (Tac. Hist. i. 90 *seq.*).

Gālēsus. See *Gālāsus*.

Gālīlæa, *a*, *f*, a district of Phenicia, to the south of the *Leitan*, and west of Jōrdānes, the *Jordan*. The *Mediterranean* forms its western boundary. *Inh.* Gālīlæi, *orum*, *m*, the Galileans. In the year 32, Cūmānus had the government of Gālīlæa, when the Gālīlæi waged a predatory war with their neighbours, the Samaritans, under Antōnius Félix, and they gave up the spoil to their rapacious governors, who connived at their violence and injustice, probably fomenting the feuds between these neighbouring nations with the view of gratifying their own avarice (Tac. Ann. xii. 54).

Gālīa, *a*, *f*, a woman to whom Mártialis addresses a number of his epigrams. The poet may have had different persons in view, but it is not necessary to say any thing respecting their characters, as they are not of that description which can be held up either to respect or imitation (ii. 25 *seq.*).

Gālīlæa, *v*, Gālīlæia, *a*, *f*, *Galicia*, the northwest province of Spain. *Gālīlæa* *visit flōribus* (Claud. xxix. 71). *Inh.* Gālīlæci, *orum*, *m*, claimed to be of Grecian descent (Just. xlv. 3). Dēcius Jūnius Brūtus, consul, carried on war successfully against them, whence he was surnamed *Gālīlæcus*, or *Gālīlæus* (Livy. Ep. 56).

Gālīia, *a*, *f*, France, an extensive and populous country of Europe, bounded on the E. by Rhēnus, the *Rhine*, which separates it from Germany, and mount Jura, the bound-

ary of *Helvétia*, *Switzerland*, on the W.; but from *Jura* to the *Mediterranean*, the limits of *Gallia*, *France*, are not exactly ascertained, nor were they always the same. In general, *Rhódanus*, the *Rhone*, has been erroneously considered the line of separation between it and *Italy*, although all agree that *Prövincia*, *Langue doc*, *Provence*, and *Dauphiné*, lay on both sides of that river. On the N., it had *Insula Bätävörum*, the *United Provinces*, or, *Holland*; on the S., that part of the *Mediterranean* called *Gallicus Sinus*, the *Gulf of Lyons*, and *Möntes Pyrænæi*, the *Pyrenees*, which divided *Gallia*, *France*, from *Hispania*, *Spain*; and on the W., *Océanus Cantabricus*, the *Bay of Biscay*, and *Frëtum Britanniæ*, *v. Gallicum*, the *British Channel*. To this country the Romans gave the name of *Gallia Transalpina*, to distinguish it from the northern part of *Italy*, *Gallia Cisalpina*, so called from its lying between *Rome* and the *Alps*, and being long in possession of the *Gauls*, *Gallia Comata*, from the natives wearing long hair, and *Gallia Braccata*, from their wearing a kind of trowsers, or breeches. The last appellation seems to have been confined to the inhabitants of the southern district of that country. The population of *France* is estimated at upwards of 30,000,000. Ancient authors appear frequently to have included part, if not the whole, of *Germany* in *Gallia*. Thus "omni Gallia eis Rhenum perdomita" (*Sal. Frag. 1*). In the history of *Livius*, it denotes the northern part of *Italy*: *Gallia interior*, *France* (*Cæs. B. G. ii. 2*). *Inh. Galli, orum* (*Sing. Gallus, i*), *m.* In the early ages of *Rome*, and perhaps even before that city was built, different tribes of the *Gauls* crossed the *Alps*, on purpose to acquire new settlements; but *Justinus* says, that these migrations were a consequence of an overgrown population, intestine feuds, and continual dissensions at home. They gradually extended their encroachments southward until the north of *Italy* was wholly in their possession. This historian mentions, that they expelled the *Tusci*, built *Mediolanum*, *Comum*, *Brixia*, *Vercina*, *Bergomum*, *Tridentum*, and *Vicentia* (*xx. 5*). This nation excelled in augury (*Just. xxiv. 4*). It does not appear at what period the nobility of *Gallia* obtained the privileges of Roman citizens, but it was some time before the year 48, when they claimed a right to the civil honours of the city. The emperor *Claudius* supported their claim, which was subsequently granted (*Tac. Ann. xi. 23*). *Grates Gallus agit* (*Claud. xxii. 186*). By *Galli* are denoted also the priests of *Cybele* (*Hor. Sat. i. 2. 121*), and sometimes the inhabitants of *Gallia*. *Adj. Gallienus*, *Gallienus*, *et*, *Gallus*, *a*, *um*. *Gallienus* *Océanus* (*Pliny*), the *Bay of Biscay*, and part of the *English Channel*, *i. e.* from the mouth of the *Seine* to the *Pyrenees*. *Gallienus catulus* (*Catull. xlii. 9*). *Gallica ora*, *Gallie mouths*, *i. e.* mouths of *Gallie* horses (*Hor. Od. i. 8. 6*). *Gallieus axis*, the country of *France* (*Juv. viii. 116*). *Gallieus ager*, a district in the north of *Italy*, which belonged chiefly to the *Galli Senones* (*Liv. xxxix. 44*). *Gallieum mare* (*Amm. Mar. xv. 11 seq.*). *Adj. Gallieus*, after the manner of the *Gauls*, or *French*.

Gallie, arum, f. This word occurs several times in the *Commentaries* of *Cæsar*, and seems intended to denote the whole country.

Cæsar probably used the term in this number, when his object was both to suggest and include the three great divisions of *Gallia*. But, both with respect to the true reading, *B. C. i. 35*, and the import of the word *Gallias* which occurs there, critics have advanced very different conjectures and opinions. Some contend that it is the name of a town; but this is not supported by good authority. Others have, with more probability, supposed that the true reading is *Victos Salpes*, which they support by *Strabo*, *Florus*, and *Plinius*. The later Roman writers used *Gallia* perhaps more frequently than *Gallia*.

Galliagra, n, f. a town in *Syracuse*, near *Portus Trogiliorum* (*Liv. xxv. 23*).

Gallienus, i, m. whose full name was *P. Licinius Gallienus*, the eldest son of the Roman emperor *Valerianus*, received from his maternal grandfather the surname *Gallienus*, and by it he is generally known in history. At the time *Valerianus* came to the imperial title, *Gallienus* was declared *Cæsar* by the senate, and married *Salonia*, by whom he had two sons, *Salonus* and *Valerianus*. Beset by enemies on all hands, *Valerianus* concerted measures for his own security, with that view sent *Gallienus*, when only twenty-one years of age, into *France*, to keep in check the *Germans*, and appointed *Póstumus*, a skilful general, his counsellor. Success attended their arms in that country, the merit of which can scarcely be attributed to *Gallienus*, on account of his youth; besides, at no period of his life, did he acquire great reputation by his martial exploits. His cold-hearted indifference to his father's fate sinks him to a very low degree of human character, and must have embittered the degrading captivity of the unfortunate emperor. Excessive licentiousness destroyed in him every honourable sentiment, and every natural feeling. To considerable strength of understanding, he added liveliness of imagination, and he wrote well, both in prose and verse. His indolence and love of unrestrained indulgence yielded, when necessity required, to active exertion, and military enterprise; but, danger being over, he sunk back into his natural supineness. A character, so lost in effeminacy and vice, gave encouragement to rivals within the state, and to enemies without. *Odénathus*, king of *Palmira*, exerted himself in defence of the eastern boundary of the empire, and the fidelity which he manifested to *Valerianus* he continued to his son. One of the wisest and most popular acts of *Gallienus* was associating *Odénathus* with him in the government, when numbers were declaring themselves emperors in different provinces. Over *Ingenius*, who commanded in *Pannonia*, and who had assumed the purple, *Gallienus* obtained a decisive victory, after which he issued an order for the extirpation of all the males. His officers generally defeated his enemies, whether domestic or foreign. Near *Milan* he fell by a wound from an arrow, in March, 268, as he went only half-armed, to oppose a sally of the troops from that town under *Aurélius*, who had declared himself emperor in the north of *Italy*, the province which *Gallienus* had appointed him to defend. His death has been attributed to *Claudius* and *Marcianus*, two of his own officers, who entered into a conspiracy against him. His brother *Vale-*

riānus, and his son Sālōninus, were cut off by those who wished to extirpate the imperial family. Eutrōpius mentions only the death of Vālērīanus, not that of Sālōninus (ix. 11). Every order of the state despised or detested Gālhiēnus on account of his prodigious vices and barbarity, except the Christians, whom he protected, and, at the beginning of his reign, stopped the persecutions raised against them by his father. During the reign of Gālhiēnus, from the number of those who assumed the purple, the state was said to be governed by thirty tyrants, probably in allusion to the conduct of the Lacedæmonians with respect to the Athenians, since the whole usurpers did not exceed twenty.

Gālho. See *M. Annæus Nōvātus*.

Gālita, *m.* a rich, old, childless man, or, perhaps a man labouring under a lingering disease, whose favour the legacy-hunters endeavoured to obtain by prayers for his recovery or longevity (Juv. Sat. xii. 99 *seq.*).

M. Gāllus, M. Gālīi, *m.* a senator by whom the emperor Tiberius was in early life adopted. As Gāllius was of the party opposed to Augustus, Tiberius soon discontinued the use of his name, but retained possession of the estates (Suet. Tib. 6).

Q. Gāllus, Q. Gālīi, *m.* a prætor who waited on Augustus with a double tablet under his clothes, which Augustus supposed to be a sword. Without making any search to ascertain the fact, the emperor ordered him to be put to the torture, and afterwards, as he made no confession, to be killed; not, however, before he had, with his own hands, plucked out both his eyes. Of that cruel transaction Augustus gave a different account, one more favourable to his own character (Suet. Aug. 27). Applianus says, that Augustus ordered him to go to his brother, then governor of Africa, that he went on board a ship, and was never afterwards seen (Bel. Civ. 537).—2. Another of this name, whom Cicero defended, when arraigned for bribery (Cic. Brut. 80).

Gāllogræcia. See *Gālātia*.

Gālloñātis, *is, f.* a fort in Mauritania.

C. Gālloñius, C. Gālloñi, *m.* a Roman knight, the friend of Dōmitiānus, to whom M. Varro gave the command of a garrison of six cohorts at Cāles, *v.* Gādes, *Cádiz*. After Cæsar had called a meeting of the states at Cōrdūba, *Cordoba*, the inhabitants of Gādes, *Cádiz*, embraced the interests of that general, and drove Gālloñius out of the town (Cæs. B. C. ii. 18).

P. Gālloñius, P. Gālloñi, *m.* a man so immoderately addicted to gluttony that his name became proverbial for a glutton (Hor. Sat. ii. 2. 47). Lucilius lashes him with great severity in his satires, calling him *gurgus* (Sat. iv.). Cicero quotes the lines, upon which he makes several remarks, and describes Gālloñius as a notorious guzzler (Fin. ii. 8).

Gāllus, *i, m.* a friend of Prōpērtius, to whom he addresses one of his elegies (i. 5). Many consider this a fictitious name.—2. A man whom Cātullus holds up to ridicule for his stupidity, and to detestation for his vices (lxxviii).—3. A friend of Juvēnalis, to whom he addresses Satire 16th.—4. A Roman to whom Martiālis writes an epigram as an apology for not saluting him in the morning (l. 109). Perhaps he is the same person to whom the poet writes another epigram, ac-

cusing his wife of avarice and adultery. Other epigrams are addressed to Gāllus, which ought never to have been written.—5. See *C. Vibius Trēbōntianus Gāllus*.—6. Received from his cousin, the emperor Cōstantius, the title of Cæsar, and, after many acts of tyranny, was put to death. From Eutrōpius it may be inferred, that his heart was a stranger to tenderness, and that, if he had been invested with the full power of government, his natural disposition would have appeared in deeds of horrible atrocity (x. 13).

Gāllus, *i, m.* the *Gatipo*, a western branch of Sāngārius, the *Sakaria*. This river has its source in Lycāōnā; from it the priests of Cýbèle were called Gālīi. Whoever drank of this stream became mad, and immediately mutilated themselves (Ov. Fast. iv. 364 *seq.*).

Gāllus Asīnius, Gālī Asīni, *m.* was the son of Asīnius Pōllio, whom Virgilius and Hōrātius have immortalized. His descent gave him a high rank among his fellow-citizens, and he took an active part in the public transactions of his time. An intrepid freedom, both of speech and conduct, distinguished him from the timorous and couching flatterers of the emperor Tiberius, whom he offended by the openness of his manner, and, perhaps also, by his attachment to the republican form of government. To blacken his character, and to tarnish the memory of Agrippina, the emperor Tiberius maintained that he had criminal intercourse with her, a slander which Tacitus has refuted (Ann. vi. 25).—2. Grandson of the orator Pōllio. By seducing a number of freedmen and slaves of the emperor Claudius, he and Stātilius Cōrvinus formed a conspiracy against the life of their sovereign (Suet. Claud. 13).

Gāllus Terrīnus, Gālī Terrīni, *m.* a senator who, on the loss of sight, resolved to starve himself to death. Augustus, to whom he was scarcely known, paid him a visit, and by his counsel prevailed on him to desist from so immoral a purpose (Suet. Aug. 53).

P. Gāllus, P. Gālī, *m.* a Roman knight banished from Italy in the year 65, for no other offence than his intimacy with Fēnius Rūfus, and connexion with L. Antistius Vētus (Tac. Ann. xvi. 12).

Gāmāla, *w, f.* *Bautzah*, or, *Szammagh*, a town of Arābia Petrea (of Judæa, Suet.), of difficult access; standing on a rock bounded by precipices. Here Ptolēmaus, king of Egypt, defeated Dēmētrius, son of Antigōnus. Gāmāla was taken by Titus, who afterwards succeeded his father Vespāsianus as emperor of Rome (Just. xv. 1. Suet. Tit. 4).

Gāmāxus, *i, m.* a king of a small part of India. To Alexander the Great he was delivered up in chains, in 327 B. C. (Curt. viii. 13).

Gāmbrīvīi, *orum, m.* the Gambrivians, a German nation mentioned by Tacitus along with the Marsians, Suevians, and Vandals (Mor. Ger. 2).

Gānga, *w, m.* a small stream in Thracia (Ap. Bel. Civ. 650).

Gāngārīda, *arum, m.* a Scythian nation, which, in the war against the Argonauts, fought under the standard of Dāthis sent by Dārāps. Their country is unknown, unless Vālērīus Flāccus has fallen into a geographical error; and supposed them to be inhabitants of the Gānges, of which the name of their prince Dārāps affords some ground of

belief; Dārāps, probably from the city Dārāpas, and epic poets frequently give the name of the city, country, or river to the commander of the forces.—2. An Indian nation conquered by Alexander the Great (Just. xii. 8).

Gānges, *i. m.* the *Ganges*, a very large river of *India*, the sources of which remain to be explored. According to the opinion most generally received, it takes its rise in the mountains of *Thibet*, at the distance of about 1400 miles from the *Indian Ocean*. The number of noble tributary streams which fall into this river, increases its magnitude greatly beyond what could be supposed from the length of its course. After traversing a great extent of rich country, the *Ganges* pours its waters into the *Bay of Bengal*, by eight mouths. Of its large and numerous branches, the *Burampooter*, or *Burampoot* is the greatest. This grand river rises not far from the source of the *Ganges*; its course is nearly of equal length, and at their junction it is upwards of 4 miles broad. The delta formed by the *Ganges*, beginning about 220 miles from the coast, and its extreme mouths being nearly 200 miles distant where they are lost in the sea, contains more than twice the area of that of the *Nile*. The *Ganges* is thirty feet deep when low, at 600 miles from the sea; its current between 2½ and 3 miles an hour, when not affected by tides or floods. This seems to be the common run of rivers in level tracts. Gāngētis, *i. f.* of the *Ganges*, with relation to a female, or a noun feminine. Gāngārīda, *arum*, *v.* Gāngārīdes, *dum*, *m.* a people living on or near the east bank of that river (Plin. i. 685), conquered by Alexander the Great, according to Justinus (xii. 8). This seems doubtful. Adj. Gāngēticus, *a, um*. Gāngētica tigris (Ov. Met. vi. 636).

Gānnāscus, *i. m.* a commander of the Chalcians, who made an inroad into the Roman provinces in the year 47, and, having come by stratagem into the hands of Cōrbūlo, he put him to death. He was by birth a Caprician, and his character was that of a roving freebooter, who disregarded the obligation of treaties and of good faith. At a former period, he had served in the Roman army (Tac. Ann. xi. 18 seq.).

Gānos, *i. f.* a town on the western shore of Prōpōntis, the *Sea of Marmora*, and in the vicinity of Hiēron ōros, the *Holy Mountain*.

Gānūmēdes, *i. m.* the governor of Arsinoë, the younger daughter of Ptolemy, king of *Egypt*, by whose agency she put Achillas to death. In return for this service, she appointed him commander of the Egyptian army (Hirt. B. Al. 4 seq.). Auspiciis Gānūmēdis, under the auspices of Gānūmēdes (Luc. Phar. x. 531).—2. The youngest son of Tros, king of *Troy*, and Cāllirhōē, consequently grandson of *Ilus*, hence Ovidius calls him *Ilīades*. Jūpiter, induced by his uncommon beauty, assumed the form of an eagle, and carried him off when hunting on mount *Ida*, on purpose to appoint him cupbearer in place of Hēbē, the goddess of youth, who was the daughter of *Jūno*. This was one of the causes of that goddess' hatred of the Trojans (Ov. Met. x. 155). It has been stated that horses were given to his father, as a compensation for the bereavement of his son (Paus. v. 24). Apollōdōrus states, that *Ilus* died,

leaving no children, but this does not appear to have been the opinion of Ovidius, and most probably did not agree with the tradition received by his countrymen (Apol. iii. 12). The ancient Phliasians built a temple to a goddess whom they called Gānūmēda, but their descendants changed her name to Hēbē (Paus. ii. 13). The poets frequently use Gānūmēdes to signify a cupbearer. Valērius Flaccus calls him Phrygius minister (v. 695). Gatūlus Gānūmēdes, a tawny cupbearer (Juv. Sat. v. 59). Adj. Gānūmēdus, *a, um*. Gānūmēda mānus (Mart. viii. 39).—3. Whom Ptolēmeus, king of *Egypt*, appointed governor of *Ænus*, and who betrayed it to Philippus, king of *Macedōnia*, in 202 B. C. (Liv. xxxi. 16).

Garabactra, Curt. ix. 7. Here the reading unquestionably ought to be "circa Bactra."

Gārādus, *i. m.* a man in the Carthaginian army, killed by Q. Fābius Māximus, dictator, when Hānnibal had surrounded the troops of his colleague, M. Minūcius Rūfus (Sil. Ital. vii. 601).

Gārāmāntes, *um* (Sing. Gārāmas, āntis), *m.* a people in the north of *Africa* towards the sources of Bāgrāda, the *Mejorda* (Plin. i. 536). Gārāmāntē detecto (Luc. Phar. ix. 460). Gārāmāntis, *idis*, *f.* applied to females or nouns feminine. Gārāmāntides unda (Luc. Phar. ix. 369). Adj. Gārāmānticus, *a, um*, of the Gārāmāntes, Libyan, or Carthaginian. Gārāmāntica signa, African or Carthaginian standards (Sil. Ital. i. 142).

Gārāmus, *i. m.* a soldier in the army of Hānnibal, killed by Mōpsus (Sil. Ital. ii. 110).

Gārgānus, *i. m.* Monte di S. Angelo, a mountain of Apūlia, which projects into the Gulf of Venice, hence sometimes called a promontory. Virgilius includes it in Iapygia; hence, Apūlus Gārgānus (Luc. Phar. v. 380), and Gārgānus Iāpyx (Virg. Æn. xi. 247. Plin. i. 355). The wood which grew upon this mountain seems to have been chiefly oak (Hor. Od. ii. 9. 7).

Gārgānus, *i. m.* a horse of the Roman consul Scipio, which he rode at the first engagement with Hānnibal on his invading Italy (Sil. Ital. iv. 266).

Gārgāphīē, *es*, *f.* a valley in which was a copious fountain of the same name, near Plātea, a town of Bēcōtia, on the confines of Attica (Ov. Met. iii. 156).

Gārgārus, *i. m.* (Plur. Gārgāra, orum, *n.*) Kozdaghy, the highest range of mount *Ida*, in which a late traveller supposes Scāmānder, the *Mender*, takes its rise. The top of it was sacred to Jūpiter, on which he sat to view the Greeks and Trojans contend in battle (Hom. Il. viii. 48 seq.). At the bottom, this mountain is cultivated and fertile, the middle part is covered with wood, and the region towards the summit with perpetual snow. There appears to have been also a town of the same name on this part of *Ida*. To its lofty woods Ovidius refers (Ep. Her. xvi. 107), and to its fertility (Art. Am. i. 57). Stēphānus derives the name from Gārgārus, a son of Jūpiter. Virgilius considers it as belonging to Mýsia. Inh. Gārgārē, orum, *m.* (Stēph.). Adj. Gārgārus, *a, um*.

Gārgēus, *i. m.* a man born perhaps at Gārgēus upon Ligēris, the *Loire* (Sil. Ital. v. 137). Here the readings vary greatly, and the meaning of necessity remains doubtful.

Gärgëttus, i, m. a village in Attica, at which Epicurus, founder of the Epicurean sect, was born. *Luh. Gärgëtti, orum*, m. *Senior Gärgëttius*, Epicurus (Stat. Syl. i. 3. 94).

Gärgillanus, i, m. a poor man, on whom Martialis writes an epigram (iii. 30). The poet addresses other epigrams to Gärgillanus, if the same person, gives a different view of his character in each, but all calculated to depress him in the estimation of the reader.

Gärgilius, i, m. a man ambitious, when of an advanced age, of being considered an excellent hunter, on that account used to go out with a great retinue in the morning, and returned in the evening with a boar which he had bought. By this deception he expected to make the people believe the animal had been killed by himself (Hor. Epis. i. 6. 58).—2. An infamous character (Mart. iii. 96).

Gärgoris, is, m. the most ancient king of the Cünetes, who was the first that taught the art of collecting honey (Just. xlv. 4).

Gariënes, is, m. a guest of Philippus, king of Mäcedonia, whom that monarch killed in the midst of a feast at Cyparissia, in violation of all laws, civil and divine (Liv. xxxii. 21).

Gärltes, um, m. a people of Aquitania, to the north of the Ausci (Caes. B. G. iii. 27).

Gärricus, i, m. a man to whom Martialis addresses an epigram, complaining that he had not received from him the usual gifts (xi. 106).

Gärlü, orum, m. a people of Liguria, who lived on this side of the *Apennines* (Liv. xli. 19).

Gärümna, e, m. the *Garonne*, a river of France, which rises in the valley of *Arran*, to the south of *Bertrand*, runs with rapidity N. N. E. to *Tölösa*, *Toulouse*, afterwards N. N. W. to *Guienne*, and falls into *Océanus Cantabricus*, v. *Märë Aquitanicum*, the *Bay of Biscay*. The general course of this river, which extends to about 250 miles, is N. W. It receives a number of tributary streams both on the right and left bank, some of which are considerable. After its junction with *Düränus*, the *Dordogne*, below *Bürdigala*, *Bordeaux*, it assumes the name of *Gironde*. According to C. Julius Caesar's division of *Gallia*, France, the *Garonne* was the boundary of *Aquitania* on the N., and separated that district from *Gallia Celtica*. It is navigable to *Cözres*, 60 leagues from its mouth, and communicates with the *Mediterranean* by means of the Royal Canal, about 180 miles long, made through *Languedoc* by Louis XIV. This great work was begun in 1666, and completed in 1680. At the one extremity it joins the *Garonne*, about $\frac{1}{2}$ of a mile below *Tölösa*, *Toulouse*, and the other is lost in the lake *Tun*. At some places it passes over bridges of a great height, and, at others, is cut through solid rock for 1000 paces together. It has no less than 64 locks of 8 feet each, and is, for a considerable space (720 feet), carried through a mountain near *Besiers*. The breadth, including the towing paths, is 144 feet, the depth 6, and the length 180 miles. *Magnus Gärümna* (Tib. i. 7. 11). *Gärünni*, orum, m. people who lived on the banks of the *Garonne*.

Gauda, e, m. a noble Numidian, son of *Mästänabal*, and grandson of *Mäcinissa*, whom *Micäpsa* had nominated heir to the

crown of *Nümidia*, falling his immediate successors. Disease had reduced not only his bodily frame, but his mental powers; and his petition to the commander-in-chief, Q. Cæcilius Mätillus, to be allowed to sit next him, and to have a troop of Roman cavalry as his body guard being refused, C. Märius availed himself of that opportunity to inspire this weak-minded prince with revenge against the consul. Nor did the malice and ambition of this inferior officer stop here. On the Numidian nobleman he easily prevailed to write to *Rome* against Cæcilius, and to request the appointment of Märius to command the forces. In this application he had the address to obtain the concurrence of the merchants resident there on account of trade, and also of some of the military. This is one of the many instances which prove that great events often result from trivial causes. The disaffection of *Gauda*, in intellect nearly an idiot, contributed to elevate C. Märius to the consulship, and ultimately to place him at the head of the army in *Nümidia*, which raised his name as a soldier, and gave him an influence in the state, which he afterwards perverted to the very worst of purposes (Sal. Jug. 65).

Gaugämäla, orum (i. e. the Camel's house), n. *Canalis*, a small town on the east of the *Tigris* near *Arbëla*, at which Alexander the Great gained a complete victory over *Därius*, king of *Persia*, in 332 B. C. (Curt. iv. 9. Strab. 1047).

Cn. Gävillius, Cn. Gävillü, m. had enlisted recruits at *Aquileia*, of which he was a native, and, coming with provisions, had nearly entered the Roman camp after it had been taken by the *Istrians*, in 180 B. C. L. Gävillius appears to have been joined with him in that command. Both escaped to *Aquileia*, with the loss only of the baggage, where their return excited great alarm, as it did also at *Rome* a few days after (Liv. xli. 5).

L. Gävillius, L. Gävillü, m. See former article.

Gaulötus, i, m. a chieftain of the *Tectösagel Gälli* (Liv. xxxviii. 19).

Gaulum, i, n. v. *Gaulos*, i, f. *Gozzo*, an island near *Melitë*, *Malta*. From *Sillus Italicus* the sea around it appears to have been remarkably calm and tranquil (xiv. 274). It is thought by some, but inaccurately, to be the island of *Cälypsö*.

Gaurelëos, i, m. a harbour in the island *Andros*. The town and citadel fell into the hands of the Romans, in 202 B. C., on which the whole island seems to have submitted (Liv. xxxi. 45).

Gaurus, i, m. a man whom Martialis satirizes for drunkenness, vanity, and impurity (ii. 89).—2. Another whom the same poet accuses of avarice and meanness (v. 83). This name occurs frequently in the writings of Martialis.

Gaurus, i, m. *Monte Barbaro*, a mountain of *Italy*, half-way between *Pätëöli*, *Pizzuolo*, and *Läcus Läcrinus*, which *Jüvënälis* calls *inänis*, meaning probably *uninhabited*; but some understand the adjective there to mean *hollow* (Sat. ix. 37). Adj. *Gauräus*, a, um. *Gauräna ostrëa*, oysters taken near *Monte Barbaro*, which were esteemed excellent, as was also the wine of this mountain (Juv. Sat. viii. 86). *Gauräni sältüs* (Flor. ii. 6).

Gāza, *æ, f.* *Gaza*, or, *Razza*, a large and well fortified city of antiquity, called by this name, which, in the Persian language, signifies *treasure*, from Cāmbyēs, king of Persia, making it the deposit of his military chest, and all the things requisite for his expedition against *Egypt* (Pom. Mel. i. 11). In comparison of its former greatness, the modern town bears only a slight resemblance. Amidst the ruins of ancient grandeur, the traveller finds a number of marble columns, and other proofs of splendid magnificence. It stood six miles to the south of Ascalon, and from its strength held out against severe blockades in ancient times. Alexander carried it after a siege of two months, during which he was twice wounded; in revenge for the valour displayed by the inhabitants, he put to the sword a number of them, and sold the rest. The bravery, which should have commanded the esteem of this conqueror, only provoked his indignation, and he dragged Bētis, tied to his chariot by thongs thrust through his ancles, round the town, and boasted that in this punishment he imitated Achilles, from whom he traced his descent (Curt. iv. 5 seq.). Stēphānus says, the town was also called *Aza*, from *Azon*, a son of Hērēcles, *Iōnē*, from *Io*, who landed and continued there, and *Minōa*, from *Minos*, brother of *Æacus* and *Rhādāmānthus*. *Inh.* *Gāzei*, orum (*Sing.* *Gazeus*, *i*), *m.* called by Pausānias, *Gāzēni*, orum.—2. *Or, Gāzaca, Tebris*, or, *Tauris*, the capital of *Atrōpātēnē* (Amm. Mar. xxiii. 6).

Gēpōlis, *is, f.* a city of *Arābia Fēlix* (Amm. Mar. xxiii. 6).

Gēbādēi, orum, *m.* See *Arābia*.

Gēdrōsia, *æ, f.* a country of *Asia*, to the west of *Indus*, the *Sind*, adjoining to *Arāchōsia*. *Inh.* *Gēdrōsi*, orum, *m.* (Just. xiii. 4).

Gēgānū, orum, *m.* an Alban clan of considerable distinction, whom *Tullus Hōstilius*, the third king of *Rome*, enrolled among the senators, after the destruction of *Alba*, about 665 B. C. (Liv. i. 30).

L. Gēgānūs, *L. Gēgānū*, *m.* elected a military tribune with consular authority, in 577 B. C. which is all that is known of his history (Liv. vi. 31).

M. Gēgānūs, *M. Gēgānū*, *m.* elected a military tribune with consular authority, in 366 B. C., but he and his colleagues were, soon after their appointment, superseded by *M. Fūrtus Cāmillus* being nominated dictator, in consequence of a report, that the Gauls were advancing in arms against *Rome* (Liv. vi. 42).

M. Gēgānūs Mācērinus, *M. Gēgānū Mācērinū*, *m.* was first elected consul in 446 B. C., when he and his colleague *C. Jūlius* quelled the disturbances between the tribunes and the young nobles. In his second consulate, he gained a decisive victory over the *Volsci* besieging *Ardēa*, sent them under the yoke, arranged the affairs of that city, and returned in triumph to *Rome*. After he had been consul for the third time, he obtained the censorship; in that year the survey of the people was first performed in the court-house (*villa publica*). See *C. Fūrtus Pācillus*. These censors degraded *Māmērcus Æmillius*, for limiting the censorship to one year and a half, formerly it was of five years' continuance (Liv. iii. 65 seq.).

Prōcūlus Gēgānūs Mācērinus, *Prōcūli Gēgānū Mācērinū*, *m.* was consul at *Rome*

in 439 B. C., or 440 B. C., a year of great disasters and agitation from famine, seditions, and various dangers. *Livius* says, that had foreign war been added to domestic distress, the aid of all the gods could scarcely have preserved the Romans (iv. 12).

T. Gēgānūs Mācērinus, *T. Gēgānū Mācērinū*, *m.* was consul in 492 B. C., the year, according to the consular calendar, in which *Darius* was defeated at *Mārathon*, *Marathona* (Liv. ii. 34).

Gēla, *æ, f.* *Terra nova*, a town of *Sicily*, on a cognominal river, from which the town had its name, now the *Salso*. *Plinius* calls the river *Gēlas* (i. 345). It was built by *Antiphēmus* from *Rhōdus*, and *Entimus* from *Crēta*, forty-five years after *Syracūsē*. The site of it was formerly called *Lindū*, from a people of that name, who emigrated from *Rhōdus* (Thuc. vi. 4), whom *Hērōdōtus* calls its founders (vii. 153). The appellation has been derived from the ice, *gelu*, which it produced in great quantities, or from *Antiphēmus* laughing at a response of the oracle of *Dēlphi*, *Custri*, to his brother *Laclius*, when they were consulting the priestess of that temple, and by whom they were ordered to call the city *Gēla*. *Inh.* *Gēlenses*, *iuni, m.* (Cic. Ver. iii. 43). *Adj.* *Gēlōus*, *a, um.* *Gēlōi cāmpi* (Virg. Æn. iii. 701).

Gēlānī, orum, *m.* an Indian nation (Amm. Mar. xvii. 5).

Gēlas, *æ, m.* a Scythian commander in the war against the Argonauts (Val. Flacc. vi. 208).

Gēldūba, *æ, m.* *Gelb*, a place on the west side of the *Rhine* near *Nōvēsum*, *Nugs*, on which was a camp taken by *Civīlis* (Tac. Hist. iv. 26 seq.). *Nēro Claudius Drusus* connected *Gēldūba* and *Bonna* by bridges (Flor. iv. 12). Some editions read *Gēsōnia*.

Gēlēsta, *æ, m.* a Moor, one of the commanders under *Hannibal* at the battle of *Cānna*, whose form and appearance *Juno* assumed, and prevented that noble Carthaginian from engaging *L. Æmilius Paulus* (Sil. Ital. x. 85).

Gēllia, *æ, f.* a woman to whom *Mārtiālis* addresses several of his epigrams (i. 34 &c.).

Gēllianus, *i, m.* an auctioneer satirized by *Mārtiālis* (vi. 66).

Gēllius, *i, m.* a Roman who refused money to his friends, pretending that he spent all he had upon building (Mart. ix. 47).—2. A man of infamous character, against whom *Cātillus* has written several poems (lxxiv. 1 &c.).

Gēllius Egnātius, *Gēllii Egnātii*, *m.* the most illustrious general of the *Sānnites*. After *P. Dēcius Mūs* had driven his army out of *Sānnium*, he prevailed on the *Etruscū*, *Umbri* and *Gālli* to join his countrymen against the Romans, who killed and took prisoners thirty-three thousand of the combined army at the first engagement, in 297 B. C. *Egnātius* himself fell in that battle (Liv. x. 18—29).

Gēllius Pōplicōla, *Gēllii Pōplicōla*, *m.* a quaestor under *C. Silānus*, and appeared as a prosecutor in the trial against him for rapine and extortion (Tac. Ann. iii. 67).—2. Brother of *M. Valērius Mēssāla Cōrvīnus*, conquered by *Brūtus* and *Cāssius* in 44 B. C. (Liv. Ep. 122).

L. Gēllius Pōplicōla, *L. Gēllii Pōplicōla*, *m.* was consul in 74 B. C., and was defeated with *Q. Arrius*, praetor, by *Spūrtēsus*, com-

mander of the fugitive gladiators, who also overpowered the other consul Cn. Cornélius Lentulus Clodianus. These consuls were censors two years after, and exercised their office with great severity, expelling sixty-four senators (Liv. Ep. 96 seq.). Gellius is probably the person mentioned by Florus (iii. 6). Valerius Maximus records an instance of his prudence and caution (v. 9).

Gelo, ōnis, m. an ancient tyrant of Sicily, from whom Hierocles was descended. He died in 479 B. C., having reigned six years (Just. xliii. 4).—2. Eldest son of Hiero, king of Syracuse, opposed his father, and would have raised an insurrection in Sicily, had not his death fortunately prevented it. He was married to Neris, a daughter of Pirrhous, by whom he had two children, Hieronymus, and Hieronina, the wife of Themistocles (Liv. xliii. 30 seq.).

Geloni, orum (Sing. Gelonus, i), m. a people of Scythia, but of Grecian origin, who lived on Borysthenes, the Dnieper (Plin. i. 471). They painted their bodies, a common practice among savage nations (*membraque qui ferro gaudet pinxisse Gelonus*, Claud. iii. 313), wore long hair (Orph. 1050), excelled in horsemanship, and used arrows in fighting, to which Virgil alludes (G. ii. 115: *Aen. viii. 725*). That poet states, that they drank milk thickened, or coagulated with the blood of horses (G. iii. 463). They had a number of wives, as stated by Valerius Flaccus (vii. 236). Their town Gelonus was built entirely of wood (Herod. iv. 108 seq.).

Gemella, æ, f. a name given by Pompeius, in the civil war, to a legion, which he had formed out of two (Cæs. B. C. iii. 4).

Geminus, i, m. a Roman knight, whose extravagance and luxury recommended him to Scjanus. He was condemned and executed on charge of a conspiracy, in the end of the year 32 (Tac. Ann. vi. 14).

Geminus Metius, Geminii Metii, m. a prefect of the Tusculan horse, who, in the Latin war, challenged T. Manlius, son of T. Manlius Torquatus q. v., the Roman consul, to single combat. Impelled either by anger, or shame of declining the contest, Manlius accepted the challenge, and, though he killed Geminus Metius, yet he suffered the punishment of death by his father's orders, because he had disregarded parental authority, and the consular edict (Liv. viii. 7).

Gemonie scilæ, a flight of steps at the bottom of Capitoline mons, where the bodies of malefactors were exposed, and thence having been dragged by a hook fixed in the throat to the banks of the Tevere, were thrown into that river (Tac. Ann. iii. 14 seq.).

Génabum, i, n. v. Génabos, i, f. a town of the Aurelian on Ligëris, the Loire, which ran through it, from whom it was afterwards called Aurélianum, now Orleans (Cæs. B. G. vii. 3 seq.). It appears, at one period, to have been a city of some consequence, and Orleans is one of the largest in France, being four miles in circumference, and contains thirty-six thousand inhabitants. It has a bridge of sixteen arches over the Loire, adorned with a number of statues, and among others, are those of Charles VII. on the right, and Joan of Arc, the Maid of Orleans, on the left. Her story is finely told by Hume, in his history of England. *Inh. Génabenses, ium, m. Adj. Génabensis, is, e.*

Gênêtes, is, m. Janik, a promontory, harbour, and river, the exact situations of which were unknown to the ancients, but seem by Apollonius, to have been near the Tibarëni, consequently in Pöntus. The modern name, if accurate, fixes their position. Some suppose them to have been in the country of the Chalybes, which could only be true of the river, as their situation, although in Pöntus, was inland. *Inh. Gênêta, arum, m.* (Plin. i. 654). *Adj. Gênêteus, n, um. Gênêteus Jüpiter* (Val. Flacc. v. 148).

Gênêva, æ, f. Geneva, a town at the western extremity of Lacus Lemānus, the Lake of Geneva, on the south bank of Rhodanus, the Rhone. In modern times, Geneva is a considerable city, nearly two miles in circumference, and contains thirty thousand inhabitants. Besides being neatly built, it is strongly fortified, and remarkable for its beautiful situation, fine walks, and delightful prospects.

Gennēsara, æ, f. called in Scripture the lake of Gennesareth, the sea of Tiberias, and the sea of Galilee, is a beautiful expanse of water, according to Plinius sixteen miles long and six broad, through which the river Jordan flows (i. 569).

Genonîa, æ, f. a city of Pärthia, near the Caspian Sea (Amm. Mar. xxiii. 6).

Gëntius, i, m. a king of the Illýrii, son of Pleuratus and his queen Eurýdicë, whom L. Dürönus, prætor, accused of all the piracies committed in the Gulf of Venice, in 182 B. C. Before that time, he had sent ambassadors to Rome, on purpose to excuse himself to the senate, for not giving an audience to their deputies, and from Issa in 174 B. C. accredited agents arrived, who informed the senate, that the ambassadors of Gëntius were spies, that he was desolating their lands for a second time, and that he had entered into a treaty with the Macedonian king to make war on the Romans. On inquiry it appeared that the account respecting the ambassadors of Gëntius was true; for they had remained privately at Rome, without presenting themselves to the senate, nor could they give any satisfactory reason for such conduct; on that account they were ordered out of the senate-house. Either to obtain information respecting his plans, or to secure his alliance, Roman ambassadors set out immediately for Illyricum; but whatever the object of their mission might be, it failed; for Gëntius, before their arrival, had joined Persëus, king of Macëdônia, and had attempted to persuade the Rhodians to declare war against Rome. This monarch appears to have been both jealous and cruel. To secure the crown, he put to death his own brother, Plator, and two of his most active friends Ettritus and Epicadus. Of his maternal brother Cäravantius he had little suspicion, on account of the meanness of his father. No sooner did he find himself confirmed in the government, than he began to treat his subjects with great violence, and increased the natural severity of his temper by immoderate drinking. To the bravery and talents of a great soldier he had no claim, for his spirits sunk on the victory which L. Amicius Gallus, prætor, gained over him at Scodra, so that, instead of raising new forces, he tamely put himself into the hands of the prætor, who sent him to Rome, with his mother, wife,

children, brother, and other Illýri of distinction. After adorning the procession of the conqueror, these noble prisoners were sent to Igiturium in 169 B. C. Pērsēus defrauded him of the money which he had promised; he only received ten pounds for declaring war against the Romans, and, for this inconsiderable sum, which Līvius says would scarcely pay a party of gladiators, did he forfeit both his kingdom and his life (Liv. xl. 42 seq.).

Gēnā, *æ, f.* *Genoa* (in the middle ages sometimes written *Jānā*), a town of Ligūria, at the top of the gulf to which it now gives name. When Strābo wrote, it was the emporium of trade. In 207 B. C., Māgo, son of Hāmīlcar, took and demolished it; but the Romans rebuilt it two years after (Liv. xxviii. 46 seq.). In modern times, it has become a place of great celebrity from the activity of the inhabitants, both in war and trade. Latterly, it sunk in importance, but has again become a place of some distinction.

C. Gēnūcius, C. Gēnūci, *m.* a plebeian, and among the first of that order who was appointed augur (Liv. x. 9).

Cn. Gēnūcius, Cn. Gēnūci, *m.* a plebeian tribune who summoned the consuls of the preceding year before the people, for their opposition to the Agrarian law, but was found dead in his bed on the morning of the day on which the trial was to proceed, nor can there be any doubt, that he lost his life by assassination, in 473 B. C. (Liv. ii. 54).

—2. Was elected a tribune of the soldiers with consular authority in 398 B. C., and three years after, having been appointed to the same office, he marched against the Fālsai and Cāpēnātes, but, displaying more resolution than prudence, he fell into an ambush and atoned for his rashness by an honourable death (Liv. v. 13 seq.).—3. (Surnamed *Avēntinēnsis*, in consular calendar), was elected consul in 362 B. C., with L. *Æmilius Māmērcinus* (2), but in consequence of a pestilence, they were superseded by a dictator, who was nominated to drive a nail into the right side of the temple of Jūpiter (Liv. vii. 3).

E. Gēnūcius, L. Gēnūci, *m.* (surnamed *Avēntinēnsis*, in con. cal.), the second plebeian raised to the consulship at *Rome*, had for his colleague Q. *Sērvilius Ahālā*. Three years afterwards, these two were re-elected to the same office, when L. Gēnūcius, who had marched against the Hērūci, fell into an ambush and lost his life in 361 B. C. (Liv. vii. 1–6).

—2. A tribune of the people in 341 B. C., who carried a law, that no one should lend money at interest. Other concessions to the commons were made this year, that both consuls might be plebeians, that no one should hold two offices in the same year, nor be elected to the same office a second time within ten years (Liv. vii. 42).—3. (Surnamed in con. cal. *Avēntinēnsis*), elected consul in 304 B. C., when war was carried on against the Umbri, two thousand of whom the Romans put to death by suffocation in a cave (Liv. x. 1).—4. One of the three ambassadors sent by the Romans with presents to Sēphāx, and other African chieftains in 212 B. C. (Liv. xxvii. 4).

M. Gēnūcius, M. Gēnūci, *m.* (surnamed *Augūrinus*, in con. cal.), was elected consul in 444 B. C., or 445 B. C., in which year the

law was carried for allowing the intermarriages of patricians and plebeians (Liv. iv. 1).—2. A tribune of the soldiers in the second legion, who was killed in an engagement with the Boii, in 195 B. C. (Liv. xxxv. 5).

M. Gēnūcius Cīpi, M. Gēnūci Cīpi, *m.* a Roman praetor, from whose forehead suddenly sprang what resembled horns. Alarmed at this prodigy, he consulted the oracle, and was informed that if ever he returned to *Rome*, he would be king. To prevent this change in the constitution, he pronounced on himself sentence of voluntary and perpetual banishment, an act which, in solid glory, says Vālērīus Māxīmus, should place him before the seven Roman kings. His countrymen, in remembrance of his patriotism, placed a brazen bust of him on the gate through which he quitted the city (Val. Max. v. 4).

T. Gēnūcius, T. Gēnūci, *m.* a tribune of the people, who supported an Agrarian law, and brought an accusation against T. Mēnēnus for the loss of the fort Crēmēra (Liv. ii. 52).—2. Appointed one of the *dēcēmviri* in 451 B. C. (Liv. iii. 33).

Gēnūsus, v. Gēnūsīus, *i, m.* the *Semno*, a river of Mācēdōniā, which falls into the *Ionian Sea*, between Apōllōniā, Pollinā, and Dýrrāchlum, *Durazzo*. Vālērīus Gēnūsīus (Luc. Phar. v. 462).

Gēnūsus, *i, m.* a native of Cýzīcus, *Chisīco*, whose wife had hidden his arms to prevent his going against the Argonauts; but he recovered them not to his advantage (Val. Flacc. iii. 114). See *Mēdon*.

Gēōmētrīa, *æ, f.* geometry, seems to have originated among the Egyptians, to whom the Greeks were indebted for their knowledge of this science (Herod. ii. 109).

Gēraestīus, *i, m.* (*pōrtus*), a harbour of the Tēi, at which L. *Æmilius Régillus*, commander of the Roman fleet in the *Archipelago*, moored his ships in 192 B. C., when he went to plunder the country of the Tēi; because they had furnished supplies to the fleet of Antiōchus, king of Sýriā (Liv. xxxvii. 27, 28).

Gēraestus, *i, f.* a town of Eubœa, which stood on a cognominal promontory now called *Jastura*. It had a famous harbour, of which the combined fleet under Attālus, king of Asia, and L. Apūstius, a lieutenant-general of P. Sūlpīcius Gālba, kept possession, in 202 B. C., while the Issæi plundered the lands of the Cārýstii (Liv. xxxi. 45). From Vālērīus Flāccus it appears to have abounded with oysters (i. 456).

Gērānē, *es, f.* the queen of the Pýgmæi, whom her people worshipped as a goddess, and, being transported with pride, by this adoration, she preferred herself in beauty to all the goddesses. Jūno punished her presumption by transforming her into a crane, the inveterate enemy of the Pýgmies. Her name, *geranē*, probably gave rise to the fable; yet we find it related by Strābo. Antōnīnus Libērālis says, that Jūno turned Gērānē, one of the Pýgmies, into a crane, because she despised the worship of that goddess. *Pýgmaea mātēr*, Gērānē (Ov. Met. vi. 90).

Gērāsā, *æ, f.* a city in Arābiā, which appears to have been of considerable note. There was another of this name in Cōelēsýria, now *Djerash*, mentioned by Stēphānus, and Amm. Mar. xiv. 8.

Gērāsus, *i, m.* the *Pruth*, a river, which

takes its rise in *Poland*, runs in a southern direction through *Moldavia*, and falls into the *Danube* (Amm. Mar. xxxi. 3).

Gērēlānus, i, m. a tribune, whom Nēro sent to inform the consul, M. Vēstinus Atticus, that he must put himself to death (Tac. Ann. xv. 69).

Gērēnla, æ, f. v. Gērēnium, i, n. *Kitriēs*, a city of Mēssēnia, in Pēlōpōnnēsus, the *Morea*, whence, according to some, Hōmērus calls Nestor Gērēnius (Il. ii. 336).

Gērēthūs, i, f. v. Gērēthum, i, et, Gērēthia, orum, n. a town of Mýsia, near the sources of Cāicus, which the Romans, from respect to their Trojan descent, gave to the Ilīēnses, after the defeat of the Gāllogræci, in 190 B. C. (Liv. xxxviii. 39).

Gērēvōia, æ, f. *Gergoie*, a strong town and fortress of Gāllia, *France*, said to belong to the Boii (Cæs. B. G. vii. 9), to the Arvēni (Cæs. B. G. vii. 34); situated on a very high mountain, and of difficult access on all sides, stood on the west of Elāver, the *Allier*, one of the southern branches of Ligēris, the *Loire*. It was taken by C. Jūlius Cæsar, in 54 B. C. (Liv. Ep. 107).

Gērmanīa, æ, f. *Germany*, a large country of *Europe*, bounded on the S. by Dānūbius, the *Danube*; on the E. by Vistūla, the *Vistula*; on the N. by Sinus Cōdānus, v. Mārē Sūēvicum, the *Baltic Sea*; and on the W. by Rhēnus, the *Rhine*, and Ocēānus Gērmanicus, the *German Sea*. *Inh.* Gērmanī, orum (Sing. Gērmanus, i), m. the Germans, who, according to Tācītus, had fierce blue eyes, and red hair, characteristics from which the description of Jūvēnālis does not materially differ (Sat. xiii. 165). Appiānus mentions that they were addicted to drunkenness (Bel. Civ. 468). In Pērsia there was a people of this name, from whom some have absurdly derived the European Germans (Herod. i. 125). Gērmanicus, i, m. a gold coin, bearing the image of Dōmitiānus, surnamed Gērmanicus, from his conquest of *Germany* (Juv. Sat. vi. 205). Drusus, the nephew of the emperor Tiberius, on account of his victories in *Germany*, had the surname of Gērmanicus, a title which was also assumed by several of the emperors. From this, seems derived the epithet Gērmanicānus, applied to the army, and also to the soldiers who had served in *Germany*; as *Exercitus Gērmanicānus*, and, *Militēs Gērmanicāni*. *Adj.* Gērmanus, et, Gērmanicus, a, um. *Gērmanica fœdēra* (Claud. viii. 454).

Gērmanicōpōlis, is, f. (anciently Helgas, also Bōoscetē, i. e. the bed of the ox), a town of Pāphlāgōnia (Amm. Mar. xxvii. 9). *Inh.* Gērmanicōpōlitāni, orum, m. *Adj.* Gērmanicōpōlitānus, a, um. *Gērmanicōpōlitāni aucēres* (Amm. Mar. xxvii. 9).

Gērmanicus, i, m. son of Nēro Claudius Drusus Gērmanicus, by Antōnia, second daughter of M. Antōnius and Octāvia, sister of Augustus. That emperor gave him the command of the Roman army stationed on the banks of the *Rhine*; although very young, his affability, benevolence, prudence, and military talents, rendered him a very great favourite, not only with the troops under his command, but with the inhabitants of the provinces, and with his countrymen, the Romans. Had Augustus lived, or rather, had not his death been prematurely hastened, he had most probably succeeded his grand-uncle

in the imperial government. The numerous battles which he fought, and the many victories which he gained in *Germany*, procured him the surname of Gērmanicus, which had been first bestowed on his father; and by which he is chiefly known in history. The army mutinied on the death of Augustus, and offered him the empire, which he deemed an affront to his integrity and fidelity, consequently he refused it with determined obstinacy. The success of his operations and popularity with the troops, excited the jealousy of the heartless tyrant Tiberius, who recalled him from *Germany*, and granted him a triumph on his arrival at *Rome*. Here his countrymen paid him every honour, which increased the suspicion and provoked the hatred of the emperor, who gave him the command, in the east, of the army in Sýria, under pretext of honour and confidence; but, in reality, to remove from the view of the people their principal favourite, whom they considered, as in truth he was, the legal heir of Augustus. In this commission, Gērmanicus displayed the same amiable qualities of heart, and the same vigorous powers of mind, which adorned his conduct in *Germany*, and which procured him the esteem and affection of all wherever he went. Prudent and beneficial as his measures were, they did not command the approbation of Tiberius, because they added to the fame of a man whose merits he dreaded, and whose destruction he meditated. With this view, he sent Cn. Piso to Sýria, secretly to obstruct the plans, and to accomplish the ruin, of Gērmanicus. After considerable opposition from Piso, Gērmanicus drove him from his presence. When taken ill at Antiōchia, *Antakia*, he supposed himself poisoned by Piso, and his wife Plāncina (according to Suetonius, at the suggestion of the emperor Tiberius), and the general belief coincided with his own sentiments. His death occasioned universal regret, both amongst the Romans and the nations, either under the government, or connected with them by alliance. He married Agrippina, daughter of Agrippa and Jūlia, daughter of Augustus, by whom he had Cālgūla, and other children.

Gērōnium, i, n. a city of Apūlia, to which Hānnibal came, after having extricated himself from Fālcrnus ager. The inhabitants had previously abandoned it from fear, some part of its walls having fallen (Liv. xxii. 18).

Gērhus, i, v. Gērys, ŷos, m. the *Mdoznejacodī*, a river of Albānia, which, running eastward, falls into the *Caspian Sea* (Val. Flacc. vi. 67).

Gērhus, i, m. a country and river of Scythia (Herod. iv. 56).

Gērūnium, i, n. a fort in Macedonian Illyricum, taken at the first assault, by L. Apūstius, a lieutenant-general, in 202 B. C.; at the same time with Corrāgon and Orgēsum (Liv. xxxi. 27).

Gērŷon, ŷnis, v. Gērŷōnes, æ, v. is, m. son of Chrŷsæor and Cālirhōē, a daughter of Ocēānus, a monster, who had three heads (Hes. Th. 287); Apollōdōrus says, three bodies, which united into one belly, and, from that part, separated both downwards and upwards (ib. 5). He was king of Erythia, which some consider as a name of Gades, *Cádiz*, but others think, which seems also to

be the opinion of Strābo, that it was different from *Cadiz*. Mariāna asserts, that it has sunk in the sea; and Salazar, a native of *Cadiz*, maintains, that it is now the island, *León*. The excellence of the pastures rendered the cattle of Gērŷon so famous, that Eurŷtheus imposed it as one of the labours on Hērŷcles to bring them away. That hero killed Gērŷon and drove off his cattle (Liv. i. 7). This tyrant extended his cruelties over part, if not the whole, of *Spain*, and probably assumed the sovereignty of that country (Amm. Mar. xv. 9). There was, at Pātāvium, an oracle of Gērŷon, which Tiberius, the emperor, in early life, consulted (Suet. Tib. 14). *Triplēx Gērŷōnes* (Claud. iii. 294). *Adj.* Gērŷōnēus, *et*, Gērŷōnāceus, *a*, um.

Gērŷs. See *Gērhus*.

Gēsānder, dri, *m.* king of the Iāzŷges, a Scythian nation, son of Vōrāptus, who was a brave warrior, and killed Aquites, priest of the river Phāsis, the *Faoz*, and Cānthus, one of the Argonauts. He was himself killed by Eurŷālē, one of the Amazons (Val. Flacc. vi. 280 *seq.*).

Gēsāthōus, i, *m.* a Colchian nobleman, of great courage, who fell by the hand of Cōlāxes, in the war between the Scythians and Argonauts (Val. Flacc. vi. 637).

Gēsāriācum, i, *n.* afterwards Bōnōniā *q. v.*, now *Boulogne*, a seaport town of *France* (Flor. ii. 11).

Gēsŷus Flōrus, Gēsŷi Flōri, *m.* a Roman procurator in Jūdea, who, by his oppression and cruelty, forced the Jews to revolt (Tac. Hist. v. 10). Jōsēphus has given a horrid character of this man (Antiq. Jud. xviii. 1 *ŷc.*).

Gēsŷar, āris, *m.* a Carthaginian, of the Barcine faction, whom Silius Itālicus represents meeting the arguments, and opposing the sentiments of Hānno (ii. 327 *seq.*).—2. A native of the same city, who lost his life by the sword of the Roman consul, Scīpio (Sil. Ital. iv. 627).

Gēsŷāni, orum, *m.* an Indian nation, conquered by Alexander the Great (Just. xii. 8).

Gēta, *w.* *m.* younger son of the Roman emperor, Sēvērus, and the empress Jūlia. From their earliest years, his elder brother and he showed a mutual aversion to each other, which acquired strength as they advanced in life, and baffled the most judicious expedients of their father to lessen or remove. In disposition, Cārācilla was fierce and tyrannical, Gēta mild and peaceful. The latter gained the affections of the people and the soldiery, by the agreeableness of his deportment, which formed a direct contrast to that of his brother. Sēvērus predicted the consequences of their animosity, which, a short time after his death, were fulfilled. Cārācilla killed Gēta in the arms of his mother, and, not contented with that murder, he put, likewise, his friends to the sword. Eutrōpius says, Gēta was declared a public enemy, and almost immediately lost his life (viii. 19). See *M. Aurēlius Antoninus Bassianus Cārācilla*.—2. A slave, who pretended that he was Scribōnīanus Cāmērīnus *q. v.* On being brought before Vitēllius, a slight investigation discovered the whole fraud, and, being recognised by his master, he suffered the death of a slave (Tac. Hist. ii. 72).

Adj. Gēta. See *Lāsus Gēta*.

Gētes, arum (*Sing.* Gētes, *w.*), *m.* a bar-

barous and warlike nation of Scythiā, who lived to the north of Ister, the *Danube*; but, according to Strābo, on both sides of that river. This author makes them Thracians (427). On the authority of Hērōdōtus, it may be stated, that they believed in the immortality of the soul. He adds, of all the Thracians they are the bravest and most upright (iv. 93 *seq.*). They are frequently mentioned by Ovidius, as his unjust banishment doomed him to a residence among savages, at no great distance from the Gēte. *Adj.* Gētēus, *a*, um. *Gētice prūna*, Getic hoar frosts (Juv. Sat. v. 50). *Adj.* Gētēd. *Gētēd loqui*, to speak in the language of the Gēte (Ov. Ep. Pont. iii. 2. 40).

Gigas, āntis, *m.* a giant. The giants, according to some writers of antiquity, were the sons of Tārtārus and Tērra, and, according to others, of Coelus and Tērra; hence Silius Itālicus calls them *Terrigēna* (ix. 306), and Hōrātius, *Juvenēs tellūris* (Od. ii. 12. 7); whilst several authors maintain that they sprang from the blood of Coelus, when mutilated by his son Sātūrnus. They were said to be of frightful appearance, of prodigious stature, and of inconceivable strength. Provoked at the defeat of their relations by Jūpiter, they made war on him, and attempted to scale heaven by piling lofty mountains on the top of each other. The gods, frightened at the approach of so terrible an enemy, fled to *Egypt*, and concealed themselves from the vengeance of the giants, by assuming the form of animals. Jūpiter, at last, by the assistance of Hērŷcles, put them all to death. Ovidius, in reference to them, has *fera stirpis*, of the brutal race (Met. i. 159). The poet probably meant *fera* to apply both to their disposition, which was savage, and to their form, which was in part that of a serpent. Gigantōmāchia, *w.* *f.* the battle between the gods and giants, on which Claudīānus writes a poem (xxxvii). *Adj.* Gīgāntēus, *et*, Gīgāntinus, *a*, um, of the giants; gigantic, terrific. *Gīgāntēus triūmphus*, the triumph over the giants (Hor. Od. iii. 1. 7). *Gīgāntēa trōpaea*, trophies or victories, obtained by more than human bravery or strength, such as the giants would have accomplished (Ov. Fast. v. 555). The same expression occurs in Virgil, which denotes Minerva's victory over the giants, Pallas, Echion, and Encēlādus (Cir. 30).

Gildon, *v.* Gildo, ōnis, *m.* a native of mount Atlas, who probably was governor of Africa, at least of Nūmīdiā, and a considerable extent of country on each side of that kingdom, at the death of Thēōdōsius. Profitting by the distractions of the state, and thinking himself secure, from the succeeding prince being young, he raised the standard of rebellion, withheld from *Rome* the supplies of corn from that country, and endeavoured to make himself an independent and powerful sovereign. Stilicho, under Hōnōrius, conquered him, and restored Africa to the Roman empire, after it had been twelve years under his dominion. Claudīānus writes a beautiful and spirited poem on this war, into which he introduces many of the principal occurrences in Roman history (xv). It should be added, that the poet has described Gildon as a monster of cruelty and wickedness.

Giligāmma, arum, *m.* an African nation, next to the Adŷrmāchiāe (Herod. iv. 189).

Gillo, *ōnis*, *m.* a man of infamous character (Juv. Sat. i. 40).

Gindānes, *um*, *m.* an African nation, mentioned by Herodotus, supposed, by some, to have been the same as that of the Gādānes, not far from *Tanis*. Their name occurs in no other author, nor can some of their customs be even alluded to without disgust (Herod. iv. 176 seq.).

Gir, *ris*, *m.* a river, in the interior of Africa (of *Æthiopia*, Claud.), of which nothing certain is known. The readings in Claudianus are various (xxi. 252). Ptolemaeus mentions this river, and Plinius, who calls it *Gēr* (i. 526). Some suppose it to be the *Niger*; its resemblance to the *Nile*, by ancient authors, goes far to support that conjecture. Girschel, *orum* (Sing. Girschus, *i*), *m.* a people who lived on its banks, and who probably subsisted by hunting, hence Claudianus, *Girschus dōmitor fērārūm* (xlviii. 21).

Gisgo, *v.* Gisco, *ōnis*, *m.* son of Hāmlecar, and brother of Himilco and Hānno. His father died in 480 B. C. (Just. xix. 2).—2. A noble Carthaginian, whom his countrymen unjustly condemned to banishment. The period in which he lived is not certainly known, but it must have preceded 308 B. C. (Just. xxii. 7).—3. The father of Hāmlecar, who returned from *Sicily*, in 311 B. C. (Just. xxii. 3).—4. The father of that Hāmlecar, who commanded a Carthaginian garrison in *Mellitē*, *Malta*, and was obliged to surrender to Tib. Sēmprōnīus Lōngus, the Roman consul, in 220 B. C. (Liv. xxi. 51).—5. A soldier, in the army of Hānnibal, who fell by the hand of Mōpsus, at the siege of Sāguntum (Sil. Ital. ii. 111).—6. An ambassador, sent by Hānnibal, together with Bōstar and Māgo, to ratify a treaty with Philippus, king of Mācēdōnia, in 217 B. C. The whole were taken at sea, and sent prisoners to *Rome* (Liv. xxiii. 34).—7. A Carthaginian senator, who dissuaded his countrymen from accepting the terms of peace offered by Scīpiō Africānus, after the battle of Zāma, in 204 B. C. The populace listened to him with satisfaction, at which Hānnibal, filled with indignation, laid hold of Gisgo, and pulled him down from the place in which he stood. From this expression, it appears probable, that, when a senator spoke, he ascended some elevated or conspicuous place, and did not stand up where he had been sitting, as is the practice in the British senate (Liv. xxx. 37).

—8. A noble Carthaginian, whose father's name was Hāmlecar. Of a turbulent disposition, he, in 154 B. C., urged war against the Romans with such keenness, that, to escape personal violence, the ambassadors from *Italy* had to save themselves by flight. At that time he was chief magistrate, which gave additional weight to his harangue, of itself abundantly foolish, since the state was utterly incapable of carrying on war, and, aggravated by its being in opposition to the will of the senate, who wished to abide by the decision of the ambassadors between them and Māsīnissa (Liv. Ep. 48).

Gitāne, *arum*, *f.* a town of Thēsprōtia in Epirus, about ten miles from the sea (Liv. xlii. 38).

Glāella, *ae*, *f.* a Roman woman, who carried dragons round her neck or in her bosom, during the summer months, in order to cool herself (Mart. vii. 86).

Glādiātor, *oris*, *m.* a swordplayer, a man who fought at *Rome*, for the entertainment of the community. At first, gladiators were either slaves, or prisoners taken in war. To gratify the Roman people, these unhappy beings were regularly trained to the art, by Lānistæ, and the number under one instructor was called *Famīlia*. From their different armour and appearance they had different names. The Rētiārī, besides a three-pointed lance, had a net (*rētē*), from which their name is a derivative. With the net they endeavoured to catch or entangle their opponent; but, when it was thrown too great or too short a distance, the Rētiārīus was obliged to fly, until he collected and prepared it for another cast; during that time his antagonist pursued him closely, and, for that reason, was called Sēcūtor. On coming up with the Rētiārīus, the Sēcūtor killed him with his sword, the only offensive weapon which this description of gladiators had. A helmet protected their head, and a shield their body. The Mirmillōnes had, on their helmet, the form of a fish (*uagrus*), to which their name may be referred. Their armour was a buckler, and a scymitar or cutlass. From the particular manner in which other classes of gladiators were equipped, they were called Sānnitēs, Dimācheri, Hōplōmāchi, and Lāquēārī. The last had a rope, at the end of it was a noose, with which they endeavoured to entrap their antagonists. The Essēdārī, as their name imports, fought from *chariots*.

Private individuals at *Rome* first exhibited shows of gladiators, of course the number was small, and the loss of life comparatively little. Brothers, named Brūti, at their father's funeral, in 264 B. C., had the demerit of setting the first example; afterwards the magistrates gratified the people with these horrible spectacles. So fond did the Romans become of this amusement, and so regardless of human life, that the victims, on some occasions, amounted to eight or ten thousand. On a gladiator confessing the superiority of his antagonist, the spectators might save his life, which they did by pressing down their thumbs; if they turned them up, the gladiator was instantly put to death. Much of the ferocity of the Roman character may be referred to this horrible amusement. Even women, at last, were allowed to witness these gross and shocking exhibitions, and it is to their disgrace that they greedily availed themselves of the privilege. From avarice, or a desire to show their dexterity in the use of arms, Roman citizens sometimes exhibited as gladiators. After the introduction of Christianity into the Roman empire, these bloody spectacles became less frequent, and were entirely suppressed under the emperor Hōnōrius. Glādiātūra, *ae*, *f.* the trade of a gladiator (Tac. Ann. iii. 48). Adj. Glādiātōrius, *ae*, *um*. Glādiātōriūm spectaculū, an exhibition of gladiators (Liv. xxviii. 21). Glādiātōriūm mīnus (Liv. xxxi. 50).

Glāsūm, *v.* Glēsūm, *i*, *n.* Amber, in the language of the ancient Germans, derived, most probably, from the Saxon word *Glas*, on account of its semi-transparency. From Tacitus, we learn, that the *Æstyans*, by whom it was gathered, found it generally in shallows, sometimes on the shore. Knowing nothing of its value, or of the purposes to

which it might be applied, they sold it in its natural state, and wondered at the folly of the Romans, who purchased it at so high a price (Mor. Ger. 45).

Glāgus, *i. m.* a competitor for the prize given by Scipio Africanus at the conclusion of the Spanish war, for dexterity in throwing the javelin (Sil. Ital. xvi. 561).

Glānūs, *i. m.* a man, who excelled in the working of silver. The Romans held his cups in high estimation. *Adj.* Glānānus, *a. um.* Glānāna (pocula, *c. vasa*) (Mart. iv. 39). *Grātiana* is a better reading, and supported by Plinius (v. 67).

Glāphūra, *ae. f.* mother of Sisēna whom Antōnūs preferred to the throne of Cāppadōcia, on account of his mother's beauty (Ap. Bel. Civ. 675).

Glāphūra, *arum, f.* a city of Thēssālīa, built by Glāphūras, whence its name (Hom. Il. ii. 712).

Glāphūrē, *es, f.* a woman of immoral conduct, a favourite with M. Antōnūs (Mart. xi. 21). It seems probable that this abandoned character was the mother of Sisēna. The greater part of the epigram in which this name is found, appears to have been written by Augustus, nor could more obscene lines be imagined.

Glāphūras, *i. m.* a celebrated player on the harp, to whose character Juvēnālīs makes a discreditable allusion (Sat. vi. 77). Mārtiālīs mentions him as a celebrated performer (iv. 5).

Glaucē, *es, f.* one of the Nereids (Hom. Il. xviii. 39).—2. Threw herself into a spring in Sicily, from her believing that this water would be an antidote against the poisons of Mēdea (Paus. ii. 3).

Glaucias, *ae. m.* a king of Illyricum, who preserved the life of Pýrrhus, king of Epirus, when his father's subjects wished to put him to death. Pýrrhus was only two years old when Glaucias and his queen Bérōē took him under their protection (Just. xvii. 3).—2. One of the body guards of Pērsēus, king of Mācedōnia, sent by his master along with other ambassadors to Gēntius, king of Illyricum, in 171 B. C. (Liv. xlii. 20).—3. A freedman of Atēdūs Mēlor, whose epitaph Mārtiālīs wrote, and on whom he also wrote an epigram (vi. 28, 29).

Glaucus, *i. m.* a man of rank, a native of Cýzicus, Chizico, killed by Iāson, on the Argonauts being driven back to that town by a storm (Val. Flacc. iii. 154).—2. A fisherman of Anthēdon, Anthedonia, a city of Euboea, who observed that his fish by touching a certain herb recovered their strength, and leaped again into the water. Curiosity prompted him to taste it, which he had no sooner done than he plunged into the water, and became a sea god (Ov. Met. vii. 233 seq. Virg. G. i. 437 seq.). In some particulars the account given by Pausānias differs considerably from this statement, approaching to the truth of history, on which poets probably founded the fiction respecting Glaucus (Paus. ix. 22).—3. A Trojan, or rather an auxiliary of the Trojans, was the son of Hippolochus, and grandson of Bēllērōphon. He and Sīrpēdon commanded the Lyci in the Trojan war (Hom. Il. vi. 119 seq.). He gave to Diōmēdes his golden armour in exchange for one of iron, Mārtiālīs, from Hōmērus, says of brass (ix. 96).—4. A son of

Imbrāsus, and brother of Lādes, killed by Tūrnus. They were natives of Lycia, and trained by their father either to engage in close combat, or to outstrip the winds on horseback. From his father he is called Imbrāsides, as also his brother Lādes (Virg. Aen. xii. 343).—5. A son of Sisyphus, was a native of Pōtnia, a village of Bēōtia, who was torn in pieces by the mares which drew his own chariot, rendered furious by Vēnus, because he had prevented them from having young (Virg. G. iii. 267).—6. The father of Dēlphōbē, the priestess of Apōllo and Dīana at Cūmē (Virg. Aen. vi. 36).—7. A Trojan, son of Antēnor, who was killed during the siege of his native city (Hom. Il. xvii. 216; Virg. Aen. vi. 483).—8. A native of Chios, an ingenious artist, was the first who discovered the art of soldering (Paus. x. 16). *Adj.* Glaucus, *et, Glaucinus, a. um, blue, sky-blue, seagreen.* *Glauci oculi* (Plin. ii. 169). *Glaucina pallia* (Mart. ix. 27). The better reading here is *Glaucia*.

Glicia, *ae. m.* the pursuivant of P. Claudius Pulcher, whom he named dictator after his defeat, in contempt of the senate, who ordered him to appoint some one to that high office, in consequence of the public danger (Suet. Tib. 2).

Glissas, *antis, et, Glissa, ae. v.* Glissae, *arum, f.* a small town of Bēōtia, hence Stātiūs, *exilis Glissas* (Th. vii. 307). The name may be referred to its founder Glissas, *v. Glisson*. The ground adjoining produced excellent vines, and its inhabitants joined their countrymen against the Argives in the Theban war (Hom. Il. ii. 504).—2. *Glītus Gallus, Glītī Gallī, m.* an intimate friend of Afrānūs Quīnctiānus, whom the latter gave up as one of the conspirators against the Roman emperor Nēro (Tac. Ann. xv. 56).

Glōta. See Clōta.

Glycēra, *ae. v. Glycērē, es, f.* a woman whose praises Hōrātius sings in one of his odes (i. 19).—2. A Roman lady of extraordinary accomplishments, mentioned by Mārtiālīs (vi. 40). If to her the same poet alludes in a subsequent epigram, moral purity formed none of her excellences (xi. 41 seq.).

Glyco, *v. Glycon, ōnis, m.* a philosopher who, by frequent combat with wrestlers, acquired an invincible force, besides the very appearance of that class of men. To this practice, from which he had different names mentioned by Diōgēnes Laērtius, Hōrātius alludes (Epis. i. 1. 30). His original name was Lycōn, but Diōgēnes states, a *g* was prefixed to mark the sweetness of his language.—2. A tragedian, a great favourite with the people, on which account, according to the Schollasts, the emperor Nēro gave him his liberty. Pērsius calls him *foolish*, which proves that, in his opinion, the merits of Glycōn were of the lowest kind (Sat. v. 9).—3. A medical man, suspected of poisoning the wound of which the consul C. Vibius Pānsa died (Suet. Aug. 11).

Glyptus, *i. m.* a slave, who had sustained personal injury of that kind which makes Mārtiālīs call him *Gallus*, or a priest of Cýbēlē (Mart. ii. 45).

Gnōdos. See Cnidos.

Gnōmon, *ōnis, m.* a gnomon, which, as well as the pole, and division of the day into twelve parts, the Greeks borrowed from the Babylonians (Herod. ii. 119).

Gnōssus, *v.* Cnōssus (Flor. iii. 7); *i. f.* one of the three principal cities of Crēta, *Candia*, an island in the *Mediterranean*, to the S. of Mārē Egeūm, the *Archipelago*, about 180 miles long, and 40 at its greatest breadth. Of all the Greek islands, Crēta was the most celebrated. Though mountainous and woody, it has many beautiful and fertile valleys. In ancient times, the cities of *Candia* are said by Plinius, Virgilius, Hōrātius, &c., to have been 100, of which 99 were built before, and 10 after, the Trojan war. The population at that time, according to the historians of antiquity, exceeded one million; but of the present number of its inhabitants no certain estimate can be formed. Some consider the Candians as not exceeding 360,000, and others rate them above a million. Of the strength and resources of the Cretans, some idea may be formed from the number of ships (80), which they sent to the Trojan shores. Ptolēmaeus says the number of cities, in the year 160, was not more than 40, which was probably true at that time, long after the consul Mētēllus had added *Candia* to the Roman empire. From 1204 to 1670, it was subject to the Venetians, who, after a long and bloody war, were compelled to submit to the Turks, in whose possession it has continued ever since. This siege of *Candia*, the principal city, which began in 1646, and continued to 1670, is one of the most remarkable in modern times. The island has, for some centuries, been known by the name of its capital, *Candia*. Gnōssus *dōcta agītāre phāretas* (Luc. Phar. iii. 185). Gnōssis, *Idis, f.* of Gnōssus, of Crēta, with relation to a female or noun feminine; Pāsiplhāē (Ov. Rem. Am. 745); Evādne (Stat. Th. xii. 676). *Inh.* Gnōssii, *orum, m.* (Liv. xxxvii. 60). *Adj.* Gnōssilus, *et*, Gnōssilacus, *a, um, of* Gnōssus, Gnossian; of Crēta, Cretan. *Gnōssia stella ardentis cōrōnæ*, the Gnossian or Cretan star of the blazing crown. Into this constellation the crown presented by Vēnus to Ariādne, on her marriage with Bāechus, was changed by that god. One of the stars is much brighter than the rest, and rises before the whole constellation appears. To it Virgilius alludes (G. i. 222). *Gnōssilacus rex*, Mīnos (Ov. Met. viii. 52).

Gōbānīto, *ōnis, m.* a leading man among the Arvēni, who, with the other principal men of the state, banished his nephew Vēringētōrix from Gērgōvia, for exciting his dependants and followers to rebel against the Romans (Cæs. B. G. vii. 4).

Gobāres, *is, m.* the governor of Pērsāgādus, who surrendered it to Alexander the Great, in 330 B. C. (Curt. v. 6).

Gōbrās, *ae, m.* a Persian nobleman, who conspired against the usurper Oropāsta, whom, whilst he held him by the middle, he wished one of his companions to transfix through his own body. The death of the usurper was effected without the loss of this brave man's life (Just. i. 9). Valērius Māximus gives nearly the same account (iii. 2).

Gōlgus, *i, v.* Gōlgi, *orum, f.* a city of Cēprus, whence Vēnus was called *Gōlgia* (Cātul. xxxvi. 14. Theoc. xv. 100).

Gōmphi, *orum, m.* *Gonfi*, a town on the frontiers of Thēssālīa, *Thessaly*, towards Epirus, *Lower Albania*. It stood near mount *Pīndus*, *Metropo*, and was carried by storm,

during the afternoon of one day, by Cæsar, who gave it to be plundered by his soldiers (Cæs. B. C. iii. 80). *Inh.* Gōmphienses, *ium, m.* *Adj.* Gōmphiensis, *is, e.* *Gōmphiensis civitas* (Cæs. B. C. iii. 81).

Gōnni, *orum, v.* Gōnnus, *i, f.* a town of *Thessaly*, at the entrance of Tēmpē, *Tembē*, distant about twenty miles from Lārisa. It was a place of great strength. Here Phīlippus, king of Mācēdōnīa, halted a day after his defeat at Cynōcēphālæ, on purpose to see what of his troops had survived that disaster. In 173 B. C., Gōnnus submitted to Persēs, then on the throne of Mācēdōnīa (Liv. xxxiii. 10 *seq.*). Some consider this town, and that of next article, the same, which does not appear to have been the opinion of Livy.

Gōnnōcōndylum, *i, n.* *Anbelahia*, a town of Pērrhæbiā, which Phīlippus, king of Mācēdōnīa, called Olympos, after he had taken it from the Pērrhæbi, who afterwards claimed it through the Romans, in 187 B. C. (Liv. xxxix. 25).

Gōnōessa, *v.* Dōnōessa, *v.* Dōnūssa, *æ, f.* *Koryfi* (Leake), a town of the Argives, the situation of which is one of the many proofs of Homer's accuracy in the application of epithets, as it is *higher* than the acropolis of *Corinth* (Il. ii. 573).

Gōrdēnē, *v.* Gōrdyēnē, *es, f.* a province of Armēnia Mājor (Ap. Bel. Mith. 243).

Gōrdiēi, *orum, m.* the inhabitants of *Cerdistan*, who inhabited the mountains by which their country was covered on the side of Armēnia and Atropatēnē. The mountains were known by the same name. In ancient history they are also called Cārdūchi (Curt. iv. 10 *seq.*).

Gōrdiānus, *i, m.* an illustrious Roman, who traced his descent by the father's side from the Grācehi, and on his mother's from the emperor Trājānus. For several generations the house of Cn. Pōmpeius Māgnus had been in the possession of his family. The prodigious wealth which he inherited, put it in his power to exhibit shows of great magnificence, and to support the dignity transmitted by his ancestors. The danger attendant upon places of power and influence under government, and his love of letters, induced him to live in retirement, and to restrict his ambition to civil honours at *Rome*. The uniform propriety of his conduct, added to the character of his associates, procured for him the esteem of virtuous princes, and did not excite the jealousy of the tyrannical emperors. Cārācalla and Alexander appointed him consul, and the latter, at the suggestion of the senate, appointed him proconsul of Africa, and that province enjoyed every comfort during his administration. Oppressed by the rapacity of their governors, and trusting to the hatred of the state against Māximīānus, the Africans raised Gōrdiānus to the imperial purple, in direct opposition to his will, and to his earnest remonstrances. He begged them, with tears, to permit him to terminate in peace a long and harmless life, and not to embitter his remaining days by staining his latter years with civil blood.

2. Son of the former, was a man of an amiable character, although his life did not equal that of his father in point of moral purity. His library consisted of sixty-two thousand volumes, and his literary productions showed a cultivated, well-informed

mind. After he had been declared emperor along with his father, they fixed their court at Carthage, and their mild administration justified the citizens in expecting the return of legal government, and the impartial decisions of justice. The senate approved of the election, declared Māximīānus a public enemy, and set a price on his head. The intrepidity with which they acted, and the spirit which they assumed, opened a prospect of the re-establishment of the republic. These flattering views the undisciplined and luxurious Carthaginians soon changed to terror and alarm. Cāpēliānus, governor of Mauritānia, made an inroad with a powerful host of barbarians. On that attack, the younger Gōrdiānus rashly advanced to oppose his enemy, without regular troops, accompanied only by an untrained multitude, and the result corresponded with his inconsideration. The personal valour of this young prince availed only to procure him an honourable death in the field of battle. His aged father, on receiving intelligence of his death, put an end to his life, after a short reign of thirty-six days. The account of Eutrōpius differs from that above given. He makes the younger Gōrdiānus emperor with Pūpiēnus and Bālbīnus, which appears improbable, since, according to his own account, Gōrdiānus was then a very young boy, who afterwards carried on a successful war against the Parthians, and was killed by the treachery of Philippus, who succeeded him. He was buried at Circēstūm, *Kirkesia* (Eutrōp. ix. 2). This Gōrdiānus must have been a son of the younger Gōrdiānus, and grandson of the proconsul of Africa.

Gōrdium, *i. n. Savilar*, a town of Phrygia on Sūgārīus, the *Saharia*, on the borders between Phrygia Major and Minor, not of great extent, but celebrated as a well-frequented mart, being nearly equidistant from Hēllēspōntus, Sinōpē, on the *Black Sea*, and coast of Cilicia. Besides, near it are many great nations, whose commerce, from mutual convenience, chiefly centres there. It was deserted in 191 B. C., when Cn. Mānlius Vūlso marched against the Gāllogræci (Liv. xxxviii. 18). *Adj.* Gōrdius, *a. um.* Gōrdius nōdus (Amm. Mar. xiv. 11).

Gōrdius, *i. m.* a Phrygian who, when ploughing, having observed birds of every kind flying about him, went to a neighbouring city on purpose to consult the augurs for an explanation of that omen. Near the gate he met a virgin of extraordinary beauty, at whom he inquired for the most expert augur, and told her the cause of his consultation. The parents of this virgin, having been skilled in that art, had communicated the knowledge of it to their daughter, who informed Gōrdius that the flight of the birds portended he would one day be king, and offered herself the partner both of his hope and crown. Transported with the prospect which she opened to his view, he considered her proposal the greatest happiness of his kingdom, married the virgin, and the event soon realized her prediction. Gōrdius consecrated the waggon which he then drove, in the temple of Jūpiter. The yoke of it contained a knot which an oracular response declared, that whosoever should untie, would be king of all Asia. See *Alexander the Great*. His son Mīdas succeeded him in the throne (Just. xi.

7). From him the city had its name (Steph.). —2. A Cappadocian, whom Mithridātes appointed counsellor to his son Ariārāthes *q. v.*, after he had with his own hand killed his nephew Ariārāthes, king of Cappadocia, whose father, of the same name, Gōrdius had murdered by order of Mithridātes (Just. xxxviii. 1).

Gōrdiūtichos, *n.* a town of Bithynia (Liv. xxxviii. 13).

Gōrdūni, *orum, m.* a people of the northern part of Gallia Belgica, subject to the Nervii, whose territories lay along the seacoast, to the north of the Mōrini. Some editions of Caesar read Gōrdūnos (B. G. v. 39).

Gōrgātas, *m.* a Macedonian, appeared as an evidence in the trial of Amynus and Simmas, accused of treason against Alexander the Great (Curt. vii. 1).

Gōrgē, *es, f.* a daughter of Cēneus, king of Cālcydon, and Althea daughter of Thiestus. According to Apollōdorus, she married Andromon, and was killed by her father, probably in a fit of drunkenness (i. 8); but Antōninus states, that, after the death of Mēlēāger, Gōrgē and her sister Dēliānira, continued to enjoy the human form, when Dīana changed all the daughters of Cēneus into birds.—2. A daughter of Dānāus, and wife of her cousin Hippōthōus (Apol. ii. 1).—3. A Lemnian woman who killed her husband Hēlimus (Stat. Th. v. 207).

Gōrgēas, *e, m.* a Grecian philosopher, who studied under Empēdōcles, and was the teacher of Isōcrātes and other illustrious men. He lived a hundred and seven years (Val. Max. viii. 13).

Gōrgias, *e, m.* a general of Alexander the Great, whom he dismissed in his old age, in 328 B. C. (Just. xii. 12).

Gōrgo, *v. Gōrgon*, *ōnis, Plur.* Gōrgōnes, *um, f.* the Gorgons, who were three in number, Sthēnō, Eurālē, and Mēdūsa, daughters of Phōrcus, *v. Phōreys*, and Cētō, who was his sister. The last only is said to have been mortal. They dwelt, says Hēsiodus, at the extremity of the world, near the abode of night. According to ancient fable, these imaginary beings had but one eye and one tooth, which they used alternately, and wings of gold with which they flew (Apol. ii. 4); their hands were of brass, and, in place of hair, serpents hissed around their heads. Authors are divided with regard to the origin and form of the Gorgons; but all unite in maintaining, that they possessed the power of turning into stone whoever looked at them.

From Ovidius it appears, that there were only two, and that Minērvā, to punish the violation of her temple by Mēdūsa, encircled her head with serpents, in place of the beautiful locks which had attracted the attention of Neptūnus. Gōrgon, in the singular, refers to her. She was the most distinguished of the daughters of Phōrcus. Pērsēus severed Medusa's head from her body when asleep, and bore it off in triumph. The blood which fell from it, in Pērsēus' flight over Africa, on his return to Scīrīphus, is said to have engendered the numberless serpents and poisonous animals, with which that country is infested. Apollōdorus states, that the blood which flowed from the Gorgon's left arm was highly poisonous; but that the blood of her right arm was of use in curing diseases, and that *Asclepius* employed

ed it in raising the dead to life. The opinion of the ancients respecting the Gorgons, is very different: some suppose them warlike women; others, savages; and Athēnaeus maintains they were beasts, whose pernicious breath occasioned instant death to all who approached them. See *Mēdūsa*. *Maura Gōrgo*, the Mauritanian Gorgon, from her residence near mount Atlas (Juv. Sat. xii. 4). *Aspēra Gōrgo* (Stat. Th. viii. 782). *Adj. Gōrgōneus*, a, um. *Gōrgōnēa cēnēna*, poison from the serpents which encircled the heads of the Gorgons (Virg. *Æn.* vii. 641). *Gōrgōnēus equus*, Pegasus (Ov. *Fast.* iii. 456). *Gōrgōnēus cābūllus* (Juv. Sat. iii. 118). *Gōrgōnēum mōnētrum*, i. e. *Mēdūsa* (Manil. v. 567). *Gōrgōnia*, æ, f. coral, from its changing into the hardness of stone, on being exposed to the air. See *Cūrālūm*. Pliny, Pōmpōnius Mēla, and some other ancient authors, mention islands called Gorgades, which were said to be inhabited by the Gorgons, distant about two days' sailing from the western coast of Africa.

Gōrgōnīus, i, m. a man whom Hōrātius ridicules for the negligence of his person (Sat. i. 2. 27). It is probable he was a person of some note, as well as Rūfillus, since that line excited much ill-will against the poet, which he himself mentions (Sat. i. 4. 92).

Gōrgōpas, æ, m. had the joint command with Dexagōridas, of Gythium, in 197 B. C. The latter intimated to the Roman consul T. Quīntius Flāminius, that he would surrender the town to him, on which Gōrgōpas put him to death as a traitor. The defence of the city then became more keen and resolute; but, being assailed both by the consul and his brother Lūcius, he was obliged to adopt the very measure for which he had deprived his colleague of life (Liv. xxxiv. 29).

Gōrgus, i, m. king of Cyprian Sālāmīs, *Constantia*, which was taken from him by his brother, and afterwards restored to him by the Persians (Herod. v. 104 seq.).—2. Son of Hērēs, and a commander in the fleet of Xērxes (Herod. vii. 98).

Gōrgythion, ōnis, m. a son of Prīlāmus by Cāstānira, killed by Tēucer, who aimed at Hēctor (Hom. II. viii. 302).

Gōrnēn, arum, f. *Khorien*, or, *Gerni*, a castle in Armēnia. Tacitus describes it as a place strong by nature (Ann. xii. 45).

Gōrtiæ, arum, m. a people of Asia according to Cūrtius (iv. 12), but their name does not elsewhere occur. They had been originally taken from Eubœa, *Negropont*, by Datis and Artāphērnēs.

Gōrtys, f. *Gōrtyn*, ūnis, et, *Gōrtyna*, æ, f. *Aticolo* (Leake), a city of Arcādia, in Pelopōnēsus, the *Morea*, now in ruins. It was once a considerable city, but at the time when Pausānias wrote, it was only a village. After passing Gōrtys, the river Lūsus assumed the name of Gōrtynius, the waters of which were distinguished for their coldness (Paus. viii. 23).—2. *Gortina*, or, *Metropoli*, a city of Crēta, *Candia*, on Lithēus, the *Messara*, built by Gōrtys. It had also the names of Crēmnia, Lārissa and Amyna (Steph.). Gōrtys, idis, f. of Gōrtys, or, Crēta, applied to females or nouns feminine. *Gōrtynis arundo*, a Crētan reed (Luc. *Phar.* vi. 214). *Inh. Gōrtynii*, orum (Sing. *Gōrtynius*, i), m. *Adj. Gōrtynius*, et, *Gōrtyniacus*, a, um, of

Gōrtys, of Crēta, Crētan. *Gōrtynium telum* (Sil. Ital. ii. 90). *Gōrtyniacus arcus*, a Crētan bow (Ov. *Met.* vii. 778).

Gōtārzes, is, m. brother of Artābānus, whom he had murdered with his wife and children, and had seized on the throne of Pārthia. His cruelties induced the people to plan a revolution in favour of his surviving brother Bārdānes q. v. The Parthians requested the Roman senate to send them Mēhērdātes for their king. With this request, the emperor Claudius complied, and in coming to a decisive engagement with Gōtārzes, the latter gained the victory, cut off the ears of Mēhērdātes and left him in that condition, a disgrace to the Romans, and a proof of the Parthian clemency. Soon after that, Gōtārzes died (Tac. *Ann.* xi. 8 seq.).

Gōthi, orum (Sing. *Gōthus*, i), m. a people who originally inhabited part of Scādināvia, and crossed Sinus Cōdanus, the *Baltic Sea*, about the beginning of the Christian era, some say three hundred years sooner. They appear to have settled about the mouth of the *Vistula*, and had for their neighbours on the west, the Vandals, who resembled them in complexion, manners, language, and religion. From these striking peculiarities, a general idea prevails that they were originally one people. In the age of the Antōnini, they possessed what is now called *Prussia*, and, marching in a southern direction along the banks of the *Pripiet*, a western branch of Bōrysthēnes, the *Dnieper*, after sometime reached the mouth of that river. A powerful and fierce people were in possession of the country which lay to the east of them, against whom they had no inducement to march, as migrations towards the eastern extremity of the *Black Sea*, presented no prospect of future advantage, while Dācia yielded abundant crops, the reward of its industrious inhabitants. These advantages gratified, for the present, the northern barbarians, who derived no permanent benefit, either from the fertility of the soil on which they trod, or from the improvements of agriculture which they witnessed, but, like other savages, indulged their natural idleness at the expense of a life of penury, wretchedness, and plunder. In pillaging parties, and sometimes in greater force, the Goths made occasional inroads on the Roman provinces, and in the year 281, Gāllus prevailed on them to quit Illýrium, and to retreat, and promised to pay them a large annual sum, on condition that they should not in future molest the Roman provinces. Restless and addicted to emigration, these wanderers probably passed into Chērsonēsus Taurica, the *Crimea*, and afterwards they obtained a footing in Bōsphōrus, where they built a fleet with which they navigated the *Black Sea*, besieged and took Trāpēzus, *Trebizonde*. The ruthless ferocity of the Goths impelled to a general massacre of the inhabitants, and the rich spoil which they obtained, loaded a large fleet, then lying in the harbour, with which they returned to Bōsphōrus. In subsequent expeditions, they obtained possession of *Greece*, which they ravaged, and threatened a descent on *Italy*, which roused the inactivity of Gāllienus. His appearance alarmed the Goths, and divided their strength, Naulōbātus, a chief of the Herūli, with a number of his countrymen, joining the Romans, and the greater part of

the rest returning to their ships, sailed back to Bosphorus. Had the Roman generals acted with unanimity, the destruction of the Goths had been the inevitable result; but their contention allowed an easy escape for them, who marched northward, crossed the Danube, and returned to their settlements in Ukraine. In the reign of the emperor Aurelianus, they again quitted that district, strengthened by fresh arrivals from the north, and ventured to meet the forces of the emperor in a regular engagement, to which the approach of night put an end, without victory declaring decisively for either party. Exhausted by a state of warfare for nearly twenty years, they solicited a peace, which Aurelianus granted, on terms beneficial to both nations. Their love of plunder exposed them to merited chastisement from Constantine the Great, in the year 322, and a Gothic war again broke out under the emperors Valentinianus and Valens. Even their wars with the Romans, as well as their vicinity to civilized nations gradually softened their ferocity, and rendered them less insensible to the comforts and advantages of refined life. From several Roman emperors they had received many favours, and they showed their gratitude by attachment to their descendants. On being defeated by the Huns, whose numbers astonished, and whose cruelties terrified them, they applied to Valens for protection, after a defeat from that savage nation, and he received them into his dominions in the year 376. Oppression on the part of the Roman governors of Thracia provoked them to hostilities, and, being recruited by fresh numbers of their countrymen, they ravaged that province, and a battle at Adrianópolis, two years after, put them in possession of the country between that city and Constantinople. Under Honorius they plundered Greece, and afterwards invaded Italy, which they overran, and, in the year 409, they obtained possession of Rome, which they sacked and plundered, with the permission of their chief Alaric. See *Oströgöthi* and *Visigöthi*.

Göthini, orum, *m.* the Gothinians, are supposed to have inhabited part of Silesia and Hungary. Tacitus infers from their use of the Galtic language, that they were not of German origin. Besides, they submitted to the drudgery of working in the iron mines, which may be considered a proof, that they did not know the use of that valuable metal, otherwise they would have employed it to assert their own liberty (Tac. Mor. Ger. 43).

Götönes, um, *m.* a German nation who lived near the mouth of the Vistula. Some consider them the same as the Goths, and others doubt their identity; but think it probable they were in alliance with that people (Tac. Ger. 43).

Græchuris, is, *f.* a town of Celtiberia, built by Tib. Sémpronius Græchus, to commemorate his victories in that country (Liv. Ep. 41).

Græchus, *i, m.* anciently Græcus, a surname of a family or branch of the Sémpronian clan. Adj. Græchānus, *a, um.* See *Sémpronius*.

Græchus, *i, m.* a noble Roman, who laid aside his own dress, and assumed the garb and weapons of a gladiator, and fought in the public amphitheatre. Jövenalis reproaches him for his baseness, impudence, and cowardice

(Sat. ii. 143 seq.). That poet uses Græchus to denote a nobleman, or, perhaps, under it included a general character of the depraved nobility, whose scandalous lives disgraced their ancestors (Sat. ii. 117).—2. A Roman prætor, who declined the power belonging to him, by virtue of his office, to determine in cases of usury; because the practice had become general in the year 33 (Tac. Ann. vi. 16).

Græchus Clælius, Græchi Clæli, *m.* an Æquan, whom his countrymen appointed commander-in-chief, in 458 B. C., probably on account of his being a man by far of the greatest consequence in the state, when he made inroads on the country of the Lævian and Tuscūlani. The Roman senate sent three ambassadors to him, remonstrating against his violation of the treaty, when he refused to hear their message, desired them to tell it to the oak which overhung his tent, and, in the meantime, he would attend to more important business. This insolent speech excited the indignation of the Romans, who sent against him, L. Quinctius Cincinnātus, dictator, who soon obliged the Æqui to surrender at discretion. Græchus and the other commanders were brought to him in chains, and he compelled them to pass under the yoke, as a confession that their nation was subdued (Liv. iii. 25—28).

Grādīvus, *i, m.* a surname of Mars, from going (*gradiendo*), to war, or, from brandishing a spear (*agadivus*), or, from his having sprung from grass, which is explained by recollecting, that a chaplet of grass was, at one period, the highest military honour (Fest.). Other derivations have been given, but likewise uncertain, and therefore omitted. *Hömēricus Grādīveus*, Mars, as described by Hömērus (Juv. Sat. xiii. 113). Grādīvicōla, *æ, m.* a worshipper of Mars; a soldier (Sil. Ital. iv. 222).

Græa, *æ, f.* (*i. e.* an old woman), a surname of Tānāgra, from Tānāgra, daughter of Æolus, living to a great age, on which account, both she and the city were known by that appellation. It went into disuse, and the town received its original name (Stat. Th. vii. 332. Hom. Il. ii. 498).

Græcia, *æ, f.* Greece, a celebrated country of Europe, which had, on the E., Mæcæ Ægæum, the Archipelago; on the S. the Mediterranean; and on the W. that part of the Mediterranean called the Ionian sea, and Mæcæ Hædrīaticum, *v.* Adriaticum, quod et Sūpërum, the Gulf of Venice. The boundary on the N. is uncertain. This country was mostly peopled by colonies from Egypt, who introduced a knowledge of the arts and sciences, which were afterwards improved, and many of them carried to the highest degree of perfection, by the Greeks. To the inhabitants of Greece, the civilization and refinement of the ancient world seem to have been almost wholly confined. The Romans were indebted to them for all which they knew of philosophy, and the comforts of refined life. But the fine arts were not likely to be much cultivated or esteemed by a race of ferocious soldiers. In justice to the nation of Mars, however, it cannot be denied, that, in history, and in several species of poetry, if they did not equal, they did not fall much short of their instructors. The liberties of Greece, which Philippus, king of Mæcædo-

nia, first injured, were almost wholly destroyed by his son, Alexander the Great. The country continued to be oppressed by his successors, until it was conquered by the Roman consul, L. Mummius, in 148 B. C. From this period, the Greeks made no united effort to regain their independence, but continued in subjection, until the beginning of the fifteenth century, when they fell under the tyranny of the Turks. Since that fatal conquest, the descendants of a refined, intelligent, and ingenious people, have been sunk in ignorance and oppressed by slavery.

Ultior Græcia, Græce. Græcia major, oftener Magna Græcia, the south of Italy (Liv. xxxi. 7). *Lat. Græci, Graii* (2 syl.), *v. Graji, orum, et, Grājūgēne, ārum, m.* The Greeks established no permanent government out of Greece, either in Europe or Asia. *Græciulus, i, m. dim.* generally used in contempt (Juv. Sat. iii. 78). *Græcismus, i, m.* a Grecism, the Greek style, or manner of speaking. *Adj. Græcus, Graius* (2 syl.), *v. Grājus* (Mānilius writes *Grāius*, iv. 687), *Græculus, Græcūculus, a, um, et, Græcūensis, is, e* (not much used), of Greece, Greek, Grecian. *Græius sālūs, i. e. Graia* Alps, *St. Bernard* (Cor. Nep. Han. 3). *Græcula civitas* (Flor. iv. 2). *Adv. Græcē, v. Græcūlicē, after the manner of the Greeks.*

Græcinus, i, m. a noble Roman, whose interest with Augustus, Ovidius, in an epistle from Pōntus, requests him to exert, in order to procure a repeal of his sentence, or a more comfortable place of residence (Ep. Pont. iv. 9). *Græcinus* was the brother of Flaccus, to whom Ovidius wrote an epistle from the same place, requesting the same favour (Ep. Pont. i. 10).

Graiocēli (4 syl.), *orum, m.* an ancient nation of Gāllia, *France*, whose territories seem to have been adjacent to those of the Cēntrōnes and Catūriges, Gauls who lived among the Alps. But the exact situation of the *Graiocēli* is unknown (Cæs. B. G. i. 10).

Grāmpius mons, the Grampian hills, form the most considerable range in Scotland, extending from Loch-Lomond to Stonehaven. To this chain belong Benlomond, 3262 feet in height, Bealeady, 3009, Benmore, 3903, Benlawers, 4015, Shehallion, 3564, Benverlich, 3300, and others of less elevation on the east (Tac. Ag. 29).

Grānē, es, f. the ancient name of Cārna, the goddess of hinges, *q. v.* (Ov. Fast. vi. 107).

Grāncus, i, m. the *Oostrola*, or *Ouscola*, a river of Mýsia, which has its sources in mount Ida, and, running in a northerly direction, falls into Prōpōntis, the Sea of Marmora (Plin. i. 610). On the banks of this river Alexander the Great first came to an engagement with the Parthians, whom he completely defeated, and there, at a later period, L. Licinius Lūcillus vanquished the army of Mithridātes, king of Pōntus. According to Ovidius, it divided into two streams, for which reason he calls it *bicōrnis* (Met. xi. 763).

Grānius Mārcellus, Grānī Mārcellī, m. prætor of Bithýnia, whom his own questor, Cæpio Crispinus, accused of treason, which Rōmānus Hispo, a mercenary advocate, supported, and the impeachment would most probably have been followed by a sentence of

condemnation, had it not been for the fortitude of Cn. Cālpurnius Piso. Tiberius said he would give his vote openly, on which Cālpurnius asked him "in what rank he chose to give his vote?" This question checked his ardour, and he agreed that Mārcellus should be acquitted of treason; and the other charge, peculation, referred to the proper tribunal (Tac. Ann. i. 74).

Grānius Mārtilianus, Grānī Mārtiliāni, m. a man of senatorian rank, whom C. Grāchus arraigned for treason, in the year 35 (Tac. Ann. vi. 38).

Grānius Silvānus, Grānī Silvāni, m. a tribune of the prætorian guards, whom the emperor Nēro sent to Sēneca, to inquire whether he admitted the conversation stated by Nātālis, with the answers given by himself. The philosopher returned an answer becoming his character, acknowledging the whole truth, disdaining both prevarication and flattery. Nēro asked the messenger, "Does Sēneca prepare for a voluntary death?" Grānius replied, "He showed no symptom of fear, no sorrow appeared either in his words or looks." "Then," said Nēro, "return and tell him that he must die." See L. Annaeus Sēneca. Grānius afterwards entered into a conspiracy against the emperor, received a free pardon, but, despising life on such terms, he died by his own hand (Tac. Ann. xv. 50—71).

A. Grānius, A. Grānī, m. a native of Pūtēoli, *Pizzuolo*, who embraced the interest of Cæsar, and fell at Dyrrāchium, *Durazzo* (Cæs. B. C. iii. 71).

Q. Grānius, Q. Grānī, m. the accuser of L. Cālpurnius Piso *q. v.* (Tac. Ann. iv. 21).

Grāptus, i, m. an enfranchised slave, who gratified his natural malignity by inventing stories, which called into action both the cruelty and injustice of his former master, the emperor Nēro (Tac. Ann. xlii. 47).

Grātia, æ, Plur. Grātīe, ārum, f. the Graces, three sisters, called Aglāia, Thālia, and Euphrōsýnē. They went also under the appellation of Chārites. The Graces were said to be the daughters of Bāchus and Vēnus, or of Jūpiter and Eurýnōmē. They are represented naked, and linked in each other's arms; hence Hōrātius, *sequeque nodum solvere Gratia* (Od. iii. 21. 22). Etēscles was the first who sacrificed to the Graces, in the opinion of his countrymen, who made their number three; but the Lacedæmonians reckoned only two, Clita and Phæna. In the remote periods of antiquity they were represented clothed. Pausānias could not discover who first exhibited them naked.

Grātīdīus, i, m. a lieutenant-general, whom C. Mārīus sent to receive the command of the legions to carry on the war against Mithridātes. The soldiers butchered him (Val. Max. ix. 7).

Grātius, v. Glānius q. v., i, m. an eminent jeweller, whose silver cups the Romans held in great estimation. *Adj. Grātīānus, a, um. Grātīāna* (pōcula, *v. vasa*) (Mart. iv. 39).

Grāvī, orum, m. a people of Spain, mentioned by Silius Itālicus (i. 225). That poet informs his readers that Grāvī was a corruption of Graii (2 syl.) (iii. 366).

Grāvīscæ, ārum, f. Ereno di Sangustianò, a town of Etrūria, Tuscany, which is said to have had its name from the unhealthiness

of its climate (*gravis ær*). It stood on a low and marshy plain, which, in warm weather, emitted fetid and unwholesome air; hence *intempesta Gravisca* (Virg. *Æn.* x. 184). Here a Roman colony was planted in 183 B. C., and five acres of land given to each. It had formerly been taken from the Taurinenses (Liv. xl. 29). *Adj.* *Graviscanus*, *a*, *um*.

Grinnes, *ium*, *f.* *Boerhuyzen*, a town of the Batavians, on the right side of Vähäls, the *Waal* (Tac. *Hist.* v. 20).

Grinus, *i*, *m.* son of *Æsanius*, king of *Thera*, *Santorin*, and father of *Battus*, according to *Hērōdōtus* and *Justinus* (Herod. iv. 50. *Just.* xlii. 7).

Grōsphus, *i*, *m.* commanded the *Agrigēnēs* in the Sicilian war. On his shield was engraved a representation of the brazen bull, that horrible instrument of torture invented by *Pērilus* *q. v.* (Sil. *Ital.* xiv. 211).

Grūdli, *orum*, *m.* a neighbouring nation to the *Gōrdūni*. Their country was bounded on the N. by the mouths of *Scāldis*, the *Scheld* (Cæs. B. G. v. 39).

Grūmbates, *is*, *m.* king of the *Chlōnītæ*, whose son fell at the siege of *Amida* (Amm. *Mar.* xviii. 6 *seq.*).

Grūmētum, *i*, *n.* *Agromento* (*Clarimonte*, *Clav.*), a town of *Lūcānia*, on the right bank of *Acris*, the *Agri*, at which *Tib. Sēmprōnūs Lōngus* slew above two thousand of the Carthaginians under *Hānno*, took forty-one military standards, and only lost two hundred and eighty of his own men, 217 B. C. (Liv. xxiii. 37 *seq.* Flor. iii. 18).

Grūnium, *i*, *n.* a fort in *Phrygia*, given by *Phārnābāzus* of *Alcibiādes*, from which he drew a revenue of fifty talents yearly (Cor. *Nep.* Alcib. 9).

Grūthūngi, *orum* (*Sing.* *Grūthūngus*, *i*), *m.* a warlike nation of the *Ostrōgōthi*. *Amianus* *Mārcellinus* writes *Crēuthūngi*, and describes them as possessing the country adjoining to the *Alāni* *Tānūtæ* (xxvii. 5 *seq.*).

Grūlus, *i*, *m.* a son of the celebrated *Xēnōphon* and *Philētia*, who fell at *Māntinēa*. Such was the beauty of his form, and that of his only brother *Diōdōrus*, that they were called *Diōscōri* (Val. *Max.* v. 10).

Grūnēus, *ēos*, *m.* a Centaur who fought at the battle with the *Lāpithæ*, in which he killed *Brōtēas* and *Orion*. *Exādus*, with the horns of a stag, deprived him of both his eyes (Ov. *Met.* xii. 260—270).

Grūnia, *æ*, *f. et*, *Grūnia*, *orum*, *n.* a small town of *Æōlia*, which *Stēphānus* says belonged to the *Cyrenæi*, of whom nothing is known. From *græus*, *Adams* forms *Grūnium*, a word which does not occur in Latin writings. Near *Grūnia* was a grove in which *Apōllō* had a temple, and his oracle there had once some celebrity. *Pārmēniōn* took this little town in the second year of the 111th Olympiad, 330 B. C. *Adj.* *Grūnæus*, *e*, *Grynæus*, *a*, *um*. *Grūnæum nēmus*, the grove of *Grūnia* (Virg. *B.* vi. 72). *Grūnæus Apōllō*, from his temple and oracle there (Virg. *Æn.* iv. 345).

Gulussa, *æ*, *m.* second son of *Māsinissa*, king of *Nūmidia*, was a skilful general and inveterate enemy of the Carthaginians. In the year 174 B. C., he and the ambassadors from that state had a keen dispute before the senate, after which that venerable body ordered him to return to his father, and desire

him to send ambassadors to answer the complaints advanced against him by the Carthaginians. After receiving the customary presents, both parties were dismissed (Liv. xlii. 23, 24). Next year he returned to *Rome*, mentioned in the senate the aid given by his father during the Macedonian war, promised to execute whatever further demands they should make, and warned them of the treachery of the Carthaginians. The greater part of his speech is lost (Liv. xliii. 3). The senate had sent ambassadors to Carthage with whom he had returned, and both he and they reported that the Carthaginians had an army, and likewise a fleet, ready for service (Liv. Ep. 48). On the death of his father, 150 B. C., he received a third of the kingdom (Id. 50). The account of *Livius* differs from that of *Sāllustius*, who states, that both *Gulussa* and *Māstanābal* having died a natural death, *Micipsa*, on the demise of his father, succeeded to the whole kingdom (Sal. *Jug.* 5). In the third Punic war, *Gulussa* contributed to the conquest of the Carthaginians and the destruction of their state. *Māssiva* was the son of *Gulussa*, and had fled from Africa on the murder of *Adhērbal* by *Jūgūrtha* (Sal. *Jug.* 35). See *Māssiva*.

Gumathēna, *æ*, *f. rectius*, *Commagēnē q. v.* (Amm. *Mar.* xviii. 9).

Gūnēus, *ēos*, *m.* a Grecian commander (Hom. *Il.* ii. 748).

Gyāra, *Gyāra*, *et*, *Gyāra*, *æ*, *e*, *Gyārus*, *i* (Virg. *Æn.* iii. 76), *f.* (often used in the plural), *Joura*, by some called *Calaira*, by the Greeks, the *Gyarean* rock; a small barren rocky island in *Mārē Egēum*, the *Archipelago*, only twelve miles in circumference, now almost uninhabited. The poverty and wretchedness of this island have been proverbial for many ages. *Plinius* states that the inhabitants were once forced to quit it, from an immense number of rats or field mice of uncommon size infesting it, and a late traveller mentions, that he saw some of the same breed, when he visited that poor sterile island. *Ajax*, son of *Oilēus*, perished on this rock (Hom. *Od.* iv. 507). During the reign of the Roman emperors, criminals were frequently banished to *Gyārus*, *Joura*; hence *Juvēnalis*, *Aude aliquid dignum brevibus Gyāris* (Sat. i. 73). *Gyāreus*, *ēos*, *m.* an inhabitant or native of *Joura* (Luc. *Phar.* iii. 600).

Gyās, *æ*, *m.* a companion of *Ænēas*, one of the Trojan commanders who contended for the naval prize (Virg. *Æn.* i. 222 *seq.*). He killed *Ufēus*, commander of the *Æqui* (Virg. *Æn.* xii. 460).—2. A son of *Mēlampus*, and brother of *Cisseus*, a man of great size and strength, whom *Ænēas* killed (Virg. *Æn.* x. 318 *seq.*).—3. A Boeotian killed by *Tydeus* in the Theban war. *Statius* calls him *Dircæus Gyās*, from *Dircē*, a fountain in Boeotia (Th. ii. 610).—4. A Lemnian, to whom *Hypsipylē* had been betrothed, who fell in the general massacre of the men in *Lēmnos*, by the hand of *Mirmydōnis* (Stat. *Th.* v. 224).—5. A youth of *Thēbæ*, killed by *Amphiarāus* in the Theban war (Stat. *Th.* vii. 715).—6. A Boeotian husbandman killed in the Theban war by *Hippomēdon* (Stat. *Th.* ix. 305).—7. A man killed by *Hannibal* at the siege of *Saguntum*. He was the twin-brother of *Chrōmis* (Sil. *Ital.* i. 439).

Gygæa, *æ*, *f.* a wife of *Amōntas* *Il.*, by

whom she had Archēlius, Arīdeus, and Mēnēlius (Just. vii. 4).

Gýgas, æ, m. a son of Mēlampus, of prodigious strength. Both he and his brother Cisseus fell by the hand of Ænēas (Virg. Æn. x. 318).

Gýges, is, m. (Gyes, Gyas, et, Gigas), a Trojan, killed by Turnus (Virg. Æn. ix. 762).—2. A son of Cœlus and Terra, who had an hundred hands (centimānus) and fifty heads. He and his brothers, Briāreus and Cœus, surpassed all other mortals both in size and strength of body. Hēsiodus places these brothers at the entrance of Tārtārus (Th. 732), an idea which Virgilius has adopted (Æn. vi. 287). Hōrātius seems to have been of the same opinion (Od. ii. 17. 14).—3. A youth of Cnīdus, of so very fine a complexion, and delicacy of countenance, that, in a company of young women, he might have passed for a girl (Hor. Od. ii. 5. 20).—4. The husband of Astēriē. He appears to have traded to Bithŷnia (Hor. Od. iii. 7. 5).—5. A native of Lŷdia, whom the queen of that country ordered either to kill himself, or to put her husband to death, for which his reward would be herself and the kingdom, that she might be avenged on the king, because he had exposed her naked to Gýges, or that there might be no man alive except her husband, before whom she had suffered that indignity. Preferring life and a crown to a violent death, he agreed, since it was matter of necessity to accomplish the destruction of the king, and she informed him by what means he might effect it. Guided by her counsel, he murdered the king in his bed, married the queen, and mounted the throne.

According to some authors, Gýges obtained a ring, which, being put on his finger, rendered him invisible; and, availing himself of this advantage, he came unperceived into the presence of the queen, murdered her husband Cāndaulis, and, having married her, succeeded to the kingdom (Just. i. 7). *Adj.* Gýgaeus, a, um. *Gýgaeus lūcus*, et, *Gýgaeus stāgnum*, a lake forty stadia distant from Sardes (Prop. iii. 11. 18. Plin. i. 600).

Gýlippus, i, m. an Arcadian, whose nine sons joined Ænēas against Turnus. His wife was a native of *Tuscany* (Virg. Æn. xii. 272).—2. A Lacedæmonian commander, of great merit, sent by his countrymen to aid the Syracusans against the Athenians. He gained a decisive victory over the Athenian commanders, Dēmōsthēnes and Nicias (Just. iv. 4 *seq.*).

Gýmnæi, orum, m. a people adjoining to the Gēte (Orph. 1051).

Gýmnāsium, i, n. the place at *Rome* where

feats of agility and strength, and exercises of different kinds, chiefly wrestling, boxing, running, leaping, and throwing the coat, were performed. The name does not express the kind of contests, but the appearance of the combatants who were *naked*, except round the middle and upper part of the thighs, on which they wore thin trowsers.

Gýmnias, æ, m. *Comasour*, or, *Kumakie*, a town on Arāxes, the *Arash*, near its sources. Gýnaecon limen, a town of Gēdrōsla (Amm. Mar. xxiii. 6).

Gýndes, is, m. the *Zeindeh* (the *Mendeli*, Buckingham), a river of Bābŷlōnia, which takes its rise in the mountains of Mātīcē, and flows through the country of the Dār-dānī, into the Tigris, on the eastern bank. Cýrus, king of Pērsia, unable to cross it without shipping, felt indignant at the disappointment, and, in consequence of one of the sacred horses having been drowned in it, threatened to render it so small, that even women could cross without being knee deep. He verified this menace, by letting its water into three hundred and sixty trenches, which he had dug for that purpose, which Tibullus calls *dēmētta Cýri* (iv. 1. 141).

Gýptis, is, f. daughter of Nānnus, king of the Sēgōbrīgī, and wife of Prōtis q. v. (Just. xliii. 3).

Gýracē, es, f. an island in the *Archipelago* (Hom. Od. iv. 500). It is commonly written Gýra, arum, f.

Gýrtha, e. Círtha, æ, m. a gallant of the wife of Cīna. Mārtiālis calls Gýrtha a fool (vi. 39).

Gýrtius, i, m. a Mysian, father of Hýrtius. Gýrtiades, æ, m. Hýrtius (Hom. Il. xiv. 512).

Gýrton, ōnis, e. Gýrtōnē, es, f. a town of *Thessaly*, so called from its founder, Gýrton, the brother of Phlégus. Gýrton and Atrix were the only two towns in that district which were not in the power of Antiōchus, king of Sýria, 193 B. C. By some it is supposed to be now called *Konitza* (Liv. xxxvi. 10. Apol. Rhod. i. 57).

Gýthlum, i, n. *Colo-Kythia*, a strong seaport town of Lācōnia, taken by T. Quīncius Flāminius, in 197 B. C. (Liv. xxxiv. 29). According to Leake, its ruins are called *Palæopoli*.

Gýzantes, ium, m. an African nation, eminent for the great quantity of honey produced by their bees and by other means. To the ridiculous custom of staining their bodies with vermilion, they added the filthy practice of eating monkeys, with which their mountains abounded (Herod. iv. 194).

H

Habis, ldis, m. son and successor of Gār-gōris, king of the Cūnētes, in the S. W. of *Spain*, whose impure descent is as offensive as his preservation was marvellous. He is said to have united his barbarous subjects by laws, to have first taught to yoke oxen to the plough, and to seek their food from the furrow. Justinus has given the fabulous account of his early years (xliv. 4).

Hādrānum. See *Adranum*.

Hādrīa, e. Adrīa, æ, f. *Atri*, or, *Adria*, a town, in the southern extremity of Picēnum, watered by Vōmānus, the *Vomano* (Sil. Ital. viii. 438). Some derive the ancient name of the *Gulf of Venice*, from this town; but it is more generally referred to Hādrīa, a town of the Vēnēti. *Inh.* Hādrīāni, orum, m. *Adj.* Hādrīānus, a, um. *Hādrīānus ager*, the territory of the Hādrīāni, which Hān-nibal desolated, in 219 B. C. (Liv. xxii. 9).

—2. A town of the Vēnēti, now called *Adria*, built, according to Livius, by the Etrurians (v. 38); Justinus says, by Greeks (xx. 1). According to Plinius, it had an excellent harbour, and produced very good wine (iii. 133). From it the adjoining sea or gulf had its name. *Adj. Hadrīanus, et, Hadrīaticus, a, um. Hadrīanus ager* (Plin. i. 363). *Hadrīaticum, v. Adriaticum, et, Adriānum Mārē, quod et Sūpērum, seldom Adria, a, m. the Gulf of Venice, a part of the Mediterranean, which separated Itālia, Italy, from Illyricum* (hence sometimes called *Mārē Illyricum*); or *Lābūria* and *Dālmātia*, and *Græcia, Greece*, corresponding to part of *Hungary*, and of *Turkey in Europe*. The epithet *Sūpērum*, was used from its being situated to the east of *Italy*, in consequence of the Romans, as well as the Greeks and other nations, erroneously supposing that countries and seas to the east were higher than those to the west, or that the earth gradually inclined from the east to the west. Hence the natives of *Rome* denominated that part of the *Mediterranean*, which washes the western coast of *Italy*, *Mārē Infērum*, called also *Tyrrhēnum, Etrūscum, v. Tūscum. Venice*, for some centuries, a place of great trade, and, until lately, the capital of a small cognominal republic, gives name to the gulf in modern times. This city stands on sixty, or, according to others, on seventy-two little rocky islands, connected by wooden bridges, at the distance of about five miles from the continent. It is nearly six miles in circumference, and contains 180,000 inhabitants. *Venice* is evidently derived from *Vēnētia*, a town of *Italy*, to the north of *Adria, v. Hadrīa*, built by the Hēnēti, a people of Pāphlāgōnia, who, according to Livy, and other ancient historians, settled in that part of the country, about 1180 years B. C. This celebrated city owed its foundation to the inroads of the Huns, under Attila, in 452. The wealthy inhabitants of the adjacent country, who escaped the general massacre, fled to these islands as a place of security, against the cruelties of these barbarians, and began to build the city. The *Gulf of Venice* is upwards of 460 miles long, and 130 at its greatest breadth. It contains a number of islands, but none which merits particular description. The current, which sets in from the *Gulf of Venice* and the *Archipelago*, is so strongly felt between *Candia* and the coast of *Egypt*, as to carry a vessel, sailing with a moderate breeze, twenty miles south of her course during the twenty-four hours. *Sinus Hadrīaticus, v. Sinus Hadrīaticus mārē* (Liv. x. 2. Plin. iii. 130). *Mīnax Adriaticum*, the threatening, i. e. tempestuous *Gulf of Venice* (Cat. iv. 6). *Adriacus rhombus*, a turbot of the *Gulf of Venice* (Juv. Sat. iv. 39).

Hadrīanópolis, is, f. Boli, a town of Bithynia.—2. *Adrianople*, a town of Thracia, of which the ancient name was *Uscudama*, or, *Uscudama* (Amm. Mar. xxxi. 6).

Hædi, orum, m. the kids, two stars in the shoulder of Auriga. *Amālthæa*, the goat which suckled Jupiter, reared two kids, which, on account of the kindness of the mother, were placed among the stars under this name. Others say, that Jupiter was nursed by the nymphs Themis and Amālthæa, to whom his mother, Ops, committed him. Hence the two accounts, either that

Amālthæa nursed him, or that he was nursed by a goat belonging to her. The rising of this star was, in *Italy*, attended with rain; hence *pluviæ hædi* (Virg. Æn. ix. 668).

Hæmon. See Thēmon.

Hæmon, ōnis, m. son of Crēon, king of Thēbæ, Thēba, and brother of Mēnœceus. He was one of the allies of Etœcles, in the Theban war, performed acts of great bravery, and was wounded severely by Tydæus (Stat. Th. viii. 457—473). Hēracles fired his breast with a love of martial fame, hence Stālius calls him *Hercūlæus Hæmon* (viii. 480). He fled from the attack of Thēseus (Stat. Th. xii. 747), and killed himself on the tomb of Antigōnē, with whom he was violently in love (Ov. Ibis 561).—2. A Pylian chief, who fought under Nēstor, at Troy (Hom. II. iv. 296).—3. Father of Mæon. *Hæmōnides, a, m. Mæon* (Hom. II. iv. 394).

Hæmōnia. See Æmōnia.

Hæmōnides, a, m. the priest of Apōllō and Dīana, whom Eucās killed (Virg. Æn. x. 537).

Hæmus, i, m. Argentaro (Valp.), or, *Ralkan, i. e.* a difficult defile among rocks; a high mountain, or rather a range of mountains, which bounded Thrācia, Rōmania, on the N., separating that country from Mœsia. From the summits of Hæmus rise three great rivers, Atlas, Auras, and Tibisis, which are emptied into the *Danube* (Herod. iv. 49). Hæmus, the son of Bōrēas and Orithyia, for having assumed the honour of being a celestial deity, was changed into this mountain, to which his name was given, and his wife, Rhōdōpē, into another, which also bears her name (Ov. Met. vi. 87). This range is nowhere remarkable for grandeur of scenery, or great elevation. Livius writes, it was a generally received opinion, that from the summit of this mountain could be seen the *Black Sea*, the *Danube*, the *Alps*, and the *Gulf of Venice*. Philippus, king of Mæcōdōnia, ascended Hæmus, of which he did not reach the summit till the third day, and, on returning, said nothing to contradict the received opinion (Liv. xli. 21 seq.). *Æmōmōus, tis* (Amm. Mar. xxxi. 7). *Inh. Æmōmōntāni, orum, m.* (Amm. Mar. xxvii. 4). *Adj. Æmōmōntānus, a, um. Æmōmōntānus celsitudines* (Amm. Mar. xxvii. 4).

Hæges, is, m. a native of Cylæus, Chizico, killed by Pōllux (Val. Flacc. iii. 191).—2. Brother of Pōrus, commanded the chariots in the engagement of that king with Alexander the Great (Curt. viii. 14).

Hægnus, i, m. father of Tiphys, according to Valerius Flaccus. *Hægnades, a, m. Tiphys* (Val. Flacc. li. 48).

Hælcōnē, es, f. the daughter of Æolus, god of the winds, whose husband Cēyx, king of Trāchis, a city of Thēssālia, Thessaly, was drowned in attempting to cross *Mārē Egēum*, the *Archipelago*, to Clāros, to consult the Oracle. Disconsolate, in consequence of his departure, she incessantly implored the gods for his safe return. Jūno, moved by her constant prayers for her husband after his death, and, compassionating the violence of her sorrow, intreated Sōmnus to inform her of his death. The god of sleep instantly despatched Mōrphēus, who, assuming the form and voice of Cēyx, appeared to her in a dream, and stated the particulars of the shipwreck, and his own fate. Frantic with grief,

Hämmon, *ōnis, m.* a Sicilian, or Carthaginian ship, which the Roman consul Mārcellus burned in a naval engagement with Himilco, off *Sicily*, during the second Punic war. Pŷthon and Elissa were consumed at the same time (Sul. Ital. xiv. 572).

Hämōpōn, *ōnis, m.* son of Pōlyæmon, hence called Pōlyæmōnides, a warrior in the Trojan army, killed by Teucer. At the same time with Hämōpōn, Orsilōchus, Ormēnus, Ophēlestes, Dætor, Chrōmiūs, Lŷcōphōn, and Mēlānippus, fell by the bravery of that hero (Hom. Il. viii. 276 seq.).

Hämpsigōras, *v, m.* a commander in the Carthaginian army during the second Punic war (Sul. Ital. xii. 345—419). In Lŷvius, his character is more fully given, and his name called Hämpsicōra *q. v.*

Hämpsicōra, *æ, m.* a chief in Sārdiōia, who possessed by far the greatest interest and influence in the island. From friendship to the Carthaginians, he sent a secret embassy to their capital, informing them how easy it would be to recover possession of the island, at the same time giving his reasons for that opinion. This intelligence raised their spirits, sunk by unfavourable accounts from *Spain*, and they appointed Hännibal, the *Bath*, to command in Sārdiōia, placing under him half the forces which Māgo was to carry over to his brother Hännibal in *Italy*. After an unsuccessful engagement, into which Hīōstus, son of Hämpsicōra, had rashly entered with the Romans, Häsdrūbal arrived with his fleet, and, having joined Hämpsicōra, the combined army gave battle to the Romans, and was defeated with the loss of more than fifteen thousand in killed and taken. Amongst the prisoners was the Carthaginian general Häsdrūbal, and amongst the killed was Hīōstus, on hearing of whose death, Hämpsicōra laid violent hands on himself, in 217 B. C. (Liv. xxiii. 32—41).

Hämpsius, *i, m.* a soldier in Hannibal's army, who, from terror of Cārmēlus, climbed up an oak-tree, but his enemies transixed him in the act of leaping from bough to bough (Sul. Ital. vii. 671 seq.).

Hännibal, *ālis* (anciently *ālis*, Gel. iv. 7), *m.* a son of Hämīlear, a Carthaginian. The family of Hännibal appears to have been one of the most noble, and to have possessed the greatest influence in the Carthaginian state.

His father, an inveterate enemy of the Romans, compelled him, at nine years of age, to take a solemn oath that he would, as soon as possible, wage war against that people, and that he would never be at peace with them. This enmity against their formidable rivals instilled into the boy, increased with his growth, and in very early life he bent the whole energy of his powerful mind to concerting measures, or undertaking enterprises, for the destruction of the Romans. He joined the Carthaginians in *Spain*, and at his very arrival, attracted the gaze of the whole army. The veteran soldiers imagined their former commander was restored to them in his son, in whose face they observed the same animation, the same keen and piercing eye, the same expression of countenance, and the same features. His conciliatory and captivating manner in a short time so endeared him to the soldiers, that the remembrance of his father formed the weakest of their inducements to esteem him. No man ever possessed

a genius more fitted for the most opposite duties, command and obedience; so that it was almost impossible to discern whether he was more loved by the commanders or by the soldiers. Whatever service required courage and activity, Häsdrūbal, then at the head of the Carthaginian army, intrusted to him in preference to every other officer, nor did the soldiers feel greater confidence or intrepidity under any other commander. To fearless courage in braving danger, he added perfect composure of mind in the most perilous situations. His body was a stranger to fatigue, and his mind to depression. Heat and cold he bore with equal indifference, and he restricted the quantity of his meat and drink to the demand of natural appetite, despising the gratification of the palate. Business demanded his first attention, and, that being accomplished, he laid himself down for repose, without the least regard to its being day or night. He had no fixed time of rest, and accustomed himself to sleep, when duty did not require his being awake. Amidst the soldiers on guard, or on the advanced posts, he was often seen stretched on the ground, and covered with a soldier's cloak. His dress differed in nothing from that of his equals, but he bestowed great pains on his horses and armour. In advancing to battle he uniformly appeared among the first, and in retiring he was the last who quitted the field. These virtues, says Lŷvius, vices of equal magnitude counterbalanced: inhuman cruelty, perfidy beyond that of a Carthaginian, no regard for truth, no sense of religious obligations, no fear of the gods, and no respect for an oath. During the three years which he served under Häsdrūbal, he availed himself of every opportunity, either in theory or practice, which could contribute to the forming of a great general. On receiving the command of the army, he made every effort to carry the war immediately into *Italy*, and with that view commenced hostilities on the Olcādes, and plundered their capital. This induced the smaller states to submit, and he then laid siege to Sāguntum, *Murriedro*, which was a virtual declaration of hostilities against *Rome*, since the Saguntines were the allies of that state. To the Roman ambassadors who came to complain of the violation of the treaty, he refused an audience; and, knowing that they would sail directly for Carthage, he sent previous notice to his countrymen to refuse the Roman demands, in which he succeeded. His movements were then directed northward, and his address secured him an unmolested passage through the Gallic states on his way to cross the *Alps*. Fertile in expedients, he passed the *Rhone* with little loss, and declined engaging the Romans under P. Cōrnēlius Scipio, who wished to detain him on the banks of that river, and to weaken his forces either in skirmishing parties, or in a general engagement. Hännibal, aware of his intention, and solicitous to enter *Italy* with as large an army as possible, defeated the scheme of the Roman general, and prepared for making that descent which has been so much celebrated in history. Gauls from the north of *Italy*, who hated the Romans, and would have rejoiced in their destruction, met him before he quitted the *Rhone*, and offered to act as guides over the *Alps*. With this advantage, it rather appears wonderful

that his march across these mountains should have excited so much astonishment and admiration. The Gauls had, for centuries before, often passed from *France* into *Italy*, and an intercourse must have subsisted between the parent country and the colonies. Ancient authors differ greatly respecting the strength of his forces, some making the number a hundred thousand foot and twenty thousand horse, and others twenty thousand foot and six thousand horse; Apollonius says ninety thousand foot, twelve thousand horse, and thirty-seven elephants (Bel. Han. 315). An uncertainty likewise prevails with regard to his route over the *Alps*. The general opinion, according to Livius, was that he passed over *Alpes Pœninae*, *r. Pœnina*, whence the name. Others maintain that he passed over *Crema*. The opinion of Livius appears to be, that he passed through the country of the *Taurini*; and he maintains, that the *Alps* did not receive their name from the Carthaginians, but from a person named *Pœninus*, worshipped on the top of that ridge as a divinity; Apollonius says that the passage over the *Alps* was called by his name (Bel. Han. 315). In nine days he gained the summit of the *Alpine* range, according to general report, and in six more he found himself in *Cisalpine Gaul*. On the top of the highest eminence he pitched his camp, and continued for two days to recruit the exhausted strength both of men and beasts. To make a way down the rock through which it was necessary to effect a passage, he felled a number of trees which stood near, raised a vast pile of timber, which he set on fire as soon as a strong wind arose, and, when the stone was violently heated, he poured vinegar upon it, which made it either crumble to pieces, or rend. Through the rock, disjoined by the power of heat, he opened a way with iron instruments, and made the descent so gentle that both the beasts of burden and the elephants could be brought down. In forming the road, and in descending, only four days were spent. According to Livius, from whom this account is taken, Hannibal, in the fifth month after he left *Carthago Novæ*, *Carthago*, transported his troops, and was in readiness to fight the Romans in their native country. If confidence may be placed in Apollonius, he did not reach *Italy* till the sixth month after he had left *Spain* (Bel. Han. 316). From the time he passed the *Rhone*, L. Cneius Alfenus states, that Hannibal declared in his hearing that he had lost thirty-six thousand men before he entered *Italy*, in 220 B. C. Over the Roman forces under P. Cornelius Scipio, the consul, who had endeavoured to provoke him to battle on the *Rhone*, he gained a victory at the foot of the *Alps*, and the consul would have lost his life had it not been for the bravery of his son Scipio, afterwards called *Africæ*us. At *Trebia*, the *Trebia*, he again defeated the Romans, and was himself wounded at *Emporium*, near *Placentia*, *Placenza*. In crossing the marches overflowed by *Arno*, the *Arno*, want of sleep, the damps of night, and the unwholesome air, brought on a disorder in his head, by which he lost the sight of one of his eyes, on which account Juvenal sneeringly calls him the *blinkard* general (Sat. x. 158). The rashness and ignorance of C. Flaminius Nèpus, the consul, brought on the disastrous engagement at *Lacus Traz-*

mœnus, the *Lake of Perugia*, in which fifteen thousand of the Romans fell. The battle lasted for three hours. With such fury did both parties maintain the contest, that not one of the combatants observed an earthquake which overthrew large portions of many of the Italian cities, forced the sea up into the rivers, and levelled mountains by its dreadful convulsions. The Romans redoubled their efforts after this dreadful overthrow, and showed, in many instances, more fortitude than prudence. The commanders, too often impelled by their warlike ardour, rushed into engagements with their formidable enemy, when there was no probability of success, or even of a temporary advantage. Many of their allies deserted the Romans and joined Hannibal, who took their towns, and desolated their lands almost wherever he went. Q. Fabius Maximus, by his caution and military skill, showed his countrymen that the way to conquer Hannibal was to watch his movements, cut off stragglers, and prevent foraging, but to avoid regular engagements. In the battle at *Cannæ*, brought on by the inconsiderate rashness of C. Terentius Varro, a man grossly ignorant of military tactics, the Romans lost, in killed and prisoners, about forty-five thousand men. Had Hannibal marched directly against *Rome*, the victory at *Cannæ* would have been completed by the capture of the city, and the wishes of that great general would have been consummated by placing *Rome* in subjection to *Carthage*. Hannibal allowed that opportunity to escape, and fortune did not put another in his power. About this period, Livius ascribes to him actions which the reader is unwilling to believe of so great a man, such as making bridges and ramparts of the bodies of the dead, and even teaching his men to feed on human flesh. The longer he continued in the country, the less formidable did he appear, and the Romans learned not only to keep him in check, but frequently to gain considerable advantages over him; still he kept possession of many towns, and retained a considerable army, with which he overran different districts or made head against the Roman consuls, as opportunities occurred, or advantages offered. In a few months after the battle of *Cannæ*, it does not appear from Roman history that he could entertain the slightest hope of subjugating the state. That he showed, on almost every occasion, the talents of a consummate general, and the knowledge of a crafty politician, all must allow; yet, after losing the advantages which the victory at *Cannæ* had put in his power, his best efforts only went to harass, without the least tendency to conquer, the Romans. Even the transferring of the seat of war from *Italy* to *Africa*, bears honourable testimony to the transcendent merits of this great man, whom P. Cornelius Scipio must have despaired of soon conquering in his native country, before he thought of transporting troops beyond seas; especially when we consider that he did not accomplish this measure without powerful opposition from some of the first men in the state. After being sixteen years in *Italy*, the Carthaginians recalled Hannibal to protect their own country, and he obeyed their orders with the bitterest regrets. During that time he had destroyed four hundred towns, and killed three hundred thousand men in battle

(Ap. Bel. Pun. 34). The Roman commander indulged him with an interview which produced no beneficial effects, and the battle of Zama, *Zamora*, followed, which rendered Carthage tributary to *Rome*. At the earnest recommendation of Hannibal, the Carthaginians concluded a peace on such terms as the conquerors chose to dictate. Knowing the undiminished enmity of Hannibal to their state, the Romans continued to persecute that illustrious Carthaginian with a meanness and rancour most disgraceful to their national character. To escape from their hands, Hannibal found himself obliged to withdraw secretly from his native city, and, for some time, he found protection in the court of Antiochus, king of Syria. Adversity seldom finds security in friendship, and necessity again compelled Hannibal to make a hasty and concealed retreat from this monarch. Wandering about, destitute and forlorn, he next applied to Prusias, king of Bithynia, who would probably have afforded him a comfortable residence during the remainder of his life, had the persecuting hatred of the Romans not obliged him to surrender the aged and exiled Hannibal a sacrifice to their vengeance. As soon as he found that the outlets from the fort in which he resided were beset by armed men, and that his life was in danger, having imprecated the vengeance of the gods on the Romans, and the monarch who had violated the laws of hospitality, he swallowed a quantity of poison and expired, in 185 B. C. Appianus states that Flaminius, unauthorized by the senate, of his own accord, caused Prusias to take off Hannibal by poison (Bel. Syr. 92). In Pausanias a different account of his death is given (viii. 11). He was buried at Libyssa, in a stone coffin, which had this inscription, *Hannibal hic situs est* (Aur. Vic. Vir. II. 42).—2. Son of Hasdrubal and brother of Hasdrubal and Psapho (Just. xix. 2).—3. The commander of a Carthaginian fleet which had been defeated, was put to death by crucifixion by his own soldiers (Liv. Ep. 17).—4. Surnamed Passer, a Carthaginian, who headed one of the three factions after the conclusion of the second Punic war (Ap. Bel. Pun. 36).

Hanno, *onis, m.* a Carthaginian, son of Hamilcar, and brother of Himilco and Gisgo, commanded in the Sicilian war against Dionysius. On his return to Carthage, he aspired at the sovereignty by the most cruel and flagitious means, for which he afterwards atoned by an excruciating death, about 346 B. C.; not one of his family was allowed to survive, either to imitate his villainies, or perpetrate his crimes (Just. xix. 2 seq.).—2. Commanded the Carthaginians against Agathocles in his descent on the African coast, and fell in the first engagement, about 310 B. C. (Just. xxii. 6).—3. A Carthaginian general whom the Roman consul L. Cornélius Scipio defeated, both in Sardinia and Corsica, in 261 B. C. (Liv. Ep. 17).—4. A noble Carthaginian at the head of the faction which opposed the Barcine party. About 320 B. C., he exerted himself to prevent Hannibal being sent to Hasdrubal then in Spain; but the friends of that noble youth outvoted him. Whether the conduct of Hanno proceeded from a just estimate of the Roman strength and character, or from a

desire to thwart the measures of the rival faction, it cannot be doubted, that refraining from war with the Romans would have been the preservation of the Carthaginian state. When siege was laid to Saguntum, he moved in the senate of Carthage, that Hannibal should be commanded to desist, that ambassadors should be sent to *Rome*, to satisfy the senate, that restitution should be made to the Saguntini, and that Hannibal, according to the treaty, should be given up to the Romans. Nobody considered it necessary to answer this speech, because almost the whole senate was in the interest of Hannibal. After the battle of Cannæ, and the account of it given by Hannibal's ambassadors, Hanno, in a very able speech, recommended peace with the Romans, and the delivering up of Hannibal to that people to which Silius Italicus alludes (il. 277 seq.). The motion to this effect was not even seconded, in consequence of the great superiority of the other faction (Liv. xxi. 3 seq.).—5. A Carthaginian whom Hannibal made prefect of Spain, to the north of the *Ebro*, in 220 B. C., with a view to his securing the passes of the *Pyrenees*. In the course of that year, Cn. Cornélius Scipio took his camp, and made himself prisoner, with several other noble Carthaginians (Liv. xxi. 23 seq.).—6. Son of Bomilcar, sent by Hannibal with a considerable force, chiefly Spaniards, up the *Rhine*, about twenty-five miles, on purpose to cross that river, and come down on the rear of the Volcae, who attempted to prevent his passing to the eastern bank. Hanno executed that order with bravery and success (Liv. xxi. 27, 28).—7. A Carthaginian of high distinction, who instigated the Sardinians to revolt in 217 B. C. T. Mānlius defeated the Carthaginian troops, and took their general Hasdrubal prisoner. Hanno and Mago shared the same fate (Liv. xxiii. 41).—8. An officer in the Carthaginian army under Hannibal in Italy, whom Tib. Sēmprōnius Lōngus defeated at Gruncentum, *Saponara*, in Lucania, with considerable loss, in 217 B. C., on which he fell back into the territory of the Bruttii. After various measures, in which his activity and his zeal were more conspicuous than his success, he came to an engagement with Tib. Sēmprōnius Gracchus at Benevntum. Of his army, consisting of seven thousand men, who fought with great fortitude, scarcely two thousand escaped. Nor was he more successful in his attempt to relieve Capua; for Q. Fulvius Flaccus, consul, attacked his camp when he had gone out to forage, and when all was confusion in consequence of a great number of Cāmpāni having arrived with waggons to carry away grain, seized on the whole baggage, killed a great number, and took the camp, on which he fled to Bruttius ager. Here, whilst he commanded the garrison at Metapontum, *Torre di Mare*, Hannibal instructed him to raise fresh forces in 209 B. C. Of his history nothing further is known (Liv. xxiii. 37 seq.).—9. The commander of a Carthaginian garrison at Capua, in 213 B. C. (Liv. xxvi. 5, 12).—10. Commanded the Carthaginians at Agrigentum, *Girgenti*, in 212 B. C. After the taking of Syracuse, he became jealous of the military fame of Mātinēs who commanded the Numidian cavalry, and deposed him, on which the latter entered into a treaty with M. Vā-

lærius Lævinus, consul, and delivered the city into his hand. Hānno and Epicýdes, with a very small party, escaped at the opposite gate, and, finding a little barque, sailed for Africa (Liv. xxvi. 40).—11. Sent from Carthage in 209 B. C., to take the command of the forces in Spain, in room of Hāsdrūbal, who had gone into Italy, to aid his brother Hānibal. M. Silānus not only defeated the united forces of Hānno and Māgo, but took himself prisoner. Scipio Africānus, the commander-in-chief, sent him and other noble prisoners to Rome, under his brother L. Cornēlius Scipio (Liv. xxviii. 1—4).—12. A lieutenant-general of Māgo, who raised troops in Spain, in 208 B. C. Scipio Africānus having defeated Hāsdrūbal and Māgo, Hānno advanced to their relief with four thousand Spaniards, of whom he lost the greater part, from L. Mārcius having driven him out of his camp, and he himself escaped only with a few (Liv. xxviii. 23 seq.).—13. A noble Carthaginian youth, son of Hāmīlcar, who commanded the cavalry in Africa. Māsīnisa, by a manœuvre, withdrew this officer and his troops to some distance, wheeled suddenly round upon them, and left Hānno among the slain, in 206 B. C. (Liv. xxix. 29 seq.).—14. Another of this name, the son of Hāmīlcar, who lost his life in the same manner (Liv. xxix. 35). Livius mentions another of this name, son of Hāmīlcar, of whom nothing else is known (Liv. xlv. 14).

Hārāx, ācis, *m.* a town at the junction of the Eulæus with the Tigris. Ammīanus Mārcellinus mistakingly calls Hārāx a river (xxiii. 6).

Hārma, ātis, *n.* a town of Bœōtia (Hom. II. ii. 499). There was another town of this name in Attica.

Hārmoñē, *es. f.* *Ab-Leman*, a seaport on the Black Sea, to the west of Sinōpē, *Sinub.*

Hārmodius, *i. m.* an Athenian youth who, with Aristōgiton, attempted to kill the tyrant Hippas (Gel. ix. 2).

Hārmoniā, *ae. v.* Hārmoniē, *es. et.* Hērmoniōs, *es. f.* daughter of Mārs and Vēnus, whom Cādms *q. v.* married, and who afterwards underwent the same transformation with her husband. On her account, Vēnus wished Mārs not to take part against the Thebans in the war of Pōlyñices and Etēocles (Stat. Th. ii. 290—ix. 824).—2. A daughter of Gēlo, only son of Hērō, king of Sýracūse, and Nērcis a daughter of Pýrrhus, was the wife of Thēmīstus whom the senate killed with Andranōdōrus, who had entered into a design of forming a counter-revolution, after the murder of Hērōnōymus, the young king of Sýracūsa. On these noblemen being slain in the senatehouse, a decree was passed, that all the royal family should be put to death, a sentence which was immediately executed on Hārmoniā and her aunt Dāmārāta, the wife of Andranōdōrus (Liv. xxiv. 24, 25). According to Vālērīus Māxīmus, the nurse of Hārmoniā presented her own daughter, who was of the same age, to the assassins, by whom she was instantly killed; but Hārmoniā no sooner knew of that astonishing instance of affection which she disdained to survive, than she called back the ruffians, informed them of the deception, and immediately fell by their hands (iii. 2).

Hārmoniōides, *a. m.* the father of Phērcēlus. He excelled as an artist, and built the fleet

in which Pāris sailed to Greece (Hom. II. v. 60 seq.).

Hārpagus, *i. m.* an intimate friend of Astýāges, whom he intrusted with his secrets, and ordered to kill his grandson Cýrus. Influenced either by the principles of humanity, or by dread of Māndāna, if she succeeded to the throne on her father's death, Hārpagus gave the child to Mithridātes, the king's herdsman, by whose wife, Spāco, the infant was suckled. The preservation of Cýrus, after some time, became known to Astýāges, who, in revenge, killed the only son of Hārpagus and served him up to his father. Prudence suggested the propriety of dissembling his grief, but from that day he meditated the destruction of the king, and Cýrus had no sooner reached manhood, than he informed him of his birth, the intention of his grandfather, and the means by which he might obtain the crown, of which he was the lawful heir. The ambitious youth instantly raised an army, invaded the territories of Astýāges, and Hārpagus, who had been appointed commander-in-chief, gratified his resentment by surrendering to Cýrus. Soon after, Astýāges fell into the hands of Cýrus, who deprived him only of his kingdom, not of his life, and set him over the Hýrcāni (Just. i. 4—6. Herod. i. 108 seq.).—2. A Persian who took Histieus alive and crucified him (Herod. vi. 28).

Hārpalion, ōnis, *m.* son of Pýlemēnes, king of Pāphlāgōniā, killed by Mēriōnes (Hom. II. xiii. 644).

Hārpalos, *i. m.* (*Snatch*), one of Acteon's dogs (Ov. Met. iii. 222).

Hārpalus, *i. m.* a man, whom Alexander the Great intrusted with his treasures, which he applied to improper purposes, probably in expectation of that conqueror's falling in the Indian expedition. To escape the punishment merited by such conduct, he no sooner heard of Alexander's returning to Bābylon, than he fled to Athens, where he bribed Dēmosthēnes. According to Plūtārchus, he afterwards fled to Crēta, Candia, where he was assassinated by Thimbros (Just. xiii. 5).—2. A nobleman, the chief of an embassy, sent by Pērseus, king of Mācēdōniā, to Rome, in 174 B. C. The presumption of Hārpalus enraged the senate, a declaration of war soon followed, and Pērseus was brought captive to Rome (Liv. xlii. 14).—3. A prefect of Cýrus, who appears to have exercised his authority with great severity. The inhabitants of Phōcæa, to avoid the rigour of his command, migrated to Italy and France. See *Vella* and *Māsilia*.

Hārpalycē, *es. f.* a daughter of Hārpalycus, a Thracian, king of the Amýnnēi, who, having lost her mother, was brought up on the milk of cows and mares. Her father intended that she should succeed him in the kingdom. She, having become a brave warrior, preserved his life by putting Nēoptōlēmus to flight, who had previously wounded him. After the death of her father, who was killed by his seditious subjects, she retired to the woods, and was at last killed by the herds, for the injury which she had done to their cattle (Hyg. 193). Her dexterity in horsemanship is mentioned by Virgil (Æn. i. 917).—2. The daughter of Cýsmēnus, the son of Tēlēs and Epicāstē. She had two brothers, Idas and Thērāgeos, and she xxx-

passed, in beauty, all the girls of her own age. Having received injury from her father, she, in revenge, killed her younger brother, and served him up to Clymēnus. After this horrid act, she begged, from the gods, to be removed from men, and was changed into the bird Chalcis (Hyg. 255).

Harpālycus, i. m. a Trojan, slain by Cāmillus (Virg. *Æn.* xi. 675).

Harpāsus, i. m. a river of Cāria, one of the branches of Mæander, the *Meander* (Liv. xxxviii. 13). There appears to have been a cognominal town on this river.—2. The *Harpasou*, a northern branch of Arāxes, the *Arash*.

Harpē, es, f. an Amazon, who joined the Argonauts against the Scythians (Val. Flacc. vi. 375).—2. A Nasamonian, who fought in the army of Hannibal, at the siege of Sāguntum. She was killed by Mōpsus (Sil. Ital. ii. 117 seq.).

Harpē, es, f. the dam of the horse Pēlōrus, by Zēphyrus (Sil. Ital. xvi. 365).

Harpē, es, f. a sword of a particular kind, worn by Mērcūrius, hence Lūcānus, *Cygnis Harpē* (Phar. ix. 676).

Harpēssus, i. m. a branch of Hēbrus, the *Maritza* (Ap. Bel. Civ. 649).

Harpōcras, æ, m. a freedman, and favourite of the Emperor Claudius (Suet. Claud. 28).

Harpōcrates, is, m. the god of silence, to whom Cupid dedicated the rose, which was sacred to his mother Vēnus; hence the rose became the symbol of silence, as is beautifully expressed in the following epigram of an unknown author:

"Est rosa flos Venēris, cujus quo furta late-
rent,

"Harpōcrati matris dona dicavit Amor.

"Inde rosam mensis hospes suspendit amicis,
"Convivæ ut sub eâ dicta tacenda sciant."

Harpŷia, v. Harpŷia, æ, f. a Harpy. The Harpies were monsters, the upper part of their body being that of a woman, with the exception of their ears, which resembled those of a bear, and the under part that of a vulture. They possessed the gift of prophecy, were exceedingly voracious, emitted an infectious smell, and polluted every thing which they touched by their filth. Their residence was the Strōphādes, *Strivali*, islands off the coast of Ellis, south of Zācynthus, *Zante*, to which Zēthes and Cālās drove them, when sent by Jūno to plunder the tables of Phīneus, king of Thrācia, *Romania*. Hŷgīnus says, that they were covered with feathers, had the head and feet of a hen, wings, human arms, great claws, a white breast, and the thighs of a woman (14). Hēsīōdus calls them Aēllo and Oēypētē, and says, they had beautiful hair, flew high and swiftly (Th. 267). They were the children of Thaumās and Elēctra, according to Apōllōdōrus, who gives them the same names, but says, some call Aēllo, Aēllōpus, or Nicōthōē, and the others Oēythus (i. 2 seq.). Valērius Flāc-
cus makes them the daughters of Tŷphon, hence he calls them Tŷphōnides (iv. 428 seq.). Aēllo is said, in her flight, to have fallen into the river Tigris, in the *Morea*, which, from her, is now called Harpys. Oēypētē, having flown over Prōpōntis, came to the islands Echīnādes, called, from her, Strōphādes, because, being wearied out by fatigue, she turned to the shore, and dropped down. Apōllōnīus Rhōdīus relates, that both reached

the Strōphādes, and received no injury, because they promised, on oath, to their pursuers, that they would not further molest Phīneus.

Harpŷia, v. Harpŷia, æ, f. (*Ravener*), one of Actæon's dogs (Ov. Met. iii. 215).

Hārūdes, um, m. a people of Gērmānia, *Germany*, on the north bank of Dānūbius, the *Danube*, towards the source of that river (Cæs. B. G. i. 31 seq.).

Hāsdrūbal, ālis (anciently ālis, Gel. iv. 7), m. son of Māgo, killed in Sārdīnia, and succeeded, in the command of the army, by his brother Hāmīlcar. He left three sons, Hāsdrūbal, Hānnībal, and Psāpho (Just. xix. 1 seq.).—2. The son of the former, and brother of Hānnībal and Psāpho (Just. xix. 2).

3. A native of Carthage, who succeeded to the command of the army in *Spain*, on the death of Hāmīlcar, with whom he first became a favourite, on account of his great abilities, and afterwards his son-in-law. This connexion procured him the interest of the Barcine faction, which appointed him commander-in-chief, in opposition to the nobles. For his success he was more indebted to policy than force, for he procured the friendship of the petty princes and new nations in *Spain*, by conciliatory measures in preference to war and bloodshed. One of the barbarians openly assassinated him, about 221 B. C., because he had put his master to death. On being seized by those who surrounded him, the intrepid Spaniard showed the utmost cheerfulness of countenance. Joy, at the accomplishment of his purpose, overpowered the agony of pain, and torture was unable to banish the smile from his face. Hasdrubal's success in negotiation induced the Romans to renew their treaty, on condition that the *Ebro* should be the boundary, and that the Sāguntīni should retain their liberty. Like some other Carthaginians, he meditated a war in *Italy*; but it was reserved for his nephew, Hānnībal, to carry the design into execution (Liv. xxi. 2—5. Just. xiv. 5).

4. A brother of Hānnībal, a man of activity, to whom the latter gave the command of *Spain*, when he set out for *Italy*. Hāsdrūbal prevailed on the Ilērgētes, who had given hostages to Cn. Cōrnēlius Scīpio, to break the treaty, and he plundered the states which remained faithful to the Romans. The powerful fleet which he collected, the enemy soon, in a great measure, destroyed; besides, the Cātībēri killed and took prisoners nearly twenty thousand of his men. The bravery of the Romans rendered it difficult to prevent the Spanish allies from revolting to them, to which the inadequacy of his forces must have contributed powerfully. The senate of Carthage, in spite of his remonstrances, commanded him to quit *Spain*, to march into *Italy*, and join his brother. Knowing that he must purchase a passage through some of the Gallic states, he raised contributions in *Spain* for that purpose, and marched to Ibērus, the *Ebro*, where the Roman commanders, Cn. and P. Cōrnēlius Scīpio, who knew his plans, lay to obstruct his march, and compelled him to risk a battle, which terminated in a total defeat and the loss of his camp. This victory determined the Spaniards in the Roman interest, prevented Hasdrubal's marching to *Italy*, and made his residence in *Spain* hazardous. The great numbers of the

Carthaginians killed at Illiturgi and Intibili, increased the strength of the Romans in that country, by almost all the states in *Spain* entering into alliance with the conquerors; but, soon after, he and Mago routed a numerous army of the Spaniards, 216 B. C., when all the natives of the south of *Spain* would have revolted, had not the seasonable arrival of P. Cœnilius Scipio confirmed the wavering allies. After a bloody battle of four hours, in which the advantage appeared to be on the side of the Romans, Cn. Cœnilius Scipio received a wound in the thigh, which his troops considered mortal, otherwise they might have taken the Carthaginian camp. Hædrübal, observing that the dependence of the Roman general must be upon his auxiliaries, bribed the Celtibæri to desert him, on which he began to retreat; but the enemy pursued, and brought on a general engagement, in which Cœnilius was killed. His brother Pöblius had expired about a month before. Soon after, a powerful force of confederate Latins seized on the passes of the valley in which Hædrübal was encamped, from which he could not escape, therefore he preferred, to being taken prisoner, a voluntary surrender, which he managed so dexterously, that he eluded the Romans. In P. Cœnilius Scipio, afterwards surnamed Africæus, Hædrübal found a commander, in every respect his superior, who, by his humanity, withdrew the states of *Spain* from the Carthaginians to the Romans, and, by his bravery and military skill, completely defeated him, at Bæcûla, when his camp was taken, with ten thousand foot and two thousand horse. On consulting with Mago, and Hædrübal, son of Gisgo, it was resolved that he should go into *Italy* to support his brother. This march he accomplished with greater ease and expedition than he or any one else expected. The Arvernî, and afterwards the other Gallic and Alpine tribes, by whom he was kindly received, accompanied him to the war. After spending some time to no purpose, in besieging Placëntia, he sent a letter to his brother, but the messenger was taken, and the letter carried to the senate. The consuls, M. Livius Sallinator, and C. Claudius Nêro, having joined their forces, compelled him to fight on the banks of Mëtaurus, the *Metro*; where he displayed both bravery and military skill, rallied the troops when flying, led them on again like a veteran commander, and, at last, perceiving that the enemy was completely victorious, rushed into the midst of a Roman cohort, by which he was killed. When the elephants became unruly, to prevent their injuring his own troops, he caused the drivers to put them to death, by cutting the spinal marrow behind the ears, a mode of destruction of which he was the inventor. Claudius caused his head to be cut off, and thrown down before the advanced guards of Hännibal, who, deeply struck by that disaster, so fatal to his family and to his own success, said, that "he then knew the fortune of Carthage" (Liv. xxi. 22 seq.). Ovidius says, Hædrübal fell by his own weapons (*suis tellis*), by which he means his own stratagem (Fast. vi. 770).—6. Surnamed the *Bald*, was sent, by the Carthaginians, to Sardinia, with nearly half of the forces which Mago, brother of Hännibal, was to have carried into *Italy*, in consequence

of their having received information that the island might be easily recovered from the Romans. A storm drove his fleet out of its course to the Bâlæares, and it sustained so much injury, that it required a considerable time to refit. T. Mænius Törquatus both defeated this Carthaginian and took him prisoner (Liv. xxiii. 32—41).—6. Son of Gisgo, was a general of great abilities and distinction. In 216 B. C., he joined Mago and Hædrübal, son of Hämilear, in *Spain*, carrying with him a complete army. The success of the Romans in the eastern parts of that country, induced Hædrübal to retire towards the *Atlantic Ocean* and *Cadiz*, where he renewed the war, with the assistance of Mago, son of Hämilear, having raised and armed fifty thousand foot and four thousand four hundred horse, in *Spain*. Being joined by Mäsinissa with the whole cavalry, these Carthaginian generals engaged in battle with Scipio, afterwards surnamed Africæus, who out-generalled them, and overpowered their forces by the bravery of his troops. Hædrübal endeavoured, without success, to stop his men, who entered their camp in a panic. Dreading a general revolt, Hædrübal decamped in the night. Scipio pursued closely, and the cavalry, with the light-armed infantry, attacking the flying army, sometimes in the flank and sometimes in the rear, necessity compelled Hædrübal frequently to stop, on purpose to repel these charges, by which means the legions came up, when the consequence was not a battle, but a slaughter as of cattle. Hædrübal, at last, fled with about six thousand half-armed men, to the neighbouring hills; in a few days he went on board a ship, and sailed for *Cadiz*, whence he sent ships for his brother Mago, who joined him in that island. At this time Mäsinissa deserted the Carthaginians, and entered into an alliance with Scipio. Some time after, Hædrübal and Scipio Africæus, met in the house of Sýphæx, king of the Mäsesýli, each soliciting the interest of that prince for his own state. These two officers lodged under the same roof, ate at the same table, and, to please Sýphæx, reclined on the same couch. Hædrübal considered Scipio's powers of conversation more admirable than his military exploits, foresaw the schemes of the Roman general, and dreaded their effects on the Carthaginian empire. His countrymen rated his military talents greatly below those of Scipio, who had driven him out of *Spain*, yet he had the address to withdraw Sýphæx from the alliance of the Romans, and to attach him to the Carthaginians. On the ratification of this treaty, he gave his daughter Sôphônissa in marriage to Sýphæx, who assisted him in raising a powerful armament, with which, at a future period, he compelled Scipio to raise the siege of Utica. The joy of this victory was of short continuance, for in one night Scipio destroyed by fire both their camps, a work of no great difficulty, in consequence of their tents being covered with straw. Forty thousand men were destroyed by fire and sword, besides many Carthaginian noblemen, eleven senators, a hundred and twenty-four military standards, with six elephants, and a great number of arms, which, on coming into the possession of the Romans, Scipio committed to the flames as a sacrifice to Vülcanus. On his returning to Carthage,

he convoked the senate, recommended to fight it to the last, an opinion adopted by all the Barcine faction, and in a short time with the aid of Syphax, he had an army of about thirty thousand fighting men. C. Laelius and Māsīnissa defeated him and Syphax in battle, when the latter was made prisoner, but Hāsdrūbal having escaped, afterwards commanded a fleet, in which his enmity to the Romans was more conspicuous than either his prudence or his humanity (Liv. xxiv. 41—xxx. 25).—7. Surnamed by his countrymen *Hædus*, was at the head of the embassy which the Carthaginians sent to Rome after the battle at Zāma, *Zāma*, in 203 B. C. He had always opposed the Barcine faction, and recommended peace. His oration in the senate hinges upon this topic, and upon the good sense of the Roman people. The speeches of the other ambassadors were calculated to excite compassion. Notwithstanding the perfidy of the Carthaginians, the senate agreed to a peace. When the senatehouse of Carthage was filled with grief, Hānībal laughed, and was rebuked by Hāsdrūbal Hædus for his unseasonable mirth, to which Hānībal replied with great spirit, manly thought, and just sentiment, that must have convinced Hāsdrūbal Hædus both of his own error, and of the justness of Hānībal's opinion (Liv. xxx. 42—44).—8. Grandson of Māsīnissa, whom the Carthaginians put to death in the senatehouse, 150 B. C., on suspicion of treason; merely because Gūlūssa, his relation, was then aiding the Romans (Liv. Ep. 50).—9. Commanded the Carthaginians, and surrendered himself with the capital to P. Cōrnēlius Scīpio Æmīliānus, 148 B. C. His wife, who a few days before could not prevail on him to go over to Scīpio, threw herself, with her two children, from a tower into the flames of the burning city and expired (Liv. Ep. 51).—10. A great-grandson of Māsīnissa (Ap. Bel. Pun. 68).

Hāsta, *æ*, *f.* a spear. In the early ages of the Roman state, kings had spears in place of crowns; the Greeks called them sceptres. Jūstinus adds, that spears were objects of adoration; but ancient authors do not support that assertion (xliii. 3).

Hätērius Antōnīnus, Hätērii Antōnīni, *m.* a Roman, whose extravagance and dissipation reduced him to extreme poverty; on this account, he obtained an annual pension from the emperor Nēro (Tac. Ann. xiii. 34).

Dēcīmus Hätērius Agrīppa, Dēcīmi Hätērii Agrīppæ, *m.* a Roman, who first held the office of tribune of the people, afterwards obtained the pretorship, and, at last, the consulship with C. Sūlpicius Gālba in the year 22. From Tācītus it appears, that he was nearly related to Gērmānicus and Drūsus, who embraced his interest, when a candidate for the pretorship (Ann. i. 77 seq.).

Q. Hätērius, Q. Hätērii, *m.* a man of consular rank, who provoked the wrath of the emperor, Tībērius, by asking him "how long will you suffer, Cæsar, the state to be without a head?" Two years after, he made a speech against the luxury of the times, the substance of which Tācītus has recorded. This historian has likewise narrated an instance of the lowest flattery to the same emperor, which even the senate of that degenerate age treated with contempt, and despised

the man who, on the verge of life, had incurred such disgrace, without even a prospect of future advantage. He died in the year 26 (Tac. Ann. i. 13 seq.).—2. Surnamed Antōnīnus, the colleague of Dēcīlus Jūnius Silānus in the consulship in the year 54 (Tac. Ann. xii. 58).

T. Hätērius, T. Hätērii, *m.* a Roman knight of immoral habits, who expired in an act of impurity, as did also Cōrnēlius Gāllus (Val. Max. ix. 12).

Hēbē, *es*, *f.* a daughter of Jūpiter and Jūno, or of Jūno only. She was the goddess of youth, and was said to possess the power of restoring to the period of life, over which she presided, whomsoever she pleased. Jūpiter appointed her his cupbearer on account of her beauty, but he afterwards deprived her of that office, in consequence of her having fallen *unfortunately*, and appointed Gānīmēdes in her place. When Hērēclēs, after his death, obtained the honours of a divinity, the hatred of Jūno towards him entirely ceased, and she gave him in marriage Hēbē, by whom he had two sons, Alexiāres and Anicētus. The Latins called her Jūvēntas, or, Jūvēnta. *Jūnōtia Hēbē*, from her being considered by some the daughter of Jūno, without a father (Val. Flacc. viii. 231).

Hēbraei, *orum*, *m.* the Jews. *Adj.* Hēbraeus, *a*, *um*. *Hēbraei liquōres*, balsam (Stat. Syl. v. 1. 213). *Hēbrae tērræ* (Tac. Hist. v. 2).

Hēbrus, *i*, *m.* a son of Dōñehāon, killed by Mēzēntius (Virg. Æn. x. 696).—2. A native of Lipāra, *Lipari*, an island between Sicily and Italy, whose beauty, horsemanship, boxing, running, and skill both in shooting and hunting, Hōrātius celebrates (Od. iii. 12. 6 seq.).—3. A man in the Theban army, killed by Dānāus (Stat. Th. x. 309).—4. A native of Cyzicus, *Chizico* (Val. Flacc. iii. 149).—5. A Scythian killed by Iāson (Val. Flacc. vi. 618).

Hēbrus, *i*, *m.* the Maritza, the largest river of Thrācia, Romania, part of Turkey in Europe. It takes its rise in mount Hæmus, passes Adrianople, and then running nearly south, falls into Mārē Ægæum, the *Archipelago*, after a course of 250 miles, nearly opposite to the island Sāmōthracē, *Samothraki*. When the Bacchanals had torn Orphēus in pieces, they threw into this river his head, which, although separated from his body, repeated the name of Eurȳdicē as it was carried down by the current (Virg. G. iv. 523 seq.). *Ægærius Hēbrus*, from its being in Thrācia (Virg. G. iv. 524).

Hēcūgē, *es*, *f.* a Scythian nymph, and sister of Opis. Both excelled in hunting. Claudīanus seems to consider them to have been first deified by the inhabitants of Dēlos. Perhaps they only formed part of Diana's attendants (Claud. xxiv. 253).

Hēcūmēdē, *es*, *f.* daughter of Arsīnōus, a native of Tēnēdos, and concubine of Mīchāon (Hom. Il. xi. 623). The poet commends the beauty of her locks, as well as her personal accomplishments.

Hēcātēus, *e*. Hēcātēus, *i*, *m.* a native of Mīlētus, *Palatschia*, whose geographical opinion is mentioned by Ammīanus Marcellīnus (xxii. 8). Some of his writings have been transmitted.—2. A Macedonian in the army of Alexander, produced to bear evidence in the trial of Amȳntas and Simmas (Curt. vii. 1).

Hécátē, *es, f.* the daughter of Pērsēs, king of Taurica, the brother of Æetes, and Astéria, a goddess of the Infernal Regions, supposed to be the same with Diāna, who was also denominated Proserpina. She was represented with three heads; hence *Hécātē triceps* (Orph. Arg. 974); *Tergemina* (Virg. Æn. iv. 511). From her father she was called *Pērsēs* (Ov. Met. vii. 74). *Hécātēs*, *idos, f.* of Hécātē, applied to a noun feminine. *Hécātēs herba*, a magical herb (Ov. Met. vi. 139). *Adj.* *Hécātēus*, *et, Hécātēus*, *a, um*, of Hécātē, of Diāna; magical. *Hécātēia cārmina*, magical charms or incantations (Ov. Met. xiv. 44). *Hécātēia Gārgaphē*, Gārgaphē, sacred to Diāna, or, Hécātē (Stat. Th. vii. 273).

Hécātēmpylos, *i, f.* Demegon, a town of Pārthia, which, under the Arsacidae, was the royal residence. It had this name (the hundred gates) from the great number of roads which met there (Amm. Mar. xxiii. 6).

Hēctor, *ōris, acc. a, m.* a son of Priāmus, king of Trōja, and Hécūba, married Andrōmāchē, by whom he had one son, named Astyanāx. He was the bravest of all the warriors who fought in defence of Troy. When Achilles, provoked at Agāmēmnōn, the commander-in-chief of the Grecian forces, for depriving him of Brīsēis, who had fallen to his share in the division of the plunder of Lyrnēssus, the site of which is now unknown, in proud disdain quitted the field and withdrew to his ships, the valour of Hēctor rendered the Trojans victorious. He killed Pātrocclus, the intimate friend of that hero, in whose armour he was clad. To revenge this prince's death, Achilles returned to the war, and, at last, prevailed over Hēctor, whose dead body the enraged Grecian dragged in barbarous triumph thrice round the walls of Troy and the tomb of Pātrocclus, and then sold it to Priāmus for a great sum. *Adj.* *Hēctōrēus*, *a, um*. *Hēctōrēia flamma*, Hector's flames; flames or fires with which Hēctor attempted to burn the Grecian fleet (Ov. Met. xiii. 7). *Hēctōrēo marti*, in battle with Hēctor (Ov. Met. xiii. 275). *Hēctōrēa conjux*, Andrōmāchē (Virg. Æn. iii. 488). *Hēctōrēa gens*, the Trojan nation (Virg. Æn. i. 273); the Romans (Sil. Ital. ii. 343). *Hēctōrēi amnes*, Trojan rivers (Virg. Æn. v. 634).—2. Son of Parmēnio, and a favourite of Alexander the Great, was drowned in the Nile, in 331 B. C. (Curt. iv. 8 seq.).

Hécūba, *æ, v. Hēcūbē*, *es, f.* daughter of Cissēus, and, according to others, of Dymas, the second wife of Priāmus, king of Troy. Hēctor was her first-born; but, during her second pregnancy, she dreamed that she brought forth a burning torch, which reduced Troy to ashes. On consulting the augur, Æscāus, whom his maternal grandfather Mērōps taught the method of explaining dreams, Priāmus was informed, that the boy, then unborn, would be the destruction of the city, on which account he caused him to be exposed on mount Ida soon after his birth. See *Pāris*. Hécūba was the mother of fourteen children, according to Apollōdōrus, who adds, that Priāmus, besides the family of Hécūba, had forty, of whom he gives the names. Virgilius delineates her character by some masterly touches, which present the aged queen before the mind of the reader in circumstances which cannot fail to interest the heart, and command the

deepest sympathy. She outlived Hēctor, whose valour was the defence of Troy, witnessed the slaughter of her aged husband, and was carried off a prisoner by the Greeks, after Troy was both sacked and burned (Virg. Æn. ii. 501). According to Ovidius, Ulysses dragged her away into captivity, and the Grecian fleet having landed on the Thracian coast, her daughter Pōlyxēna was torn from her embrace, and sacrificed to appease the mânes of Achilles. On going to the shore to wash the remains of her murdered daughter, she found the mangled body of her son Pōlydōrus thrown out upon the beach. Transported with maternal grief, and boiling for revenge, she went to Pōlymēstor, and, by pretending that she wished to show him some hidden gold which he should give to her son, obtained an interview. Unable to endure his solemn but false declarations, she thrust her fingers into the perfidious wretch's eyes, and tore them out of their sockets. The Thracians, to punish the death of their king, attacked the Trojan queen with stones and darts, but she immediately passed from the human form into that of a dog, and the place retains the name expressive of that transformation (*Cynossēma*) (Ov. Met. xiii. 423 seq.).

Hēdylus, *i, m.* a man of whom too little cannot be known, or said (Mart. ix. 58).

Hēdymēles, *is, m.* a famous harper, probably of Greek extraction, which his name (*hēdymēles*) seems to indicate (Juv. Sat. vi. 382).

Hēgēas, *æ, m.* a general of the Neapolitan cavalry, killed in pursuit of Hannibal's men, who were advanced against the city, and, retreating purposely, drew him into an ambuscade (Liv. xxiii. 1).

Hēgēlōchus, *i, m.* an officer to whom Alexander the Great gave the command of the land forces which were to clear Lēsbos, Chios, and Co of the guards of the enemy, a service which he appears to have accomplished in conjunction with Amphōtērus (Curt. iii. 1 seq.).—2. An intimate friend of Parmēnio (Curt. vi. 11).

Hēgēsānder, *dri, m.* the father of Hēcātēus, the historian (Herod. v. 125).

Hēgēsianāx, *āctis, m.* a nobleman of distinction, who, with Menippus, was at the head of an embassy sent by Antiochus, king of Sýria, to the Roman senate, in 195 B. C. From his conduct he appears to have been unwilling to come to hostilities with the Romans (Liv. xxxiv. 57—59).

Hēgēsias, *æ, m.* a philosopher of Cýrēnē, some of whose opinions are mentioned by Diōgēnes and Valērius Māximus (viii. 9).

Hēgēsilōchus, *i, m.* chief magistrate of the Rhōdii, which they call Prýtānis, in 173 B. C. He was friendly to the Romans, and had prevailed on the Rhōdii to banish all idea of forming alliances with kings, who had so often deceived them (Liv. xlii. 45).

Hēgēsipyla, *æ, f.* daughter of Olōrus, king of Thrācia, married to Mīlōides (Herod. vi. 39).

Hēliārius, *i, m.* a person who hauls with ropes. People of this description were employed in launching ships, drawing them ashore, and in similar labour (Mart. iv. 64).

Hēlēna, *æ, v. Hēlēnē*, *es, f.* a daughter of Jūpiter and Lēda, the wife of Tündārus, king of Spārta, *Mistra*. Jūpiter, at the time of

his intercourse with Leda, is said to have assumed the shape of a swan. She produced two eggs, from one of which sprang Pöllum and Hēlēna, and from the other Cāstor and Clýtēnnēstra. The beauty of Hēlēna, even in her infancy, was so remarkable, that before she reached her twelfth year she was carried away by Thēseüs, assisted by his friend Pirithōus, from the temple of Diāna, where she was sacrificing, and conveyed to Athens, but brought back by her brothers Cāstor and Pöllum. In several authors it is stated she had a daughter to Thēseüs (Paus. ii. 22). As she was courted by all the young princes of Greece, Týndārus, at the suggestion of Ulysses, bound them by oath, administered over the carcase of a horse which he had sacrificed, to protect her. She then married Mēnēläus, and was soon after again carried off by Pāris, a son of Priāmus, king of Trōja, which occasioned the most memorable war recorded by antiquity. Her conduct during the siege is very differently represented by ancient writers. Some maintain that she warmly embraced the Trojan interest, while Virgīlius and others assert that she betrayed the plans and measures of the Trojans, in order most probably to regain the favour of Mēnēläus and the Grecians. That poet must have had a very strong conviction of her iniquitous conduct, otherwise he would not have called her *nefas* (Æn. ii. 585). Soon after Pāris was killed by Philōctētes, she married, according to some, Dēiphōbus, another son of Priāmus, and, according to others, she returned to Greece with her husband. The last is supported by Hómērus, who represents Mēnēläus and her living together at Sparta in the greatest happiness, after that destructive war which was the consequence of her imprudence and criminality (Od. iv. 2 seq.). It must be confessed that the history of this celebrated woman is somewhat obscure and contradictory after the sack of Trōja, and that nothing certain respecting the time and manner of her death is known. The bath of Hēlēna is a mile west of the port of Cēnchrēas, *Kekreh*, formed by a stream that issues from a rock several yards above the level of the sea, of waters beautifully clear, a little saline and tepid. From her mother's husband she was called Týndāris; from the place of her birth *Argiva* (Virg. Æn. i. 650); and from her mother, *Lēdaea* (Virg. Æn. vii. 364). After the destruction of Troy she landed, on reaching the coast of Attica, on a small island, which afterwards bore her name (Paus. i. 35). *Lēdaea Týndāris*, Hēlēna, daughter of the wife of Týndārus, and a native of Lēdēdāmon (Virg. Æn. ii. 601).

Hēlēna, *w. f. Elua*, a town of Spain, near the Pyrenes (Eutrop. x. 9).

Hēlēnōpōlis, *is. f.* See *Drēpānum*.

Hēlēnor, *ōris, m.* son of the king of Mæōnia by Licynia, a slave, whom she sent to the assistance of Troy, in forbidden arms, *i. e.* from his extreme youth, not from the Roman custom of forbidding or prohibiting slaves to serve as soldiers. For the same reason most probably he was inglorious with a blank shield, for he discovers great resolution and bravery, when surrounded by Túrnus and his men, by whom he was killed (Virg. Æn. ix. 544 seq.).

Hēlēnus, *i. m.* a son of Priāmus and Hē-

cūha. On account of his skill in prophecy, from which he is called *Dārdānius vates* (Ov. Met. xiii. 835), the Greeks, after the destruction of his native city, and the kingdom of his father, did not put him to death. Pýrrhus, the son of Achilles, to whose share of the captives he had fallen, carried him to Epirus, *Lower Albania*, gave him in marriage Andrōmāchē, Hector's widow, and part of his own kingdom, which, from his brother Chāon, whom he had accidentally killed, he called Chāōnia (Just. xvii. 3). Būthrōtum, *Butrinto*, was the capital of this district, which Ænēas visited, on his way to Italia, Italy, and surveyed with pleasure and minuteness the town to which Hēlēnus had given the name of his native city. Even its gates and the rivers in its vicinity he distinguished by Trojan appellations. Here Ænēas spent some time, and to the prophetic gift of Hēlēnus was greatly indebted for important information respecting his future voyage (Virg. Æn. iii. 344 seq.). At this city Hēlēnus passed the remainder of his days in tranquillity, affluence, and splendour.—2. A son of Pýrrhus, king of Epirus, by a daughter of Agāthōcles. When his father quitted Italy, he left him to guard Tārēntum, afterwards sent for him, and, on his father being killed, Antigōnus Gonātas, to whom he had surrendered, sent him back to his own kingdom (Just. xviii. 1—xxv. 5).—3. Son of Cēnōps, hence called Cēnōpides. Hēctor killed him (Hom. Il. v. 707).

Hēlēpōlis, *v. Hēlēptōlis, is. f.* (*i. e.* the taker of cities), a warlike engine, said to have been invented by Dēmētrius, or much used by him, and from his success in storming of towns he obtained the surname of Pōlēōrētes (Amm. Mar. xxiv. 2).

Hēliādes, *um (Sing. Hēliās, ādis, f.)* the daughters of Sol and Clýmēnē, who were changed into poplar-trees, in consequence of their immoderate grief for the death of Phāethon, their brother. Ovidius mentions only three, Hýginus makes the number four, and Hēsiōdus seven. They had this name from their father *Hēlios*, the sun, *i. e.* Apōllo; from which also is derived the *Adj.* Hēliācus, *a, um*, of the sun, Solar. *Nēnus Hēliādum*, a grove of poplar-trees. The ancients supposed this kind of tree to exude amber (Diod. Sic. v. 23); hence *crusta Hēliādum*, amber cups (Juv. Sat. v. 38).

Hēliānus, *i. m.* a man noticed by Mārciālis. The poet only mentions his eloquence without making us further acquainted with his character (xli. 24).

Hēlicāon, *ōnis, m.* son of Antenor, who built Pātāvium, *Padua*. He married Lāōdicē, a daughter of Priāmus, king of Troy, and would have lost his life in an engagement with the Greeks during the night; but Ulysses spared him, from the respect which he had for his father, and in gratitude for the kindness which he had received from him. *Adj.* Hēlicāōnius, *a, um.* *Hēlicāōnia rēgio*, the territory of Pātāvium (Mart. xiv. 152).

Hēlicāōnes, *um, m.* two sons of Mōera, a priestess of Ægēa Vēnus, killed by Týdēus, in the Theban war (Stat. Th. viii. 476).

Hēlicē, *es, f.* a name of Ursa mājor among the Greeks, who regulated their navigation by this cluster of stars, as the Phœnicians steered their ships by Cýnōsūra, Ursa Mi-

nor, v. *Arctos minor*, which they likewise called *Phœnicē* (Ov. Met. viii. 207). *Pār-rhāsīs Hēlicē* (Luc. Phar. ii. 237). *Tōrea Hēlicē* (Claud. xvii. 299).—2. A city in the bay of Corinth, swallowed up by an earthquake in 373 B.C. (Amm. Mar. xvii. 7. Ov. Met. xv. 293).

Hēlicon, ōnis, m. Zagara, or, Zagara-couni, a mountain of Bœotia, on the confines of Phœcis, sacred to Apōllo and the Muses. The fountains Agānippē and Hippocrēnē were at the foot of Hēlicon, which the river Pērmēssus nearly encompassed. Cithæron, *Elatias* (Hobhouse), *Elatea* (Clarke), Hēlicon, *Zagara*, or, *Zagara-couni*, *Pār-nāsus*, *Lia-kūra*, *Ōeta*, *Banina*, and *Pindus*, *Mezzoro*, form part of the chain of mountains which, from the plains of Attica, extend in a N. W. direction for nearly 200 miles. Hēlicon is divided into two summits towards the west, as Cithæron is towards the north. Near Thīsbē, *Kakosia*, it is called *Palais Bouna*, i. e. the old mountain, but its general name is *Zagara*. *Virgīneus Hēlicon*, virgin Hēlicon; from the Muses being all unmarried, and Hēlicon, their favourite haunt (Ov. Met. ii. 219). *Hēlicōnis alūmnas*, the Muses. *Tōtus Hēlicon* (Mart. xii. 6). *Hēlicōnis, idis, et, Hēlicō-nias, ādis, f.* of Hēlicon; applied to females or nouns feminine. *Hēlicōnis nympha* (Stat. Th. vii. 756). *Hēlicōnides, um, f.* the Muses. *Adj. Hēlicōneus, et, Hēlicōnūs, a, um. Hēlicōneus collis* (Cat. lxi. 1). *Hēlicōnia mella*, exquisite poetry (Claud. xxix. 10). *Hēlicō-nius rex*, Neptūnus (Hom. Il. xx. 404).—2. A river of Mācēdōnia, which Pausānias describes as running twenty-two stadia under ground, and, rising again, is called Bāphyrē, becomes navigable, and at last pours its waters into the sea (ix. 30).

Hēlinus, i, m. a centaur, slain at the battle with the Lāpithæ, at the marriage of Pirithōus, by Cēneus (Ov. Met. xii. 460).—2. A Lemnian, killed by his wife Gōrgē, at the time the women of that island massacred the men (Stat. Th. v. 207).

Hēliōdōrus, i, m. one of the blood royal of Sýria, more ambitious than successful (Ap. Bel. Syr. 116).—2. A rhetorician, who formed one of the party with which Hōrātius travelled from Rome to Brindisi, and called by the poet by far the most learned of the Greeks. Nothing more respecting him is known, than what Hōrātius mentions (Sat. i. 5. 2).

Hēliōgabalus. See *M. Aurēlius Antōnī-nus Bāsiliānus*.

Hēliōpōlis, is, f. called by the Arabs *Ain-shems* (i. e. the fountain of the sun), and now *Ma-tarea* (i. e. cool water), was one of the chief cities of Egypt, of which the Scripture name is *On*, from its being sacred to the Sun. Thelctus says, that a phoenix directed its flight towards Hēliōpōlis in the reign of Ptolē-mæus, the third of the Macedonian race (Ann. vi. 28). *Ma-tarea* can scarcely now be called even a village. *Inh. Hēliōpōlitæ, arum* (Sing. Hēliōpōlitæ, æ), *m. Adj. Hēliōpōlitānus, a, um. Hēliōpōlitāna civitas* (Amm. Mar. xvii. 4).

Hēlis, idis, f. a lewd woman (Mart. i. 35). *Hēlius, i, m.* a bawling plender (Mart. i. 96).—2. A freedman who assisted P. Cēler in the murder of M. Jūnius Silānus in the year 55 (Tac. Ann. xiii. 1).

Hēlix, icis, m. a young Scythian com-

mander, who fought against Iāson and the Argonauts, and was killed by Nēstor (Val. Flacc. vi. 570).

Hēllānicē, es, f. sister of Clitus, the woman by whom Alexander the Great was brought up, whose two sons fell at Mīlētus in the army of that general (Curt. viii. 1 seq.).

Hēllānicus, i, m. an officer under Alexander the Great, who distinguished himself in the battle at Hēllācarnāssus in 331 B.C. (Curt. v. 2).—2. One of the Epēi, who, in advanced age, despising danger, formed a stratagem by which the tyrant Aristōtīmus lost his life (Just. xxvi. 1).—3. A Greek historian who flourished about the same time with Hērōdōtus and Thūcýdides. He was a native of Lēsbos, *Mityleni*, and appears to have written with less elegance than his contemporaries (Cic. de Orat. ii. 13).

Hēllas, ādis, f. a woman beloved by a man named Mārius, who, in the rage of jealousy, killed her, and then, in despair, threw himself headlong from a rock. The event was probably recent when Hōrātius wrote (Sat. ii. 3. 277).

Hēllas, ādis, f. the name given by the natives to Græcia q. v. *Inh. Hēllēnes, um, m. Adj. Hēllādicus, et, Hēllēnicus, a, um. Hēllādicum* (genus picturæ) (Plin. v. 205).

Hēllē, es, f. daughter of Athāmas and Nēphēlē, and sister of Phryxus q. v. When their father was about to put both to death, Jūpiter gave them a ram with a golden fleece on which they attempted to escape to Cōlchis. According to some authors, Hēllē became giddy in consequence of the great height to which the ram rose from the earth, and fell into the strait between Prōpōntis, the Sea of Marmora, and Mārē Ēgēum, the Archipelago, which was afterwards known by her name Hēllēspōntus, i. e. the sea of Hēllē, now the Dardanelles. Ovidius calls it *mārē Ēōliæ Hēllæ*, sea of Æolian Hēllē, from her paternal grandfather Æōlus (Trist. i. 9. 15). *Qua pelāgo nōmen Nēphēlētias abutūit Hēllē* (Luc. Phar. ix. 956). The story of Hēllē and her brother is differently related by different authors.

Hēllēspōntus, i, m. the Dardanelles, the strait between Prōpōntis, the Sea of Marmora, and Mārē Ēgēum, the Archipelago, about thirty-three miles in length, and where it is narrowest the breadth does not exceed three quarters of a mile. It had its name from Hēllē q. v. The appellation was at first restricted to the entrance into Prōpōntis, the Sea of Marmora, hence the two names mentioned by Stēphānus Pārōcēnītis and Pārāpōtāmios. *Rāpidus Hēllēspōntus* (Luc. Phar. ii. 675). The district adjoining on the E. which was of considerable extent, had the same name. *Inh. Hēllēspōntii, orum, m.* who were also called *Olymphi*. *Hēllēspōntias, æ, m.* an easterly wind, perhaps E. N. E. (Herod. vii. 188). *Adj. Hēllēspōntiācus, et, Hēllēspōntius, a, um. Hēllēspōntiācus Priāpus*, from his being the chief deity of Hēllēspōntus, on which account Ovidius calls him *Hēllēspōntiācus deus* (Fast. i. 440). *Hēllēspōntiāca aqua*, the water of the Dardanelles (Ov. Trist. i. 9. 24). *Hēllēspōntiāca signa*, the standards of Priāpus, i. e. excessive lewdness (Claud. xviii. 256). *Hēllēspōntia crā-shores of the Dardanelles* (Catul. xviii. 4).

Hēllūsi, orum, m. a German nation, re-

ported to have had the human face, with the legs and bodies of wild beasts (Tac. *Mer. Ger.* 46).

Hēlōps, *ōpis*, *m.* a centaur, whom *Pri-thōus* transfixed with a javelin, in the battle with the *Lāpithae* at the celebration of his nuptials (Ov. *Met.* xii. 335).—2. A man killed by *Thēseus* at the siege of *Thēbæ*, *Thēra* (Stat. *Th.* xii. 746).

Hēlōrus, *i.*, *m.* the *Atellaro*, towards the coast, the *Abijo*, a river of *Sicily*, which falls into the sea a little to the north of *Pā-chŷnus*, *Cape Passaro*. On it was a town of the same name, which surrendered to *M. Claudius Mārcellus* in 216 B. C. (Liv. xxiv. 35). The river flows in a slow and noiseless current from the flatness of the country, particularly towards the sea, in consequence of which its mouth is in some measure shut up by the waves, and its waters spread over the adjoining country to a considerable extent, which adds greatly to their fertility; hence *stagnans Hēlōrus* (Virg. *En.* iii. 698). *Clāmōsus Hēlōrus* (Sil. *Ital.* xiv. 269). *Adj.* *Hēlōrius*, *a.*, *um.* *Hēlōria Tēmpē*, the vale of the *Atellaro* (Ov. *Past.* iv. 477).

Hēlos, *i.*, *f.* a maritime town of *Achāia*, destroyed by the *Lacedemonians* (Paus. iii. 2).—2. A city of *Lāconiā*, mentioned by *Hōmērus* (Il. ii. 594), to which *Hēlius*, the youngest son of *Pērsēus* led a colony. It was in ruins when *Pausānias* wrote (iii. 20 seq.). The Spartans, in war, destroyed this town, and reduced the inhabitants, *Hēlōtæ*, to slavery, in which degraded state their posterity continued as long as the country remained under the government of the Greeks. They were the public slaves of Sparta, and cultivated the lands of the *Lacedemonians* (Liv. xxxiv. 27).—3. A town of *Egypt*. *Inh.* *Hēlōtæ*, *et*, *Hēlōtæ*, *arum*, *v.* *Hēlli*, *orum*, *m.* *Hēlōtis*, *idis*, *f.* a woman of *Hēlos*. *Adj.* *Hēlōtiens*, *a.*, *um.*

Hēlvēcōnæ, *arum*, *v.* *Hēlvēcōnēs*, *ium*, *m.* a people of *Germany*, whose situation cannot be stated with certainty. In general, critics place them between *Viādrus*, the *Oder*, and *Viātila*, the *Vistula* (Tac. *Mer. Ger.* 43).

Hēlvētia, *æ*, *f.* *Switzerland*, a country of triangular form, bounded on the north by *Rhēnus*, the *Rhine*, and *Lācus Brigāntinus*, the *Lake of Constance*, which separated it from *Vindēlicia* and *Gērmānia*, *Germany*; on the south by *Rhōdānus*, the *Rhone*, and *Lācus Lemānus*, the *Lake of Geneva*, which divided it from *Prōvincia*, *Dauphiné*, *Provence*, and *Languedoc*, and on the west by *mont Jura*, which protected it from the *Gauls*. Hence it is manifest that *Hēlvētia* was of less extent than *Switzerland*. *Inh.* *Hēlvēti*, *orum* (*Sing.* *Hēlvētius*, *i.*, *m.* the *Helvetians*, a people of the same origin as the *Gauls*. *Helvetii—phalange facta* (Cæs. B. G. i. 24), by which is to be understood simply, that they fought in close order, not that they drew up their troops precisely in the form of the *Macedonian Phalanx*, so celebrated in ancient history. When *Eutrōpius* wrote they were called *Sēquāni* (vi. 17). *Adj.* *Hēlvētius*, *et*, *Hēlvēticus*, *a.*, *um.* *Hēlvētius ager*, the territory, or country of the *Helvetians* (Cæs. B. G. i. 2).

Hēlvīdus Priscus, *Hēlvīdii Prisci*, *m.* son of *Clōvius*, was a native of *Tarrācina*. In early life he applied his powerful mind to literature in order to benefit the state, not to

conceal an indolent retirement under a specious name. When *questor* he married a daughter of *Pietus Thrāsca*, from whom he imbibed a more ardent love of liberty. *Taci-tus* has commended him as a senator, a husband, a son-in-law, and a friend, equal to every duty and office in life, despising riches, a stranger to fear, and of inflexible rectitude. The death of his father-in-law, under *Nēro*, drove him to banishment; but he returned in the reign of *Gālba*. When invested with the office of *legātus* he was elected *prætor*. His dauntless intrepidity met his enemies or opposers with vehemence and a contempt of consequences, which prudence might not in every instance approve. He paid little regard to rank or distinction, and his condemning, in abusive language, what he disapproved, excited against him the anger of the emperor *Vespāsianus*, who first banished and then ordered him to be put to death. The mild disposition of the emperor recalled this order, and would have saved his life, had the prince not been imposed upon by a false account, that *Hēlvīdus* had already been executed (Suet. *Vesp.* 15). *Juvēnalis* describes both *Hēlvīdus* and *Thrāsca* as keeping the birthdays of *Brūtus* and *Cassius*, a natural consequence of their love of liberty (Sat. v. 36).—2. Son of the former, whom the emperor *Dōmītiānus* put to death for censuring, in a play, the divorce of his wife (Suet. *Dom.* 10).

Hēlvii, *orum* (*Sing.* *Hēlvius*, *i.*, *m.* the *Helvians*, a people of *Prōvincia*, *Provence*, *Languedoc*, and *Dauphiné*, on the W. bank of *Rhōdānus*, the *Rhone*, to the N. of the *Arēcōmici*, and the river *Ardeche*. The mountain *Cēvenna*, *Cevennes*, separated them from the *Arvernii*. Their country is now called *Vivarez*, and their capital *Alba Augusta*, *Viviers* (Cæs. B. G. vii. 8 seq.).

Hēlvīnus, *v.* *Elvīnus*, *i.*, *m.* *Elvino*, a fountain in the vicinity of *Aquīnum*, *Aquino*, near which *Ceres* had a temple, hence *Hēlvīna Ceres* (Juv. Sat. iii. 320). Some derive this word from *Hēlvii*, a people of *Gallia*, *France*, from the Gallic worship being observed by the natives of *Aquīnum*; others, *ab eluendo*, or hold the word to be an adjective, denoting a pale red, or yellowish, colour, such as that of ripe corn. The first is most probably the true account.

Hēlvius. See *Cinna*.

Hēlvius Mānciā, *Hēlvii Mānciæ*, *m.* the son of a freedman, was a native of *Fōrmis*. At a very advanced age, he accused *L. Scribōnius Libo* before the censors, on which account *Pōmpēius Māgnus* upbraided him with meanness of birth. In reply to that low conduct of *Pōmpēius*, *Hēlvius* made a speech of which *Vālerius Māximus* has recorded the substance. If *Pōmpēius* had feeling, he must have smarted severely under the facts and observations then brought forward against him (vi. 2).

C. Hēlvius, *C. Hēlvii*, *m.* first held the office of *edile*, afterwards that of *prætor*, when he obtained the government of *Gallia q. v.*, the north of *Italy* (Liv. xxxii. 7—26).—2. A lieutenant-general under *Cn. Māntius*, consul, in 191 B. C. He fought against the *Galatians*, whom Roman bravery soon compelled to submission (Liv. xxxviii. 20—23).

Cn. Hēlvius, *Cn. Hēlvii*, *m.* a tribune of the soldiers, who fell in battle with the *Cartha-*

ginians under Mago, in the country of the Insubrian Gauls, 205 B. C. (Liv. xxx. 18).

M. Hēlvius, M. Hēlvii, *m.* a military tribune in the Roman army, who was killed in 211 B. C. (Liv. xxvii. 12).—2. Was one of the plebeian ediles in 200 B. C. Next year, being elected praetor, the lots assigned him the south of Spain for his province. His victory over the Celtiberians procured him the honour of an ovation. When a colony of Roman citizens was settled at Sipōntum, *St. Maria di Siponto*, Hēlvius was one of the three commissioners appointed for that purpose (Liv. xxxii. 27 seq.).

Hēlvius, *v.* Elvius, *i.* *m.* a Sicilian youth, one of the companions of the aged Acestes in hunting, who engaged in the foot race (Virg. *Æn.* v. 300).

Hēmērodrōmī, orum (*Sing.* Hēmērodrōmus, *i.*), *m.* daily runners, or couriers, who carried despatches, and travelled with astonishing rapidity (Cor. Nep. Mil. 4). Livius mentions that they accomplished prodigious journeys in a single day (Liv. xxxi. 24).

Hēmōn, ōnis, *m.* the father of Meon. Hēmōnides, *v.* *m.* Meon, son of Hēmōn (Stat. Th. ii. 692).

Hēnētum, *i.* *n.* a town of Pāphlāgōnia. *Inh.* Hēnēti, orum, *m.* a colony of whom settled near the top of Mārē Hādriaticum, the Gulf of Venice, and were afterwards called by the Romans Vēnēti. See *Vēnētia*. It has been maintained that the Hēnēti were Gauls, that their original name was Vēnēti, and that they were a tribe of the Vēnēti who occupied part of France in the time of C. Julius Caesar, and were conquered by that warrior (Cass. B. G. ii. 34).

Hēnōchē, *es, f.* the nurse of Mēdēa (Val. Flacc. v. 358). Her name is little more than mentioned by the poet, she neither says nor does any thing to interest the reader.

Hēnōchī, orum (*Sing.* Hēnōchus, *i.*), *m.* the Heniochians, a people on the northeast, and also on the southeast of Euxinus pōntus, the Black Sea. Cōchis separated these two states, of which the one was probably an emigration from the other. The Hēnōchī appear to have been very numerous, and, like other maritime states in ancient times, to have subsisted chiefly by piracy. According to Ammianus Marcellinus, they derived their descent from the Spartans, Amphitrus and Cereus, charioteers of Cāstor and Pollux, hence their name, *ἠνιοχοί* (xxii. 8). *Lacædæmoniōi Hēnōchī* (Luc. Phar. iii. 270). *Hēnōcha rātes* (Ov. Ep. Pont. iv. 10. 26).

Hēnōchus, *i.* *m.* the constellation Auriga, or the charioteer (Manil. i. 694).

Hēnippē, *es, f.* one of the Amāzōnes, who fought with the Argonauts against the Scythians (Val. Flacc. vi. 377).

Hēnna, *v.* Enna, *v.* *f.* Castro Janni, or Giovanni, a town near the middle of Sicily, Sicily (umbilicus Siciliæ, Cic.), on an eminence of considerable height, which rendered it almost impregnable, and surrounded by a beautiful adjoining plain, of the same name, on which Ceres first discovered grain, and from which her daughter Proserpina was carried away by Plūtō. Hence she is sometimes called *Hennæa Diva*. *Inh.* Hēnnēnses, *v.* Ennēnses, ium, *m.* Adj. Hēnnæus, *v.* Ennæus, *a.* um. *Hēnnæi locus* (Ov. Ep. Pont. ii. 10. 25).

Hēphæstia, *es, f.* a town of Lēmnus, sacred

to Vūlcānus, whence the name (Liv. xxxiii. 35). *Inh.* Hēphæstiēnses, ium, *m.* (Herod. vi. 140).

Hēphæstio, *v.* Hēphæstion, ōnis, *m.* the most intimate friend of Alexander the Great, whom he accompanied in all his expeditions in Asia. Q. Curtius describes him as a man of great personal beauty and elegance, whom his martial courage, added to the steadfastness of his friendship, set above all the other generals of that conqueror. In an engagement with the Persians, he received a wound in the arm. According to this historian, he married a daughter of Dārius, and died at Ecbātāna, greatly lamented by his sovereign, who honoured his memory by the most magnificent funeral rites (iii. 12 seq.). Jūstinus informs us, he erected a tomb to his memory, which cost twelve thousand talents; and commanded him to be worshipped as a god, in 326 B. C. (xii. 12).

Hēphæstus, *i.* *m.* a Greek name of Vūlcānus. He was lame of both feet, which Jūno wished to conceal, on which account she appears to have thrown him from heaven, and he was saved by Thētis and Eurynōmē. With these goddesses he lived nine years, and made trinkets for them. He had twenty bellows blowing his furnaces. Hōmērus describes his residence as among those of the other gods (Il. xviii. 369 seq.).

Hēptāgōnia, arum, *f.* a place near Spārtā, on which side the Romans attacked that town. It was open without a wall (Liv. xxxiv. 38).

Hēptāpōrus, *i.* *m.* one of the eight rivers mentioned by Hōmērus, as descending from mount Ida (Hom. Il. xii. 20).

Hērāclēa, *es, f.* a daughter of Hērō, king of Sýracūsæ, and wife of Zoippus, who, with her two sisters, were put to death by order of the senate, in consequence of the counter-revolution attempted by her sister's husband, Andranōdōrus, and by Thēmistis, who was married to her niece Hārmōnia, daughter of her only brother Gēla. The senate repented of this barbarous order, when it was too late (Liv. xxiv. 26).

Hērāclēa, *es, f.* a city of Lūcānia, anciently called Siris, at the mouth of a river of the same name, built by a colony of the Tārentini, now in ruins. Alexander, king of Epirus, took it in 325 B. C., and, at a future period, there was a battle fought near it by Pýrrhus, king of the same country, and P. Valērius Lævinus, consul (Liv. viii. 24 seq.). Adj. Hērāclēensis, *is, e.* Hērāclēensis ager (Liv. xxiv. 20).—2. A maritime town of Sicily, near Agrigēntum, Girgenti, said to have been built by Mīnos, king of Crēta, Candia, when he was in pursuit of Dædalus, hence called Mīnōa (Liv. xxiv. 35 seq.).—3. (Trāchīnia), Zeiton, a town of Phthiōtis, in Thessaly, on Sinus Māliacus, the Gulf of Zeilon, taken by M. Acilius Glābrius, consul, in 193 B. C. Livius gives a minute description of the site of this town. The territory of Hērāclēa (Hērāclēensis ager) was marshy, yet abounded with tall trees (Liv. xxxvi. 22—24). Cēyx, whose fate and that of his wife, Ovidius has pathetically sung, was king of this city (Met. xi. 410—748).—4. A town of Acīrānia, which appears to have been of some note, since the friends of Amynānder went to it in order to procure his restoration to the throne (Liv. xxxviii.

1).—5. A town of Mæcēdōnīa, remarkable for the death of Dēmētrius, a son of Philippus *q. v.* who was murdered there by order of his father, in 183 B. C. (Liv. xl. 24).—6. (Sintica, *v. ex* Sintlis), a town of Mæcēdōnīa, on the W. of the *Marmora*, at a considerable distance to the N. of the place where this large river joins Strýmon, the *Strumona*. The latter falls into Sinus Strýmōnīcus, the *Gulf of Contessa*. Some editors of Caesar consider the word *Sēntica* as spurious (B. C. iii. 79). *Inh.* Hērāclēēsēs, ium, m. (Just. xvi. 5).—7. (Pōntica), *Erekli*, or, *Pendaractus*, a town of Pōntus, at the head of a gulf, covered by a point of land in the form of a peninsula, called Achērūsia. Hērclēs, it was pretended, dragged Cērbērus from the Infernal Regions through a cave in this promontory. The town was built by the Boeotians in consequence of an oracular response (Just. xvi. 3). Stēphānus mentions twenty-three cities of this name.—8. A town of Mēdia, to the northeast of Arsācia (Amm. Mar. xxlii. 6).

Hērāclēum, i, n. a town in the confines of Mæcēdōnīa, which stood on a steep rock hanging over Enīpēus. It was taken by the Romans in 171 B. C. (Liv. xlv. 2—35).

Hērāclides, *v. m.* a son of Agāthōcles, tyrant of Sicily, who accompanied his father in the war against the Carthaginians, in Africa, in 310 B. C., where he was killed (Just. xxii. 5—8).—Hērāclides, *is, m.* an officer in the army of Philippus, king of Mæcēdōnīa, to whom he gave the command of the fleet, in 202 B. C., to act against the combined fleet of the Romans and Attālus, king of Asia. This monarch afterwards charged Hērāclides with a number of crimes, for which he threw him into prison, in this manner gratified his subjects, and conciliated the affections of the Macedonians (Liv. xxxi. 16 *seq.*).—2. A native of Býzāntium, *Constantinople*, sent in 192 B. C., by Antiochus, king of Syria, to the Roman consul L. Cornēllus Scipio, then at Hēllēspōntus, the *Dardanelles*, to treat of peace. According to his instructions, he made his first proposals to Africānus, from whose greatness of mind and placable temper he had the highest hopes, and also because his son was a prisoner in the hands of the Syrian monarch. His terms being unsatisfactory, consequently refused, he privately applied to Africānus, offering him a bribe, at which the noble Roman spurned, and sent him back, advising the king to refuse no terms of peace (Liv. xxxvii. 34—36).

Hērāclitus, i, *m.* son of Blýson, or, according to others, of Hērāclon, was born at Ephēsus, *Aiosolue*, and flourished about 500 B. C. In haughtiness of mind, and contempt of others, he surpassed all the philosophers of that age. His opinion of the ancient poets appears strange, to many absurd; since he prized the writings of Hēsiodus, Pýthāgoras, Xēnōphānes, and Hēcāteus, but treated with the utmost indignity the poems of Hōmērus and Archilochus. The Ephesians incurred his displeasure by expelling his friend Hērmodōrus. For this act, he maintained that all the full-grown ought to die, and all the youth to quit the city, because their treatment of Hērmodōrus their benefactor, must have the effect of depressing merit, and if any one should rise to distinction by his *virtues*, he must of necessity quit his native

country. Conscious of his great knowledge and superior abilities, the Ephesians applied to him for a code of laws, a request which, from their vicious practices, he indignantly refused, and, to show his contempt, went immediately to the temple of Diāna, and mingled with boys in their play. At last, from hatred of mankind, he withdrew from society, and lived in the mountains, where herbs and roots constituted his whole food. To this diet has been ascribed a general dropsy over the body, which rendered it necessary for him to come to the town, where he enigmatically asked the physicians "if they could produce dryness from rain." They did not understand his question, and therefore shutting himself up in a cow-house he covered himself over with the dung, expecting by the heat thus excited, that the moisture might be extracted, but it did not produce that effect, and he died in his sixtieth year. Hērmiippus gives an account somewhat different from the preceding, as does also Nēānthes, who states that he was torn in pieces by dogs. Hērāclitus studied under no master, so that his opinions are wholly his own, or obtained from others by perusing their writings. His peculiar dogma was, that "all things were produced from fire, and were resolvable into it." He likewise maintained, that all was the result of fate, and that spirits and demons pervaded all. Many of his ideas of natural things have been confirmed by the observations and experiments of the moderns. A studied obscurity rendered it difficult in many instances to discover his meaning precisely, a defect of which Cicēro complains in different passages of his writings, and this obscurity gave rise to a variety of conjectures respecting his tenets, and different systems have been established upon them. Dārius, son of Hystāspes, wrote him, requesting him to quit Ephēsus, and to reside in his palace, that under him he might acquire a knowledge of the true origin and formation of things, which the philosopher refused in terms sufficiently cynical. Both letters may be seen in his life, written by Diōgēnes Lāērtius. This application of the Persian monarch proves the celebrity of Hērāclitus, notwithstanding his dislike of mankind, and it reflects credit on Dārius, that he was anxious to obtain information on the solar system and nature of things, sinking the sovereign in the scholar.—2. A lyric poet.—3. A native of Hālīcār-nāssus, *Búdrin*, who excelled in writing elegy, whom Cāllimāchus commends.—4. A native of Lēsbos, *Mityleni*, who wrote a history of the Lacedæmonians.—5. A harper, who afterwards applied himself to study.—6. Surnamed Scotinus, was one of the three ambassadors sent, in 217 B. C., by Philippus, king of Mæcēdōnīa, to Hannibal, in Italy, in consequence of the Romans capturing the vessel which contained his former deputies. This embassy effected the business with which they were intrusted, without meeting with any hinderance, either in going or returning (Liv. xxiii. 39).

Hēraea, *v. f. Aianni*, a town of Arcādia, built, according to Pausānias, by Hēræus, a son of Lycāon, the wine of which rendered men mad, and women productive; the same quality was ascribed to the wines of Trœzen and Cērynēia in Achāia. It stood on the right bank of Alphēus, the *Roufia*. This

town is frequently mentioned by Livius in the Macedonian war. *Inh.* Hērēi, orum, *m.* *Adj.* Hērēus, a, um.

Hērēum, i, *n.* a place in Lēucādia (Liv. xxxiii. 17).—2. A town in the *Isthmus of Corinth*, at which was a temple of Jūno. Of this name many places occur in Pēlōpōnēsus, and in other parts of Greece.

Hērēsus, i, *m.* a Rutulian of mean birth, who was killed by Eurýklus, at the time that youth deprived of life Fādus, Rhētus, and Abāris (Virg. *Æn.* ix. 344).

Hērēssus, e. Hērēssus, i, *m.* a town of Sicily, at the source of Anāpus, the *Alfeo*, which falls into the great port of Sýracūse. It surrendered voluntarily to M. Claudius Mārcellus, in 216 B. C. (Liv. xxiv. 30, 35). *Inh.* Hērēssini, orum (*Sing.* Hērēssinus, i), *m.*—2. Another town of Sicily, between the rivers Acrāgus, the *Girgenti*, and Hālycus, the *Platani*, or, the *Sororo*. *Inh.* Hērēssēnes, ium, *m.* (Plin. i. 247). Clāvērius considers the towns above-mentioned as separate and distinct, in which he is opposed by Celsus, who supposes there was only one town, and that the different ways of spelling the name gave rise to the notion of there being twocognominal towns. This opinion, founded on conjecture, seems entitled to little credit.

Hērētes, ium, *m.* a people who lived on the west side of the *Apennines* (Liv. xli. 19). Their exact situation is not known, but seems to have been in Ligūria.

Hērēus, a, um, *enclosed, surrounded*, an adjective, chiefly if not wholly applied to Jūpiter, derived from *icēus*, an enclosed space. When used with reference to a building, it denotes the open or uncovered court, in which stood the images or statues of that god. This practice at first originated in Jupiter's being considered the atmosphere, and, on that account, deeming it improper to place his altars or images in houses, or under cover. When society became more refined, and temples more common, this custom was discontinued, and the king of the gods had his splendid edifices adorned with costly statues, as well as the other celestial deities (Ov. Ib. 284). *Hērēus ōra* (Luc. Phar. ix. 979).

Hērēulādum, i, *n.* a town taken from the Sāmnites by the Roman consul Sp. Cārvinus in 295 B. C. (Liv. x. 45). *Adj.* Hērēulādēnsis, is, e. *Hērēulādēnsis oppidi pars* (Senec. N. Q. vi. 1).

L. Hērēulēus, L. Hērēulēi, *m.* a quæstor under Q. Sērtōrius, who defeated L. Mānlius, præconsul, in 79 B. C. Next year, Q. Cæcilius Mētēllus Pius cut off Hērēulēus with his whole army (Liv. Ep. 90 seq.).

Hērēules, is, *m.* the son of Jūpiter and Alēmnā, the daughter of Elēctryōn, king of Argos, or, *Argo*, or according to some, of Anāxō, but, according to others, of Eurýmēdē, Eurýdicē, e. Lysidicē. During the time of her pregnancy, Alēmnā married Amphitrýon, who was the brother of Anāxō, and, from his mother's husband, Hērēules received the patronymic Amphitrýoniādes. Of this name, ancient authors have enumerated upwards of forty, the most distinguished of whom was the son of Alēmnā, called from the place of his birth, Theba, *Thea*, in Boeōtia, the Theban Hērēules. Both Greek and Roman authors have extolled the strength, courage, and activity, of this renowned hero to a height surpassing belief. The greatest difficulties

and dangers seemed to vanish before him, nor did he shrink from any enterprise, however perilous or impracticable it might appear. The cruelty of Jūno, who plotted his destruction even before his birth, rendered him subject to the will of Eurýstheus, king of Argos, or, *Argo*, and cousin of Hērēcles. This monarch imposed on him the twelve labours so celebrated in fabulous history. 1st. To kill the famous lion of Nē-mēa, *St. George's*. 2d. To destroy the serpent of Lērna, the *Lake of Molini*. 3d. To bring alive to Eurýstheus the stag of Cēnōē, remarkable for its golden horns, brazen feet, and astonishing swiftness. 4th. To bring likewise alive to Eurýstheus, a wild bear of prodigious strength and ferocity, which desolated the country round Erýmanthus. 5th. To clear the stables of Augēas, e. Augās, king of Elis, which had contained 300 cattle for many years. 6th. To kill the carnivorous birds which had ravaged the country near Stýmphālus, the *Lake of Vouli*, in Arcādia. 7th. To bring alive to Argos, or, *Argo*, a terrible wild bull, which had laid waste the island Crēta, *Candia*. 8th. To catch the mares of Diōmēdes, king of Thrācia, *Romania*, which fed on human flesh. 9th. To obtain the girdle of the queen of the Amazons. 10th. To kill the monster Gērýon, king of Gades, *Cádiz*, and to bring to Eurýstheus his numerous flocks, which were likewise said to feed on human flesh. 11th. To carry off the golden apples from the garden of the Hēsperides. 12th. To bring from the Infernal Regions the three-headed dog Cērberus. For these labours, which he achieved in little more than eight years, he received a complete suit of armour from the gods. Jūpiter gave him a shield, Apōllo a bow and arrows, Mēr-cūrius a sword, Nēptūnus a horse, Vulkānus a golden cuirass, a brazen buskin, and a club of brass, and Minērvā a coat of armour and a helmet. The other exploits of Hērēcles, from the greatness of their number, exceed our limits, and it would require more space than we can afford to enumerate the one half of his children. The greater part of the labours of this hero Claudianus has sung (xxxiv. 9—48). For attempting to rob the temple of Dēlphi, *Caspi*, because the priestess had treated an inquiry of his with indifference, the oracle doomed him to be sold for a slave, and to remain in servitude for three years. Omphālē, queen of Lȳdia, bought him, and soon after, from admiration of his astonishing actions, married him. On completing the period of his slavery, he returned to Pēlōpōnēsus, the *Morea*, and married Dēiānira, daughter of Cēnēus, king of Cālȳdon, in Etōlia. After living many years in happiness together, she, from jealousy, sent him a poisoned tunic by his servant Līchas, which caused such terrible pain, that he erected a funeral pile on Cēta, *Danina*, stretched himself upon it, and expired (Ov. Met. ix. 134 seq.). The immortal part of Hērēcles, by order of Jūpiter, ascended to heaven in a chariot drawn by four horses, and Jūno, changing her hatred into esteem, gave him her daughter Hēbē, the goddess of youth, in marriage. In the opinion of the Africans, Hērēcles died in Spain, and his army consisting of various nations, of whom the Medes, Persians, Armenians, &c., crossed the *Mediterranean Sea* and settled in Africa.

(*Sal. Jug. 18*). After his death he received divine honours. To Hércules the poplar was sacred, which he is said to have brought from the banks of Achéron. He was one of the Argonauts. Alcides, *n. m.* a patronymic of Hércules, from Alceus, the father of Amphitryon. He was the god of faith; hence Hércule, *v. Hércle* (*Adv.*), by Hércules, or, upon my honour; *Deus fidius, sc. juvet*, may the god of faith assist me; *Mehercule, v. Mehercule, sc. juvet*, of the same import. *Hercule dextro*, by the favour of Hércules (*Pers. ii. 12*). The Roman women neither swore by Hércules, nor attended his sacrifices (*Gel. xi. 6*). He was supposed to preside over hidden treasures. *Herculis columna*, the pillars of Hércules, *i. e.* Cálpe, a mountain in Híspaña, Spain, near Gibraltar, and Abýla, a mountain in Mauritania, Morocco and Fez. In his expedition against Geryon, king of Gades, Cadiz, Hércules was said to have raised these mountains, and afterwards to have separated Spain from Africa, that a communication might be opened between the Atlantic Ocean and the Mediterranean. The ancients were not agreed on this point, some thinking them statues, others towns, others islands, others mountains. *Adj. Herculaneus, Herculaneus, Herculæus, Herculæus, a, um.* *Herculæum sacrificium* (*Gel. xi. 6*). *Herculæa pars, i. e.* decima pars (*Aur. Vic. Or. 6*). *Herculæus pes* (*Gel. i. 1*). *Frænum Herculæum*, the Strait of Gibraltar (*Sil. Ital. i. 199*). *Herculæa* (*fabula*), the fabulous labours of Hércules (*Juv. i. 52*). *Herculæus gurgis*, the part of the Mediterranean immediately to the west of the Strait of Gibraltar (*Juv. xiv. 290*). *Herculæum astrum*, the constellation Leo (*Mart. viii. 55*). *Herculæi colles*, the hills about Tibur, Tivoli (*Mart. iv. 57*). *Herculæa arbor corôna*, the tree of the crown of Hércules, *i. e.* the poplar (*Virg. G. ii. 66*).—2. The son of Alexander the Great and Bársinê, killed in infancy along with his mother by Cassander (*Just. xi. 10 seq.*).—3. Son of Júpiter and Astéria, the favourite deity of the Tyrians, called by Cicero the fourth Hércules (*Nat. Deor. iii. 16*). His priest held the second rank in the kingdom, and to him the Carthaginians sent the tenth of the spoils (*Just. xi. 10 seq.*).

Herculæus, i. m. the commander of a ship of three banks of oars, in the Roman navy, in the year 59. He gave the first blow to Júlia Agrippina, who expired under a number of wounds. See *Anticetus* and *Obaritus*.

Hercyna, æ, m. the *Liadna*, a river of which the sources are in Hélicon, Zagara, and its stream is increased by the tributary fountains of Léthê and Mnêmôsynê, now united into one by an earthquake.

Hercynia, æ, f. a very extensive forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, and its length exceeded sixty (*B. G. vi. 24 seq.*). It extended from the territories of the Hêlvétii, Nêmetes, and Rauraci, along Dânuûbius, the Danube, to the country of the Dâci, and Anârtes; then turning to the north, it spread over many large tracts of land, and is said to have contained many different animals, unknown in other countries, of which Cæsar describes two or three kinds. Since the other forests of Germany were only branches of the Hercynian, some writers have considered it as covering nearly the whole of that exten-

sive territory. The reverse, however, is probably the truth, that the different woods of Germany were included under this name, derived from *Hartzen, i. e. forests*, in the ancient language of the natives. On the country becoming more inhabited, the grounds were gradually cleared, and few vestiges of the ancient forests remain in modern times. In the writings of Eritosthènes and several other Greek authors, it is called *Orcynia*. All ancient authors mention its great extent, and parts of it for miles together, would be without an inhabitant. This seems to have been the opinion of Claudianus, *Hercynia per vasta silentia silva* (*xxi. 228*). *Adj. Hercynius, a, um. Hercynius saltus* (*Strab. 423*).

Hercynio, ônis, m. a king of Egypt, who sent reinforcements to the Lacedæmonians, in the war against the Persians, in 399 B. C., under Artaxerxes Mnémon (*Just. vi. 2*).

Herdônia, æ, f. Ardona, a town of Apúlia, a southern district of Itália, Italy (*Sil. Ital. viii. 567*), which Hannibal burned to the ground and removed its inhabitants to Mêtápôntum and Thûrlum, in 212 B. C. (*Liv. xxv. 21 seq.*). *Inh. Herdonienses, iam, m.* (*Plin. i. 386*).

Appius Herdonius, Appii Herdonii, m. a Sabine who in 460 B. C., at the head of four thousand five hundred exiles and slaves, seized on the capitol and citadel by night, and put to death all who refused to join in the conspiracy. From the capitol he invited all the slaves to join him. In place of taking up arms to defend Rome against Herdonius, the tribunes endeavoured to persuade the commons, that the whole was a patrician stratagem to prevent the law of Têrentillus from passing. The consul P. Valérius Publicola raised a body of men, made a successful attack on the capitol, and left Herdonius among the slain (*Liv. iii. 15–18*).

Hêrê, es, f. the name given to Júnô, by Hómêrus.

Hêrênûs, i, m. a soothsayer who, on seeing Q. Fúlvius Flaccus thrown into prison by L. Opimius, moved with sympathy for the young man, for whom he had a strong affection, said to him, "why don't you rather do this?" and he instantly dashed out his own brains against the prison wall. Vêllêus Pâtêrcûlus calls him *Tuscus*, but Valérius Máximus makes him a *Sicilian* (*Vel. Pat. ii. 7. Val. Max. ix. 12*).

Hêrênûs Bâssus, Hêrênûi Bâssi, m. an inhabitant of Nôla, who, with Hêrius Pêtrius, was invited to a conference by Hânno a Carthaginian general, who wished them to deliver up their city to Hannibal. Hêrênûs Bâssus, in reply, stated, that the alliance between the states of Rome and Nôla had been satisfactory to both, and that the Nôlani would adhere to it to the last (*Liv. xxiii. 43 seq.*).

Hêrênûs Cêrrinûs, Hêrênûi Cêrrinûi, m. son of Pacúlla Annia, a Campanian, priestess of Bâchus, who first initiated men into the rites of that impure deity, and they too were her own sons (*Liv. xxxix. 13*).

Hêrênûs Gállus, Hêrênûi Gállî, m. the lieutenant-general of a legion, afterwards associated with Vócûla, who incurred the displeasure of the soldiers, by the unsteadiness of his resolutions, which ought to have been charged against his superior officers, not himself. Either through his misconduct, or

their turbulence, he at last lost his life (Tac. Hist. iv. 19-70).

Hērēnus Pōntius, Hērēnii Pōntii, *m.* one of the Sāmītes, remarkable for his wisdom, was the father of C. Pōntius, who, by a successful stratagem, induced the Roman army to enter the Caudine forks. As soon as these troops were completely at the mercy of C. Pōntius, hesant to his father, asking his advice how he should act. His answer was "dismiss them all unhurt." Disapproving of this counsel, he consulted him again. His answer then was, "put them all to the sword." Surprised at the direct contradiction of these two advices, he sent for his father to the camp, who adhered to his advices, and justified the grounds on which he had given them. Neither of these was adopted, and the Sāmītes experienced the fatal effects of their having been disregarded (Liv. ix. 1 seq.).

Hērēnius Sēnclo, Hērēnii Sēnclois, *m.* a native of Spain, born in Bætica, who held the office of quaestor in the reign of Dōmītiānus, and never stood candidate for the magistracy. For his panegyric of Hēlvīdus Priscus, he lost his life. The inhuman Nēro ordered his death, to which the senate submitted in timidity and silence, and therefore, Tācītus says, they imbrued their hands in the blood of Sēnclo (Tac. Agric. ii. 45).

C. Hērēnīus, C. Hērēnii, *m.* one of the three commissioners appointed to settle colonies in the north of Italy, in 220 B. C. A rising among the Gauls in that quarter, induced these commissioners to flee for safety to Mūtina, Modena (Liv. xxi. 25).—2. A tribune of the people, who opposed Sulla's passing a law respecting his return (Sal. Frag. 2).

T. Hērēnīus, T. Hērēnii, *m.* one of the four commanders of the Picēntes and Mārsi, who took up arms against the Romans, in 91 B. C., and were conquered by C. Mārius, Cn. Pōmpēius Māgnus, and L. Cōrnēlius Sūlla (Eutrop. v. 3).

Hērīlus, *i. m.* son of Fērōnīa, was king of Prēnēstē. Virgilius describes him as having three bodies, three lives, and wielding three sets of arms. Evānder deprived him of all his lives and arms, of which the aged monarch boasted to Ēnēas, at the time he parted with his son Pallas (Virg. Ēn. viii. 563).

Hērīus, *i. m.* a man, in the Roman army, whom, with his brother Plēmīnus, Hānnībal killed, in the battle at Zāma (Sil. Ital. xvii. 452).

Hērīus Asīnīus, Hērīi Asīnii, *m.* a praetor of the Mārīnīni, killed by C. Mārius, in 92 B. C. (Liv. Ep. 73). See Hērīus Asīnīus.

Hērīus Pētrīus, Hērīi Pētrii, *m.* an inhabitant of Nōla (Liv. xxiii. 43, 44). See Hērēnīus Bāssus.

Hērmeum, *i. n.* a place in Bēōtiā, near Salganēa *q. v.*

Hērīgōras, *q. v.* a rhetorician and disciple of Thēōdōrus, who appears to have divided his discourses in a very formal and logical manner, which Tācītus censures (Orat. 19).

Hērīāndīca, *q. v.* perhaps Salamanca, a city of the Cārtēni, in Spain, taken by Hānnībal (Liv. xxi. 5). The inhabitants of this town did not make a vigorous defence, yet they retained their aversion to the Carthaginians, and joined their neighbours in annoying them.

Hērīāphrōdītus, *i. m.* son of Mērcūrius

and Vēnus, whose person, united with that of the nymph Sālmācis, thus formed their two bodies into one (Ov. Met. iv. 983).

Hērīārcus, *i. m.* a notorious informer, mentioned by Jūvēnālīs. The readings differ much (Sat. iii. 120).

Hērīas, *q. v.* the Hualī, a river of Mēsōpōtāmiā, which joins the Khabour.

Hērīes, ētis, *m.* a name of Mērcūrius, either from his being the messenger of the gods, or from his being supposed the inventor of speech, by which men interpret, or, communicate their thoughts to each other. Hērīma, *q. v.* a statue of Mērcūrius, which frequently had only the head, and almost never more than the head and breast resting on a pole. The Romans placed these images of Mērcūrius at the junction of two or more roads, to point out the way, like our road posts, as landmarks both in fields and gardens, in the porches of temples, &c. To the form of this kind of statue, Jūvēnālīs alludes (Sat. viii. 53).—2. An excellent gladiator, whose merits Mārīālīs celebrates (v. 25).—3. Surnamed Trēmēgīstus, *i. e.* Tērmāxīmus, an eminent Egyptian philosopher, who was said to have been the first who taught his countrymen to measure the lands, to cultivate the olive, and to understand hieroglyphics. On theology, geography, and medicine, he wrote forty books, all of which are lost (Amm. Mar. xxi. 14).

Hērīnīus, *i. m.* a Trojan, of prodigious courage and size, whom Cātīllus killed (Virg. Ēn. xi. 642).—2. A man, in the Roman army, who fell by the arm of Hānnībal, in the battle at Trāsīmēnus, the Lake of Perugia (Sil. Ital. v. 580).

Lar. Hērīnīus Aquīllīus, Lartīs Hērīnīi Aquīllīi, *m.* a noble Roman, who held the consulship with T. Virgīnius Tricōstus Caelīmōntānus, in 448 B. C. (Liv. iii. 65).

T. Hērīnīus, T. Hērīnii, *m.* a Roman, illustrious both by birth and bravery, who supported Hōrātius Cōcēs in defending Pōns Sūbīclīus against the whole army of Pōrsēna, in 508 B. C. In the victory which P. Vālērīus, consul, gained over the Etrūsci, he had the powerful assistance of Hērīnīus, who fell nine years after, in an engagement at the lake Rēgīllus (Liv. ii. 10-20).

Hērīōnē, *es, f.* daughter of Mēnēlāus and Hēlēna. She was betrothed to Orēstes, and carried off by Pērīrhūs, surnamed Nēōpōtōlēmus, which Orēstes revenged by putting Pērīrhūs to death, and thus recovered his bride. Virgilius calls her Lēdāe Hērīōnē, from her grandmother Lēda (Ēn. iii. 328 seq.). Her letter to Orēstes is affectionate and plaintive, containing several of those delicate and feeling touches in which Ovidius excels, when he applies his vigorous mind and lively fancy to his subject (Epis. viii).

Hērīōnē, *es, f.* Castrī, a town of Argōlīs, near Trēzēnē, Dalmā, of which Hērīōn, the son of Eurōpa, was the founder. The ancients considered this town so near the infernal regions, that they did not, according to common custom, give the dead any money to pay for their passage over the Styx. *Inh.* Hērīōnēnsēs, *ium, m.* Adj. Hērīōnēus, Hērīōnēus, *et* Hērīōnīus, *a, um.* Hērīōnēa stātio (Virg. Cix. 472). Hērīōnēus ager (Liv. xxxi. 44).

Hērīōnēs, *um, m.* a German nation, who, according to Tācītus, inhabited the *Waldau*

part of the country, and derived their name from a son of Mānus (Tac. Mor. Ger. 2).

Hērmodōrus, *is, m.* a philosopher, who advised Pausānias, who asked him how he could become immediately eminent, to murder some great man, and he murdered Philippus, father of Alexander the Great (Val. Max. viii. 14). In this account Valērius Māximus differs from other historians.—2. A physician, to whom Mārtiālis attributes the death of Andrāgōras (vi. 53).

Hērmodōrus, *i, m.* a noble Greek, born at Ephēsus, *Aiosoluc*, who, being compelled to quit his native city, settled at Rome, and explained the Grecian laws to the dēcēvīri, when engaged in forming the Roman code, generally known by the name of the *Laws of the twelve tables*. The Roman orator has mentioned the cause of his banishment—pre-eminence among his fellow-citizens. Of crimes of this kind against virtue, how numerous the examples furnished by Grecian history! (Cic. Tusc. v. 36).—2. A distinguished architect, born in Sālāmis, *Colouri*, who planned the temple of Mārs, in the Flaminian Circus (Cor. Nep. Frag. xi. 1). From Cicēro, he appears to have excelled in a knowledge of ship-building (de Orat. i. 14).

Hērmodōgēs, *is, m.* a thief, probably a fictitious name, invented by Mārtiālis, considering him as a descendant of Hērmes or Mērcūrius, the god of thieves (Mart. xii. 29).—2. Master of the horse, killed in a commotion of the common people (Amm. Mar. xiv. 10).—3. A native of Pōntus, and prefect of the praetorium, who died in the year 361, and Hēlpīdīus succeeded to the praefecture (Amm. Mar. xix. 12 seq.).—4. A native of Tārsus, *Tersous*, whom the Roman emperor Dōmītiānus put to death for some indirect reflections upon him in his History, besides he crucified the scribes, who had copied that work (Suet. Dom. 10).

Hērmodōgēs, *is, m.* an excellent singer and musician at the court of Augustus, who appears to have been no admirer of the writings of Hōrātius (Hor. Sat. i. 3. 129 seq.). He must not be confounded with Tigēllius of Sārdīnia, mentioned in Sat. i. 2. 3.

Hērmodōlus, *i, m.* a noble youth in the royal cohort, which served under Alexander the Great, and was severely beaten by his orders, because he had transixed a boar at which Alexander had wished to throw his javelin (Curt. viii. 6). See *Sōstrātus*.

Hērmodōssa, *is, f.* Cape *Haronesa*, on Pōntus Euxīnus, the *Black Sea*. Ammīānus Mārcellīnus makes it an island, although a promontory; the Greeks built on it a town of the same name (xxii. 8).

Hērmodōpolis, *is, f.* *Aschmunlin*, a city of Thēbāis in Egypt (Amm. Mar. xxii. 16).

Hērmodūri, *orum, m.* the Hermundurians, a German nation who, headed by Vībīlius, their chief, expelled Catūlāda from the throne in the year 19. They occur frequently in the writings of Tacitus, and appear to have inhabited part of what is now called *Upper Saxony* (Ann. ii. 63). Vēllēus Pātērcūlus places them on the banks of the *Elbe* (ii. 106).

Hērmodūpolis, *is, f.* a town of Cārmānia (Amm. Mar. xxiii. 6).

Hērmos, *i, m.* a mean fellow (Mart. ii. 15).

Hērmos, *i, m.* the *Sarabat*, a river of *Natolia*, which has its rise in Phrygia, receives Pāctōlus and other rivers, runs through Līdia, after which it empties itself into the *Archipelago*. Virgīlius says its waters are turbid with gold (G. ii. 157), in reference to which Lūcānus has *non cillor Hērmos* (Pāctōlo) (Phar. iii. 210). Mārtiālis gives a similar description of this river (vi. 86 seq.); and Silius Itālicus says, the adjoining plain is overspread with gold, and yellow with the sands of Hērmos (l. 158, 159).

Hērniei, *orum* (*Sing.* Hērnicus, *i, Jar.* Sat. xiv. 180), *m.* a people of Lātium, who, like the other neighbouring nations, were at first opposed to the power of Rome, which they frequently resisted, but were generally defeated, and finally subdued in 307 B. C. The Romans restored to them their laws, which they preferred to being made citizens of Rome (Liv. ii. 22 seq.). Adj. Hērnicus, *a, um.* *Hērnicā terra*, the territory of the Hērniei (Ov. Fast. iii. 90).

Hērō, *us, v.* Hērōn, *ōnis, f.* a young woman of Sēstos, to whom her lover, Lēānder of Abūdōs, swam across Hēllēspōntus, the *Dardanelles*, every night, according to Gōsellin, a distance of two miles and a half, and returned to his native city before daylight. She directed his course by a burning torch from the top of a tower, but at last he perished in a stormy night, and she, from grief, precipitated herself headlong from the tower into the sea, and was drowned. Adj. Hērōus, *a, um.* *Hērōa tūrces* (Luc. Phar. ix. 955).

Hērōdes, *is, m.* appointed king of Jūdāa by Antōnius, and afterwards obtained additional territory from Augustus, according to the statement of Tacitus, who adds that his children succeeded him, that the country enjoyed peace under Thērīus, and that it was reduced to a province under the emperor Claudius (Tac. Hist. v. 9). See *Agrippa*.—2. A native of Mārāthōn, whose full name was Thērīus Claudius Hērōdes. At Rome, in the reign of Adriānus, he rose to the highest dignities, in consequence of the great celebrity which he obtained as a rhetorician. In advanced life, he quitted the imperial city, and retired to Mārāthōn, where he died in the seventy-sixth year of his age.—3. A physician mentioned by Mārtiālis who brands him with theft (ix. 98).—4. A freedman of Atticus (Cic. Att. xv. 27).—5. An Athenian who attempted to write history, but without success. He lived at the same time with Cicēro, and seems to have made his consularship the theme of one of his pieces, which the orator treats with great contempt (Cic. Att. ii. 2).

Hērōdianus, *i, m.* a Greek historian, born at Alēxandria, and flourished during the third century. He composed a Roman history in Greek, from the death of M. Aurēlius till the younger Grātianus. His style has more elegance than precision, and the facts are recorded with greater neatness than accuracy, although he informs us that he witnessed all he wrote. His work includes a period of nearly seventy years. Ammīānus Mārcellīnus commends him for his minuteness (xxii. 16).

Hērōdēus, *i, m.* a prince of the Thessalians, put to death by Philippus, king of Mācedōnia (Liv. xl. 4).

Hērōdōrus, *i, m.* of Cios (Cānus), a mē-

chant of great influence at Chalcis on account of his riches. He and Euthymidas endeavoured to put that city into the hands of the Ætolians in 194 B. C., but without success. Understanding that the attempt of the Ætolians had failed, he returned to Thronium, whence he had come (Liv. xxxv. 37, 38).—2. The principal friend of Demetrius, younger son of Philippos, king of Mæcedonia, who, on account of his intimacy with that youth, was thrown into prison, put to the rack, and died under the torture, in 183 B. C., without making any disclosure. It was expected that he would reveal the plans of Demetrius, which were supposed to be injurious to the kingdom of Mæcedonia, and to the life of his brother; but, as Demetrius had formed no such plans, discovery was impossible (Liv. xl. 23).

Hērōdōtus, i. m. the author of the most ancient history which has been transmitted to modern times, was born at Haliæarnassus, *Budrūn*, about 484 B. C. Of the manner in which he passed his early days, the pages of antiquity give no account; nor is this wonderful, since even the names of his parents are not certainly known. From aversion to the form of government, he quitted his native city, probably upon reaching manhood, and fixed his residence in the island Sámos. Here he studied the Ionic dialect, as the Dæric was that of his native city. For historical composition, the unpolished rusticity of the latter is wholly unfitted. It has never been denied that the elegant and instructive history of Hērōdōtus is a perfect model of the Ionic, and has not been rivalled by any subsequent publication. After forming his design of writing history, to obtain authentic and abundant materials, he set out on his travels, visited different parts of Asia, spent some time in Egypt, crossed to Greece, and afterwards to Italy. In this manner he acquired much valuable information respecting nations previously unknown, as well as of manners, customs, and habits, which have imparted great value to his pages. To the Egyptian priests he probably owed the greatest obligations. It required the exercise of a discriminating judgment, to separate between the true and the fabulous. Much which he has recorded appeared, no doubt, to his countrymen, devoid of truth, yet later discoveries have proved the accuracy of the historian. Still, it is not to be denied, that in several of his descriptions, fiction prevails over truth. Nor can blame be always imputed to the author, since the terms which he uses often show his own doubts, or disbelief. The severity with which Jāvēnalis alludes to his History, must be referred to the contempt in which the Romans held the Greeks, and not wholly to the fault of the immortal author. The very fact which the Satirist mentions as a falsehood, has been proved true beyond the possibility of doubt. The reader would be gratified to know the time which Hērōdōtus spent in writing the nine books, and the revision which they underwent, before he read parts of them to his countrymen assembled at the Olympic games. There is reason to believe that he composed part, if not the whole, of them in Sámos, and that he carried them with him to Thūrium in Italy, where he laboured the whole into greater accuracy and elegance. Such high commendation has been bestowed on his style and manner of writing, by adequate judges,

that it were vain to attempt adding to their praises. In this number, it is sufficient to mention the names of Quintilianus and Cicero. By the latter he is called the Father of history. Critics are divided in opinion with respect to the title of his books, some maintaining that the author gave them the names of the nine muses, others that they were given them by the audience at Olympiā. If confidence may be reposed in Lūciānus, he resolved upon reciting his works at the games, as the speediest and easiest mode of making his merits known, and it must be allowed that no expedient was ever more successful. From that period he was respected as the greatest genius of his age. The learned have rejected the life of Homer imputed to Hērōdōtus, and with good reason, since it is not written in the style of that unrivalled historian. The age at which he died, and the place where he breathed his last, have been much disputed, and are consequently undetermined.

Hērōphīlē, es. f. a sibyl, daughter of Jūpiter and Lāmīa, the first woman endowed with the gift of prophecy. Pausanias asserts that Hērōphīlē flourished before the Trojan war, predicted that Hēlēna would be the destruction of Troy, and that the city would be taken by the Greeks. He further adds, that she died at Troy, was buried in the grove Sminthēus, where a tomb was erected to her memory, inscribed with an epitaph in elegiac verse, of which he has given a copy (x. 12).

Hērē, es. f. daughter of Cærops, king of Athens, beloved by Mæcūrius, whom her sister Aglauros opposed, unless he gave her as a bribe a large sum of money. For this resistance and demand, the god turned Aglauros into stone (Ov. Met. ii. 559 seq.).

Hērēs, æ. m. the charioteer of Amphārāus, deprived of life by Hýpsēus (Stat. Th. vii. 737).—2. A youth undistinguished in the Theban war by martial bravery, killed by Hýpsēus (Stat. Th. ix. 306).

Hērēilla, æ. f. a Sabine, the wife of Rēmūlus, the founder of Rome. All the ravished were virgins, except Hērēilla, who, according to Mæcrobīus (Sat. i. 6), was carried off when clinging to her daughter. After death she was numbered among the goddesses, under the name of Orn, or, Hōrn (Liv. i. 11. Ov. Met. xiv. 839—851).

Hērtha, æ. f. the goddess worshipped by the Germans who considered her the common mother of all. According to their opinion, she interferes in human affairs, and occasionally visits all the nations of the globe. In the northern ocean is an island on which she has a sacred grove, where stands her chariot covered with a vestment which can be lawfully touched only by her priest. Whenever she takes her seat in that sacred vehicle, he becomes conscious of her presence, and follows her progress in a chariot drawn by cows. Wars terminate, universal peace prevails, and a general festival commences. He reconducts her to her sacred place, whenever he declares her satisfied with her visitation, and the chariot, mantle, and goddess herself are purified in a secret lake by servants whom the lake instantly swallows. Thus the terrors of superstition increase their religious reverence of a divinity, which men can only see when perishing. Hērtha is the Gothic or Anglo-Saxon word with a Latin termination, from

which the English word *earth* is derived (Tac. Mor. Ger. 40).

Hēsīōdus, i. m. son of Dīnus and Pycimēnē, was born at Ascrā, a town in Bæōtia, to which his father had removed from Cymē, *Pota Nuova*, one of the Æolian islands, to the north of Smýrna; but, at what period, no writer, ancient or modern, has determined. A very considerable difference of opinion on this matter prevails; some authors reckon his birth to have preceded that of Hōmērus thirty or forty years, others make them contemporaries, and several ascribe the priority to the author of the Iliad. Pātērcūlus states, that he was a hundred and twenty years later than Homer. From his own writings, we learn, that misfortunes had driven his father from his own native island, and his poverty may be inferred from Hēsīōdus having herded his sheep on mount Hēlicon, where the muses met him, he informs us, and this poetical vanity has been ridiculed by more poets than one. From the commencement of his poetical labours, he seems to have set little value on wealth or worldly possessions; since, in place of anger or resentment at the judges who defrauded him of his property, bestowing it on his brother Pērsēs, he pities deluded mortals, who placed happiness in riches, endeavouring to obtain them at the expense of virtue and moral principle. His circumstances, though probably far from affluent, not only supported himself in comfort, but enabled him to assist his brother in distress, forgetting or forgiving the unjust treatment which he had received at his hand.

That he gained the prize in a poetical contest, at the funeral games instituted in honour of Amphidāmas, king of Eubœa, *Negropont*, we have his own authority for stating; we have not, however, equal certainty that his opponent was Hōmērus, which Plūtārchus has recorded. This author has related the story of our poet's tragical death. He had removed from Ascrā to Lōcris, where he lived with a man, who, having violated a young woman, without the knowledge of Hēsīōdus, and the brother of the girl having been falsely assured that he was an accomplice, murdered him and his companion, and threw their bodies into the sea. The Locrians, who respected and honoured the poet, soon found the wretches who had perpetrated the murder, threw them alive into the sea, and destroyed their houses. They deposited the remains of Hēsīōdus at Nēmēa, from which it has been alleged, that the Orchomenians afterwards removed his bones, and interred them in their own country. The only authentic works of Hēsīōdus now extant, are the Thēōgōnia, or, Generation of the gods, and the "Works and days." The "Shield of Hērclēs," generally printed with these poems, many suppose spurious; and it has even been doubted, whether any of his pieces have been transmitted entire. The perspicuity of his style and harmony of his numbers, added to the purity of his precepts, and love of virtue, give an interest to his writings, and place him high amongst Grecian poets. That Virgilius has surpassed him in the Georgics does not greatly detract from his merits, since almost all allow that the Georgics are the most finished didactic poem which the world has ever seen. To Hēsīōdus the moderns owe considerable ob-

ligations for that knowledge of heathen mythology, conveyed in the Generation of the gods. Indeed, on this subject, Ovidius is the only ancient poet who can be compared with him. It will be readily allowed, that in the writings of Hōmērus, and in those of the other bards of Greece, many particulars, interesting to the modern inquirer, lie scattered. Still, when the subject is to be studied by itself, where can it be found more ably or more pleasantly recorded, than in the Thēōgōnia of Hēsīōdus, and Metamorphoses of Ovidius? Mānilius has, in elegant verse, brought before his readers the principal topics discussed by Hēsīōdus (ii. 12-24).

Hēsīōnē, es, f. a daughter of Lāōmēdon, by Strýmō, daughter of the river Scāmānder. Nēptūnus, enraged that Lāōmēdon had defrauded him of the stipulated sum for building the Trojan walls, sent a huge fish, which devoured all upon the shore, a plague among the people, and he blasted the produce of their fields. On consulting the oracle of Apōllo, it was answered, that one of the king's children must be given up to be devoured by the monster, before the wrath of Nēptūnus could be appeased. The lot fell on Hēsīōnē, who was immediately bound to the shore, when Hērclēs, with the Argonauts, having landed there, and learned from herself the cause of her exposure, went to the town, and promised to kill the monster. Rejoiced at this offer, Lāōmēdon promised him horses as a reward, which he gave as soon as Hērclēs had destroyed the fish, and Hēsīōnē preferred going with this foreigner to remaining at home, afraid lest, when another calamity befel the state, she might be subjected to a similar exposure. He committed both Hēsīōnē and the horses to the care of Lāōmēdon, until he should return from Cōlchis. See Lāōmēdon. Hērclēs bestowed Hēsīōnē on Tēlāmon, for his great bravery. According to Apōllōdōrus, she bore to this hero only one son, Tēucer. *Sēpili Hēsīōnes*, the rocks to which she was bound (Luc. Phar. ix. 970).

Hēsperīē, es, f. daughter of Cēbrēnus, who, flying from *Esācus*, received a sting from a serpent, which almost instantaneously caused her death (Ov. Met. xi. 769 seq.).

Hēsperūs, a, um, western, either from Hēsperūs, the evening star, i. e. the planet Vēnus, which has this name when she is visible after the setting of the sun, as she has that of Lūclifer when she is seen before the rising of the sun; or from Hēsperūs, the son of Iapētus, who was the king of *Italia*, and from whom it is supposed to have been called Hēsperia. Hēsperīs, idis, *Plur.* Hēsperīdes, dum, f. the daughters of Hēsperūs. Diōdōrus considers them as daughters of Atlas, king of Mauritānia, *Morocco* and *Fex*, and of his wife Hēsperīs, the daughter of his brother Hēsperūs. From their father, the same historian says, they were called Atlāntīdes, and, from their mother, Hēsperīdes. Hēsīōdus makes these the daughters of Nox, i. e. Night, and Cherecrātes, of Phōrcus and Cētō, sea deities. Apōllōdōrus only reckons their number at four, *Æglē*, *Erēthia*, *Vēsta*, and *Arēthūsa*; but Diōdōrus at seven, *Mala* (2 syl.), *Electra*, *Tūgētē*, *Asterōpē*, *Mērōpē*, *Halcōnē*, and *Cēlenō*. Apōllōdōrus makes these seven daughters of Atlas, the children of that monarch by Pē-

Iōnē, a daughter of *Océānus*. In fabulous history, diversity of opinion and statement must often occur. Where authors are guided solely by imperfect tradition, or vague conjecture, uniformity cannot be expected. The *Hesperides* kept the famous gardens abounding with all kinds of delicious fruit, and the golden apples which *Jūno* presented to them on the day of her marriage with *Jūpiter*. To render the precious fruit perfectly secure, it was guarded by a terrible dragon, which never slept, and which *Hērēcles* slew; in consequence of its being one of the twelve labours imposed on that hero, by *Eurys-theus*, to bring the golden apples to *Argos*, *Argo*. *Diōdorus* seems to think that the adjective *golden*, was applied, not to the fruit, but to the flocks and herds of *Atlas*, in the same sense as it was applied to *Vēnus*, expressive of unequalled beauty. But this conjecture cannot be admitted. The site of these gardens, and kind of fruit which the ancients called *Aurea mala*, are points on which the moderns have already displayed much learning and ingenuity; but still afford subject for future inquiry and discussion. The opinion now most generally received is, that these gardens were one of the Canary Isles, and the golden fruit, oranges. The *Hesperides* seem, by the ancients, to have been reckoned nearly at the extremity of the west, and, therefore, their position varies as their knowledge of countries extended in that direction. *Hesperia celtica*, the pillars of *Hērēcles* (*Luc. Phar.* ix. 654). *Hesperus axis*, the western world (*Claud.* v. 265). *Hesperium pœcus*, Spanish sheep. *Martialis* states, that the fleeces were yellow with gold (*ix.* 62).

Hesperus, i. m. a Spanish youth, who competed for the prize in the foot-race given by *Scipio Africanus*, at the end of the Spanish war (*Sil. Ital.* xvi. 465).

Hestia, v. *Hestia*, s. f. the ancient name of *Orēus*. *Inh.* *Histiæ*, orum, m. (*Liv.* xxxi. 46). *Histiæotis*, idis, f. the district.—2. A district of *Thessaly*.

Hesus. See *Esus*.

Heterioes, es, f. an appellation of part of the Macedonian cavalry, as a mark of honourable distinction, arising from the royal favour and confidence (*Cor. Nep. Eum.* 1).

Hetriculum, i. n. a town of the *Bruttii*, the situation of which is uncertain. It revolted from the Carthaginians to the Romans, in 205 B. C. (*Liv.* xxx. 19).

Hiacensæ, arum, m. an Indian nation, who referred their origin to *Hērēcles* (*Just.* xii. 9).

Hiarbas, v. *Iarbas*, s. m. king of *Nūmīdia*, slain by *Cn. Pōmpēius Magnus*, because he was making preparations for war, in 83 B. C. On this account, and having defeated and killed *Cn. Dōmitius Abēnōbārus*, in *Africa*, *Pōmpēius* triumphed over that country, when only twenty years old, and of equestrian rank (*Liv.* Ep. 89).

Hiāspis, idis, f. a town on *Tigris*, the *De-filāh* (*Amm. Mar.* xviii. 5).

Hiber, eri, m. a river of *Hibēria*, v. *Ibēria*, a country near the *Caspian Sea* (*Val. Flacc.* v. 167 seq.).

Hibēria, *Ivērnia*, *Jūvērna*, s. et, *Iērnē*, es, v. *Iris*, is, f. *Ireland*, a considerable island in *Mārē Atlanticum*, the *Atlantic Ocean*. It is washed on the east by *Océānus Vērginūs*, *St. George's Channel*, which separates it from

England, on the north by *Mārē Hibēri-cum*, the *Irish Sea*, which divides it from *Scotland*; and on all other parts by *Mārē Atlānticum*, the *Atlantic Ocean*, of which *St. George's Channel*, and the *Irish Sea*, form but very small parts. *Ireland* is situated between 5 and 10 degrees of west longitude, and between 51 and 56 degrees north latitude, extending in length about 300 miles, and in breadth about 150. Its surface contains 24,300 square miles, and the modern population is computed at seven millions. To *Hērōdōtus* both *Britain* and *Ireland* were unknown. *Erātōsthēnes* gives a general and very rude idea of the outline of the former, but was ignorant of the latter. *Strābo* had some knowledge, though most imperfect, of both. According to this geographer, the position of *Ireland* would nearly coincide with that of the island *Faro*. *Pliny's* information with respect to *Britain* and *Ireland* greatly surpasses that of his predecessors. *Pōmpē-nius Mela* calls *Ireland* *Jūvērna*, and *Diōdorus*, *Iris*, v. *Irin*. The latter says, that the natives of *Ireland*, like the Gauls and their northern neighbours, were cannibals. *Inh.* *Hibēri*, orum, m. *Adj.* *Hibēricus*, v. *Hibēricus*, a, um.

Hibērus, i. m. a Spaniard, of great wealth, killed by *Murrus* (*Sil. Ital.* i. 387).

Hibla, s. f. a village of *Mēsōpōtāmia* (*Amm. Mar.* xxv. 9).

Hicētān, ōnis, m. was the father of *Thy-metes*. *Adj.* *Hicētānūs*, a, um. *Hicētā-ōnūs Thy-metes* (*Virg. Æn.* x. 123).—2. Brother of *Prīamus*, an eminent commander, was the father of *Mēlanippus*. *Hicētānō-des*, s. m. *Mēlanippus* (*Hom.* Il. xv. 546).

Hicētas, s. m. one of the *Lēōntīni*, a man of great ambition, who took part with the *Syracusans*, and afterwards joined with the *Carthaginians*, in order to overpower *Dionysius*, and make himself absolute. In his first engagement, supported by the *Carthaginians*, he compelled the tyrant to take refuge in the citadel, and made himself master of part of the city. *Timōlēon* defeated him at *Adranum*, and he afterwards sent two assassins to murder that noble *Corinthian*. This iniquitous design having failed, he admitted the *Carthaginians* into the town of *Syracuse*. On the arrival of *Timōlēon* before the town, the commander of the *Carthaginians* slipped away, and the *Corinthians* carried the town by storm. After *Timōlēon* had re-peopled *Syracuse*, he compelled *Hicētas* to withdraw from the *Carthaginians*, to destroy his forts, and to live as a private person among the *Lēōntīni*. Afterwards, in league with the *Carthaginians*, he made war on the *Syracusan* territories, and fell in the way of *Timōlēon*, who took him and his son prisoners, and punished them capitally as traitors to their country. His wife and daughter were condemned to death by the *Syracusans*, and the sentence was executed upon them accordingly (*Cor. Nep. Timol.* 2).

Hidāsmēnus, i. m. a *Scythian* commander, who fought against the *Argonauts* (*Val. Flacc.* vi. 196).

Hiēmpsal, ālis, m. a son of *Micipsa*, and brother of *Adhērbal*. On his father's death, 120 B. C., he succeeded to a third part of the kingdom, his brother *Adhērbal* to another third, and *Jūgūrtha*, the illegitimate son of *Mastanābal*, to the remaining third.

In talents, courage, and activity, Jögürtha far surpassed the other two, and, being a man of inordinate ambition, he resolved to obtain possession of the whole kingdom of Numidia, *Algers*. A stranger to gratitude and the tenderer feelings of humanity, he proceeded to the accomplishment of his nefarious design by assassination, and Hiempsal fell the first victim to his cruelty. He employed people to murder him, who severed his head from his body, and brought it to Jögürtha, as an indubitable proof that they had executed his commission (Sal. Jug. 5—12).—2. A king of Numidia, *Algers*, son of Jüba, whom Pompeius restored to the throne, after the Numidians had expelled him by order of Silla (Suet. Jul. Cæs. 71).—3. A Nasamonian, killed by Murrus (Sil. Ital. i. 408).

Hiëra, æ, *f. Volcano*, one of the Liparean islands (Plin. i. 236). The name of this island occurs in Ammianus Marcellinus, where the text seems to require Thëra (xvii. 7).

Hiëra Cômë, Hiëræ Cômës, *f.* a city of Lydia, on the confines of Mysia. Here was a magnificent temple and oracle of Apollo, from which the priests were said to give their answers in not inelegant verse (Liv. xxxviii. 12, 13).

Hiëräpölis, is, *f. Menbigz*, a city of Commagene (Amm. Mar. xiv. 7 seq.).—2. A city of Phrygia, on the Meander, near which pestilential vapours issued (Amm. Mar. xxiii. 6).—3. A town of Crëta, *Candia* (Plin. i. 451). *Inh.* Hiëräpölitæ, arum, *m.* (Plin. i. 595). *Adj.* Hiëräpölitæus, a, um.—4. *Bambouch*, a town of Syria, to the north of Dardax, the *Fay*.

Hiërüchius, i, *m.* a district of Judea, according to Justinus, supposed to be a mistake for Jericho, which was the name of a town (xxxvi. 3).

Hiërius Asiñius, Hiëri Asiñi, *m.* one of the four commanders, on the part of the Picentes and Marsi, against the Romans, in 91 B. C. (Eutrop. v. 3). The statement in the epitome of Livius differs in the account above given, first in calling him Hiërius Asiñius, secondly, prætor of the Marrucini, and adding, that he was killed by C. Marius (Ep. 73).

Hiëro, v. Hiëron, önis, *m.* a king of the Syracusani, son of Hiërocles, by a servant-maid. Justinus mentions, that his father exposed him when an infant, as the disgrace of his family, on account of the mean birth of his mother, and that bees miraculously supported him for a number of days. The soothsayers interpreted his uncommon preservation as a presage of his future greatness, which induced his father to take him home, where he was brought up in a manner suited to the nobility of his family, and to the expectation of his future eminence. On reaching manhood, he, assisted by the Carthaginians, made war against the Mamertini, the allies of Rome. After being frequently defeated, he solicited and obtained peace, in 266 B. C. (Liv. Ep. 16, 24).—2. Another king of the Syracusani, and a faithful ally of the Romans. Having taken three ships of five banks of oars near Messina, Messina, belonging to the Carthaginians, which had been driven down the strait by the current, he learned from the prisoners, that part of the Carthaginian fleet was to attack Lilybæum, *Mazalla*: this intelligence saved that city.

Besides promising grain and clothing to the Roman legions after the battle at Trásimënus, the *Lake of Perugia*, he sent to Ostia a fleet with a large supply of provisions, a golden statue of Victory, which weighed three hundred and twenty pounds, and a thousand archers and slingers to oppose the Balaëres in Hannibal's army. The Romans accepted the whole, placed the statue in the temple of Jupiter in the capitol, and thanked him for his presents. In further proof of his fidelity, he gave it as his advice, that the prætor of Sicily should cross into Africa, to harass the Carthaginians in their own country, and to prevent their sending reinforcements to Hannibal (Liv. xxi. 49 seq.). This prince lived to a great age, beloved by his subjects, and respected by the virtuous. He encouraged literature, patronised the learned, and adopted every prudent measure for the improvement of agriculture and the arts. The Sicilians lamented his death. His reign, which formed a contrast with that of his successor Hiëronymus, appears to have been one of the happiest periods of Sicilian history.—3. A Parthian nobleman (Tac. Ann. vi. 43).

Hiëro-Casärëa, æ, *f.* a city of Lydia, which had a famous temple of Persian Diana, consecrated by Caesar. *Inh.* Hiërocasäriënses, ium, *m.* (Tac. Ann. iii. 62).

Hiërocles, is, *m.* a Sicilian nobleman, a descendant from Gëlo, and father of Hiëro g. v. (Just. xxiii. 4).—2. A native of Agrigentum, who delivered up Zäcynthus to the Achæans, in 193 B. C. (Liv. xxxvi. 32).

Hiëron öros (the holy mount), now *Jorus*, or, *Yorus*, the extremity of the range on which *Teke* stands.

Hiëronymus, i, *m.* a Sicilian, only son of Gëlo, who himself was the only son of Hiëro, king of Syracusæ, and Nerëis, daughter of Pyrrhus. On the death of his grandfather, Hiëronymus succeeded to the throne. His dispositions were of that kind which rendered him susceptible of being hurried into every kind of vice; on that account Hiëro intended to leave Syracusæ free. In this design, his daughters saw themselves and husbands excluded from all authority, and, therefore, prevailed on him to leave the crown to his grandson, expecting that, in his minority, the administration of the state would be vested in them. During a period of fifty years, Hiëro had been the faithful ally of the Romans, and his earnest advice to the tutors of the youth, of whom there were fifteen, was, to teach him to tread in his steps. Soon after the funeral of the king, Andranödorus displaced the other guardians, on pretence that Hiëronymus was fit for government, and thus concentrated in himself the power of the fifteen. Instead of adopting the plans of his grandfather, Hiëronymus imitated Diönysius, indulged in excessive vice and horrid cruelty, which gave rise to a conspiracy against his life. A faithful servant discovered to him the plot; but Thëodötus, who was seized, could not be forced, by the greatest torture, to discover his accomplices, and saved their lives, while he caused the death of the most worthless of the king's favourites, though guiltless of the crime, by naming them as conspirators. After concluding a treaty with the ambassadors of Hannibal, in which it was agreed that Himëra, the *Termini*, should be the boundary between the

Syracusans and Carthaginians; afterwards he proposed that he should have the whole of *Sicily*, and that *Italy* should be conquered for the Carthaginians. The latter did not blame his fickleness, since they considered him detached from the Romans. He marched to *Lēontini*, *Lentini*, to recover the town then held by a Roman garrison, where a conspiracy against his life was carried into execution, in 217 B. C. At first, his soldiers threatened to put all the conspirators to death; but the promise of liberty, and hope of obtaining part of the royal treasury, produced such a change on their minds, that they allowed his body to remain unburied (Liv. xxiv. 4-7).

Hierophantes, *ae, m.* a priest of *Cyres* (Cor. Nep. Pelop. 3).

Hierosolyma, *orum, n. e.* Hierosolyma, *ae, f.* *Jerusalem*, the capital of *Judea*, taken in 67 B. C., by Cn. Pompeius Magnus, who conquered the Jews, for which he was surnamed Hierosolymarius (Liv. Ep. 102). The siege of this city lasted for three months, during which twelve thousand of the inhabitants were killed, and the rest allowed to surrender (Eutrop. vi. 14. Flor. iii. 5). *Inh.* Hierosolymus, *orum, m.*

Hierosolymus, *i, m.* a man of eminence among the Jews, under whose conduct and that of *Judas* they, according to some, quitted *Egypt*, and took possession of the land of *Canaan*. He built the city which, after his own name, he called Hierosolyma *q. v.* Every reader of the Sacred Scripture knows, that this tradition has no foundation in truth (Tac. Hist. v. 1 seq.).

Hierus, *i, m.* twin-brother of *Asillus*. *Martialis* gives him the face of *Pollux*, and his brother that of *Castor*, adding that each had the beauty of *Helena* (ix. 104).

Higinus, *i, m.* an oculist of some celebrity (Mart. x. 56).

Hilära, *e, f.* *Hilära*, *ae, f.* daughter of *Lēucippus* and *Philodice*, and sister of *Phoebe*. When these two sisters were betrothed to *Lyncæus* and *Idas*, sons of *Aphareus*, *Castor* and *Pollux* carried off both, and were pursued by the husbands. On overtaking them, *Lyncæus* killed *Castor*, which gave rise to the fiction, that they died alternately for each other (Ov. Fast. v. 699 seq. Prop. i. 2. 16).

Hilärio, *onis, m.* a freedman of the emperor *Augustus*, who wrote part of his Will, as did also another freedman *Polybius* (Suet. Aug. 101).

Hilärtus, *i, m.* a freedman of *Vitellius*, who preferred an accusation against *M. Clävus Rufus*, whose interest overpowered that of *Hilärtus*, and condemned him to punishment (Tac. Hist. ii. 65).

Hilärus, *i, m.* a distinguished cultivator of *Cereätanus ager* (Mart. vi. 73).

Hilēm, *ae, f.* a town near *Singara*, *Sinjar*, at which the Persians defeated the Romans. *Adj.* Hilēnsis; *is, e.* *Hilēnsis pugna*, at which *Constantinus* was present (Amm. Mar. xviii. 5).

Hilermus, *i, m.* a Spanish king, whose army, consisting of *Vaccæi*, *Vettones*, and *Celtibæri*, was defeated near *Tölētum*, *Toledo*, and himself taken prisoner, in 195 B. C. (Liv. xxxv. 7).

Himella, *ae, f.* the *Aia*, one of the branches of *Tiber*, the *Tevere*, which falls into that river below *Cüres* (Virg. Æn. vii. 714).

Himëra, *e, f.* *Himëras, ae, m.* the *Termini*, a large river of *Sicily*, of remarkably sweet water, which, running northward, falls into the *Mediterranean*.—2. Another river of that island, now called the *Salsi*, to distinguish it from the stream just mentioned, and to express the quality of the water. The *Salsi* is the largest river of that island, has its source about twenty miles from the *Tuscan sea*, and running southward falls into the *Libyan sea*, after a course of eighty miles. It divides the island nearly into two equal parts, and, according to the treaty of *Hieronymus*, formed the boundary between the *Syracusans* and *Carthaginians* (Liv. xxiv. 6).

Himëra, *ae, f.* *Termini*, a town in *Sicily*, at the mouth of the *Termini*. At this town were hot baths (*thërmae*), from which the modern name seems to be derived (Ov. Fast. iv. 475). *Inh.* Himërēnses, *ium* (*Sing.* Himërēnsis; *is, m.* *Adj.* Himërēnsis; *is, e.* Himërēnses aquæ, *v. thërma*, the hot baths at *Termini*.

Himërus, *i, m.* a man whom *Phraates* attached to himself in early youth, and whom he left to defend the kingdom when he marched against the *Scythians*. Forgetting his past life, and that he was the mere substitute of another, he distressed the *Babylonians* and the inhabitants of many other cities, by his tyrannical cruelty (Just. xlii. 1).

Himilco, *onis, m.* a *Carthaginian*, who succeeded his father *Hamilcar* in the command of the army in *Sicily*. After gaining great victories, he lost almost the whole of his forces, says *Justinus*, by the influence of a pestilential star, and killed himself as soon as he entered his own house, without even allowing his children first to see him (xix. 2 seq.).—2. The father of *Mahārbal* (Liv. xxi. 12).—3. A *Carthaginian* nobleman of the *Barcine* faction, who threw out some sarcastic reflections on *Hanno q. v.*, in the senatehouse, when the joyful intelligence of *Hannibal's* victory at *Cannæ* was communicated by his brother *Mago*, in 218 B. C. (Liv. xxiii. 12).—4. A noble *Carthaginian*, who, in the second *Punic* war, commanded the fleet which had long been kept at *Pachynus*, *Cape Passaro*, landed at *Hērāclēa*, called also *Minōa*, twenty-five thousand infantry, three thousand horse, and twelve elephants. On *Hippocrates* taking possession of *Syracuse*, he went to *Carthage*, and, through ambassadors from *Hippocrates*, and letters from *Hannibal*, asserting that the whole of *Sicily* might be easily taken from the Romans, he readily procured an order, that the greatest possible force of infantry and cavalry should be transported to that island. Soon after his arrival, he reduced *Hērāclēa*, and, within a few days after, *Agri-gentum*, *Girgenti*. Hither *M. Claudius Marc'ellus* had hastened to prevent its falling into the hands of the *Carthaginians*; but too late. *Himilco* and *Hippocrates* were jointly to conduct the war against the Roman consul, and *Epicydes* to command the troops which guarded *Syracuse*. *Marc'ellus* afterwards attacked the *Carthaginians* when engaged in forming their camp, cut off the whole of the infantry, and *Hippocrates* with the cavalry fled to *Acra*. The latter, having been joined by *Himilco*, encamped on *Anāpus*, the *Alfeo*. Having been disappointed in his expectation that the Roman legions,

landed at Pānōrmus, *Palermo*, would fall into his hands, Hīmīleo followed Mārcellus, in hope of overtaking him before he joined the larger division of his forces at Syracūsae. In this, also, his expectations were unrealized. Adding stratagem to bravery, he had bargained with the leading men of Hēnna, *Castro Janni*, to betray the garrison into his hands; but the vigilance of L. Pinārius, the Roman commander, prevented the execution of that design. He retired from *Castro Janni*, on the massacre of the inhabitants by Pinārius, to Mūrgāntia. Both he and Hippōcrātes marched to the aid of the Syracūsāni, after part of their city had been taken by M. Claudius Mārcellus, without being of any material advantage to the inhabitants; and both died in the great mortality which soon after prevailed among the Carthaginian troops (Liv. xxiv. 35 seq.). To him probably Silius Itālicus alludes (xiv. 394).—3. Commanded the Carthaginian auxiliaries at Castīlo in *Spain*, in 203 B. C., when the city and Carthaginian garrison were delivered up to the Romans by Cērdūbellus (Liv. xxviii. 20).

Hīōstus, i, m. the son of Hāmpsicōra, a Sardinian chief, who commanded in the absence of his father, engaged the Romans under T. Mānlius Tōrquātus, and was defeated with considerable loss. Soon after, the Sardinians and Carthaginians had another engagement with the Romans, in which they were defeated with great slaughter, and Hīōstus was killed (Liv. xxiii. 40 seq.).

Hiphinōus, i, m. a centaur killed by Pēlēus, in the battle with the Lāpithae, at the marriage of Pirithōus (Ov. Met. xii. 379).

Hippagōgos, v. Hippāgos, i, f. a kind of ship originally used in transporting horses, hence the name. Eumēnes, king of Asia, sent thirty-five of them to his brother Attālus, in 170 B. C., when he was with the Roman army in *Greece*. The Macedonian fleet destroyed the greater part of them (Liv. xlv. 23).

Hippalcēmus, i, m. reckoned one of the Argonauts by Apollōdōrus and Hyginus. The latter says he was a native of Pise.

Hipparchus, i, m. a philosopher of Alēxandria, who surpassed all the ancients in the knowledge of astronomy. To him has been ascribed the discovery of the interval between the vernal and autumnal equinox being about seven days longer than between the autumnal and the vernal, arising from the eccentricity of the earth's orbit; of the inequality of the sun's motion, on which he formed tables of the equation of time, and of the construction of a celestial globe, on which he marked all the stars visible at Alēxandria. His attempt to explain the motion and phases of the moon, although it failed of complete success, yet discovers much ingenuity, and aided the labours of future philosophers. He may be reckoned the father of geography, by connecting it with astronomy, and fixing the science on certain principles. Besides, his numerous calculations may be considered the foundation both of plane and spherical trigonometry. All the writings of Hipparchus are lost, except his criticism on Arātus and Euxidas (Amm. Mar. xxvi. 1).

Hipparchus. See *Diocles*.

Hippārius, i, m. a Syracusan nobleman,

father of Dion q. v. Of his history nothing further is known.

Hippāris, is, m. the *Cumerina*, a river of Sicilia, *Sicily*, which takes its rise in the marketplace of the town Yhomisus, in a copious spring, which, almost at its source, is sufficient for turning a mill, and five miles from the sea falls into Cāmārinus lācus, *Lago di Cumerina* (Sil. Ital. xiv. 230).

Hippāsus, i, m. a centaur, who lost his life by the hand of Thēsūs in the battle with the Lāpithae, at the nuptials of Pirithōus (Ov. Met. xii. 352). Valērius Flācus mentions one of this name, supposed by some to have been one of the Lāpithae (i. 145).—2. One of the hunters of the Calydonian boar (Ov. Met. viii. 313).—3. The father of Naubōlus. Hippāsides, v, m. a patronymic of Naubōlus (Stat. Th. vii. 355).—4. The father of Chārōps and Socus. Hippāsides, v, m. a patronymic, perhaps of Socus (Ov. Met. xiii. 258). Hōmērus uses it as a patronymic of Chārōps (Il. xi. 426 seq.); but Ovidius could not understand the word in that sense, because Chārōps occurs in the third line after, and the analogy of the Latin language does not admit of the patronymic being separated so far from the proper name, and that too by other proper names. Some consider Hippāsides to be a proper name, not a patronymic, in which case the text of Ovidius should read thus *Corānos, Hippāsides*; but, if considered a patronymic, the comma should be out, and the meaning will then be *Corānos*, son of Hippāsus.—5. The father of Apīsiōn hence called Hippāsides (Hom. Il. xvii. 348).

Hippia, v, f. wife of A. Fabricius Vēnto, a senator, who eloped from her husband with Sērgius, a gladiator, and went to *Egypt* (Juv. Sat. vi. 82).

Hippias, v, m. a son of Pisistrātus, who, on his brother Hippārchus, whom Justinus calls Diōcles, being killed, for some time usurped the throne of *Athens*, and, after his expulsion, fled to Dārius, accompanied the Persians in their expedition against *Greece*, and fell in the battle at Mārāthōn, *Marathona* (Just. ii. 9).—2. A native of Bēroa, an intimate friend of Pērsēs, king of Mācēdōnia (Liv. xlii. 39 seq.).—3. A praetor of the Thesalians, who was with T. Minūcius Rūfus, when he entered the town Gyrton, in 173 B. C. (Liv. xlii. 54).—4. A sophist, born at Elis, who boasted, that he knew all the arts, and in proof, his shoes, ring, cloak, and other parts of his dress, were his own workmanship. Hence he maintained that virtue consisted in a man's being able to supply his own wants, and in requiring no assistance from others (Cic. de Orat. iii. 32. Amm. Mar. xvi. 5).—5. A son of Philōxēnus (Cic. Fam. xii. 37).—6. A prince whose name occurs in the writings both of Cicero and Plūtārchus.

Hippo, ōnis, m. *Bona*, a town of Nūmidia, *Algiers*, formerly the capital of that country, hence Silius Itālicus, *antiquis dilectus regibus Hippo* (iii. 259), which accounts for its being frequently called *Hippo regius*. C. Laelius ravaged the country in the vicinity of this town (207 B. C.), immediately before P. Cōrnēlius Scīpiō Africānus invaded *Africa* (Liv. xxix. 3).—2. A town near the western coast of Brūtius ager, the most southerly district of *Italy*. It was afterwards called Vibo Valēntia, now *Biconu* (Plin. i. 335).

—3. *Hippo nōva*, a town in the south of Spain (Plin. i. 292). It does not appear to be the town of this name mentioned by Livius on Tāgus, the *Tajo*, towards the sources of that river, near Tōletum, *Toledo* (xxxix. 30).—4. *Hippo Zārētus*, *c. Diārrhētus*, *Benzert*, near Utica. These adjectives not only distinguished it from other towns of this name, but indicated that it was well supplied with water. It stands at the bottom of a large gulf between an extensive lake and the sea. The situation is pleasant, and, if the indolence of the Turks would permit them to clear out and repair the harbour, the safest and most beautiful in this part of Africa, the advantage to the place would be inestimable. *Adj.* *Hippōnēnsis*, *is, e.* *Hippōnēnsis alius* (Plin. i. 533).

Hippōcēphālus, *i, m.* the suburbs of Antiochia, according to Ammianus Marcellinus, who yet places it at the distance of three miles from the town (xxi. 15).

Hippocles, *is, m.* one of the leaders of the colony from Chalcis, *Egripo*, who built Cūme (Vel. Pat. i. 4).

Hippocōon, *ōntis, m.* a Thracian, the son of Hērtaeus, who was one of the companions of Aeneas. *Hyrtilides*, *is, m.* a patronymic of Hippocōon (Virg. Aen. v. 492).—2. The father of Enesimius, Alcon, and Dexippus, who joined in hunting the Calydonian boar, at which Enesimius lost his life (Ov. Met. viii. 314—363).

Hippocrates, *is, m.* a native of Carthage, whose mother was a Carthaginian, but his paternal grandfather a Syracusan, who had been banished from Sicily. Hannibal sent Hippocrates, his brother Epicydes, and Hannibal to negotiate a peace with Hērōnymus, king of Syracuse, in 217 B. C., with whom the two brothers remained. In the great mortality which prevailed among the Sicilian and Carthaginian troops in 214 B. C. Hippocrates died (Liv. xxiv. 6 seq.).—2. A man whom Martialis ridicules (ix. 96).

Hippocrēnē, *es, f.* (from *icrenē*, a horse, and *crenē*, a fountain), a spring at the foot of Hēlicon, *Zagara*, a mountain in Boeōtia, sacred to the muses. It first appeared on the ground being struck by the foot of the horse Pegasus (Ov. Met. v. 262 seq.). Hence Pegasus calls it contemptuously *fons Caballinus*, caballus signifying a pack-horse, a hack. (Prol. i. 1 seq.). *Humor Bellerophontēi equi*, waters of the fountain Hippocrēnē (Prop. iii. 3. 2). *Hippocrēnides*, *um, f.* the muses. *Adj.* *Hippocrēneus*, *a, um.* *Hippocrēneus fons* (Claud. i. 5).—2. Another spring at Troezen, near which was a wild olive reported to have been a regeneration of the club of Hēracles, which he dedicated here on the completion of his labours (Paus. ii. 31).

Hippodāmas, *antis, m.* the father of Pērimēlo, whom he tumbled headlong from a rock into the sea, because she had lost her innocence with Achēlōus, the *Aspro-potamo* (Ov. Met. viii. 592).—2. Son of Achēlōus and Pērimēlo, and brother of Orēstes (Apol. i. 7).—3. A Trojan, killed by Achilles (Hom. Il. xx. 401). The poet represents him as cowardly and timid.

Hippodāmē, *es, f.* *Hippodāmia*, *is, f.* according to some, daughter of Atrāclius, and according to others, of Adrāstus, king of Argos, at whose marriage with Pirithōus, king of the Lāpithae, a dreadful battle ensued with

the centaurs, in consequence of Eurētus, whose natural ferocity was heightened by drink, having attempted to violate her (Ov. Met. xii. 210). From this contest she received the name of Ischōmāchē *q. v.*—2. The daughter of Enōmāus, king of Elis, who was informed by an oracle, that he would be killed by his own son-in-law, for which reason he made it a condition, that the man who married his daughter must first surpass him in the chariot-race, and failure was immediate death. His own horses were uncommonly fleet, and thirteen had lost their lives, when Pēlōps, son of Tāntālus, who offered himself, by bribing Mērtilus, the charioteer of Enōmāus, excelled him, and obtained Hippodāmia for his wife, by whom he had three sons (Hyg. 84).—3. Eldest daughter of Anchises, and wife of Alcathōus. She was superior to all of her own age in beauty, knowledge of work, and prudence. She was sister of Augēas (Hom. Il. xiii. 429 seq.).—4. An attendant of Pēnelōpē (Hom. Od. xviii. 181).

Hippodāmus, *i, m.* son of Enōmāus, one of the warriors against Thēba, *Theba*, and one of the competitors in the chariot-race, whose chariot Chroēmis broke in pieces, and his horses would have eaten him when they saw him on the ground, had not that hero prevented them (Stat. Th. vi. 346—490).—2. A man to whom Martialis addresses an epigram (iv. 31).—3. Another, in the Trojan army, who lost his life by the bravery of Ulysses (Hom. Il. xi. 335).

Hippodromon, *i, n.* ground kept as a course for horse-races. *Palaestra Hippodromon* (Mart. xii. 50).

Hippolochus, *i, m.* one of the thirty tyrants of Athens, who was killed in battle in 404 B. C. (Just. v. 9).—2. A son of Antimachus, whom, with his brother Pisander, Agamemnon took, but afterwards killed on their father's account (Hom. Il. xi. 122).—3. Son of Bellerophon and Philonoe, and father of Glaucus (Hom. Il. vi. 197).—4. Commanded a garrison of the Larissaei at Scōtussa, at the time it surrendered to Antiochus in 193 B. C. (Liv. xxxvi. 9).

Hippolyte, *es, f.* sister of Antiope, queen of the Amazons. It was the ninth labour of Hēracles to bring the girdle of Hippolyte to Eurystheus (Apol. ii. 5). She was taken prisoner by Thēseus, under Hēracles, who afterwards married her, and by whom she had Hippolytus. Some call her Antiope, but Stāsius gives her name Hippolyte (Th. xii. 534).—2. *v. Astidamia*, *is, f.* wife of Acāstus, king of Māgnesia, who fell in love with Pēleus, who rejected her passion, and she, in revenge, stated to her husband that Pēleus had offered her violence, on which account he did not choose to put him to death, because he was his guest, but plotted his destruction (Apol. iii. 12). To this Hōrātius alludes, where he calls her *Magnēsa* (Od. iii. 7. 18). See *Pēleus*.

Hippolytus, *i, m.* son of Thēseus, and Hippolyte. Having refused compliance with the unlawful desire of Phaedra, his father's wife, she complained to her husband that he had offered her violence, which he readily believed. Enraged at the immorality of his son, he earnestly entreated Nēptūnus to punish him. The god of the sea granted the request of Thēseus, and sent a bull suddenly

from the ocean, which terrified the horses of Hippolytus, as he drove along the shore, on which his chariot was broken to pieces, and he lost his life. Pausanias adds, his spirit again re-animated his body by the agency of Æschlapius, that he refused reconciliation with his father, and therefore went to Italy, where he built Aricia, *Nemi*, in which was a temple to Aricina Diana. From this temple, and the adjoining grove of that goddess, horses were excluded, in consequence of their having occasioned the death of Hippolytus (Virg. *Æn.* vii. 773—780). Here he was known by the name of Virbius (*cir his*). After death he received divine honours, and was by the gods changed into a star or constellation under the name of Auriga. Diomedes Siculus states, that his father was unwilling to believe the report of his wife, Phædra, that she, having failed to substantiate her charge, hanged herself, that his horses took fright, for which he assigns no reason, broke the chariot, and Hippolytus, entangled in the reins, was dragged along and killed. From his father he was called *Thēstides* (Ov. *Ep. Her.* iv. 65), and *Thēstius hēros* (Ov. *Met.* xv. 492).

Hippomachus, i. m. son of Antimachus, a brave warrior killed by Læonæus (Hom. *Il.* xii. 189).

Hippomēdon, ōtis, m. a native of Argolis, son of Aristomachus, or, according to Sophocles and Hyginus, of Talaus, by a sister of Adrastus; was one of the seven commanders, who fought against Thēba, *Theba*. He fell by the hand of Ismārus (Stat. *Th.* i. 44 *seq.*). The foundations of his house were visible when Pausanias wrote (Paus. ii. 36).

Hippomēnes, is, m. son of Mēgareus and Mēropē, was one of the lovers of Atalanta, who was distinguished both for her beauty and swiftness. Wishing to remain unmarried, she proposed to her numerous admirers that the matter should be determined by a race. The lover was to start first, and she afterwards to pursue with a dart. If she overtook him before he reached the goal, she was to put him to death, and to fix up his head in the Stadium. In this manner several lost their lives. Hippomēnes, having obtained from Vēnus three golden apples, which she brought either from the gardens of the Hesperides or from a grove in Cyprus, entered the list. He threw them down, one after another, at certain distances, and, whilst Atalanta picked them up, he arrived at the goal. By Atalanta, Hippomēnes had a son, Pārthenopæus. Unmindful of his obligation to Vēnus, that goddess induced him, when sacrificing to Jupiter on mount Parnāsus, to profane the temple, on which Jupiter turned him into a lion, and Atalanta into a lioness (Hyg. 185). Ovidius ascribes the transformation to Cypēlē for profanation of her temple (Met. x. 639 *seq.*). That poet represents Atalanta as having conceived a violent passion for Hippomēnes, both from his youth and beauty, before he mentions the golden apples, the gift of Vēnus, who also informed him how he should use them (Met. x. 690 *seq.*). *Mēgareus hēros*, Hippomēnes (Ov. *Met.* x. 659).—2. An Athenian prince of great cruelty, who detected his daughter Lāmōnē in adultery, and gave her to be devoured by his horses, which Ovidius calls a new kind of punishment. Hippomēnēis,

Idis, f. a patronymic of Lāmōnē; but some editions of Ovidius read here Hippomēnēia, the feminine gender of the adjective Hippomēnēus, a, um, the word *filia* being understood (Ibis 335).

Hippomōlgi, orum, m. a Scythian nation, who had this name from subsisting chiefly on the milk of mares. Hōmērus describes them as very just, and long-lived (Il. xiii. 5). Here the word is generally printed Hippomōlgi.

Hippōna, æ, f. (from *ierre*, a horse), the goddess of horses, whose statues were placed in stables. Some editions of Jāvēnālīs read Epōna, and the critics by whom the latter is preferred consider her the goddess of muleteers, or drivers of asses, deriving the word from *er* and *læ*, an ass (Sat. viii. 157).

Hippōnēus, i, m. the father-in-law of Alcibiades, the richest of all the Greeks. The readings in Cōrnēlius Nēpos vary greatly, some having *disertissimum*, others *Græcæ lingua eloquentia ditissimum* (Alcib. 2). The concurrent testimony of history affirms, that he was a man of prodigious wealth, but so far from excelling in eloquence, that he was a bad speaker. Inattention to the style of Cōrnēlius Nēpos, who, in place of saying simply the Greeks, has *Græcæ linguæ loquentes* (Milt. 3), *Græcæ linguæ loquentes* (Dion. 1), and here *omnium Græcæ linguæ loquentium*, has led to these groundless variations.

Hippōnēus, i, m. the father of Pēribœa, second wife of Cēnēus and Cāpānēus, one of the commanders at Thēba, *Theba*. *Sātus Hippōnēus*, Cāpānēus (Ov. *Ibis* 470).—2. A Grecian chief of great valour, killed by Hēctor (Hom. *Il.* xi. 303).

Hippōtades, æ, m. a man in the army of Etēocles, whom Tēdēus wounded in the Theban war. He forms no character in the Thebaid, for his name only occurs once, at the time he received the wound (Stat. *Th.* viii. 698).

Hippōtas, æ, m. the father of Sēgēsta, who was the mother of Æōlus, the god of the winds; but Apollōnius says, he was the father of Æōlus (iv. 778). Hippōtades, æ, m. a patronymic of Æōlus. *Rēgnum Hippōtādæ*, the kingdom of Æōlus, i. e. the Æolian, or, Liparean, islands (Ov. *Met.* xiv. 86).

Hippōtes, is, m. a descendant of Hērēclēs, and father of Alētes, founder of Corinth (Velut. Pat. i. 3).

Hippōthōus, v. Hippōtōus, i, m. one of the hunters at Cālēdon (Ov. *Met.* viii. 307).—2. A Trojan commander, son of Lēthus, a Pelasgian, whom Ajax Tēlāmōnēs killed, as he dragged off the body of Pātrocclus. He was a native of Lārissa (Hom. *Il.* xvii. 217 *seq.*).

Hippōtōn, ōtis, m. a man in the Trojan army, father of Ascānūs and Mōrys. He was killed with his son Mōrys by Mēriōnēs (Hom. *Il.* xiv. 514).

Hipsērātēa, æ, f. wife of Mithridātes, king of Pōntus, distinguished for her uncommon affection to her husband. In order that she might always be along with him, she cut out her hair, learned the use of arms, and followed her husband, enduring all the severities of banishment, after his defeat by Cn. Pōmpēius (Val. Max. iv. 6).

Hirpini, orum, m. a people of Italy, whose country was bounded by the territories of

the Apuli, Lucani, Picentini, Campani, and Samnites. They revolted from the Romans to Hannibal after the battle of Cannæ, and promised to deliver Cōmpsa into his hands. M. Valerius, prætor, recovered three of their towns by force of arms, beheaded the authors of the revolt, sold upwards of a thousand of the prisoners, and gave the rest of the spoil to the soldiers (Liv. xxiii. 37). In conjunction with the Samnites, from whom they were originally descended, they maintained war against the Romans nearly a hundred years. After numerous defeats, they, at last, surrendered themselves to the conquerors, in 211 B. C., but their submission seems to have been the result of necessity, for they afterwards joined in the Social war, and were crushed by L. Cornélius Sūlla, in 91 B. C. Fēstus and Strābo derive their name from *Irpus*, a wolf, in the language of the Sabines, from a wolf having led the colony to their place of settlement. *Adj.* Hirpinus, a, um. *Hirpina pūbes* (Sil. Ital. viii. 569).

Hirpinus, i, m. a horse of remarkable swiftness, which gained many prizes. His merits have been alluded to both by Mārtiālis and Juvēnālis (Mart. iii. 63. Juv. viii. 63).

Hirrus, i, m. a fraudulent guardian, whom Juvēnālis has exposed for cheating the youth intrusted to his care (Sat. x. 222). Of his character and history nothing more is known.

A. Hirtius, A. Hirtii, m. was consul at Rome with C. Vibius Pansa, in 45 B. C. These consuls led the forces of the republic against M. Antonius, whom the senate declared an enemy on account of his enormities, whom they defeated and afterwards besieged in Mutina, Modena. Hirtius, after their victory, was killed in the camp of the enemy, and, Vibius having died of a wound received in the battle, both were buried in Campus Mārtius (Liv. Ep. 119). To this event Eutrōpius alludes (vii. 1). Tacitus seems to consider the manner of their death doubtful (Ann. i. 10).

Hirtulēus, i, m. a general under Q. Sertorius in Spain, who defeated and killed L. Dōmītiū, whom Eutrōpius calls prætor; Sallustius, proconsul (Eutrop. vi. 1).

Hisbo, v. Hisbon, ōnis, m. a man slain by Pallas (Virg. Æn. x. 384).

Hispāla Fēcēnia, Hispālie Fēcēnie, f. a noted courtesan at Rome, in very early life initiated into the rites of Bāchus. Although she continued to support herself by personal infamy, yet she appears to have been more respectable than the greater part of that wretched class of women. To save from ruin P. Æbūtiū, a youth whom she loved, Hispāla disclosed to him, in 188 B. C., the crimes committed in the Bāchānalia, which he communicated to the consul P. Pōstūmius Albūius, who then examined herself. From a dread of the vengeance of the gods, and still more of the initiated, it was long before he could prevail on her to reveal the whole truth. On being assured of protection, she made a full disclosure, and the senate afterwards voted her, out of the public treasury, one hundred thousand asses, besides conferring certain privileges highly to her honour, and adopting means which ensured her personal safety (Liv. xxxix. 4-19).

Hispālis, is, f. (Hispal, ālis, n. Sil. Ital. iii. 392), Seville, a celebrated town of Hispā-

nia, Spain, on Bætis, the Guadalquivir, above the place where that river is divided into two streams, which formed the island Tartēssus (Cæs. B. C. ii. 18 seq.). The Gothic kings had long their residence in Seville, which the Phenicians are said to have built. Nēbriſsa, Lebriza, a town of great antiquity, stood between Seville and the sea. *Inh.* Hispālenſes, ium, m. *Adj.* Hispālenſis, is, e.

Hispānia, æ, f. Spain, a large country of Europe, bounded on the S. by Frētum Gādītānu, i. e. Herculēum, the Strait of Gibraltar; on the E. by the Mediterranean, which was known among the Romans by the appellation of *Nōstrum Mārē*, and, among the Greeks, of *Mārē Intērnum*, which may likewise be found in Roman authors, but not of frequent occurrence; on the N. by Pyrēnæi Mōntes, the Pyrenees, which separate it from Gāllia, France, and Océānus Cantābricus, the Bay of Biscay; on the W. by Lūsitānia, Portugal (included in Hispānia Ulteriōr), and Mārē Atlānticum, the Atlantic Ocean, which the Greeks call *Mārē Exteriōrum*. It extends from 35°, 50', to 44°, 40', N. lat., and from 9°, 30' W., to 3°, 15' E. long. Its greatest length, from east to west, is 660 miles, and its greatest breadth 550. The superficial contents of this country are about 148,000 square miles. Spain, including Portugal, was by the Romans divided into two parts, Hispānia Citiōr, the north of Spain, and Hispānia Ulteriōr, the south of Spain; hence *duæ Hispāniæ*, the two Spains, or, *Hispāniæ*, the Spains. The former, or northern, comprehending an extent of country equal to three-fourths of Modern Spain; the latter, or southern, the rest of the country. These two divisions were sometimes governed by proconsuls, but more commonly by prætors. In ancient times, when a king in this country died, his brother, if he had one, succeeded, to the prejudice of his son (Liv. xxviii. 21). This was likewise the custom in Nūmidia, Algiers (Liv. xxix. 29). Augustus having completed the subjugation of the whole country by the conquest of the Cantabrians, and neighbouring tribes (19 B. C.), divided the whole peninsula into three parts. Hispānia Citiōr, from Tarrāco, its principal city, he called *Tarrāconēnsis*, and Hispānia Ulteriōr he formed into Lūsitānia, and Bætica. The former appellation was derived from the Lūsitāni, the most powerful of the nations who inhabited that country, and the latter, from Bætis, the Guadalquivir, a very large river, which watered that province. Claudianus gives a correct and just description of this country in a single line—"Dives æquis, frugum facilis, præciosa metallis" (xxix. 54). *Inh.* Hispāni, orum (Sing. Hispānus, i), m. the Spaniards. Hispānus denotes a Spaniard by birth. Hispāniēnsis one living in Spain, though not by birth a Spaniard (Vel. Pat. ii. 51). *Adj.* Hispānus, Hispānicus, a, um, et, Hispāniēnsis, is, e. *Hispāna hūmus* (Ov. Fast. vi. 462). *Hispāna Tēthys*, the Spanish Sea, or Western Ocean (Claud. xvii. 50). *Gladius Hispānicus* (Gel. ix. 13). *Hispāniēnsis* or *Rhōdāni* (Plin. i. 310). *Hispāniēnsis trīumphus* (Suet. Jul. Cæs. 37).

Hispellum, i, n. Ispello, a town of Umbria, on the western side of Apenninus, the Apennines. *Adj.* Hispellas, as, as; ātis. *Hispellās Mētāurus* (Sil. Ital. iv. 187).

Hispo, ōnis, m. a man guilty of unnatural practices (Juv. Sat. ii. 50).

Hispilla, æ, f. the name of a Roman matron, whose niece was married to the younger Plinius. Juvénalis mentions her name twice, but in neither instance with respect (Sat. vi. 74 seq.).

Histāpes, is, m. the husband of a noble Persian, grand-daughter of Ochus, once king of Persia (Curt. vi. 2).

Hister Pācūvius, Histri Pācūvii, m. a legacy-hunter, of vicious practices. Juvénalis sometimes calls him simply Hister, and sometimes Hister Pācūvius (Sat. ii. 58: xii. 112).

Histērius, v. Histēius, i, m. a centurion sent by Quādrātus to receive the hostages of Vologēsēs, in the year 55 (Tac. Ann. xiii. 9).

Histia, æ, f. queen of Scythia, the same with Vēsta (Herod. iv. 127).

Histiæa. See *Histiæa*.

Histiæus, i, m. a Milesian, son of Lysāgōras, a man of great shrewdness and industry, whose interference prevented the bridge over the Danube from being broken down, and thus conferred a favour upon Darius, on which account he was invited, by that monarch, to Sardes, and afterwards conducted to Sūsa, as one of the king's counsellors. From the insincerity with which he acted, he secured the favour of none, was expelled by his countrymen, fled to Byzantium, where he became a pirate, and was afterwards made prisoner, and crucified at Sardes by Artāphērnēs, in opposition, however, to the will of Darius (Herod. iv. 138 seq.).—2. One of the three commanders sent to garrison the towns, Pythum and Petra, by Pērsēus, king of Mācedōnia, in 170 B. C. (Liv. xlv. 32).

Histrus. See *Istrus*.

Hilca, æ, f. a lake near Cibāle, v. Cibālis, Palancha, on Sāvus, the Save (Aur. Viç. Ep. 41).

Hōdius, i, m. leader of the Hālizzōnes, killed by Agāmēmnon (Hom. Il. v. 59).—2. A Grecian herald (Hom. Il. ix. 170).

Hōmērus, i, m. a Grecian, the most ancient of all the profane authors whose works are now extant. The unrivalled excellence of his writings have procured him the honourable appellations of "Prince of poets," and "the Father of Epic poetry." Yet of this celebrated character, there is scarcely a single circumstance of the personal history known. Authors of genius have written his life without being able to ascertain the place of his birth, the names of his parents, or the state to which he belonged. It has been maintained that he was born on the western coast of Asia Minor, *Natolia*, and on an island in Mārē Egēum, the *Archipelago*. The very fact that seven cities contended for the honour of giving him birth, proves that his native place is unknown. Nor is the period in which he lived involved in less uncertainty. The Arundelian marbles fix it in the tenth century, B. C., whilst other accounts make him contemporary with Rōmulus, or his successor Numa Pompilius. The compositions attributed to Hōmērus, are wrapt in equally deep obscurity. That they were long known to the inhabitants of the eastern shore of the *Archipelago*, is universally admitted, but that they were the production of

the same poet has been denied. On the contrary, it has been maintained that they are the compositions of different individuals, and are connected by means of an assumed subject, which never entered the minds of the original writers. It is not easy to conceive how works extended to so great a length, could be correctly transmitted, by memory, through so many ages, before the art of writing was invented. Lycopurgus, it may be stated on the authority of Plutarchus, brought them from Asia to Greece, and the merit of their present arrangement has been ascribed to Pisistratus. It may be further added, that the very existence of the poet has been questioned, and the name said to be characteristic of a class (*imagines*), not the appellation of an individual. In opposition to these conjectures, or averments, may be placed the universal conviction of the Greeks, who never doubted the authenticity of the Iliad and Odyssey, but frequently referred to them in disputes connected with geography, or topography. The uniformity of style and manner which pervades these admirable poems, is a strong argument against their being the compositions of different authors. Besides, it cannot be denied that all the parts evidently conspire to form a perfect whole, consequently can only be considered the natural result of one fixed and uniform design. The beauties of style, the grandeur of imagery, the sublimity of thought, the extensive knowledge of human nature, and diversity of character, which appear in the writings of Hōmērus, have been so minutely detailed by various authors, that recapitulation here is not required. The only authentic poems of Hōmērus are the Iliad and Odyssey. Critics have rejected as spurious, the smaller poems, usually published in complete editions of this author. *Adj.* Hōmēricus, a, um. To guard the young scholar against supposing, from what is stated at the beginning of this article, that Hōmērus was the most ancient poet, it is only necessary to observe, that there were many who preceded him in the order of time, and a few of their names have been transmitted by Greek writers.

Hōmōlē, es, f. a very fertile mountain of Thessaly, the residence of the centaurs (Virg. En. vii. 675). The gates of Thēbæ next to this mountain were called Hōmōlōides v. *Inh.* Hōmōlēi, orum, m. *Adj.* Hōmōlōius, a, um.

Hōmōlūm, i, n. a town of Thēssalia (Liv. xlii. 38).

Hōmōlōides, um, f. one of the seven gates of Thēbæ, Thēba, of which Hemon had the command in the Theban war (Stat. Th. vii. 252: viii. 354).

Hōmōnāda, æ, f. Homona, a town of Cilicia. Hōmōnādēnsēs, ium, m. the Homonadēnsians, a people of Cilicia, whose forts Sulpicius Quirinus took, and thus obtained triumphal honours (Tac. Ann. iii. 48).

Hōnōrius, i, m. brother of Thēodōsius the Great, after whom he named his eldest son Hōnōrius (Claud. xxix. 96).—2. A son of Thēodōsius, or, Thēodōsius the Great, and brother of Arcadius. At his death, Thēodōsius left the empire to his two sons. Hōnōrius and his successors made Rome the capital of their empire, whilst Arcadius and his successors fixed their residence at Constantinople. This division proved ultimately the

destruction of the empire, by weakening its strength, setting one part against another, and rendering it an easier prey to the barbarians. Hönörus possessed none of those qualities which form an illustrious emperor. His mind could not plan, nor his courage execute, any thing great. His dispositions were mild but timid, and the bent of his inclination carried him to nothing flagrant or vicious. The able generals under this prince, repulsed the inroads of the barbarians, and subdued his enemies. Some of them took advantage of his inactivity, as might have been expected, and thus rendered his reign a scene of almost continued warfare. Claudianus has sung his praises in different parts of his works, and he, in conjunction with his brother and the senate, erected a statue of brass in Trajan's forum in honour of the poet. He died dropsical in the 39th year of his age, and 423d of the Christian era. Hönöriades, *æ, m.* a son of Hönörus, who must have predeceased his father, since Hönörus, though twice married, left no children (Claud. x. 341). Hönöras, *adis, f.* a sister of Hönörus. Hönöriades *söröres* (Claud. xxx. 131).

Hönöscn, *æ, f.* a city in Spain, between Carthagen and the Ebro, mentioned by Livius (xxii. 20).

Hönöinus, *i, m.* a nobleman of the Därdäni. His daughter, Etüta, was married to Gönütus, king of the Illýrii, after he had put to death his brother, Plätör, to whom Etüta had formerly been betrothed (Liv. xlv. 30).

Höplöus, *éös, m.* a native of Cälýdon (Cälýdönus Höplöus), and squire of Týdeus, in the Argive army, who gave the weapon to him, with which he transfixed his enemy, Ménéllippus, from whom he himself had received a deadly wound, of which he was then dying. In attempting to recover the body of Týdeus, Höplöus lost his life (Stat. Th. viii. 726—x. 398).

Höplömächus, *i, m.* a Glädiätör, who fights with arms, for the amusement of the populace, either from compulsion or for hire. See Glädiätör. Märtiälis ridicules an unskilful physician by calling him Höplömächus, adding, that he had formerly been an oculist (*Ophthalmicus*), and that he acted the same part when a physician, that he did after he became a gladiator, *i. e.* deprived men of life (Mart. viii. 74).

Höra, *v. Ora, æ, f.* the name which Rönöinus gave to his wife Hércülia, after her death, when she received divine honours (Ov. Met. xiv. 851).—2. A nymph, who had, by Jüpiter, Cöläxes, one of the Scythian commanders against the Argonauts (Val. Flacc. vi. 58).

Höra (from Hörus, *i. e.* Apöllo, or, the Sun), *æ, f.* an hour. Among the Romans it was the twelfth part of a day. The first hour commenced with the rising of the sun, and the twelfth ended with his setting. It is manifest that the portion of time, denominated an hour by them, was constantly changing, and was only of equal length to our hour at the equinoxes. At these two periods of the year, and at them only, their first hour corresponded to seven o'clock in the morning; the second to eight; third to nine; fourth to ten; and fifth to eleven; but their sixth hour, or noon (*meridies*), coincided exactly with our twelve o'clock noon,

or mid-day, throughout the whole year. Their seventh then answered to our one in the afternoon, eighth to two, ninth to three, tenth to four, eleventh to five, and twelfth to six. At the summer solstice, or longest day, the sun rises at Rome a few minutes past four o'clock, and sets the same number of minutes before eight, consequently their hour is, at that time, nearly $\frac{1}{4}$ longer than ours, and, at the winter solstice, it will be as much shorter. In the twelve tables, mention is only made of sunrise and sunset, afterwards noon was added, and proclaimed by an attendant (*accensus*) of the consuls, and this seems to have been the only division of the day known to the Romans, until about ten years after Pýrrhus had been driven from Italy, when, according to some, a dial was set up by L. Pápírüs Cürsor, at the temple of Quírünus, which Plínüs seems to think very doubtful, and, therefore, gives the credit of that introduction to M. Vülérüs Corvínus Mëssäla, consul, 263 B. C., who brought the dial from Cätüna, Catania, in Sicily (Plin. ii. 108). The division of the day into twelve parts, the Greeks learned from the Babylonians, to whom the merit of the invention is most probably due. The Romans were indebted, in this particular, as well as in very many other instances, to the Greeks.

Hörätüa, *æ, f.* sister of the three Hörätüi *q. v.*, and betrothed to one of the Cüriätüi. When she saw the robe, which she had made and presented to her lover, carried as a part of the spoils by her victorious brother, she gave way to excessive grief, on which the ferocious Hörätüus plunged his sword into her heart. For this murder he was brought to trial, and condemned to death; but, by the advice of the king, he appealed to the people, who reversed the sentence of the judges, but as a mark of dishonour obliged him to pass under the yoke, which was allowed to remain as a monument of his disgrace, and called *Sörörüum tigillum* (Liv. i. 26), and by Pröpértüs Hörätüa *pila* (iii. 2, 7).

Hörätüi, *orum* (Sing. Hörätüus, *i*), *m.* three sons of P. Hörätüus *q. v.* who appear from Märtiälis to have been born at one birth (ix. 42). They engaged in combat with three Cüriätüi, whom Pröpértüs calls Cürüi (iii. 3, 7), to decide whether Röma, or Alba Lōnga was in future to govern the other. Two of the Hörätüi fell, on which the surviving brother betook himself to flight, in order to divide the Cüriätüi, who were all wounded. Following with a rapidity in proportion to their strength, they were soon at a considerable distance from each other, which the Roman had anticipated. He then turned and slew them, one after another, and thus obtained for his native city the sovereignty of Alba. Returning home in triumph, he was met by his sister, Hörätüa *q. v.*, who was betrothed to one of the Cüriätüi, and who, in violent sorrow, bewailed the loss of her lover. Provoked at this ill-timed grief, Hörätüus plunged his sword into her bosom, on which she fell lifeless at his feet. Livius does not determine which of the combatants were Romans, although he seems to think the Hörätüi were, and in that he coincided with the general opinion. Märtiälis expresses no doubt in the matter, making the Hörätüi Romans (ix. 42). *Cämpus Hörätüorum*, the plain of the Hörätüi, on which they

fought with the Curiatii (Mart. iii. 47). *Adj.* Hörätius, a. um. *Hörätia pries* (Mannil. i. 776).

Hörätii, orum (Sing. Hörätius, i), m. a Roman clan which had various surnames, Hörätus, Cöles, Flaccus, Pulvillus, &c. *Adj.* Hörätius, a. um. *Hörätia gens*, the clan of the Hörätii, which does not appear to have been very numerous, although it produced several illustrious characters. *Hörätia virtus*, the bravery of the Hörätii q. r.

Hörätius, i, m. one of the three brothers who fought for the sovereignty of Rome, and by whose hands the three Curiatii fell. For the murder of his sister he was brought to trial, condemned, but his life spared at the intercession of his father. Valerius Maximus calls him M. Hörätius. See *Hörätia* and *Hörätii*. To him Manilius alludes (iv. 36).—2. A man at whom Martialis laughs for being improperly dressed at the public exhibitions (iv. 2).

Hörätus Cöles, Hörätii Cöclitii, m. had the surname of Cöles (unöclius), from his having lost an eye in battle, was accidentally placed guard on Süblicius pons when Porsena took Janculum by assault in 508 B. C. His countrymen fled in great trepidation, casting down their arms, and running over that bridge to Rome. It was to no purpose that he assured them, they would find no safety in the city, if the bridge were allowed to remain. Equally fruitless was his attempt to prevail on them to face about, and to defend it. He then advised them to break down the bridge by whatever means they could, and he would sustain the attack of the enemy as long as possible. Having immediately advanced to the first entrance of the bridge, by the help of Sp. Lartius and T. Herminius, whom shame prevented from flying, he sustained the first onset of the enemy. When a small part only of the bridge was left, he compelled his companions to retire to a place of safety. With eyes darting contempt on the leaders of the Tuscan army, he at one time challenged them to single combat, at other times upbraided them collectively as the slaves of kings, and as the enemies of liberty. His intrepidity astonished the enemy who hesitated to attack him alone. Shame at last put the whole troops in motion, and they at once discharged their javelins, which he received on his shield. They next advanced to push him from the bridge, but were discouraged from the attempt, by the crash of its fall, and the shout of the Roman army. He then leaped with his arms into the Tevere, and amidst showers of darts swam across to his friends, who, in return for his bravery, erected a statue of him in the Comitium, and gave him as much land as he could plough in one day (Liv. ii. 10). *Semita Cöclitii*, the narrow path of Süblicius pons, which Hörätus Cöles defended (Prop. iii. 11. 63). To him Manilius alludes (iv. 32); and Silius Italicus (x. 484).

C. Hörätius, C. Hörätii, m. surnamed Pulvillus, was consul in 477 B. C., when he fought a doubtful battle with the Tuscans in the vicinity of Rome (Liv. ii. 51).—2. Obtained the consulship in 457 B. C. He routed the Æqui in the district of Algidum. A pestilence, which prevailed five years after, carried off Hörätius, then an augur (Liv. iii. 30 seq.).

L. Hörätius Bärbätus, L. Hörätii Bärbätii, m. elected a military tribune, with consular authority, in 424 B. C. (Liv. iv. 35).

L. Hörätius Pulvillus, L. Hörätii Pulvilli, m. elected a military tribune, with consular authority, in 385 B. C., when he and the other four determined to consign their authority into the hands of their colleague, M. Furius Camillus, who considered that honour as nearly the same with creating him dictator for the fourth time (Liv. vi. 6).

M. Hörätius, M. Hörätii, m. one of the six military tribunes, with consular authority, who were elected in 377 B. C. He and Sp. Furius commanded the division of the Roman army against the Völsci; but the enemy declined to meet them (Liv. vi. 31).

M. Hörätius Bärbätus, M. Hörätii Bärbätii, m. a Roman, of some distinction, who delivered a speech of great, but merited, severity against the decemviri, at the time these tyrants convened the senate, in consequence of war with the Æqui and Sabinii. With the aid of L. Valerius Potitus, he drove Applus Claudius from the Forum. These two were sent to the commons during the secession occasioned by the death of Virginia, for to them only would the multitude give any answer. Next year (448 B. C.), the popularity of Hörätius and Valerius procured them the consulship, during which several laws favourable to the commons were passed. For a victory over the Sabinii he triumphed by order of the people, and was the first instance of one enjoying that honour without the approbation of the senate. The desire of popularity was certainly strong in Hörätius, yet it does not appear that, in any instance, he sacrificed the good of his country to the applause of the multitude (Liv. iii. 39—64).

M. Hörätius Pulvillus, M. Hörätii Pulvilli, m. was substituted consul in room of Sp. Lucrätius Tricipitinus, the father of Lucrätia, in 507 B. C. (Eutrop. i. 10). Livius says, that in some old authors the name of Lucrätius does not occur among the consuls. They place M. Hörätius Pulvillus as immediate successor to L. Junius Brutus. Hörätius dedicated the temple of Jupiter in the capitol, which excited the displeasure of his colleague's friends, who endeavoured, by every possible means, but without success, to prevent him. When engaged in the service, they stated to him, that his son was dead, and the family being thereby defiled, he could not dedicate the temple. Either from firmness of mind, or disbelief of the intelligence, he remained unagitated, calmly gave orders for the interment of the body, finished his prayers, and completed the dedication. Two years after, he was re-elected to the same office, according to the consular calendar, which differs from the best editions of Livius, in which the reading is P. Lucrätius, not M. Hörätius Pulvillus. There can be little doubt that an error exists, and that, into the text of Livius, M. Hörätius Pulvillus *interum* et P. Valerius Publicola *tertium*, ought to be admitted (Liv. ii. 8—15). To him Tacitus refers, suppressing the prenomen (Hist. iii. 72).

P. Hörätius, P. Hörätii, m. the father of the three champions, whose bravery brought the sovereignty of Alba to Rome (Liv. i. 26). See *Hörätii*.

Q. Hōrātius Flāccus, Q. Hōrātii Flāci, m. a poet of pre-eminent excellence, was born at Vēnūdia, *Venosa*, a town on the confines of Apūlia and Lūcānia, on 8th December, 64 B. C. He did not owe his distinction either to hereditary wealth, or dignity of ancestors. His grandfather was a slave, and his father a freedman. The poet does not conceal the meanness of his birth; but, from the few traits of his father's character, which he has recorded, it is manifest, that he possessed a sound judgment, tender affection, and just principles. A limited income, derived from a small farm, and the unpopular employment of a tax-gatherer, did not prevent him from sending his son, in early life, to *Rome*, where he obtained a liberal education, and an extensive knowledge of mankind, many proofs of which occur in his poetical compositions. It does not, however, appear that the pure moral principles early instilled into his mind, in a striking and impressive manner, had their full effect, either in regulating the conduct, or guiding the pen of the poet. In his writings too many passages occur, which could only have proceeded from an impure mind, and a vicious taste. On completing his education at *Rome*, Hōrātius went to prosecute his studies at *Athens*, where all the philosophy which men then knew was taught and studied. Here he contracted friendships with many of the young nobility of *Rome*, and, with them, he joined the republican army under Brūtus, who appointed our author a military tribune. We know not how to account for that amiable patriot and able commander conferring such a commission on a youth, without influence, and without the least experience of military affairs. May we not from this infer, that Brūtus considered his cause more hopeless than it appears from the writings of the Roman or Greek historians? Either the friends of Hōrātius, at *Athens*, had, through their interest with Brūtus, obtained a rank for which he possessed no qualification whatever, or that mild and determined republican had found a difficulty in obtaining proper officers. The event showed the absurdity of the appointment, and the poet has not concealed his unmanly terror and flight. How Hōrātius passed his time, until his friends obtained permission for his returning in safety to *Italy*, history does not inform us; but he lost his whole property by confiscation, and necessity compelled him to exercise his talents for poetry. The excellence of his first attempts gained him the friendship of Virgilius and Varius, who introduced him to Mæcenas, whose liberality not only relieved him from the distresses of poverty, but enriched him beyond his expectation, and even above what he had formerly possessed. From this period he lived in affluence, enjoying the society of the learned, and the patronage of the great. Augustus honoured him with his friendship, and he formed one of the party who went from *Rome*, to negotiate a peace between the emperor and M. Antōnius, at *Brindisi*, of which journey he has given a humorous and lively, but not an unexceptionable, account. Gratitude bound him both to Augustus and his ministers, and, although there is much deserving of censure and reprobation in the character of the emperor, yet it was more respectable than that of his rival,

Antōnius, or that of his paramour, the beautiful but lascivious Clēōpātra, on which account impartiality cannot blame the poet for the manner in which he has spoken of these two. To defend him against the charge of extreme flattery towards the reigning prince, would, perhaps, be a fruitless attempt; yet much might be said in extenuation. Flattery generally keeps pace with liberality, and men of genius seldom show a want of adulation, when favours have either been received or are expected from the rich or noble. Besides, the prophecies which Hōrātius and other writers of that period ventured to utter, the event completely justified; and the latter years of the reign of Augustus form one of the happiest periods of the Roman state. A stronger objection, and one which admits of no palliation, may be brought against several passages of the Venusian bard. It is grieving to meet with loathsome effusions of imagination, conveyed in the grossest language, amidst the finest turns of thought, delicacy of feeling, justness of sentiment, and unrivalled felicity of expression. The moral truths which Hōrātius has mixed with high poetic sentiment and description, would almost form a system of ethics, but these very truths are debased by the intermixture of obscenity and moral pollution. These passages, though considerable in number, form but a small proportion of his works, and it would be difficult to name a lyric poet, who could, with advantage, be set in opposition to Hōrātius. His satires are more pleasing than those either of Pērsius or Juvēnalis, but they do not display the earnestness or virtuous indignation of either. Pērsius has given the character of Hōrātius, as a satirist, in lines not less distinguished for truth of sentiment than elegance of diction (*Sat. i. 116 seq.*). His *Art of Poetry*, considered as a didactic poem, cannot be allowed to rank very high. Modern ingenuity has been fruitlessly exerted to find a systematic and regular connexion between its different parts, an idea which most probably never entered into the head of the author, since the paragraphs, in many instances, might be changed without the slightest injury to the sense. Might the same not be said of that beautiful poem *The Grace*, by Blair? It would be difficult to add to the praises which every judge of Latin poetry has bestowed on the writings of Hōrātius. There is an indescribable charm in them which gives fresh pleasure to the classical scholar at every new perusal. This is the indubitable test of genuine poetry, and is, perhaps, nowhere found in higher perfection than in the enchanting pages of Hōrātius. He has described his personal appearance in terms not very flattering, and the cheerfulness of his disposition seems to have deserved greater commendation than the mildness of his temper. It is admitted, that he embraced the doctrine of Epicūrus, and his love of ease and tranquillity set a very moderate value on riches and splendour. He died about 7 B. C., leaving his property to Augustus, from which some have inferred, that he outlived Mæcenas. On this subject the learned are not agreed. Cūlāber Flāccus (*Mart. viii. 18*). Adj. Hōrātius, a. um. Hōrdēōnūs Flāccus, Hōrdēōnū Flāci, m. an officer in the Roman army, of a feeble mind, and unequal to the command even in

peaceful times; but, with the turbulent army in *Germany*, when of advanced life, he only exposed himself to scorn. These disadvantages did not prevent his obtaining the government of that country, an important station which, at that period, required an active officer, who had courage and activity to execute whatever prudence suggested, or circumstances required. He embraced the interest of Vespasianus, which enraged the troops, because a sum of money had been sent by Vitellius as a donative which Hördeonius imprudently gave in name of Vespasianus. Their antipathy, perhaps of long standing, revived at this deception, and, after carousing during part of the night with the money which he had given them, they rushed into his tent, concealed by the darkness, dragged him out of his bed, and killed him on the spot (Tac. Hist. i. 9 seq.).

Hörēsti, orum, *m.* the Horestians, a people of *Scotland*, who inhabited, according to some, *Angus-shire*, and, according to others, a part of *Fifeshire*. Tacitus does not mention Agricola's penetrating farther than the *Firth of Tay*, which renders it more probable that the Horestians lived in the latter county (Agric. 38).

Hörētas, e. Orītas, arum, *m.* a people of *Gedrosia*, who gave their name to *Haur* (Curt. ix. 10).

Hörizon, ōtis, *m.* the line which terminates the view. In Geography and Astronomy it is a great circle of the sphere, dividing the world into two parts or hemispheres, the one visible, the other invisible. The horizon is distinguished into sensible and rational, or real; the former is that circle in the heavens of which the plane touches the earth at the spectator; the rational horizon is a great circle passing through the earth's centre, parallel to the sensible horizon, from which it is distant the semi-diameter of the earth, or eight thousand miles nearly.

Hörmisda, æ, *m.* a Persian, grandson of Nirsēus according to Eutrōpius (ix. 25). He was the elder brother of Šāpor, but set aside by the nobles in consequence of a threatening speech, which he had made to one of them during his father's lifetime. On obtaining his freedom, he fled to Constantinus, and afterwards commanded the Roman forces against the Persians. He had a son of the same name (Amm. Mar. xvi. 10 seq.).

Hörmius, i, *m.* a river of *Boëtia*, sacred to the muses (Stat. Th. vii. 284).

Hörmus, i, *m.* a freedman of Vespasianus, who, some maintain, suggested the idea of giving Crēmōna up to plunder, in which cruel action, Tacitus says, he did not degenerate from his former principles. In the following year, he was raised to the equestrian rank (Tac. Hist. iii. 12 seq.).

Hōros, i, *m.* a Babylonian, son of Amyn-tas (Prop. iv. 1. 77).

Hōrrātas, æ, *m.* a Macedonian of some distinction (Curt. ix. 7). See *Dioxippus*.

Hōrrē, es, *f.* a town of *Mēsopotāmia* (Amm. Mar. xviii. 10).

Hōrrēm, i, *n.* a city of the *Mōlōssi* in *Epirus*, which fell into the hands of the Romans almost without resistance in 169 B. C. (Liv. xlv. 26).

Hōrta, æ, *f.* v. Hōrtānum, i, *n.* *Orta*, a town of *Etruria*, on the banks of *Tiber*, the *Tevere*, nearly opposite the mouth of *Nār*,

the *Nera*. Adj. Hōrtinus, æ, *um*. *Hortina* classes, the boatmen or watermen of *Horta*. The meaning of Virgilinus has been much disputed; but since it would be difficult to produce an instance of *classis* being applied to land-forces, the poet most probably meant the boatmen, including fishermen, who were in the vicinity of that town, which still furnishes barges for *Rome* (*Æn.* vii. 716). Heyne explains *Clāssis* by *forms*, adding that *Clāsses* formed the division of the Roman state, an explanation both far-fetched and unpoetical.

M. Hōrtālus, M. Hōrtāli, *m.* grandson of the celebrated orator Hōrtēnsius, whom Augustus intreated to marry, to prevent the extinction of that illustrious family. In his poverty he applied to the senate, met in the palace, and addressed a speech to Tiberius, imploring his protection for his four children, to which the emperor made a plausible reply, showing the impropriety of granting his request. The senators applauded, and the emperor no sooner observed that he had gained his object than he proposed to give a small sum to each of the sons of Hōrtālus. From that period, the ruthless Tiberius looked with unconcern on the distress of Hōrtālus, and saw the family moulder into ruin. Tacitus writes M. Hōrtālus, but his full name must have been M. Hōrtēnsius Hōrtālus (Ann. ii. 38).

Q. Hōrtālus, Q. Hōrtāli, *m.* a friend of Cātullus, to whom he addresses one of his poems (lxxv). He is more commonly called Q. Hōrtēnsius. Some consider Hōrtālus a cognomen of the Hōrtēnsii.

L. Hōrtēnsius, L. Hōrtēnsii, *m.* a tribune of the people in 421 B. C., who commenced a prosecution against C. Sēmpronius Atratinus, consul of the former year, but his four colleagues prevailed upon him to desist, by their declaring that if Sēmpronius changed his apparel they would do the same along with him (Liv. iv. 42).—2. Was elected prætor, 172 B. C., and succeeded C. Lūcrētius Gāllus *q. v.*, in the command of the Roman fleet in the *Archipelago*, on which station his conduct was marked with great cruelty and injustice towards the *Abdēritæ* and *Chalcidēnses*, of which they complained to the senate, who disapproved of his conduct, and forbade any but the master of the ship to lodge on shore (Liv. xliii. 4—9).

Q. Hōrtēnsius, Q. Hōrtēnsii, *m.* a Roman dictator, who brought back the plebeians, after they had seceded to *Jāniculum*, on account of a dispute with the patricians about debt. He died in that office (Liv. Ep. 11).—2. A Roman nobleman who, after the second defeat of M. Brūtus, killed himself. About forty of the nobility followed the example of that patriotic Roman (Liv. Ep. 124).

Q. Hōrtēnsius Ortālus, v. Hōrtālus, Q. Hōrtēnsii Ortāli, *m.* a Roman author, of whose writings a few fragments only remain. As an orator he stood next to Cicero, who was only eight years younger, Cicero having been born in 107 B. C., and Hōrtēnsius in 115 B. C. He held the office of prætor in 70 B. C., six years after he had been edile. Q. Cæcilius Mētellus Crēticus was his colleague in the consulship. Cicero has called one of his treatises *Hōrtēnsius*, in honour of the orator, who does not appear to have always acted towards him with that sincerity, steadiness,

and candour, which the talents and patriotism of Cicero merited. That orator gives the following character of him: "He was distinguished by brilliancy of diction, elegance of style, and fertility of invention, the result of the greatest talents and unwearied exertion. He had recourse to no artificial mode to assist his memory. He arranged his discourse with acuteness, and seldom neglected any topic connected with the cause, whether calculated to strengthen his own arguments or to refute those of his opponent. His voice was harmonious and pleasing, his motion and gesture were more artificial than was requisite for the bar" (Clar. Orat. 88). The family of Hortensius sunk rapidly into poverty. His Annals are praised by nobody but Velleius Paterculus (ii. 16). See *M. Hortensius*. His son fell in the battle at Philippi (Vel. Pat. ii. 79). Hortensius Cörbio, his grandson, was a most infamous character (Val. Max. iii. 5). *Adj. Hortensianus*, a, um. *Hortensiana eloquentia* (Val. Max. viii. 3). *Hortensiana ades* (Suet. Aug. 72).—2. A poet whose verses appear to have been very reprehensible (Ov. Trist. ii. 441). Perhaps he is the same with the orator, and these verses may have been the thoughtless effusions of his younger days.

Höstilla, æ, f. *Ostiglia*, a village not far from Crémone (Tac. Hist. ii. 100).—2. A senate-house built by Tullus Höstilius (Liv. i. 30).

Quarta Höstilla, *Quarte Höstilla*, f. wife of C. Cälpurnius Piso, consul. She was condemned for putting her husband to death, on purpose to procure the consulship for her son by a former marriage (Liv. xl. 37). See *Q. Faleius Flæcus*.

Höstilianus. See *Valeus*.

A. Höstilius Cato, A. Höstili Cätönis, m. obtained the government of Sardinia on being elected prætor in 209 B. C. (Liv. xxvii. 36).—2. One of the ten commissioners appointed to distribute lands in Samnium and Apulia among the veteran soldiers of P. Cornélius Scipio Africanus in 203 B. C. (Liv. xxxi. 4).—3. A lieutenant-general under L. Cornélius Scipio, who was tried on the same charge with his general, convicted and condemned to pay a fine of eighty pounds' weight of gold, and four hundred and three of silver, in 189 B. C. (Liv. xxxviii. 55). *Adj. Höstilius*, a, um. *Höstilia cürta* (Vel. Pat. ii. 12).

A. Höstilius Manceinus, A. Höstili Mäncini, m. was elected prætor at Rome in 182 B. C., and obtained the jurisdiction of the city. Ten years after, he was appointed consul, and Mæcöndia fell to his lot as his province. He appears to have conducted the war with little ability or success. Appius Claudius Céntho was sent by him into Illyrium, where he lost the greater part of his army; other unfavourable circumstances occurred, on which account he was ordered back to Rome to hold the elections, and all the senators were summoned to attend (Liv. xl. 35 seq.).

C. Höstilius, C. Höstili, m. one of the three ambassadors sent to Alexandria on purpose to end the dispute between the kings of Syria and Egypt, in 170 B. C. (Liv. xlv. 19).

C. Höstilius Cato, C. Höstili Cätönis, m. held the office of city prætor at Rome in 209 B. C. (Liv. xxxvii. 36).

C. Höstilius Manceinus, C. Höstili Mäncini, m. elected consul at Rome with M. Æmilius Lepidus, in 189 B. C. In opposition to the omens he went to Spain, was driven out of his camp by the Nümantini, who, although only four thousand in number, defeated thirty thousand Romans, on which he made a disgraceful peace with that nation. From due respect to their own dignity, and the character of the Romans, the senate refused to ratify the treaty; and, to clear themselves of the imputation of breach of faith, delivered up C. Höstilius Manceinus to the Nümantini, but they would not receive him (Liv. Ep. 55 seq. Flor. ii. 18). *Adj. Mäncinianus*, a, um. *Mänciniana deditiö* (Flor. iii. 14).

C. Höstilius Tübulus, C. Höstili Tübüli, m. elected city prætor in 211 B. C., when he both vowed and celebrated the games of Apöllo. In an engagement with Hännibal at the distance only of four miles from Rome, he killed four thousand of his men, and took nine military standards. To this success against the noble Carthaginian, he was probably indebted for being continued in command next year (Liv. xxvii. 6 seq.).

L. Höstilius Cato, L. Höstili Cätönis, m. one of the ten commissioners appointed to distribute lands in Samnium and Apulia, among the veteran soldiers of Scipio Africanus, in 203 B. C. (Liv. xxxi. 4).—2. An ambassador sent to Alexandria by the Roman senate (Liv. xxxviii. 55).

L. Höstilius Manceinus, L. Höstili Mäncini, m. despatched by Q. Fäbius Muximus to reconnoitre, when Hännibal was in Fälernus ager. His orders were to retreat before he came in sight of the enemy, instead of which, attacking some Numidians and rashly pursuing them near their camp, he and the chosen men of the party were cut off by Cäthälo, the commander-in-chief of Hännibal's cavalry (Liv. xxii. 15).

Höstus, i, m. a man in the Roman army cut off by Hännibal, at the siege of Sığuntum, *Murviödro* (Sil. Ital. i. 437).—2. A soldier in the Carthaginian army, who attacked the poet Ennius, and was killed by an arrow discharged at him by Apöllo. He was the son of Hämpeägöras q. v. (Sil. Ital. xii. 403—414). Lävius calls him Höstus q. v.

Höstus Höstilius, Hösti Höstili, m. the bravest warrior on the side of the Romans against the Sabines, in the engagement at the foot of the citadel. In the front of the army, by his spirit and intrepidity, he enabled the Romans to support the battle, notwithstanding the disadvantage of the ground; but, on his falling, they gave way, and were driven back to the old gate of the Piliatium. He was the grandfather of Tullus Höstilius, the third king of Rome (Liv. i. 12 seq.).

Hucumbra, orum, n. a village on the Tigris, between the towns Nischara and Nischanabis (Amm. Mar. xxv. 1).

Hünni, orum (Sing. Hünnus, i), m. a fierce and barbarous people, who, when first mentioned in history, which was after the middle of the fourth century, possessed the country adjoining to the Aläni, between Cäspium Märe, the Caspian Sea, and Pöntus Euxinus, the Black Sea. These two nations bore little resemblance to each other; for the Aläni were of great stature, had beautiful countenances, blue eyes, and yellow hair; the Hün-

were little men, with small eyes, a flat nose, broad-shouldered, swarthy-tinted, and almost beardless. The latter continued, according to Prœcœpius, in the country already described, until about the year 376, when they took possession of the lands on the banks of Tanaïs, the *Don*, expelling the Alani who lived there, and afterwards the Ostrôgôthi, or Ostrogoths. Extending their conquests westward, they overran the whole country between the *Don* and the *Danube*, and made frequent inroads on the western empire, committing every act of barbarous hostility. Continuing to increase in numbers, and becoming daily more formidable, under Attila, about the year 440, they subdued all the northern countries from Pœrsia to the *Rhine*. This ferocious chieftain frightened the eastern emperor from *Constantinople*, subdued the provinces to the north of *Greece*, and invaded *Gallia*, desolating by fire and sword wherever he went. From this country, Ætius, the Roman general, and Theodric, king of the Goths, drove him with prodigious slaughter, and rendered him incapable of any formidable attack in future. On his death, which happened about the year 453, the Huns ceased to be an object of terror, and could not keep in subjection the nations which Attila had conquered. Their power remained considerable till the age of Charles the Great, with whom they entered into an alliance which they soon broke, and joined his enemies. To punish this act of perfidy, as soon as he had overcome the states with which he was at war, he marched against them with a powerful army, desolated their country, in which he remained for eight years, and nearly extirpated the whole nation. Since that period the Huns have not existed as a separate state, or distinct people. Their name is perpetuated in a part of *Pannonia* which they conquered, and has since, from them, been called *Hungary*. Claudianus gives a horrid description of this nation (iii. 321 seq.).

Hÿacinthus, *h. m.* son of Amÿclas, a Lacedæmonian, and Diômêdê, was the brother of Sÿnôrtês. Apôllodôrus makes him the son of Vênus and Adônîs, and states that Apôllo had a strong attachment to Hÿacinthus, whom he unintentionally deprived of life by a coit. That god, grieved at the death of his favourite, changed his blood into a flower of the same name, on which were inscribed the letters *am*, expressive of his grief. According to Pausanias, Vênus, Minêrva, and Diana exalted Hÿacinthus to heaven with his sister Pôlybea, who died a virgin. Ovidius makes Hÿacinthus a native of Spôrta, calls him Amÿclides, and states that Apôllo would have given him a place in the heavens if the Fates had permitted. The same poet attributes the death of Hÿacinthus to his running rashly for the coit which Apôllo had thrown, and which, having rebounded from the earth, struck the youth on the face, and stretched him lifeless on the ground. Cebâlides, *ce. m.* frequently denotes Hÿacinthus, but it must be understood expressive of his country, not of his parentage, for Cebâlus was his nephew, and grandson of Amÿclas. Patronymics have always a reference to parentage, and are never formed by anticipation, which would be the case in this instance were Cebâlides applied to Hÿacinthus, accounted a patronymic (Ov. Met. x. 162—219). *Adj.*

(Hÿacynthus, *a. um.* *Hÿacynthia anabæ* (sacra), an annual festival of the Lacedæmonians, celebrated, according to some, in spring; and, according to others, in summer (Ov. Met. x. 219).

Hÿalê, *es, f.* one of Diana's nymphs, whom Ovidius makes five in number (Ov. Met. iii. 171).

Hÿampêus, a. um. *Hÿampêus vërter*, one of the summits of Parnâsus, *Liakura* (Herod. viii. 39).

Hÿampôlis, *is, f.* *Bogdana*, a city of Phœcis, which had its name from the Hÿântes, whom Cædms conquered and compelled to flee from Thêbe, *Theba*. The neighbouring people called their town *Ἰάντων πόλις*, *i. e.* the city of the Hÿântes, which they gradually changed to Hÿampôlis. Stâtius places the situation of the town before his reader in three words, *Hÿampôlis subnixæ acris scôpulo* (Th. vii. 345). It was taken by the Roman consul, T. Quinctius Flâminius, in 200 B. C. (Liv. xxxii. 18).

Hÿârôtes, *is, m.* the *Biah*, a river of India, one of the branches of Indus, the *Sind*. It is also written *Hÿdrôtes* (Curt. ix. 1).

Hÿas, æ, v. antis, m. a king of Bœotia, from whom both the inhabitants and the country derived their names. *Inh.* Hÿântes, *um* (*Sing.* Hÿas, *antis*), *m.* On being expelled by Cædms, they settled in Phœcis, and built a town from them called Hÿampôlis *q. v.* Hÿântis, *idis, f.* the territory of Bœotia, also applied to females or nouns feminine. Hÿântides, *um, f.* the Muses, from Hêlêcon, *Zagara*, being in Bœotia. *Adj.* Hÿântêus, *v.* Hÿântius, *a. um.* *Hÿântêa âqua*, Bœotian water, *i. e.* the waters of Agânippê, sacred to the Muses (Mart. xii. 3). *Hÿântia agrî*, Bœotian lands (Stat. Th. i. 183). *Hÿântia sorôres*, Bœotian sisters, *i. e.* the Muses (Stat. Syl. ii. 7. 8). *Hÿântius jûcenis*, a Bœotian youth, *i. e.* Actæon (Ov. Met. iii. 147).—2. Son of Atlas and Æthra, Hÿgêius says Plêiônê, who was killed in hunting. Of his death different accounts have been given. According to some, a lion or a bear tore him in pieces; according to others, he lost his life by the bite of a serpent. Hÿades, *um* (*Sing.* Hÿas, *adis*), *f.* the sisters of Hÿas, whose death they so violently lamented, that Jûpter, from compassion, changed them into a constellation in the forehead of the sign Taurus (Ov. Fast. vi. 712). Their name has been derived from their brother Hÿas; from their position between the horns of Taurus, resembling the Greek letter τ ; and from a Greek verb *to rain*; hence they are called *Nimbæ*, *Pluvia*, &c., *Hÿades*, and from their violent grief, *Tristes*. Euripides makes their number only three, Hÿgêius five (Phœsyla, Ambrosia, Corônîs, Eudôra, and Pôlyxo), and Phêrécÿdes seven. According to some, they were the nurses of Bæchus; Hÿgêius says of Jûpter, which accounts for their being called *Dôdônides*, from his temple at Dôdôna (Hÿg. 182 seq.).

Hÿbla, æ, f. a mountain of Sicily, the bees of which produced excellent honey. There were three cities of this name in Sicily, Hÿbla major, *Paterni*, of which the inhabitants were called Hÿblæi; Hÿbla minor, *Ragusa*, or, *Callagiron*, which was also known by the name *Hêrea*; and Hÿbla pârva, *e.* Hÿbla Mëgârciis, called Gâlcôitis, and Mëgâra, from Grecians migrating from Mëgâra to it.

Hence the inhabitants were called Gālētōe and Mēgārēnses. Bochartus derives Hýbla from *Hibla*, a tract of country, not from Hýblus, a king of Sicily, which is the derivation of the name according to Stēphānus. *Adj.* Hýbleus, a, um. *Hýblae apes* (Virg. B. i. 55). *Hýblaeum grāna* (Luc. Phar. ix. 291).

Hýbrās, a, m. an orator born at Mýlāsa (Val. Max. ix. 14).

Hýbristas, a, m. a Lacedæmonian pirate (Liv. xxxvii. 13).

Hýdārnēs, is, m. son of Hýdārnēs, who, in the army of Xērxēs, commanded the troops called the *Immortals* (Herod. vii. 83).

Hýdāspēs, is, m. a Trojan, whom Sācrātōr killed (Virg. Æn. x. 747).

Hýdāspēs, is, m. the *Behat*, *Chelum*, *Ielum*, or, *Vidusta*, one of the eastern branches of Indus, the *Sind*, but loses its name by joining Acēsīnēs, the *Chunab*, or, *Chuna*, before it falls into that river. The ancients believed it contained gems, hence *gēmmifer Hýdāspēs* (Sen. Med. 725).

Hýdra, a, f. a monstrous serpent at Lērna, *Paleo Castro*, which some maintain had many heads; in the opinion of Pausānias, only one (ii. 37). See *Lērna*.

Hýdrēla, a, f. a name added to Cāria, denoted a city within that district. *Inh.* Hýdrēlētē, arum, m. *Adj.* Hýdrēlātānus, a, um. *Hýdrēlātānus ager* (Liv. xxxvii. 56).

Hýdrīānus, i, m. supposed the *Sagee*, a river of Cārmanīa (Amm. Mar. xxiii. 6).

Hýēla. See *Vēlia*.

Hýdrūntum, i, n. v. Hýdrūs, ūntis, f. *Otranto*, a maritime town of Cālābria, in Italy (Liv. xxxvi. 21). Applānus, by mistake, writes Sigintum (Bel. Civ. 704).

Hýēmpsal. See *Hīēmpsol*.

Hýēia, a, f. the goddess of health, was the daughter of Escūlāpius (Mart. xi. 61). Plinius writes Hýgia (v. 126).

Hýlāctor, ōris, m. (*Barker*), one of Actæon's dogs (Ov. Met. iii. 224).

Hýlēi, orum, m. a Scythian nation, who fought against the Argonauts under their commander Sýēnēs. Hērōdōtus calls their country Hýlēa (iv. 18). *Adj.* Hýlēus, a, um. *Hýlēa gens* (Val. Flacc. vi. 74).

Hýlēus, i, m. a centaur, killed by Bāchus. Virgilius calls him *nūbigēna* and *bimēmbri* (G. ii. 457. Æn. viii. 294).

Hýlēus, i, m. (*Ringwood*), one of Actæon's dogs (Ov. Met. iii. 213).

Hýlas, a, m. a youth, son of Thīōdāmas, one of the Argonauts, whom Hērēclēs loved, and whom he sent to fetch water from a spring, where he was carried off by the nymph who presided over it, called Drýōpē by Valērius Flācus (iii. 529), on account of his remarkable beauty (Virg. B. vi. 43). Hērēclēs lamented his death, and the Argonauts called out long for him in vain, hence it is said that it was the custom annually to call aloud for Hýlas. The fiction of his being carried away by the nymph, is explained by the circumstance of his having been drowned in the fountain. Thēōcritus has written a beautiful pastoral on this unfortunate youth (Idyl. xlii). His name became a common appellation with poets for a beautiful boy (Mart. iii. 19 *gē*).—2. An actor of pantomime, whom, on a complaint by the prætor, Augūstus caused to be whipped in his own house, when all who chose were at

liberty to witness the punishment (Suet. Aug. 45).

Hýlax, āctis, m. the name of a dog (Virg. B. viii. 107).

Hýlē, es, f. a town of Bēōtīa, mentioned by Hōmērus, among others of that district (Il. ii. 500). Some authors make it the name of a tract, which they support by Strābo and Stāsius. Eurýmēdon commanded the inhabitants of Hýlē in the Theban war (Stat. Th. vii. 267).—2. A town of Cýprus.

Hýlēs, a, m. a centaur, killed by Pēlēus, in the battle with the Lāpithæ, at the marriage of Pīrithōus (Ov. Met. xii. 378).

Hýlēus, ōs, m. one of the hunters of the Calydonian boar (Ov. Met. viii. 312).—2. A centaur, of prodigious strength and ferocity, whom Stāsius calls *dūplex*, referring to his double form, that of a man and of a horse (Th. iv. 140).

Hýlinus, mēlius, Ylinus, i, m. a Scythian, who, with Scōlōpitus, having been banished from their own country, carried along with them a great number of the youth, and settled near the river Thērmōdon, the *Termeh* (Just. ii. 4).

Hýllus, i, m. a Trojan, killed by Tūrnus (Virg. Æn. xii. 535).—2. Son of Hērēclēs and Dēiānira, who married Iōlē (Ov. Met. ix. 279. Stat. Th. viii. 507).

Hýllus, i, m. "fishy," a river, between Thýātira and Sārdes (Hom. Il. xx. 392), called also Phrýgius. On its banks Antiochus was defeated by the Romans, under L. Cōrnēlius Scīpio, in 192 B. C.

Hýlēnōmē, es, f. the most comely, neat, and captivating of all the female centaurs. She was the wife of Cýllārus, on whom she doated with uncommon fondness, and when he had fallen in the battle with the Lāpithæ, at the marriage of Pīrithōus, she gave herself a mortal wound with the same weapon, which, from an unknown hand, had transfixed her husband (Ov. Met. xii. 405 *seq.*).

Hýlus, i, m. a man, to whom Mārtiālls writes several immoral epigrams (ii. 51 *gē*).

Hýmēn, inis, et, Hýmēneus, i, m. the god of marriage, the son of Bāchus and Vēnus, or, of Apōllo, and one of the Muses. He was represented as holding a torch in the one hand and a purple vest in the other. On his head he wore a crown of flowers, either roses or marjoram. Unless Hýmēn attended at the celebration of a marriage, the ancients believed the parties would be miserable during the remainder of their lives.

Hýmētus, i, m. *Trelo-couni*, a mountain of Attica, famous for bees, and the excellence of the honey which they produced, from the wild flowers with which it abounded; hence *dūleis Hýmētus* (Juv. Sat. xiii. 185). *Thēseus Hýmētus*, from Thēseus, being an Athenian, and Hýmētus, a mountain of Attica (Mart. xiii. 104). *Adj.* Hýmētus, a, um. *Hýmētia trābes*, Hymettian chapiters, or, entablatures. Hōrātiū means marble of Hýmētus, *Trelo-couni*, which was of great value, not timber, which is generally the meaning of the word *trābes*, since it does not appear that that mountain was ever famous for wood (Od. ii. 18. 3); and Plinius uses *trābes*, evidently meaning stone. *Hýmētia mēlla* (Hor. Sat. ii. 2. 15). *Hýmētium mār-mor* (Liv. xxxi. 26). *Hýmētia cōllumæ*, pillars of Hymettian marble (Val. Max. ix. 1).

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Hypacris, is, *m.* a river of Scythia, rising from a lake, and running through the country of the wandering Scythians, falls into the sea near the town Carcinitis, supposed to have been on the gulf of Muscovia (Herod. iv. 55).

Hypæpe, arum, *f.* *Berki*, a town of Lydia, south of Sardes, *Sart. Inh.* Hypæpēni, orum (*Sing.* Hypæpēnus, *i.*), *m.* The women were said to be uncommonly beautiful (Steph.).

Hypānis, is, *m.* a Trojan, killed by his companions, in consequence of his having assumed the Grecian arms when Troy was in flames (Virg. Æn. ii. 423).—2. A Colchian commander, who fought on the side of the Argonauts, against the Scythians (Val. Flacc. vi. 252).—3. A man of no distinction, killed in the Theban war, by Hamon (Stat. Th. viii. 491).

Hypānis, is, *m.* the *Bog*, a river of Scythia, according to Ovidius, but more properly of Sarmatia, which joins Borysthēnes, the *Dniester*. Virgilius makes the channel of this river rocky. It is probably the Hypacris of Pömpönius Mela, which, Plinius says, had its source among the Auchēta (li. 471).—2. A river, which flows through the country of the Nomādes and Hylei, and falls into the lake Būges, by an artificial channel, and, by a natural channel, into Corētus (Plin. i. 469).—3. The *Kuban*, a river of Sarmatia, which, running westward, divides into several streams, some of which fall into Pālūs Mæotis, the *Sea of Asoph*, and others into Pōntus Euxinus, the *Black Sea*.—4. A river of India, to which Pröpertius is supposed to refer (l. 12. 4). Strophianus mentions a city of this name, which does not occur in any other author.

Hypāsis, *e.* Hypāsīs, is, *m.* the *Caül*, a branch of Indus, the *Sind* (Curt. ix. 1).

Hypāta, *e.* *f.* *Castritza*, a town of Thessaly, to which Antiöchus, king of Syria, sent a garrison of two thousand men, in 193 B. C. (Liv. xxxvi. 16). *Inh.* Hypātæi, orum, *m.* Eighty Hypātæi of distinction, of the party of Pröxenus, having been banished, were invited to return, and Eupölēmus pledged the faith of the public for their safety. They were, however, no sooner within the gates, than they were murdered, 176 B. C. (Liv. xli. 25). *Adj.* Hypātēnsis, is, *e.* *Hypātēnsis ager*, the territory of Hypāta, ravaged by Mānius Acilius Glābrio, the Roman consul, in 193 B. C. (Liv. xxxvi. 14—16).

Hypātius, *i.* *m.* the colleague of Eusēbius in the consulship (Amm. Mar. xviii. 1). This historian mentions another of the same name, the grandson of Anästāsius.

Hypēnor, ōris, *m.* a Trojan prince killed by Dömōdes, at Trōja (Hom. Il. v. 144).

Hypērbōrēi, orum, *m.* a people fabled by the ancients to live beyond the north wind, at the very extremity of the world. From the description of Plinius, their country must have been at the north pole, since they had only one day and one night in the year. That both the Hypērbōrēi and their country existed only in the imagination of the writers, by whom they are mentioned, requires no proof, since it has baffled the utmost efforts of modern ingenuity and enterprize, to reach the poles, or even to discover whether their vicinity is land or water. Besides, the people who wrote of the Hypērbōrēi, knew no-

thing of northern Europe beyond the 55th of latitude, and still less did their knowledge of Asia extend in that direction. *Adj.* Hypērbōrēus, *a.* *um.* *Hypērbōrēa ura* (Stat. Th. i. 693). *Hypērbōrēa nix* (Stat. Th. v. 590).

Hypērenor, ōris, *m.* a man in the army of Pölýnices, killed by Hamon in the Theban war (Stat. Th. viii. 493).—2. A Trojan prince killed by Mēnēläus before his native city. He was the brother of Euphōrbus (Hom. Il. xiv. 516 seq.).

Hypērēsia, *e.* *f.* a city of Achāia (Hom. Il. ii. 573), afterwards called *Ægira* (Paus. vii. 26).

Hypēria, *e.* Hypērēa, *e.* *f.* a fountain of Thēssālia, *Thessaly*, near the city Phēra (Plin. i. 423. Hom. Il. ii. 734).—2. Another in Pēlōpōnnēsus, the *Morca* (Val. Flacc. iv. 375).—3. A town of Sicily, afterwards called Cāmārīna, from which Nausithōus carried the Phæaces to Schēria (Hom. Od. vi. 4).

Hypērīdes, is, *m.* an orator who flourished at Athens in the time of Dēmōsthēnes. Quatilhānus allows him the praise of discernment and pleasantness, but calculated to excel in causes only of little importance (x. l. 77. Tac. Or. 12. Just. xiii. 5).

Hypērion, ōnis, *m.* a son of Cælus and Tērra, and brother of Cæus, Crīus, Iapētus and Sātūrnus, who was the youngest of the sons of Cælus. According to Hēsiodus, he married Thia, by whom he had Sol, Lūna, and Aurōra. Hence his name is frequently used to denote the sun. Hōmērus usually writes Hēlius Hypērion (Od. xii. 133). Hypērionides, *e.* *m.* a son or descendant of Sol; *Æetes* (Val. Flacc. v. 472). *Adj.* Hypērionāus, *a.* *um.* *Hypērionius Phæthos* (Stat. Th. xii. 413). *Hypērionāus lanqas*, the sun (Sil. Ital. xv. 214).

Hypērmonēstra, *e.* *f.* Hypērmonēstrē, *e.* *f.* eldest daughter of Dānāus, whom her father married to Lyncēus, one of the sons of her uncle *Ægyptus* *q. v.* Dānāus pretended reconciliation with his brother, and proposed that his fifty daughters should be given in marriage to the fifty sons of *Ægyptus*, who, acceding to the proposal, lost all his sons in one night except Lyncēus. Dānāus, in perfidious cruelty, ordered his daughters to murder their husbands on the first night of their marriage, and provided them with instruments for that purpose. Hypērmonēstra, from tenderness of heart and conjugal affection, disregarded her father's cruel mandate, and kept her hands unstained with her husband's blood, who, after her father's death, became king of Argos. By him, Hypērmonēstra had one son, Abas. Hōrātius praises Hypērmonēstra for discovering her father's treachery, and thus saving her husband's life (Od. iii. 11. 33—52).

Hypērōchus, *i.* *m.* a noble Greek, the father of Itymōnēus, slain by Nestor. Hypērōchides, *e.* *m.* Itymōnēus (Hom. Il. xi. 672).—2. A man in the Trojan army, who fell by the hand of Ulysses at the same time with Hippodāmus (Hom. Il. xi. 335).

Hypētion, ōnis, *m.* a Colchian commander, who joined the Argonauts against the Scythians, and in that war lost his life by the hand of Cōlāxes (Val. Flacc. vi. 637).

Hypōplācus, *i.* *f.* a town in the territory of Asiatic Thēbē, which Hōmērus calls *woody*. Andrōmāchē was the daughter of Eētōn, king of this town. *Adj.* Hypōplā-

ēlus, a, um. *Hypōplācia Thēbē* (Hom. II. vi. 397).

Hypsa, a, m. the *Belici*, one of the largest rivers in the western part of Sicily, *Sicily*, which running southward falls into the *Mediterranean Sea*, near *Selinus* (Plin. i. 345).—2. The *Drago*, another river of *Sicily*, near *Agrigentum*, *Girgenti*.

Hypsa, a, f. a woman of quality, said to have been of the *Plotian* family. *Caelor Hypsa*, blinder than *Hypsa*, became a proverb, but it is unknown whether it proceeded from her having very bad eyes, or from her excessive fondness for an ill-looking man, that she was insensible of his disagreeable and disgusting countenance (Hor. Sat. i. 2. 91).

Hypseus, i, m. a Roman praetor whose camp the slaves carried in the *Servile* war (Flor. iii. 19).

Hypenor, ōris, m. son of *Dolopion*, slain by *Eurypylus* in the *Trojan* war (Hom. II. v. 76 seq.).—2. Son of *Hippasus*, killed by *Dēiphobus*, a son of *Priamus*, in the war between the *Trojans* and *Greeks* (Hom. II. xiii. 411).

Hypseus, ōs, m. a son of the river *Asopus*, was one of the warriors at the siege of *Thēbae*, *Theba*, and fought in the army of *Etēocles*. He was of prodigious size, shading the four horses which drew his chariot. To great strength he added great courage, and commanded the troops from *Itōnē*, *Arnē*, *Graea*, *Midē*, *Plātea*, *Pēteon*, *Euripus* and *Anthēdon*. After supplicating his father, he aimed a javelin at *Amphiarāus*; but *Apōllo* turned it aside, so that it killed *Hērēs* the charioteer of that prophet, on which *Apōllo* assumed the reins (Stat. Th. vii. 310 seq.).—2. A man who killed *Protēnor*, and was himself killed by *Lyncides*, at the marriage of *Perseus* (Ov. Met. v. 98).—3. A king of *Thessaly*, son of *Peneus*, and father of *Cyrene* (Just. xiii. 7. Diod. Sic. iv. 81).

Hypades, is, m. a friend of *Mēnēdēmus* who fell in battle with *Spitamēnes*, and, refusing to survive him, he rushed into the thick of the enemy and was slain (Curt. vii. 7).

Hypsipylē, es, f. daughter of *Thōas* and *Nērinē*, was queen of *Lēmnos*. The women of that island having slighted *Vēnus* by neglecting her rites, the enraged goddess rendered them disgusting to their husbands by the offensiveness of their breath, on which they deserted them, and attached themselves to *Thracian* captives. In revenge, the wives put their fathers and husbands to death, but the queen saved her father. The *Argonauts* landed at *Lēmnos* on their way to *Cōlchis*, and *Hypsipylē* by *Iāson* became the mother of *Evēnus* and *Nēbrōphōnos* (*Dēiphylus*, *Hyg.*). For her filial affection in preserving her father's life, the *Lemnian* women, on coming to the knowledge of the fact, killed him, sold her, and she became a servant in the house of *Lycurgus*, king of *Nēmēa*. *Hygēnus* says that she fled from *Lēmnos*, and was taken by pirates who carried her to *Thēbas*, *Theba*, and sold her to king *Lycus*. He adds that she kept the king's son, whose name was *Archēmōrus* or *Ophēltes*, that having placed him on very high parsley (because an oracle forbade his being laid on the ground until he was able to walk), whilst she brought water to the seven commanders who

went against *Thēbas*, *Theba*, a serpent devoured him, which *Adrastus* and his companions killed. They prevailed on *Lycus* to forgive *Hypsipylē*, and instituted funeral games in honour of the boy, which were celebrated every fifth year. At these exhibitions the victors received a chaplet of parsley. *Statius* says she conducted the *Argive* army to the river *Lāngia* (Th. iv. 775). To her history *Propertius* alludes (i. 15. 18), and *Persius* (Sat. i. 34). Adj. *Hypsipylēus*, a, um. *Hypsipylēa tellūs*, *Lēmnos* (Ov. Fast. iii. 82).

Hypsista, arum, f. one of the seven gates of *Thēbas*, *Theba*, of which *Eurymēdon* had the command, and which *Pōlyneices* attacked, in the *Theban* war (Stat. Th. viii. 356).

Hypsō, ūs, f. the mother of *Amphion* and *Deucalion* two of the *Argonauts* (Val. Flacc. i. 367).

Hyrēania, v. *Hircania*, a, f. a country of Asia, on the southeast of the *Caspian Sea*. It would be difficult, perhaps impossible, to ascertain the boundaries of this country. According to *Plinius*, only a small part of the coast of the *Caspian Sea* was in the possession of the *Hyrēani*, and part only of that body of water was called by their name. *Tācitus* informs us, that there were *Macedonians* in *Hyrēania*; but the cause and date of their settlement are unknown (Ann. ii. 47). The capital of this country was of the same name, now *Corcan*, or *Jorjan*. *Hyrēania vāstia silvis* (Luc. Phar. iii. 268). Inh. *Hyrēani*, orum (Sing. *Hyrēanus*, i), m. Adj. *Hyrēanus*, et, *Hyrēanius*, a, um. *Hyrēanum mārē*, the *Caspian Sea* (Prop. ii. 30. 20). *Hyrēana silva* (Luc. Phar. viii. 343). *Hyrēana opes*, the power, or empire of the *Hyrēani* (Claud. vii. 35). *Hyrēanum mārē*, the *Caspian Sea* (Plin. i. 674).—2. *Marmora*, a town of *Lydia*. Adj. *Hyrēanus*, a, um. *Hyrēanus cāmpus* (Lāv. xxxvii. 38).

Hyrēanus, i, m. a man whom *Cn. Pōmpeius Magnus* made king of *Jūdæa* (Flor. iii. 5).

Hyrēis, is, m. a river of *Scythia*, one of the branches of *Tānāis*, the *Don* (Herod. iv. 57).

Hyrīa, a, f. a town of *Italy*, on the bay of *Tārentum* (Herod. vii. 170).

Hyrīē, es, f. the mother of *Cycnus* by *Apōllo*, who, not knowing that the life of her son had been preserved by transformation into a swan, wholly dissolved into tears, and formed a lake which retained her name (Ov. Met. vii. 371).

Hyrīeus, ōs, m. the reputed father of *Orion*. *Hygēnus* makes him king of *Thracēa*, and calls him *Byrseus*, but this is unquestionably a false reading, and should be *Hyrīeus* (195). Having hospitably entertained *Jupiter*, *Nēptūnus* and *Mercūrius*, they, in return for his kindness, promised to give him whatever he should ask, and, having neither son nor daughter, he wished for children. See *Orion*. Adj. *Hyrīeus*, a, um. *Hyrīēa prōles*, *Orion* (Ov. Fast. vi. 719).

Hyrītius, i, m. son of *Gyrtius*, who commanded the *Mysi*, was killed by *Ajāx Telāmōnius* at *Troy*. *Gyrtiades*, a, m. *Hyrītius* (Hom. II. xiv. 511).

Hysie, arum, f. a town of *Boeōtia* (Herod. vi. 108).—2. A village of *Attica* (Herod. v. 74).

Hystäspes, is, *m.* a Persian nobleman, one of the Achæmënides, son of Arsämes, and father of Därius, who was his eldest son. He held the office of prefect, or governor, among the Persians, which shows the high rank he

enjoyed among his countrymen, although it is probable that he stands indebted solely to his son for transmitting his name to future ages (Cor. Nep. Reg. 1).

Iacchus, *i, m.* a name of Bæchus, often used to signify wine. Some mythologists distinguish between these two, and make Iacchus, the son of Ceres. Hence his worship formed a part of the Eleusinian mysteries.

Jacetani, *orum, m.* a people of Hispania, Spain, at the foot of Pyrenæi Mōtes, the Pyrenees, near the middle of that chain of mountains (Cæs. B. C. i. 60).

Jäder, *ëri, m.* a river of Dalmatia, which flows into Adriaticum märe, the Gulf of Venice, near Salōne (Luc. Phar. iv. 405).

Jädëra, *æ, f.* Lara, a maritime town of Dalmatia, which Plinius and Ptolémæus call a colony. It most probably took its name from the river Jäder. In modern times the town is considerable, and noted for an excellent liquor made there, consisting of the juice of different herbs, and known by the name of *Marasquin de Zara*. *Inh.* Jädërtini, *orum, m.*

Jädmon, *önis, m.* a Samian, heir of Æsöpus (Herod. ii. 134).

Jæra, *æ, f.* one of the Nereids, or daughters of Nereüs, a sea god (Hom. II. xviii. 42).

Jälmenus, *i, m.* a son of Märs and Astyöchë, in the Greek army at Troy (Hom. II. ii. 512; ix. 82). See *Altimënus*.

Jälýsus, *i, m.* son of Cêrcäphus and grandson of Sol, who built in the island Rhodus, Rhodes, a town to which he gave his own name; afterwards called Rhodus (Plin. i. 616). On his picture Protögenes spent seven years (Gel. xv. 31). *Adj.* Jälýsius, *a, um,* of Rhodes, Rhodian. *Jälýsi Telchines* (Ov. Met. vii. 365).

Jämënas, *i, m.* a warrior in the Trojan army, attacked and killed by Lëöntëus, one of the Lápithæ. In this onset, Lëöntëus had the aid of Pölýpætës of the same nation (Hom. II. xii. 139 seq.).

Jämphoräna, *æ, f.* the capital and citadel of Mædica, which Philippus, king of Mæcëdönia, besieged, and to whom it surrendered in 213 B. C. (Liv. xxvi. 25).

Jänassa, *æ, f.* one of the Nereids (Hom. II. xviii. 47). The poet has here given the names of 33 of these nymphs.

Jänëýrus, *i, m.* a king of Scythia, on whom Därius made war with seven hundred thousand men, because he had been refused his daughter in marriage. After losing eighty thousand men, Därius fled from Scythia (Just. ii. 5).

Jänicülum, *i, n.* a fort or citadel, built by Jänus, whence its name. It stood on a mountain on the other side of the Tevere from Rome, which was afterwards known by this name, now *Monte Gianicolo*, and joined to the city by Ancus Märcius. Plinius informs us that it was anciently called Antipölis, because it was opposite to the citadel, or town, built by Sätürnus, and from him called Sätürnä, afterwards known by the

name of Cäpitölünus mōns from Cäpitölüm. Ancus built a wooden bridge over the Tevere (Sublucius pōns), which was the first that was erected over that river; of it some vestiges still remain. Of this mountain, now often called *Monte Aureo*, from the yellow colour of the gravel or sand of which its surface is composed, a considerable part is inhabited in modern times. Water from the lake Bracciano, descending along the steep surface of this mountain, puts in motion a number of mills erected on its brow.

Jänira, *æ, f.* one of the Nereids (Hom. II. xviii. 47).

Jänthë, *es, f.* a virgin of Crëta, *Cædäa*, daughter of Telëstes, distinguished for her beauty, and betrothed to Iphis, whom she supposed to be a man, from wearing that dress. On discovering that Iphis was of her own sex, she was instantly overwhelmed with grief, which Isis soon removed, by changing Iphis into a man, at the request both of Iphis himself and the mother of that youth (Ov. Met. ix. 714 seq.).

Jänthis, *idis, f.* the wife of Stëlla. This is a Greek name equivalent to the Latin *Violantilla* (Mart. vi. 21).

Jänus, *i, m.* a son of Apöllo and Crëüsa, daughter of Erëctheüs, king of *Athens*. She was afterwards married to Xipheüs, who, by order of the oracle of Dëlphi, *Castri*, adopted Jänus as his son, for Crëüsa bare him no children. Not satisfied with his paternal kingdom, he sailed with a great fleet to Itälia, Italy, and took possession of a hill, on which he built a town called from his name Jänicülum, *Monte Gianicolo*. Virgil calls it a fort or citadel, and, at first, it is probable personal security would require it to be well fortified. If not the most ancient king of Italy, he certainly ranks among the first mentioned in history. His name is said to have been derived from presiding over gates, hence he is called *claviger dëus*. The invention of folding doors, locks, and keys, has been ascribed to him. According to Aurëlius Victor, he introduced the worship of the gods, and religious observances only, whilst Sätürnus taught mankind agriculture, checked their predatory habits, and civilized their manners (Or. 3). In general, he was represented with two faces (*bifrons*), for which different reasons have been assigned. Of these the most probable is, that a porter has the double duty of watching both who enters, and who goes out of the house. Sometimes the statues of Jänus had four faces, which were supposed to represent the four seasons of the year. After his death, he was worshipped as a god, in consequence of the equity of his reign, and the benefits which he had conferred on his subjects. Numa Pömpilius built a temple to him at the foot of Argiletum, which was to be open in time of war, and shut

in time of peace. The latter only took place three times during the period of seven hundred years after its erection, the first under Numa, the second at the end of the first Punic war, and the third after the battle of Actium. The first Roman coin had the double head of Jānus on the one side, and on the other a ship, in remembrance of the arrival of Sātūrnus by sea at Tiber, the *Tevere*. From him the first month of the year was called Jānūārius. Macrobius gives him different names, Jānus Gēminus, Jānus Quirinus, Jānus Pātūleius, and Jānus Clausius, the last two from the doors of his temple being open in war, and shut in peace. He adds, that in the Sabine war the enemy rushed in at Pōrta Jānālīs, and that a number rushed from the temple of Jānus who dispersed the enemy, hence the Romans resolved that his temple should be open during war, as if that god had gone forth for the protection of the city. *Pacīficus Jānus* (Mart. viii. 66). *Gēminus Jānus* (Flor. iv. 12). *Vacūum duellis Jānum Quirīnum clausit*, he (Augustus) hath shut Jānus Quirinus free from war, i. e. shut the temple of Jānus, when the Romans were free from war, viz., after the battle of Actium. The common reading in Hōrātius is *Jānum Quirīnū*, which conveys the idea of Rōmūlus being the founder of that temple, contrary to history (Od. iv. 15. 9). Hōrātius calls him *Pater Mātūtinus* for reasons assigned in the same satire (il. 6. 20). *Jānigēna*, w. e. g. a descendant of Jānus; Cānēs, a daughter of Jānus (Ov. Met. xiv. 381). *Adj. Jānālīs*, is, e. *Jānālīs virga* (Ov. Fast. vi. 165).

Iāones, um, m. a people of Pēlōpōnnēsus, the *Morea*. Some suppose the Athenians are called Iāones, which was a general name among foreign nations for the Greeks. It is sometimes written Iāones.

Iāpētidēs, w. m. a musician who was killed at the nuptials of Pērsēs, by Pētālūs (Ov. Met. v. 111 seq.).

Iāpētus, i, m. the son of Cēlus and Tērra, married Asia (Clymēnē, Hes. Th. 507), by whom he had four sons, Atlas, Epimēthēus, Mēnētus, and Prōmēthēus. Virgilius mentions the earth as his mother, without naming his father, and states that he was produced at the same time with Cēus and Tīphōeus (G. i. 279). *Satus Iāpēto*, the son of Iāpētus, i. e. Prōmēthēus (Ov. Met. i. 82). *Audar q̄nus Iāpēti*, the daring son of Iāpētus, i. e. Prōmēthēus (Hor. Od. i. 3. 27). *Iāpētōnides*, w. m. a son of Iāpētus; Atlas (Ov. Met. iv. 631). *Iāpētōnīdēs*, arum, m. Prōmēthēus and Epimēthēus (Claud. xx. 491).

Iāpis, idis, m. son of Iāsīs. He was, of mortals, the greatest favourite of Apōllo, who bestowed on him a knowledge of augury, of the lyre, and shooting with the bow. From a wish to extend his father's life, however, he preferred skill in the use of herbs, and in the practice of medicine. He cured Aēnēs of the wound which he received from an unknown hand, in which he appears to have had the assistance of Vēnus. Iāsides, w. m. a patronymic of Iāpis (Virg. Aen. xii. 391 seq.).

Iāpūdia, w. f. a district on the east coast of Mārē Hadrīaticum, the *Gulf of Venice*, towards the top of that gulf. According to Plīnius, Tēdānium, which Ptolēmeus calls Tēdānīs, the *Zermagna*, was the boundary

of Iāpūdia. *Inh. Iāpūdes*, um, m. *Junc-taque (regio) Iāpūdm* (Plin. i. 373).

Iāpūgia, w. f. a district in the southeast extremity of Itālia, *Italy*, called also Apūlia, or, Calābria. The name is derived from Iāpūx, a son of Dādālus, who settled there. *Inh. Iāpūges*, um (Sing. Iāpūx, ūgis), m. *Adj. Iāpūx*, ūx, ūx, gen. Igis, et, Iāpūgius, a, um. *Iāpūx Daunus* (Ov. Met. xiv. 458). *Prater Iāpūga* (vēntum), except the Iapygian or Apulian wind, i. e. the wind blowing from that part of *Italy* to those sailing from Brūndisium, *Brindisi*, to *Greece*, by which Hōrātius probably meant the point nearly north-west (Od. i. 3. 4). *Iāpūx equus* (Virg. Aen. xi. 678). *Iāpūx cāmpus* (Sil. Ital. xi. 1). *Iāpūgium promōntōrium*, e. *Aera Iāpūgia*, *Cape Leuca* (Plin. i. 353, 355).

Iāpūx, ūgis, m. a man severely wounded by Thēsēs, in the Theban war (Stat. Th. xii. 746).

Iāpūx, ūgis, m. a river of Iāpūgia.

Iārbas, w. m. a son of Jūpiter, and the nymph Gārāmāntis, king of the Maxdāni, who demanded Elissa q. v. in marriage. This suit, urged by all the nobles of the Carthaginian queen, drove her to the desperate resolution of terminating her life on a funeral pile, which she erected on pretence of appeasing her husband's Mānes (Just. xviii. 6). *Zēlōtūpus Iārbas*, from his jealousy of Elissa's preferring Aēnēs to him (Juv. Sat. v. 45). *Gētūlus Iārbas* (Ov. Ep. Her. vii. 125).—2. One of the Gārāmāntes, killed by Mūrrus at the siege of Sāgūntum (Sil. Ital. i. 417).

Iārbitas, w. m. a man who attempted to imitate Tīmāgēnes, in which he failed, and burst from excessive vexation. The Scholiast on Hōrātius says he was a Moor, and that his real name was Cōdrus (Epist. i. 19. 15).

Iārdānus, i, m. the father of Omphālē, queen of Lydia. *Iārdānis*, idis, f. a patronymic of Omphālē from her father (Ov. Ep. Her. ix. 103).—2. A man whose servant by Hērclēs became the mother of the Hērāclidēs (Herod. i. 7).

Iārdānus, i, m. a river of Elis in Pēlōpōnnēsus, the *Morea*. Phēia, *Shaphidius*, stood on a promontory at the mouth of this stream (Hom. Il. vii. 135).—2. A river of Crēta, *Candia*, on the banks of which the Cŷdōnēs lived. Their town, Cŷdon, was not far from this stream (Hom. Od. iii. 292).

Iāsūs, i, v. Iāsion, ōnis, m. son of Cōrītus, king of *Tuscany*, and Elēctra; but Hŷginus and Apōllōdōrus make him the son of Jūpiter and Elēctra. According to the first of these accounts, Dārdānus was only his maternal brother, being the son of Elēctra; but Jūpiter was his father. Hence the cause assigned for the dispute between the two brothers for the sovereignty. Cēres formed an attachment to Iāsūs, by whom she became the mother of Plūtus, to which Ovidius alludes (Met. ix. 422); but Apōllōdōrus, Strābo, and Cōnon say, he was struck dead by lightning, because he attempted to insult that goddess. The writers of antiquity have given different and contradictory statements respecting Iāsūs and Dārdānus. *Iāsīs*, idis, f. a patronymic of Atālānta, daughter of Iāsūs, who is sometimes called *Arcādīa*, to distinguish her from Atālānta, daughter of Schenēus, who is called *Argītea*, v. *Bacōica*. Like the other Atālānta, she excelled in row-

ning (Prop. i. 1. 10).—2. A king of Argos (Stat. Th. ii. 219). Iásides, *a, m.* a patronymic of Adrástus, a descendant of Iásius (Stat. Th. i. 541), or from being an Argive, the sense in which the word is applied to Phædimus (Th. viii. 488). Iásis, *idis, f.* of Argos, applied to females or nouns feminine (Stat. Th. ii. 254). Adj. Iásius, *a, um.* Iasia virgo, 10 (Val. Flacc. iv. 353). This is contrary to the commonly received opinion, which is, that she was the daughter of Inachus, and acknowledged by this poet immediately before, and soon after, the line above quoted; therefore the word must be understood as referring to her country, not to her parentage.

Iáson, *onis, m.* a famous hero of antiquity, was the son of Æson, king of Iólcos, a town of Magnésia, a district of Thessalia, Thessaly, on Sinus Pagæus, the Gulf of Volo, and Aleimédē. Pélías, a son of Týro, Æson's mother, by Néptúnus, banished him from that city, and mounted the throne. But no sooner had Iáson finished his education under the Centaur Chiron, than he went boldly to the usurper and demanded the kingdom. As Pélías was conscious both of the injustice of his cause, and disaffection of his subjects, he durst not appeal to arms; but to accomplish his ruin, advised the warlike youth to undertake an expedition against Æetes, king of Colchis, who had murdered their relation Phryxus, and, on his return, promised to resign to him the crown. To this proposal Iáson readily agreed, and undertook that voyage to obtain the golden fleece, so celebrated in ancient history, under the name of the ARGONAUTIC EXPEDITION. After a series of wonderful adventures, he arrived at Colchis, where, through the influence of Chalcidopē, obtained by the solicitation of her son Argus, and by the assistance of Médēa, whom he promised to marry, he fulfilled the hard terms on which he was to accomplish the object of his voyage. By her aid and direction, he was enabled to tame the bulls with horns and feet of brass, which breathed nothing but fire, and to plough with them the field of Mars; to kill a huge serpent, and sow its teeth, which sprang up armed men (hence called *sua segeti tellure creatis hostibus*, Ov. Met. vii. 30; *terrigēnas*, Ov. Met. vii. 36), who, on his throwing a stone among them, fell by mutual wounds; to destroy a terrible dragon, which watched continually at the foot of the tree on which the golden fleece was suspended; and then to carry off the prize in the presence of all the Colchians, who were equally confounded at his intrepidity and success. According to Apollónius Rhódus, Æetes himself had yoked the bulls, the workmanship of Vúlcānus, ploughed the field, sowed the serpent's teeth, and killed the men which sprang from them in complete armour, and this proposal appears to have originated as much in a desire to prove the bravery of the Argonautic commander, as to procure his death. He returned to Thessaly in great triumph, but his future life was rendered miserable by his infidelity, and the barbarous mode of revenge adopted by Médēa *q. v.* The time and manner of his death are unknown. Iáson is, from his father, called *Æsonides*, *Æsona nātus*, and *Heros Æsonus*. Iásontides, *arum, m.* the sons of Iáson; Thōas and Eunōos (Stat.

Th. vi. 340). Adj. Iásontius, *a, um.* Iásonium promontorium, *Jasoua*, or, *Yasoua*, a promontory on the Black Sea, east of the river Sidēna. Iásontius rēmis (Ov. Ep. Pont. iii. 1. 1).—2. A king of Phēra, Beldetia, in Thessalia, Thessaly, and the most powerful monarch of that period, who came to Athens on purpose to defend Timothēus, then on his trial. The respect paid by Iáson to Timothēus *q. v.* may be appreciated by considering that the monarch who thought himself insecure in his own country without guards, came to Athens unprotected, risking his life for the honour of his friend (Cor. Nep. Timoth. 4).—3. A Thessalian monarch, who was killed by his own men at the time he was preparing to make war on the king of Persia (Val. Max. ix. 10). See *Taxillus*.

Iásontion, *i, n.* a city of Margiāna (Amm. Mar. xxiii. 6).—2. *Cope Jasoua*, in Pontus. Iásontius, *i, m.* a mountain in Média (Amm. Mar. xxiii. 6).

Jāssus, *i, f.* *Assem-Kalasi*, a town of Cāria, at the top of a gulf to which it gave name (Liv. xxxii. 33). *Inh. Jāssii, orum* (Strab. 942), *et, Jāssenses, ium, m.* (Liv. xxxvii. 17). Adj. Jāssius, *a, um.* Jāssius Sinus, the gulf of *Assem-Kalasi* (Pom. Mel. i. 16).

Iāsus, *i, m.* the father of Pálinūrus, who is hence called *Iāsides* (Virg. Æn. v. 843).—2. Son of Sphēlus, commanded the Athenians, and fell by the hand of Ænēas (Hom. Il. xv. 332).—3. A king of Cýprus, and father of Dmētor. Iāsides, *a, m.* Dmētor (Hom. Od. xvii. 443).

Iāxāmāte, *arum, m.* a people who lived on Pálus Mæotis, the Sea of Azoph (Amm. Mar. xxii. 8).

Iāxartes, *is, m.* a man of Colchis, at the court of Æetes (Val. Flacc. v. 597).

Iāxartes, *is, m.* the *Sir*, or, *Shion*, a river of Sōgdiana, *Al-Sogd*. In Ammianus Marcellinus it is improperly written *Araxartes* (xxiii. 6). Iāxartæ, *arum, m.* (Amm. Mar. xxiii. 6).

Iāzyges, *um* (Sing. Iāzyx, *ygis, m.* a people who lived on the northwest coast of Pálus Mæotis, the Sea of Azoph (Ov. Trist. ii. 191). They are generally written Iāzyges Sārmāte. Their manner of fighting indicates a rude and uncivilized people (Tac. Ann. xii. 29).—2. Another tribe of the same name, inhabited the banks of Týras, the *Dniester*, who, from their situation with respect to this river and the Gēte, were called *Týrigēte*.—3. A third tribe lived on Tribiscus, the *Teisee*, a northern branch of the *Danube*, and were called Iāzyges Mētānāste. Vālerius Flaccus describes them on the approach of old age, giving themselves up to their children to be killed (vi. 122).

Ibēra, *a, f.* a town of Spain, on Ibērus, the *Ebro*, from which it has its name (Liv. xxiii. 28).

Ibēria, *a, f.* a country of Asia, which now forms part of western Georgia. Colchis bounded it on the west, and Albānia on the east. *Inh. Ibēri, orum, et, Ibēres, um* (Sing. *Iber, ēris*, Val. Flacc. v. 167), *m.* a colony of whom, according to Plīnius, on the authority of M. Vārro, migrated into Spain (i. 290). Dīonýsius maintains an opposite opinion, that the Ibēri were originally a people of Spain, who removed to the country betwixt the Caspian and Black Sea, and engaged in war with the Hýrcāni. Others assert, that

neither of these nations was descended from the other, and Strābo seems to think that they had the same name from being employed in working mines, and amongst metals (729). Tāctus mentions their own account, that they were of Thessalian descent, followed Iāson when he returned with Mēdēa and their children to take possession of Cōlchis on the death of Ætēs (Ann. vi. 34).

Ibērīna, *a. f.* a lewd woman mentioned by Juvēnalis in his satire against women, a poem more remarkable for strength of thought, than purity of description (Sat. vi. 53).

Ibērus, *i. m.* the *Ebro*, a large and rapid river of Hispānia, Spain, which has its source in the mountains of Santillano in Old Castile, runs in a southeast direction, and, receiving a number of tributary streams, falls, after a course of 370 miles, into the Mediterranean, nearly opposite Insulæ Bālēāres, the islands *Majoreā* and *Minorca*. Appianus inaccurately states, that it divides Spain in the middle, and falls into the northern ocean (Bel. Hisp. 258). Ibēria, *a. f.* Spain, so called from this river. Ibēria nescit Maurum, Spain does not fear the Moor (Claud. xxi. 19). *Inh.* Ibēri, orum, (*Sing.* Iber, ēri) *m.* the Spaniards. *Quidquid (auri) fudit Iber v. Hiber* (Luc. Phar. vii. 755). Celtibēria, *a. f.* another district of Spain. *Inh.* Celtibēri, orum (*Sing.* Celtiber, ēri) *m.* the Celtiberians, who had this name from their being originally Celts, and settling in Ibēria. In prose authors, these appellations are chiefly applied to the northern part of the country, and its inhabitants. The Celts appear to have lived to the north of Ibērus, the *Ebro*, on which account Celtibēria never occurs as a name of Spain, and the same remark will apply to Celtibēri. *Adj.* Ibērus, Ibēricus, Ibērinus, *et*, Ibēriacus, *a. um.* *Ibērum armentum*, the cattle of Geryon (Ov. Epis. Her. ix. 91). *Ibēra domus*, the family of Trājanus (Claud. viii. 20). *Ibēricum Mārē*, that part of the Mediterranean, near the mouth of the *Ebro*, which is also called *Bālēaricum* (Plin. i. 336). *Ibērici fūtes*, Spanish ropes, *i. e.* ropes made of Spanish broom (Hor. Epod. iv. 3); just as in Scotland they were made of twisted birch. *Ibērica terra*, Spain (Sil. Ital. xiii. 510).—2. The *Ktisia*, a branch of Cýrus, the *Kur*.

Ibērus, *i. m.* the owner of the horse Pānchētes, which gained the prize in the chariot-race appointed by Scipio Africānus on his conquest of Spain (Sil. Ital. xvi. 354).

Ibes, *is, f.* a state in Spain, the sovereignty of which was disputed, in 208 B. C., by two cousins-german, Cōrbis and Orsua. They determined the controversy by single combat, in which Cōrbis was victorious (Liv. xxviii. 21).

Ibis, *is, v. Idos, acc. in, f.* an Egyptian bird, not unlike the *Curlew*, which devoured the serpents with which that country is greatly infested; flying serpents, animals by some considered fabulous, but which Belon saw in Egypt, and has given drawings of them, with two wings and with two legs. This species of bird is now very rare, if not extinct.

Ibýeus, *i. m.* a lyric poet, born at Rhēgium, Reggio, which he quitted in early life, and went to Sāmos about the 50th Olympiad. His writings, which were chiefly of the amatory kind, have wholly perished; but his

history has, in some measure, been transmitted by means of Greek epigrams written upon him. Cicēro has mentioned him, as have also Athēneus and Sūidas. When travelling he fell into the hands of robbers, who were preparing to put him to death when some cranes flew over his head, on which he exclaimed, "These birds will some time be my avengers." He was instantly murdered, and when these robbers were afterwards in a theatre, some cranes flew over it, and they sneeringly exclaimed, "Lo! the avengers of Ibýeus." These words having been reported to the magistrates of the state, a diligent search was made for Ibýeus, and not having been found, his murderers were apprehended, questioned, at last having been put to the torture, confessed their guilt, and suffered the punishment of their crime. Hence *Ibýei grūes* became a proverbial expression, denoting that crimes were often very unexpectedly discovered. To his death Stātilius alludes (Syl. v. 3. 153).

Icāria, *a. f.* Nicaria, an island in Mārē Egēum, the Archipelago, west of Sāmos, near which Icārus, son of Dædalus, fell, and from whom it received this name. Plinūs calls it Icāros, and adds, that it gave name to the neighbouring sea; but Strābo, Pōmponius Mēla, and Ptolēmaeus call it Icāria. It had likewise the name of Māeris, Dōlēhē, and Ichthýōssa, the first two from its length, and the last from its abounding with fishes.—2. A town of Attica, which had its name from Icārius, father of Erigōnē.—3. An island in the Red Sea. Stēphānus writes Icāros, not Icāria.

Icārius, *i. m.* son of Cēbālus, a Lacedæmonian, who married Eēlbow, a Naiad, who bore him five sons, Thōas, Dēmāstippus, Imēusimus, Alētes, and Pēricēus; and one daughter, Pēnēlōpē, who was married to Ulysses, king of Ithaca. *Gēner.* Icārī, Ulysses (Ov. Ib. 568). *Icārīotīs, Idīs, f.* Pēnēlōpē (Prop. iii. 13. 10). *Icārīotīs tēla*, the web of Pēnēlōpē (Ov. Ep. Pont. iii. 1. 113). *Icāris, Idīs, f.* Pēnēlōpē (Ov. Ib. 591).

Icārus, *i. m.* son of Dædalus who flew on waxen wings from Crēta, Candia. Vain of his success in this hazardous attempt, in opposition to the advice of his father, he raised himself too high, and the sun having softened or melted the wax, he fell into that part of Mārē Egēum, the Archipelago, which from him was called Icārium Mārē. *Dædalus Icārus*, Icārus, son of Dædalus (Hor. Od. ii. 20. 13). *Adj.* Icārius, *a. um.* *Icārī fluctus*, the billows of the Icarian sea (Hor. Od. i. 1. 15). *Scopulis Icārī (maris)* (Hor. Od. iii. 7. 21). *Icārium pēlāgus* (Claud. xx. 265).—2. *v.* Icārius, *i. m.* father of Erigōnē, who hospitably entertained Bæchus, on which account the god gave him a quantity of wine, and instructed him how to cultivate the vine. He set out with his daughter, and dog Mæra, for Attica, carrying wine along with him, of which he gave a part to shepherds, who, having become drunk, beat him to death, supposing the liquor to be poison. On being deprived of life, he was changed into a star under the name of Arētūrus, Erigōnē into the sign Virgo, and Mæra into the constellation Cāncrēda (Hvg. 130). A different account of these constellations occurs in various authors of antiquity,

particularly of Virgo. *Adj.* Icārius, a, um. *Icārii dōves, tardā sidēra, i. e.* Septētrionēs (Prop. ii. 33. 24). *Icāria umbra*, the shade of the vine (Stat. Th. iv. 655). *Icārii lūtrātus*, the barkings of the dog of Icārus, i. e. the constellation Canicula (Stat. Syl. iv. 4. 13).—3. Son of Mōpsus, and brother of Dōrylas, whom Hānnibal killed with a stone at Sāgūntum (Sil. Ital. ii. 133 seq.).

Icēlus, i, m. a nobleman of the Rēmi. He and Antēbrōgius were sent ambassadors to Caesar in the second year of the Gallic war (Cæs. B. G. ii. 3).

L. Icēlus, L. Icēl, m. an acquaintance of Hōrātius, to whom he addresses one of his odes (i. 29). Having discontinued the study of philosophy, he entered the army, and, from love of plunder, attached himself to the expedition which Augustus was fitting out against Arābia Fēlix (Hor. Od. i. 29).

Icēlos, i, m. (*resemblance*), one of the sons of Sōmnus, who, in sleep, assumed the form of birds, and beasts, and living creatures. By the gods he was called Icēlos, and by men Phōbētor (*fear*) (Ov. Met. xi. 640).

Icēlus, i, m. a freedman of the emperor Gālba, who, on being created a Roman knight, received the name of Mārtiānus, to suit his new dignity. His influence with Gālba equalled that of T. Vinūus, the consul, or of Cōrnēlius Lāco, who held the sovereign power in their hands. By enormous rapacity, Icēlus, in a very short time, amassed prodigious wealth, which he did not live long to enjoy. On the accession of Otho, he lost his life by the hands of the common executioner, in the year 70 (Tac. Hist. i. 13—46).

Icēni, orum, m. the Icēnians, a powerful nation of ancient Britain, whose capital was Venta, *Caster*, near Norwich, others say *Norwich* itself, which is the principal city of *Norfolkshire* (Tac. Ann. xii. 31).

Icēsias, æ, m. an Athenian whose son Lēon was a man of great eloquence (Liv. xxxviii. 10).

Ichnē, arum, f. a town of Mēsōpōtāmia, built by the Macedonians, near which P. Licīnius Crāssus, son of M. Licīnius Crāssus, the triumvir, and other noble Romans lost their lives in 55 B. C. (Ap. Bel. Par. 146).—2. A town in Bōtāia (Herod. vii. 123).

Ichnōbātes, tis, m. (*Tracer*), one of Aetāon's dogs (Ov. Met. iii. 207).

Ichnon, ōnis, m. a man of Cŷzīcus, killed by Hērēcles (Val. Flacc. iii. 167).

Ichnūsa, æ, f. an ancient name of Sārdīnia, so called by the Greeks from its supposed resemblance to the *print of the human foot* (σφραγις ποδός) (Sil. Ital. xii. 358. Sal. Frag. 2).

Ichthyophāgi, orum, m. (i. e. fish-eaters), a people of Africa, who lived on the coast of the Arabian gulf. They appear to have inhabited different tracts on the Nile, towards the sources of that river (Herod. iii. 20 seq.). Of this name different tribes or nations occur in the writings of the ancients, and in different parts of the world, generally on the seacoast, or on lakes of considerable extent.

L. Icilius, L. Icilli, m. a tribune of the people, to whom Virgīnia had been betrothed before Appius Claudius, the dēcēmvir, conceived his iniquitous design against her innocence. Icilius was a man of great spirit, and of approved zeal in the cause of the commons. After Claudius, by promises and

bribes, had failed to corrupt the nurse of Virgīnia, by his advice one of his dependants claimed her as his slave; but the strong opposition of Icilius prevented her being given over to the dēcēmvir. On his being required to find sureties, the whole multitude showed their willingness to be bound for him. Virgīnius, dressed in a mourning habit, led his daughter Virgīnia to the forum, demanding, rather than soliciting, the aid of the commons, and urging his own merits as a soldier in defence of their wives and children. These arguments which Icilius followed up with others of similar import, had no effect on the brutal dēcēmvir, and therefore, her father, to preserve her purity, put her to death. Icilius and Nūmītōrius raised the lifeless body and exposed it to the view of the people, lamenting the necessity which had urged a father to such a deed. For the terms in which Icilius had spoken of the dēcēmvir, he was summoned to attend his tribunal, but being supported by a band of young patricians, besides a crowd of commons, he refused to obey, and when the lictors approached to seize him, they were repulsed, and their fasces broken. Quitting the town and repairing to the camp, he prevailed on the army to make a secession and return to Rome. The two Roman armies took their station on Mōns Avēntīnus, and communicated with the senate through L. Vālērīus and M. Hōrātius. Icilius well skilled in political intrigue, and anxious to obtain office, procured the appointment of military tribunes, who were favourites with the people, lest they should be elected plebeian tribunes, and thus gratified his ambition by being nominated one, at the first assembly at which the pontifex Māximus presided. The commons deputed him in their name to thank L. Vālērīus Pōtītus and M. Hōrātius Bārbātus, the deputies of the senate, a proof that he stood high in the favour of the people (Liv. iii. 44—54).—2. A plebeian tribune in 411 B. C., who employed himself in exciting sedition by Agrarian laws, from his first entry on office, as if it had been a task incumbent on his name and family. From political disputes, a pestilence diverted men's thoughts, and turned them to their own personal safety. The historian remarks, that the effects of the pestilence were less fatal than the sedition would have proved, had it proceeded with the violence with which it began (Liv. iv. 52). *Adj.* Icilius, a, um. *Icilia lēx*, a law for granting to the commons Mōns Avēntīnus, on purpose to be built upon and inhabited (Liv. iii. 32).

Sp. Icilius, Sp. Icilli, m. one of the five tribunes of the people who were elected at the Cōmītia tribūta, in 471 B. C. Previously to this date, the number was two, and they were elected at Cōmītia Cārlīsta (Liv. ii. 58).

Iemālius, i, m. the name of an ingenious artist, derived from his working in wood, which he made useful after it had become dry (μυρτα το ξηρανθησαι) (Hom. Od. xix. 57).

Iconium, i, n. *Konieh*, or, *Koniyah*, a very celebrated city of Lŷcāōnia, mentioned in the Acts of the Apostles (Amm. Mar. xiv. 2).—2. A town of Cilīcia (Plin. i. 587).

Icōsium, i, m. *Sersol*, a town of Maurītānia, on the coast (Amm. Mar. xxix. 5).

Icus, i, f. an island between Scŷrus, Sciro, and

Scáthus, at which the combined fleet of the Romans, Issei and Attalus, king of Asia, were detained by a violent north wind for several days, 202 B. C. (Liv. xxxi. 45).

Ida, *æ*, *f.* Idē, *es*, *f.* a chain of lofty mountains to the N. of Trōja. Gārgārus, *Kozdagly*, is the highest range of Ida, in which a late traveller supposes Scāmānder, the *Mender*, takes its rise. The length and height of Ida have not been ascertained by actual measurement. In general it is cultivated at the bottom, the middle part covered with wood, and the region towards the summit with snow. All the high mountains of *Natalia* are marked by three tracts, the arable, the woody, and the snowy, or frozen. On Idē, Pāris adjudged the golden apple to Vēnus, in preference to Jūno and Minēra, which was the cause of the Trojan war. Idālis, *Idis*, *f.* of Ida, applied to females or nouns feminine. *Idālis tēlūs* (Luc. Phar. iii. 204). Readings here are various, and commentators divided in opinion. *Adj.* Idāus, *a*, *um*. *Idāus iudex*, Pāris (Ov. Fast. vi. 44). *Idāen nūmes*, Cýbēlē (Juv. Sat. iii. 138). *Idāen naves*, Idæan ships, *i. e.* ships built of wood which grew on mount Ida (Hor. Od. i. 15. 2). *Idāen māter*, Cýbēlē *q. v.* (Liv. xxix. 10).—2. *Paloriti*, a lofty mountain nearly in the centre of Crēta; *Candia*, on which Jūpiter was brought up. Idāi, *orum*, *m.* the Cōrybāntes, attendants of Jūpiter in his infancy.

Idāus, *i*, *m.* the charioteer and armour-bearer of Priāmus, king of Troy. Hōmērus says he was the herald and cup-bearer of Priāmus, and escaped by Vūlcānus carrying him off (Il. ii. 248 *seq.* Virg. Æn. vi. 485).—2. A Trojan who, with Actor, carried the mother of Eurýalus into the house, after the death of her son, lest her wailing should dispirit the troops (Virg. Æn. ix. 500).

Idāltum, *i*, *n. v.* Idālia, *æ*, *f.* *Dalīa*, a city of Cyprus, sacred to Vēnus (Virg. Æn. i. 681). Idālīē, *es*, *f.* a name of Vēnus from this city (Ov. Met. xiv. 694). *Adj.* Idālīus, *a*, *um*. *Idālīa Vēnus* (Virg. Æn. v. 760). *Idālīa volūcrēs*, pigeons (Stat. Th. v. 63).

Idārnēs, *is*, *m.* a priotor under Dārius, defeated by Balārchus, in 332 B. C. (Curt. iv. 5).

Idas, *æ*, *m.* whom Hýgīnus makes son of Aphāreūs, king of Mēssēnia, and Arēnē, carried off Mārpēssa, daughter of Evēnus *q. v.*, in a winged chariot, which he received from Nēptūnus. Apōllo, another lover of Mārpēssa, met him as he was going to Mēssēniē, and took her from him. To terminate the contest between Apōllo and Idas, Jūpiter allowed Mārpēssa to take either of them she chose for her husband, and she preferred Idas, fearing the god would forsake her when she became old. Idas and his brother Lyncēus were present at the hunt of the Calydonian boar. Idas was one of the Argonauts (Stat. Th. v. 405). Pausānias says, that the tomb of Idas and Lyncēus was shown at Scias, in Arcādia.—2. A man killed by Phīnēus, at the marriage of Pērsēus and Andrōmēda (Ov. Met. v. 90).—3. A companion of Diōmēdes, who was changed into a bird (Ov. Met. xiv. 504).—4. A native of Tēnārus, killed by the tame tigers near Thēbus, *Theoi*, after they had torn in pieces the charioteer of Amphīarāus (Stat. Th. vii. 588).—5. A Boetian, born at Onchēstus, whom Týdēus levelled with his spear, and the burn-

ing torch with which he had alarmed the Argive army, set fire to his own head as he lay on the ground (Stat. Th. vii. 466–471).—6. The commander of the Pisans in the Theban war. He entered the lists for the prize in the foot-race, and had formerly gained the same prize at the Olympic games (Stat. Th. vi. 553). From his swiftness, Stātius calls him *præpes Idas* (Th. ix. 122).—7. A man in the army of Etēocles, killed by Pārthēnōpēus in the Theban war (Stat. Th. ix. 755).

Idē, *es*, *f.* a Theban matron, whom Stātius introduces lamenting the death of two sons killed by Týdēus. They were in the ambuscade laid against the life of that gallant soldier. The poet, in the character of Idē, gives an animated and striking picture of an affectionate mother, driven almost to distraction by grief. The excessive suffering, depicted in her countenance, excited horror rather than compassion. She is not dissolved into tears or stupified by sorrow, but rendered frantic by the poignancy of her affliction. Hence maternal sympathy fled from her face, and from a tender mother she passes into a fury. Such sometimes are the effects of severe bereavements, when the heart is tender, and the mind not under the influence of Divine truth (Stat. Th. iii. 134).

Idistāvisus, *i*, *m.* (Cāmpus), a plain between Visūrgis, the *Weser*, and a chain of mountains, on which a bloody battle was fought by a Roman army under Gērmānicus, and the Germans under Arminius, in the year 16. The former gained a decisive victory (Tac. Ann. ii. 16).

Idmon, *ōnis*, *m.* a Rutulian, whom Tūrnus sent with a message to Ætēas, proposing to decide the war by single combat (Virg. Æn. xii. 75).—2. A native of Cōlōphon, a city of Iōnīa, the father of Arāchnē. *Adj.* Idmōnīus, *a*, *um*. *Idmōnīa Arāchnē* (Ov. Met. vi. 133).—3. Son of Apōllo and Astēria, a native of Argos, who was one of the Argonauts, and pretended to the gift of prescience. He died during the expedition (Val. Flacc. i. 228 *seq.*).—4. A man skilled in medicine, hence Stātius calls him *Epīdaurius Idmon*, who cured Týdēus of his wounds, on returning to Argos from his embassy at Thēbe, *Theba* (Stat. Th. iii. 393).—5. A Nasamonian, killed by Q. Fābius Māximus, when Hānūbal had surrounded the troops of M. Minūcius Rūfus, his colleague in the dictatorship. Falling on a place covered with blood, before he could regain his feet, the dictator pinned him to the ground with his lance (Sil. Ital. vii. 609 *seq.*).

Idōmēneūs, *ēos*, Greek; in Latin generally, *ei*, *m.* a famous king of Crētē, who joined the Greeks in the Trojan war, with eighty ships. He was a brave soldier, and put many of the Trojans to death. On his return home, being overtaken by a violent storm, he vowed to Nēptūnus that for his preservation he would sacrifice to him whatever he should first meet with at his landing. It happened, unfortunately, that his own son, who came to welcome his arrival, was doomed to be the victim. The fulfilment of his promise rendered him so odious to the Cretans, that he was obliged to leave the island. He settled in Calābria, a district in the south of Italy, spent his life in making his subjects happy, and died in old age universally regretted. Ingens Idōmēneūs,

mighty Idómēneus, *i. e.* renowned in war (Hor. Od. iv. 9. 19).

Idōthēa, *v. Idōthēia*, *æ, f.* a daughter of Prōtēus, who informed Mēnelāus how he might seize her father, and obtain from him whatever information he might need respecting his voyage (Hom. Od. iv. 366).

Idrias, *adis, f.* a district of Cāria (Herod. v. 118).

Idrus, *i, m.* a mountain of Cāria, sacred to Dīana (Catul. lxiv. 301).

Idūmāa, *æ, v. Idūmē, es, f.* the Land of Edom, which was properly a part of Arābia Pētræa. *Adj.* Idūmæus, *a, um.* *Idūmæa pāl-mæ*, palms of Edom, *i. e.* palms of the very best kind (Virg. G. iii. 12). *Idūmæa pōrta*, a gate of Rome, which had this name from Vespāsiānus and Titus entering the city through it, when they triumphed over the Jews (Juv. Sat. viii. 160).

Idus, *i, m.* a man in the army of Hānibal, at the siege of Sāgūntum, *Murciadro*, killed by Theron (Sil. Ital. ii. 164).

Idus, *uum, f.* the Ides, one of the divisions of the Roman month. In March, May, July, and October, the Ides were on the 15th, and in the other months on the 13th. Hence, some derive the word from the Tuscan verb, *idūare*, to divide, as they were nearly in the middle of the month. Others have supposed, with some probability of truth, the different divisions of the month ought to be referred to the different situations, or appearances, of the moon. When in conjunction with the sun, Rōmulus appointed a person to proclaim the change; see *Kalēnda*. Her first emersion from the solar rays he called *novæ luna*, new moon, afterwards *Nonæ*, and *Idus* from *idæ*, beauty, when that luminary was full, from her being then in her greatest beauty. Other derivations of *Idus* have been conjectured, but too fanciful, to merit attention. Like the Kalends, and Nones, the Ides were reckoned backwards.

Idya, *v. Idyia, et, Idyia* (3syl.), *æ, f.* youngest daughter of Océānus and Tēthys, who married Eētes, king of Cōlchis, to whom she bore Mēdæa and Absyrtus (Apollōnius Rhōdius says Chalcidopē and Mēdæa, iii. 248). Ovidius calls her Ipsæ, but the readings vary greatly, and it is probable that Idya is the right word (Ep. Her. xvii. 232).

Iēnysus, *i, f. Khan Younes*, a town which stood on the border, between Arābia and Sýria (Herod. iii. 5).

Iērnē. See *Hibernia*.

Iētes, *æ, m.* a man of great height, who killed Nērius, in the battle at Trāsmēnus, the lake of Perugia (Sil. Ital. v. 259).

Iesalēnses, *ium, m.* an African nation (Amm. Mar. xxix. 5).

Iētas, *æ, m. v. Iētas, arum, f. Iato*, a town of Sicilia, Sicily, on Crimēsus, the *Belici*. From its elevated situation, Silius Itālicus calls it *Cēlus Iētas* (xiv. 271). *Inh.* Iētēnses, *ium, m.* (Plin. i. 347).

Igilgilli, *n. Gigeri*, a town of Maurītānia, at which a colony appears to have been planted. *Adj.* Igilgītānus, *a, um.* *Igilgītānum littus* (Amm. Mar. xxix. 5).

Igillum, *i, n. Gliho*, an island in the Mediterranean Sea, off the coast of Etrūria, *v. Hetrūria*, Tuscany, opposite Albinia, the *Albigna* (Cæs. B. C. i. 34).

Igitūrvium, *i, n.* a town of Umbria, supposed to be the same with Igūvium *q. v.*

Ignigēna, *æ, m.* a name of Bæcehus, from his miraculous preservation by Jūpiter, whose celestial splendour had reduced to ashes his mother, Sēuclē, when pregnant with him.

Igūvium, *i, n. Gubbio*, a town of Umbria, in Apēnninus, the *Apennines* (Cæs. B. C. i. 12). From the notice taken of this town by Silius Itālicus, it appears to have been subject to frequent rains. *Inh.* Igūvini, *erum, m.*

Ilēcāōnēnses, *ium, m.* a people of Spain, who lived on the seacoast, near the mouth of the Ebro (Liv. xxii. 21).

Ilēda, *æ, f. Lerida*, a town of Hispānia Citerior, the north of Spain, on Sicōria, the Segre, about four miles above its junction with Cinga, the Cinca, both of which have their sources in the Pyrenees. Cæsar pitched his camp between these rivers previously to his defeating Afrānius and M. Pētræus, lieutenant-generals of Pōmpeius (Cæs. B. C. i. 41 seq.). *Alta Ilēda* (Luc. Phar. iv. 261). *Inh.* Ilēdēnses, *ium, m.*

Ilēdes, *is, m.* a competitor for the prize given by Scipio Afrīciānus, at the conclusion of the Spanish war, for throwing the javelin (Sil. Ital. xvi. 566).

Ilēgētes, *um (Sing. Ilēges, etis), m.* (Ilēgētes, Ptol.), a people of Spain, at the foot of the Pyrenees, whom Hānibal conquered on his march to Italy, 220 B. C. Hānibāl prevailed on them to revolt, after they had given hostages to Cn. Cōrnelius Scipio, who took by storm their capital, Athānāgia, compelled them to give a greater number of hostages, and to pay a fine of money (Liv. xxi. 22—61.)

Ilētes, *æ, m.* a man in the Carthaginian army, advanced in life, but retaining the powers of his mind in full vigour (Sil. Ital. iii. 255).

Ilēus, *ēos, m.* a man who cultivated part of Hymētus, *Trelo-vouni*, and marched in the army of Thēseus, against the Thebans, after the two brothers, Eteōcles and Pōly-nices, had fallen by mutual wounds (Stat. Th. xii. 622).

Ilia, *æ, f.* only daughter of Nūmītor, eldest son of Prōcas, king of Alba. Amūlius, younger brother of Nūmītor, having supplanted him, mounted the throne, put his sons to death, and made his daughter Ilia, or Rhēa Silvīa, a vestal, to prevent her having children, hence Virgilius, *Rhēa sūcērdos* (Æn. vii. 639). Notwithstanding of her vow binding her to perpetual virginity, she became pregnant, bare twin sons, and declared that Mārs was their father. Aurēlius Victor says that Amūlius was the father of the twins (Or. 19). By her uncle's orders she was loaded with chains, and cast into prison, where she died, and her infants were thrown into Tiber, the *Tevere*. She was fabled, after death, to be married to Tibēriānus, god of the Tevere, probably from having been buried on its banks (Ov. Fast. ii. 598); but Ovidius seems to make her the wife, or a favourite, of Anlo, the *Teverone* (Amor. iii. 6. 47 seq.). Stāttius calls her *Dārdāna sūcērdos* (Syl. i. 2. 192).

Iliēnses, *ium, m.* a people of Sardinia, with whom the Romans fought several successful engagements, in 183 B. C. Necessity at last compelled them to submit to the Roman government, not, however, without great reluctance. Livius says they are a nation "not

very friendly to us at this day" (Liv. xl. 34. *arg.*).—2. A people of the Troad, a district of Asia Minor, of which Troy was the capital.

Iliona, *n.*, *v.* *Ilione*, *es*, *f.* eldest daughter of Priamus, king of Troy (Virg. *Æn.* i. 638). According to Hyginus, she was the wife of Polymnestor, king of Thræcia, and killed herself in consequence of the fate of her parents. *Edormit Ilionam*, he (Fusus) sleeps Iliona, *i. e.* he acts the part of Ilione asleep, *viz.*, in the play of Accius, or, Pæcivius (Hor. Sat. ii. 3. 61).

Ilioneus, *eos*, *v. ei*, *m.* a Trojan, son of Phorbas, one of the chief companions of *Æneas*. He appears to have been one of the principal favourites of that hero, and, although he does not act a very prominent part in the *Æneid*, his character is not devoid either of interest or respect. He possessed no inconsiderable portion of eloquence, a quality which Hómærus has likewise ascribed to his father (Virg. *Æn.* i. 120).—2. A son of Artabazus, made prisoner at the battle of Issus (Curt. iii. 13).

Ilipa, *n.*, *f.* a town of Hispania Bætica, at which P. Cœnilius Scipio gained a decisive victory over the Lusitani, in 195 B. C. (Liv. xxxv. 1).

Ilissus, *i*, *m.* a river, or rather a rivulet, of Attica, which runs past *Athènes*, *Athens*, described by Statius as very pure (Th. viii. 765). One of its branches is called *Eridanus*. On its banks stood a temple sacred to the Muses hence called *Ilissædes* (Paus. i. 19). *Ilissos conscius raptæ Orithyia*, alluding to Boreas carrying off Orithyia, daughter of Erætheus, king of Athens, *Athens* (Stat. Th. xii. 631). *Ilissias*, *adis*, *f.* of Ilissus, applied to females or nouns feminine.

Ilithyia, *n.*, *f.* the goddess who presided over childbirth, and who is generally considered the same with *Lûcina* and *Diâna*. Ovidius makes *Alcmène* complain, that *Ilithyia*, at the request of Jûno, retarded the birth of *Hercules*, and thereby greatly increased the severity of her sufferings (Met. ix. 283 *seq.*).

Ilium, *i*, *n.* (which Hómærus in various places writes *Ilios*, *i*, *f.*, and he has been copied by Hôrâtius and Ovidius), one of the names of Trôja, Troy (Eng.), is said to have stood to the S. of Ida, a mountain, or rather a chain of mountains, in Phrygia, a district of Asia Minor, *Natolia*. Dardanus, a son of Jûpiter and *Elætra*, founded this city, and from him it received the name of Dardania, and the inhabitants of Dardania. To this monarch *Erichonius* succeeded, and on his death, *Tros* assumed the reins of government. *Ius* next mounted the throne, and to his name must be referred *Ilium*, Troy. *Non semel Ilios vexata*, Troy not once, *i. e.* oftener than once, harassed; Troy twice taken, first by *Hercules*, and afterwards by *Agamemnon* (Hor. Od. iv. 9. 18). *Ilîades*, *um*, *f.* Trojan women. *Ilîenses*, *um*, *m.* the inhabitants of Troy. *Ilîades*, *n.*, *m.* *Gânymêdes*, grandson of *Ius* (Ov. Met. x. 169); but *Apollodorus* says *Ius* died childless (iii. 12). *Ilîade fratres*, *Rômulus* and *Rémus* (Ov. Fast. iii. 62). *Ilias*, *adis*, *f.* Homer's poem on the Trojan war (Ov. Ep. Pont. ii. 7. 34); also the district of Troy (Herod. v. 122). *Adj.* *Ilîacus*, *et*, *Ilius*, *n.*, *um*. *Ilîacæ mûri*, the walls of Troy (Hor. Epist. i. 2. 16). *Ilîacum carmen*, the song of Troy, *i. e.* the *Iliad* (Hor. Art. Poet.

129). *Ilîacus puer*, *Gânymêdes* (Juv. Sat. xiii. 43). *Ilîacus mûritus*, *Æneas* (Stat. Syl. iii. 1. 74).—2. A town in Mæcedonia, taken by force by L. Apustius, a lieutenant-general of P. Sulpicius Gâlba, the Roman consul, 202 B. C. (Liv. xxxi. 27).—3. A town of the Troad, destroyed by *Fimbria*, because it had adhered to *Sûlla*, in 87 B. C. (Liv. Ep. 83). *Inh. Ilîenses*, *um*, *m.* showed every degree of respect to the Romans under L. Cœnilius Scipio, consul, who marched with his brother *Africânus* against *Antiochus*, king of Syria, and the Romans testified their joy at being sprung from that origin, 191 B. C. (Liv. xxxvii. 27).

Ilhbëri, *n.*, *v.* *Ilhbëris*, *is*, *f.* *Elne*, a town of France, at the *Pyrenees*, which *Cônstantinus Magnus* called *Hêlêna*, in honour of his mother; hence the modern name. Near this town, *Hannibal* pitched his camp, after crossing the *Pyrenees* (Liv. xxi. 24).

Illiturgi, *n.* indec. *v.* *Illiturgis*, *is*, *f.* a town of Spain, of which the ruins are visible near *Andujar*. It belonged to the *Turdûli*. It was frequently besieged by the Carthaginians, who were as often attacked by Roman commanders, and obliged to quit the place. *Inh. Illiturgitani*, *orum*, *m.* who, after the death of *Cn.* and *P. Cœnilius Scipio*, revolted to the Carthaginians, and added treachery and murder to the breach of their allegiance. *Scipio Africânus* commanded in person against the *Illiturgitani*, in 268 B. C., who displayed the greatest bravery, and were nobly supported by their wives and children. The victorious troops of *Scipio* yielded to the furious efforts of the inhabitants, when their general rebuked them sharply, ordered them instantly to bring the ladders, and threatened to scale the walls himself, if they did not instantly mount. In a few minutes, the town was in possession of the Romans. The citadel was carried at a place where it was deemed impregnable. The conquerors cut down indiscriminately armed and unarmed, men, women, and even infants. Besides, they burned the houses to ashes, and what the fire could not destroy they levelled with the ground, that no vestige of the city might remain (Liv. xxiii. 49 *seq.*).

Ilucia, *n.*, *f.* See *Ilucia*.

Ilurgavonenses, *um*, *m.* a nation of Spain, near the mouth of *Ibêrus*, the *Ebro* (Cæs. B. C. i. 60). *Plinius* mentions the country of the *Illergaones*, probably the same people; but nothing certain respecting their history, or geographical position, is known. *Adj.* *Ilurgavonensis*, *is*, *e*.

Illyricum, *v.* *Illyrium*, *i*, *n.* Upper Albania, an extensive country of Græcia, Greece, the precise limits of which are not ascertained by ancient geographers. It was bounded on the W. by *Mârê Hædræticum*, *v.* *Adriaticum*, quod et *Sûpërum*, the Gulf of Venice, which separated it from *Italia*, Italy; on the E. by that range of mountains of which *Parnassus*, *Lihura*, *Pindus*, *Mezzono*, &c., form a part, which divided it from *Thessalia*, *Thessaly*; on the S., according to *Plôrus*, by the river *Titius*; and on the N. by *Aræa*, the *Ara*. *Læcum Illyricum* (Manil. iv. 609). *Illyris*, *idis*, *f.* of *Illyricum*, applied to females or nouns feminine. *Illyris ora* (Ov. Trist. ii. 225). *Illyris* is sometimes used to denote the country, but then perhaps *terra*, or some such word, is understood (Ov. Ep. Pont. ii. 2. 79).

Illyris vicina ripis, i. e. littoribus Hadræacis (Manil. iv. 689). *Inh. Illyrii, orum* (Sing. *Illyrius, i*), *m.* were a savage people, and in general infamous for their piracies. The Romans subdued them, and L. Anicius Gellus divided Illyricum into three parts, of which it is difficult, if not impossible, to ascertain what the first included; the second comprehended the Labætes; and the third the Agraonites, the Rhizonites, the Olciniaæ, and their neighbours, 168 B. C. (Liv. xlv. 26). *Illyria*, as the name of the region, occurs in Propertius. *Adj. Illyricus, Illyrius, et, Illyricianus, a, um.* *Illyrica unda*, the billows of the Gulf of Venice (Hor. Od. i. 28, 29). *Illyrica pax* (Ov. Art. Am. ii. 658). *Illyrius ager* (Gel. xi. 3). *Illyricianus exercitus* (Amm. Mar. xxvi. 4).

Illyrius, i, m. an associate of Pëdicæas, after whose death Antigonus declared war against Alcetas, Pëthion, and Illyrius (Just. xlii. 8).

Iloteæ. See *Helos*.

Ilyæ, æ (Greek, *Æthalcæ, es, v. Æthalia, æ*), *f. Ilyæ, or, Ilyca*, an island near the south-west coast of Italy, situated about 42° 40' N. latitude, and is about eight miles in length and two in breadth. It was celebrated in ancient times for its iron mines, of which it still retains a few, whence it had the name of *Læmnus*. Limestone and fine marble are found in this island (Virg. Æn. x. 173).

Ilyætes, um, m. a nation of the Ligures, who joined the Insübres, Cænömāni, and Boii, in 202 B. C., plundered Placentia, of which they burned a part, crossed the Po, and advanced to ravage Crēmōna. In consequence of the defeat of the Insübres, they submitted to the Roman consul, Q. Minucius Rëfius, three years after, and were the last of the Gauls who laid down their arms. They are called *Ilyætes Ligurum*, and *Ligustini Ilyætes* (Liv. xxxi. 10 seq.).

Iluclia, æ, f. a town of the Oretāni, taken by C. Flaminius, in 195 B. C. (Liv. xxxv. 7).

Ilus, i, m. the original name of the son of *Æneas* and *Crëusa*, who was afterwards called *Iulus g. v.*—2. A king of Troy, who was the eldest son of *Tros* and *Callirhœ*, and brother of *Assaræus* and *Ganymëdes*. His tomb was in the middle of the plain (Hom. Il. xi. 166). From him *Tröja* was called *Ilium* (Virg. Æn. vi. 650).—3. A Rutulian, at whom *Pallas*, from a distance, had aimed his strong spear, which *Rhœtëus*, coming between them, intercepted, and by which he was killed. This accident, fatal to *Rhœtëus*, saved the life of *Ilus* (Virg. Æn. x. 400).—4. Son of *Mërmërus*, hence called *Mërmërides*, and grandson of *Phëres*, who was the son of *Iæson* and *Mëdëa* (Hom. Od. i. 259).

Imagines, um, f. Images. *Jus Imaginum*, the right of Images, *i. e.* the right of forming Images of themselves, enjoyed originally only by the Patricians in the Roman state. Certain offices, usually called the curule magistracies, which included the curule edileship, pretorship, censorship, consulship, and dictatorship, conferred this privilege, although the person was by birth a Plebeian. The honour naturally resulted from these offices being at first solely held by Patricians. In process of time, the Plebeians, to whom the curule magistracies were denied, became eligible to the highest dignities in the state, and

all who obtained any curule magistracy, had themselves not only the *Jus Imaginum*, but likewise their descendants. The Images were busts made of wax, having labels enumerating the honours which the individual had enjoyed, and the achievements which he had performed. These inscriptions the Romans called *tituli*, from which comes the English word *title*. *Illam ceram*, that wax, *i. e.* the wax of which the Images were made (Sal. Jug. 4).

Imānūcëntius, i, m. a Briton, the father of *Māndubrātius*, and king of the *Trinobāntes*. He was killed by *Cassivëlanus* (Cæs. B. G. v. 20).

Imāon, ōnis, m. a companion of *Hālësus*, whom the latter protected at the cost of his own life (Virg. Æn. x. 424).

Imāus, i, m. *Altai* and *Chaltai*, a mountain of Scythia, adjoining to *Parapamisus*, *Pam-badam*. *Ammiānus* *Mārcellinus* uses this word in the plural (xxiii. 6).—2. A mountain in India.

Imbrāsus, i, m. a Lycian, the father of *Glæucus* and *Lædes*, whom *Turnus* killed; and who, from their father, are called *Imbrāsides* (Virg. Æn. xii. 343).—2. A Trojan, the father of *Asius*, whose patronymic, of consequence, is *Imbrāsides* (Virg. Æn. x. 123).—3. A Thracian nobleman of *Ænus*. *Imbrāsides, æ, m.* *Pirrus* (Hom. Il. iv. 520).

Imbrinium, i, n. a place in *Sānnium*, at which a battle was fought between the Romans and *Samnians*, in 324 B. C. (Liv. viii. 30).

Imbrīus, i, m. son of *Mëntor*, and husband of *Mëdëscästë*, a reputed daughter of *Præmus*, killed by *Tëucer*. He was a brave soldier, and rich in horses (Hom. Il. xiii. 171—181).

Imbro, v. *Imbrus, i, f.* *Imbro, Embro, or, Lembro*, an island in the northern part of *Mærë* *Ægëum*, the *Archipelago*, near the mouth of *Hëllëspōntus*, the *Dardanelles*. Here *Antiochus*, king of *Syria*, touched when he crossed the *Archipelago* to make war in *Greece* (Liv. xxxv. 43). When the Romans conquered *Philippus*, king of *Mæcëdōnia*, they gave *Imbro* to the Athenians (Val. Flacc. ii. 443).

Imërtë, es, f. an island in the *Archipelago*, abounding with pines.

Imëlcë, es, f. the wife of *Hännibal*, a native of *Cästulo*, *Carthago*, a town of *Spain*; *Silius Italicus* makes her a descendant of *Cästilius*, a native of *Párnäus*, *Liakara*, who built that town, and called it by his mother's name (iii. 97).

Inächia, æ, f. a woman whom *Hörätius* loved, and of whom little is known, as her name only occurs in *Epods xi* and *xii*.

Inächus, i, m. the son of *Ocëänus* and *Tëthys*, was the founder of the kingdom of *Argos*, hence *Hörätius* calls him *princeps Inächus* (Od. ii. 3. 21). From him the Greeks were called *Inächii, orum*, and, *Inächida, arum, m.* (Stat. Th. ii. 245). *Quantum distat ab Inächio Codrus*, how long a period intervenes between *Inächus, i. e.* the first king of the *Argives*, and *Codrus, i. e.* the last king of the *Athenians* (Hor. Od. iii. 19. 1). *Inächis, Idis, f.* of *Inächus*, with relation to a female, or to a noun feminine (Stat. Th. xii. 303); *Io* (Val. Flacc. iv. 350). *Inächides, æ, m.* *Epäphus*, the son of *Io*, and grandson of *Inächus* (Ov. Met. i. 753); *Përsëus* (Ov. Met.

iv. 719). *Adj.* Ināchius, *et*, Ināchus, a, um, of Ināchus, of Greece, Grecian. *Ināchta* bos, 16, afterwards Isis (Ov. Fast. iii. 658). *Inācha pūbes* (Stat. Th. i. 619).

Ināchus, i, m. the Planizza, Zeria, or, Inācho, an inconsiderable river of Argolis, a country in Peloponnēsus, the Morea, which rises in Artēmiōtum, and falls into Sinus Argolicus, the Gulf of Napoli. Pouqueville says the waters of the Planizza are clearer than those of Alphēus, the Roufia, and that, although fed from a number of sources, and running for many miles in dark forests, it is nearly dry in summer. Ināchus *q. v.*, the founder of Argos, *Argo*, was, after his death, believed to preside over this river, to which he gave his name; most probably because he built the capital of his kingdom on its banks. —2. The *Krikeli*, rises in Pindus, and joins Achēlōus, the *Aspro Potamo*, and having run beneath the sea, afterwards rises near Argos under the same name. This is mere fable.

Inārimē, es, *f.* *Ischia*, an island called also Pithēcia and Enāria, four miles distant from Prōchytē, *Procida*. It is about eighteen miles in circumference, and may contain about seventy square miles. *Ischia*, the capital, gives name to the island, besides which there are about nine other towns, and some villages. Epōpēis, *Epomeo*, more frequently called *Monte San Nicola*, forms the principal feature of the island which was anciently subject to earthquakes, hence the fiction of its being placed over Tūphōeus (Luc. Phar. v. 101). It is now cultivated and fertile, yielding a considerable revenue to the king of Naples (Virg. *Æn.* ix. 716).

Incitātus, i, m. the favourite horse of the emperor Cālgūla, for which he built a marble stable with an ivory manger, clothed him with scarlet cloth, to which he added a bracelet of jewels, besides appointing him a house, slaves, and fine furniture for the entertainment of such as were invited in name of the horse. Nor did his madness stop here, since it was reported, that he intended to make him consul (Suet. Cal. 55).

—*India*, *es, f.* *India*, a very extensive and opulent country of Asia, with the boundaries of which the ancient geographers do not seem to have been well acquainted. Like other kingdoms of Asia, its territories might be different at different times. In modern geography, *India* is bounded on the north by *Tartary* and *Thibet*; on the east by *Avā* and the *Bay of Bengal*; on the south by the *Indian Ocean*; and on the west by *Persia* and the *Arabian Sea*. The eastern coast of the peninsula of *India* is called the *Coromandel*, and the western, the *Malabar*, coast. This country has its name from one of the largest rivers in Asia, *Indus*, the *Sinde*, or, the *Indo*, of which the sources are unknown. Its course extends about 1000 miles, and like the *Ganges* and *Nilus*, the *Nile*, it was supposed to form a Delta of very considerable extent, through which it fell into the *Indian ocean* by many mouths. But a late traveller says it has no Delta, and only one stream. *Ind.* *Indi*, orum (*Sing.* *Indus*, i), *m.* reputed unwarlike by the Romans, hence Virgilius, *imbellis Indus* (G. ii. 172). *Indi*, and *Mauri*, with the Roman poets indicated the inhabitants of the most eastern and western parts of the world (Juv. Sat. vi. 387). *Colorati Indi*, sun-burned Indians (Virg. G. iv. 293).

Here perhaps the poet meant Ethiopians, as he does probably also in *Æn.* viii. 706, since there were no Indians in the army of Antōnius at the battle of Actium. *Ad.* *Indus*, v. *Indicus*, a, um. *Indi dentes*, the teeth of the elephant (Ov. Met. viii. 228), which the same poet calls *Inda bellia* (Trist. iv. 6. 7). *Indus lapis*, the diamond (Claud. viii. 585). *Indicum ebur*, Indian ivory (Hor. Od. i. 31. 6). *Indicum litus* (Mart. x. 88).

Indibilis, is, *m.* one of the competitors for the prize given by Scipio Africānus, at the conclusion of the Spanish war, for throwing the javelin (Sil. Ital. xvi. 564). —2. A prince of the Ilērgētes. By the united efforts of himself and his brother Māndōnius, their countrymen were roused to arms, and their first efforts were directed against the Roman allies in their neighbourhood, whom they plundered in 219 B. C. Cn. Cōrnēlius Scipio, the Roman commander, sent a party against Indibilis, who commanded the invaders, when a number of the Ilērgētes were killed, others made prisoners, and almost all disarmed. P. Cōrnēlius Scipio charged Indibilis, as he marched at the head of seven thousand five hundred *Soessitāni*, to join the Carthaginians, but the battle was scarcely begun, when the Numidian cavalry under Māsīnissa, attacked the Romans in the flank, and two Carthaginian armies in the rear. Scipio fell, and the greater part of the troops were cut off. After Scipio Africānus assumed the command of the Roman army in *Spain*, amongst other noble prisoners were the daughters of Indibilis, in the bloom of youth and beauty, and the wife of their uncle Māndōnius. At the request of the latter, he gave strict orders that the female prisoners should be treated with the greatest delicacy, and not, as formerly, subjected to rudeness and insult. Indibilis and his brother revolted from the Carthaginians and joined the Romans, probably with the view of procuring the release of their female relations. Disappointment at not obtaining the government of the whole of *Spain*, added to the fickleness of barbarians, made these princes withdraw from the Roman interest, raise troops, and again make war on the allies of Rome. The Roman general engaged two-thirds of their forces, of which not one man escaped, on which the two princes with the other third, who had viewed the battle from the heights, fled; afterwards solicited and obtained forgiveness; but the generosity of the conqueror did not secure their fidelity, for again they took up arms, were defeated, and Indibilis pinned to the ground by a javelin. Māndōnius and the other princes who had excited the war, were delivered up to the Romans for punishment (Liv. xxii. 21 seq.).

Indibilis, is, *f. v.* *Intibili*, *n.* *Ind.* a town near the coast of *Spain*, to the south of the river *Ebro*.

Indigēnae. See *Autōchthōnes*.

Indutiōmārus, i, *m.* a chief man among the Trēviri, father-in-law to Cingētōrix, who attacked T. Lābiēnus, but was repulsed and slain (Caes. B. G. v. 3 seq.). Florus inaccurately states that he was killed by Dēlābella (iii. 10).

Indus, i, *m.* a river of Cāria, so called from an Indian having been thrown from his elephant into it. *Indus* signified the manager of an elephant (Liv. xxxviii. 14). —2. The *Sinde*,

Sindeh, or, *Indo*, sometimes called *Nīlā* (i. e. the blue river), is one of the largest streams of India *q. v.*; its source has not hitherto been explored. Its course has been estimated at a thousand miles, before it reaches the *Delta*, in the province of *Sīndī*, after which it falls into the sea by many mouths (Just. xii. 10).

Ingevōnes, um, *m.* a German nation, who bordered on the seacoast, and derived their name from one of the three sons of Mānnus (Tac. Mor. Ger. 2).

Ingaunī, orum, *m.* a tribe of the Ligūres, who were at war with the Epāntērii, mountaineers, at the time Māgo took Gēnūa, *Genoa*. With this nation he formed a treaty, and made war on their enemies the Epāntērii. In 203 B. C., Māgo, the brother of Hānnibal, arrived in the country of the Ingaunī, but deputies from Africa soon after landed with orders for him to return immediately, as his brother Hānnibal was to do the same. This refusal of the Carthaginian commanders allowed the Ingaunī to act for themselves, and they entered into a treaty with P. Emīlius Pīetus, consul, in 203 B. C. which they did not long observe. After various defeats in battle, and the capital punishment of the promoters of the war, they were, at last, obliged both to submit and give hostages to L. Emīlius Paullus, proconsul, who led in triumph a number of their chiefs. At their own request the senate appears to have granted a treaty of perpetual peace, for they now saw that neither by treachery nor by arms, were they able to resist the power of Rome. Livius writes them *Ligūres Ingaunī* (xxviii. 46 seq.).

Ingenūus, i, *m.* a brave warrior, whose full name was D. Lælius Ingenūus, who commanded in Pānnōnia under the emperor Gallienus, against whom he raised the standard of rebellion, and caused his troops to proclaim him emperor. Enraged at this act of treachery, Gallienus, who was then in France, hastened into Illyricum, and obtained a complete victory over Ingenūus at Mursa, *Essek*, upon the river *Drave*, and the usurper either fell in battle, or preferred a Roman death to coming into the hands of the emperor, in the year 261 (Eutrop. ix. 8). In Aurēlius Victor he is called Ingebus, probably an error of the transcribers, since no other author gives him that name (Cæs. 33).

Inguomērus, i, *m.* the paternal uncle of Arminius, whose cause he espoused against the Romans. Gērmānicus defeated him, and he then fled to Marōbōdius, in whose army he fought against his own nephew Arminius, disdaining to obey the orders of a boy (Tac. Ann. i. 60).

Inō, ūs, *f.* a daughter of Cādms and Hērmiōnē, who married Athāmas, king of Thēba, Thēba, after the divorce of Nēphēlē, his former wife, by whom he had Phryxus and Hēllē. Inō treated these children with great cruelty, on account of their having a just right to the crown, in preference to her sons. To avoid the plots of their step-mother, Phryxus and Hēllē fled from their father's house, on a golden ram, intending to go to Cōlchis; but the latter, becoming giddy from their flight through the air, fell from behind her brother, and was drowned in the Strait between Prōpōntis, the *Sea of Marmora*, and Mārē Ægēum, the *Archipelago*, which, in commemoration of her fate, was called Hēl-

lēspōntus; i. e. the *Sea of Hēllē*, now the *Dardanelles*. On Athāmas becoming mad, and putting Lēarchus, one of Inō's sons, to death, she, from grief, threw herself with her other son Mēlicērtā, *v. Mēlicertes*, who had also the name of Pālemon, into the sea, from an impending rock called Mōlūris, *Moluris*, at Sciron, whom Nēptūnus, at the solicitation of Vēnus, the mother of Hērmiōnē, and grandmother of this unhappy queen, made sea deities, called by the Greeks *Leucōthōē* and *Pālemon*, and by the Romans, *Mātūta* and *Pōrtūnus*, often improperly written *Portūnnus*. Pausānias writes that her dead body was cast ashore at Mēgāra, where it was buried (i. 42). *Adj.* Inōus, *a, um.* *Inōus Pālemon*, Pālemon, son of Inō (Virg. *Æn.* v. 823). *Inōus Mēlicērtā* (Virg. *G.* i. 437). *Inōi dōli*, the stratagems which Inō devised against Phryxus and Hēllē (Ov. *Art. Am.* iii. 176).

Inōpus, i, *m.* a small river of Dēlos according to Strābo, but Plinius calls it a fountain, and considers it the same with the *Nile*, assigning as a reason, that it rises and falls at the same time with that celebrated river. The natives believed that it flowed from the *Nile*, by a subterraneous passage, and arose in their island (Paus. ii. 5). In modern times, no vestige either of the fountain or stream has been discovered (Val. Flacc. v. 105).

Insechī, orum, *m.* the Insechians, an Asiatic nation who joined the Romans in the year 58. They lived near the eastern extremity of the *Black Sea* (Tac. Ann. xiii. 37).

Instāntius Rūfus, Instāntii Rūfi, *m.* a man to whom Mārtiālis addresses an epigram or two (vii. 67 &c.).

Instēius Cāpito, Instēii Cāpitōnis, *m.* a prefect of the camp (Tac. Ann. xlii. 39).

Instēius Cāto, Instēii Cātōnis, *m.* a commander of the Italians, mentioned by Vellēus Pātērcūlus among other eminent Roman commanders (ii. 16).

Insūbres, ium, *v.* Insūbri, orum (*Siag.* Insūber, bri, *v. bris*), *m.* a Gallic nation who quitted the territory of the *Ædūi*, and went into Italy, under Bēllōvēsus. Hearing that the district in which they had settled was called Ager Insūbriūm, they embraced the omen, built a town which they called Mēdiōlānum, *Milan*, and gave their name to a district in the north of Italy. By the advice of the Boii, they joined the Carthaginians whom they met on Rhōdānus, the *Rhone*, promised Hānnibal their assistance, and offered to conduct him over the *Alps*. In the battle at Trāsīmēnus, the *Lake of Perugia*, one of their knights, Dūcārius, killed the Roman consul, C. Flāminius. Fond of war, and addicted to plunder, they frequently took up arms, and ravaged the countries in their neighbourhood; but, in 199 B. C., C. Cōrnēlius Cēthēgus, consul, gained a complete victory over them, on which all the revolted towns surrendered to the Romans. For the reduction of this turbulent and warlike people, Cōrnēlius had the honour of a triumph, and his colleague Q. Mutiūcius Rūfus shared in that honour, although in an inferior degree, for he exhibited his procession only on the Alban mount. Three years after, L. Valērius Flāccus, proconsul, obtained a decisive victory over the Insūbres Gālli, and Boii, in a pitched battle near Mēdiōlānum. From

Tācītus, the Insūbres appear to have been admitted to the senate in the year 48. Florus describes them as having bodies more than human, and possessing the dispositions of wild beasts (Liv. v. 34 seq. Tac. Ann. xi. 23. Flor. ii. 4).

Insūla, *ae, f.* *Isola Tiberina*, an island formed in Tiber, the Tevere, between Cāmpus Martius and Jāniculūm, *Monte Gianicolo*, by the crop of the Tarquins, growing in the former, being consecrated to Mars, and thrown into the river, when its waters were very low. The sheaves were so numerous, that the stream could not carry them away, and having stuck on the shallows, were sanded up, and afterwards enlarged by other materials brought down by the current. In the opinion of Livius, mounds were added, and nature was assisted by art. The whole island had the appearance of a ship, and an obelisk represented the mast. The Romans surrounded it with a wall, and afterwards built several temples upon it, of which one was dedicated to Faunus, and another to Esculāpius. To the latter the whole island was sacred (Liv. ii. 5 seq.), hence Suetonius calls it Insūla Esculāpi (Claud. 25).

Intaphēnes, *is, m.* the intimate friend of Ōtines *q. r.*

Intemēlli Ligūres, a tribe of the Ligurians, on the seacoast, to the north of the Ingauni (Liv. xl. 41).

Intemēllia, *i, n.* a place in Rome; but whether a street or an area is unknown (Liv. xxxiii. 26).—2. *Vintimiglia*. See *Albium Intemēllum*.

Intērāma, *ae, f. et*, Intērāmmum, *i, r.* Intērāmma, *orum, n.* *Torre di Termini*, or, *L'Isolotta*, a town of the Volsi in Lātium, between the rivers Liris, the *Garigliano*, and Mēlpi, from which circumstance it had its name. Hither the Romans sent a colony in 313 B. C. *Inh.* Intērāmnātes, *iun* (*Sing.* Intērāmnas, *ātis*), *m.* surnamed by Plinius, Succasini and Lirinātes, incurred the displeasure of the senate, by pleading inability to furnish the supplies required by the state during the war with Hannibal in Italy, 212 B. C., and the state of the country did not allow the Romans to exert their authority. After the noble Carthaginian had ceased to become formidable, the senate took the subject again under consideration, and decreed, that the Intērāmnātes, and every other people, who had acted in the same manner, should, from the wealthier citizens, furnish double the number of foot soldiers, and a hundred and twenty cavalry besides, or three foot soldiers for each horseman short of that number, and serve out of Italy whenever occasion required. Against this severe resolution their ambassadors remonstrated, but in vain (Liv. xxvii. 9—xxix. 15).—2. *Terni*, a town of Umbria, on Nār, the *Nera*, adjoining to which is a beautiful and fertile valley. The emperors Hōstiliānus and Vōlūsiānus were killed at this town about the year 252, as they went to Messia to attack the usurper Emiliānus (Eutrop. ix. 5). *Inh.* Intērāmnātes, *r. Nārtes, iun, m.* (the one derived from the town, the other from the river). Plinius calls them Intērāmnātes, surnamed Nārtes (i. 364).—3. *Terramo*, on Batinus, the *Tordino*, at no great distance from the coast of the *Gulf of Venice*. Like other towns which take their name from their site, there were

probably others so called by the Romans, besides the three above-mentioned. *Adj.* Intērāmnas, *as, as; ātis.* *Intērāmnas ager* (Liv. x. 39).

Intērātia, *ae, f.* a city of Spain, belonging to the Vāccaei, to the north of the *Douro*, not far from *Astorga*. It was taken by storm in 153 B. C., when P. Cōrnēlius Scipio Emiliānus, then a military tribune, was the first who mounted the walls (Liv. Ep. 48). *Inh.* Intērātiū, *orum, m.*

Intērrex, *ēgis, m.* a person at first appointed by the Romans to perform the functions of royalty, between the death of one king, and the election of his successor. The import of the term readily suggests the nature of the office at its original establishment. The Intērrex had not only the chief direction of affairs, but had all the ensigns of monarchy. During the commonwealth, the Intērrex neither wore the insignia of a king, nor claimed unlimited authority over his fellow-citizens. When there was no dictator, and the consuls had either died, or fallen in battle, an Intērrex was named to hold the elections, which he often found, from the opposition of the tribunes, impossible to accomplish, and consequently resigned his office, but not before he had named a successor. It frequently happened, that three in succession were nominated Intērrex before the elections could be held; in 365 B. C., there were eight, and thirteen years after, eleven. M. Valērius Cōrvus was the fifteenth from the commencement of the interregnum, and L. Emilius the fourteenth. These prolonged contentions owed, in general, both their commencement and continuance to the turbulence and obstinacy of the tribunes of the people. An Intērrex might be appointed to hold the elections in the absence of the dictator. The patricians at first chose an Intērrex without consulting the people, but as the latter rose in power and consequence, they often usurped the appointment of all the magistrates, and likewise that of the Intērrex.

Intibili, *n.* *Benicarlo*, a town of Spain, near Illiturgi, at which the Carthaginian armies under Hāsdrūbal, Māgo and Hāmīlcar, the son of Bāmīlcar, were defeated with great loss in 217 B. C. (Liv. xxiii. 49).

Inūi cāstrum, a town on the territory of the Rūtūll, so called from Inūus whom the ancient Italians reckoned among the class of semi-gods called Fauni and Pānes. Sērvius makes Inūus a name of Pān (Virg. *Aen.* vi. 776). *Inh.* Cāstrāni, *orum, m.*

Inūus, *i, m.* a name given by the Latins to Pān (Liv. i. 5). From Roman authors it appears evident, Inūus was one of the rural gods. In the opinion of some, Inūus is a derivative from the verb Inēo.

Iō, *ūs (ōis)*, Plant. *Aul.* iii. 6. 20), *f.* a daughter of Ināchus, who founded Argos, *Argo*, on the bank of a river afterwards known by his name, now the *Planizza*. Jupiter, to conceal his wickedness from Jūno, his wife, after he had done violence to Iō, transformed her into a beautiful white cow. But the queen of the gods having discovered the fraud, and solicitous to punish her rival, requested a present of the cow, with which Jupiter, to avoid suspicion, complied. Iō was then committed to the charge of Argos *q. r.*, who watched her so closely, that all intercourse between the sovereign of the gods and his

favourite was prevented. On her keeper being put to death by Mēretrius, at the request of Jūpiter, Iō, distracted by the furies which Jūno sent to torment her, went to Egypt, where, at the intercession of her lover, she was restored to her original form. From her quitting her native country, Hōrātius calls her *egē* (Art. Poet. 124). She married Osiris, the king of that country, and, after her death, was worshipped under the name of Isis. The priests of Iō or Isis were always clothed in linen, which is said to have been her invention. Hence, *colūter linigēra turbā* (Ov. Met. i. 747). Ināchis, Idis, *f.* a patronymic of Iō, from her father Ināchus *q. v.* Islācus, *i. m.* a priest of Iō or Isis.

Ioānnes Bārgiōra, Ioānnis Bārgiōre, *m.* a Jew who had the command in the middle precinct, while Simon defended the walls, and Elēzārus kept possession of the temple of Jerusalem, in the year 70 (Tac. Hist. v. 12). The readings vary.

Iōbātes, *as. m.* a king of Lēcia, and father-in-law of Bēllērōphon, described by Hōmērus, but without mentioning his name (Il. vi. 169—193).

Iōcāsta, *ae. v.* Iōcāstē, *es. f.* sometimes called Epicāstē, was the daughter of Mēnoceus, and wife of Lāius, to whom she bore Œdipus whom his father exposed at his birth, because an oracle had forewarned him, that his son would prove a parricide. On the fulfilment of this prophecy, Crēon, king of the Plātænses and the sister of Iōcāsta, assumed the government of Thēbe, *Thebe*, and, some time after, they offered the widow of Lāius and the Theban kingdom to the person who would explain the enigma put forth by the sphinx. Œdipus gave a satisfactory explanation of the riddle, and obtained immediate possession of the crown; but unfortunately by marrying Iōcāsta he became the husband of his own mother. By her, he had two sons Pōlyneices and Etēocles, and two daughters, Ismēnē and Antigōnē. According to some, these were the children of Œdipus and Eurȳgēnia. As soon as Iōcāsta discovered that her husband was her son, she hanged herself. Diōdorus Siculus makes Crēon the father of Iōcāsta, in which he differs both from Apōllōdōrus and Hȳginus (iv. 64). Her unhappy fate entitles her to commiseration, for, so far as design or inclination is concerned, she appears blameless.

Iōlāus, *i. m.* son of Iphiclus and Autōmēdusa, daughter of Alcāthōus, was a favourite companion of Hērclēs, at whose request his wife Hēbē restored him to the bloom and vigour of youth, after he had arrived at a very advanced age. He was present at the hunt of the Calydonian boar. Pausānias informs us, that he distinguished himself at the Olympian games, attended Hērclēs in many of his labours, and conducted a colony from Athens and Thēspie, *Neochoria*, to Sardinia, where he died, and the natives held his name in respectful remembrance (v. 8 seq. Sil. Ital. xii. 364). Hȳginus mentions him among the Argonauts.—2. A Theban, grandson of Amphitryōn (Pin. Pyth. ix. 137).

Iōlcos, *v. v.* Iōlcos, *i. f.* Volo, a town of Māgnesia, a district of Thēssalia, *Thessaly* (hence Lūcānus, *Emōnta Iōlcos*, Phar. iii. 192), of which no vestige remains; on that part of Māre Egeum, the *Archipelago*, called Sinus Pāgāseus, the *Gulf of Volo*. It was

so called from Iōlcos, son of Amȳrus. Pōmponius Mēla says it was afterwards called Lārisa, *Larissa*; but others make Iōlcos a seaport, famous for being the birthplace of Iāson. The kingdom of Iōlcos was the hereditary right of Ēson, the father of that hero; but his natural brother, Pēlias expelled him from his dominions, and then usurped his crown. See *Iason*. Hōrātius uses Iōlcos in the sense of Thēssalia, as he does Ibēria in the same line for Pōntus, of which Ibēria was only a district (Epod. v. 21). *Adj.* Iōliciācus, *a. um.* Iōliciācus sinus, the *Gulf of Volo*. Iōliciāci pōrtus (Ov. Met. vii. 158).

Iōlē, *es. f.* a daughter of Eurȳtus, whom Hērclēs sought in marriage. Her father refused him, on which account he took Echēlia by storm, and began to put her parents to death before her face, that she might be induced to accept of him in order to save their lives. Such was her firmness of mind, that she allowed them to be killed, and after that bloody action, Hērclēs sent her captive to his wife Dēlānira. She married Hȳllus, a son of that hero (Ov. Met. ix. 278). Some write the name Jōlē (Hyg. 35).

Iōllas, *v. v.* Iōlas, *ae. m.* the master of Cōrindon (Virg. B. ii. 57).—2. The lover of Phylis (Virg. B. iii. 76).—3. A Trojan, overthrown by Cātillus (Virg. Ēn. xi. 640).—4. A son of Antipāter. He and his brothers Philippus and Cāssānder, were cupbearers to Alēxānder Lȳncesta, and, according to Justinus, administered a poison so powerful, that it could not be contained in iron, brass, or in an earthen vessel, but in the hoof of a horse. On the sixth day after the monarch drank the poison he expired (Just. xii. 14, 15).

Ion, *ōnis, m.* son of Xūthus and Crēusa, daughter of Erētheus, king of Athens. He married Hēlicē, daughter of Selinus, king of Egālēia, and succeeded his father-in-law in the throne. From him the district lying along the southern shore of Cōrinthiācus sinus, the *Gulf of Lepanto*, in the time of Hērōdōtus called Achāia, came to be known by the name of Iōnia and the inhabitants Iōnii. Compelled at a future period to leave their country, the Ionians settled first in Attica, but, some time after, the greater part emigrated to Asia Minor, *Nutolia*, and took possession of the maritime part of Lydia, or Mēōnia, from them called Iōnia. This district was bounded on the south by Cāria, on the east by Lydia, on the north by Eōlia, and on the west by Māre Egeum, the *Archipelago*. *Iah.* Iōnii, *orum* (Sing. Iōnius, *i.* *m.* more frequently Iōnes, *um* (Sing. Iōnis, *m.* *Adj.* Iōniācus, Iōnicus, *et.* Iōnius, *a. um.* Iōniāca pūlla (Ov. Ep. Her. ix. 73).—2. A man killed by Chronis in the Theban war (Stat. Th. ix. 252).—3. A priest of Jūpiter at Pisa, who, in the Theban war, tumbled from his horse Dāphneus, priest of Apōllo (Stat. Th. viii. 453).—4. Of Thēssalōnia, an officer in the army of Pērsēus, king of Mācedōnia. He delivered up to Cn. Octāvius the children of that monarch in 170 B. C., in the island Sāmōthracē, *Samothrace*, to which he had fled after his defeat near Pȳdna (Liv. xlii. 58—xlv. 6).

Ion, *ōnis, m.* a northern branch of Pēneus, the *Salampria*.

Iōnia, *ae. f.* the maritime part of Lydia, or Mēōnia, as it was likewise called. *Iah.* Iōnes, *um* (Sing. Iōnis, *i.* *v.* Iōnii, *orum*).

m. (Just. ii. 5), took possession of the tract along the seacoast of Mæonia or Lÿdia, and from them it was called Iônia, and built Ephesus; Miletus, Cólophon, Priênê, Lebêdus, Myus, Erythra, Clazômênæ, Phœcea. Besides they took possession of many islands in the *Archipelago* (Vel. Pat. i. 4). *Adj.* Iônias, Iônicus, *et*, Iônâcus, *a*, um. Iônium (Mære, *v.* *Æquor*), called by Hörâtius, *Iônus sinus* (Epod. x. 19), and by Lûcânus, *Iônus pontus* (Phar. v. 614), the *Ionian sea*, an ancient name of that part of the *Mediterranean* which washed the western coast of Græcia, Greece, to the S. of Mære Adriaticum, *v.* Hâdriaticum, *quod* *et* Sûperum, the *Gulf of Venice*. To account for this appellation, some authors refer to a tradition which reported that Iô, distracted by the furriest by Jûno to torment her, crossed that sea. This derivation is totally inadmissible, since no adjective is formed from her name, and if there had, it would have been *Ious*, not Iônus. Besides, on quitting Argos, she went to Egypt, nearly in the opposite direction. It were perhaps better to trace it from Ion, an Athenian, son of Xûthus and Crêusa, *q. v.* Théopompus derives this adjective from the name of the man who conducted a colony of the Iônes to the island lying in this sea (Strab. 459). Appianus refers it to Iônus, son of Dÿrrhâchius, inadvertently killed by Hêrcules who threw his dead body into the sea, which was afterwards called by his name (Bel. Civ. 451). The Romans first entered this sea in 222 B. C., during the consulship of M. Valerius Laevinus (Flor. ii. 7). *Iônici môtus*, Ionian dances, *i. e.* immodest or lascivious dances (Hor. Od. iii. 6. 21). *Iônicus attâgen*, the Ionian wood-cock (Hor. Epod. ii. 54). Martialis writes Attâgenæ, arum, *f.* not Attâgen, ênis, *m.* with Hörâtius, but both agree in celebrating the delicacy and fine flavour of this bird (Mart. xiii. 61), in which they are joined by Plinius (ii. 440). This kind of bird abounded in Iônia.

Iônus, *i. m.* the first king of *Thessaly*, said by some to have been a son of Apôllo, and the first who coined both gold and silver. Others make him a son of Dÿrrhâchius who, having been killed unintentionally by Hêrcules, was thrown into the sea which received his name. Sôlinus derives this appellation from a king; but does not say whether he was called Ion, or Iônus (Luc. Phar. vi. 402; Sol. 23).

Iôpas, *m.* a musician at the court of Elissa, queen of Carthage, who had been taught by Atlas. Musicians, in ancient times, allowed their hair to grow to a great length in imitation of Apôllo who presided over that art; hence *crinitus Iôpas* (Virg. Æn. i. 740).

Iördânes, *is*, *m.* the *Nahr-El-Arden*, or the *El-Sharia*, a river of Pâleestina, which takes its rise in Hêrmon, a branch of Antilibanus, passes through Lâcus Sâmochonites, and afterwards falls into Lâcus Gennêsartitis, *v.* Mære Tiberias, the lake of Gennêsaret, the Sea of Tiberias, or, Sea of Galilee. Thence issuing again, it waters a large valley, at the extremity of which it loses itself in Lâcus Asphâlites (*i. e.* the bituminous lake), called also Mære Môrtuum, the *Dead Sea*. Its breadth between these two lakes does not, in general, exceed sixty or eighty feet, but its depth may be estimated at ten or twelve. In winter it

overflows its narrow channel, and, when swelled by rain, spreads its waters a quarter of a league. The overflowing generally happens in March, when the colour becomes yellow, and its course impetuous. This periodical inundation forms a kind of second channel covered with forests of reeds, willows, and various shrubs which serve as a covert for wild beasts. Hence the Scriptural expression "a lion from the swelling of Jordan" (Jerem. xlix. 19). At its mouth this river does not exceed sixty paces (Tac. Hist. v. 6).

Ios, *i. f.* *Nio*, a small island near Clâros, on which Hômerus died.

Jôseph, *m.* a son of Jacob, but not the youngest, as Jûstinus has falsely asserted. This historian mentions, that his brethren fearing the superiority of his genius, sold him to foreign merchants, by whom he was carried into Egypt, where he learned the magical arts by the shrewdness of his intellect, and, in a short time, became a great favourite of the king. He was very skilful in prodigies, and the first who established the doctrine of dreams. Nothing of divine or human law seemed unknown to him; he even foresaw a famine many years before it came to pass, and the whole inhabitants of Egypt would have perished, had not the king, by his advice, caused grain to be laid up for many years; and such was the confidence in him, that his answers appeared not to be given by a man, but by a god (Just. xxxvi. 2). For a correct account of the life of Jôseph, the reader is referred to the Sacred Volume.

Jôsêphus, *i. m.* a Jewish historian, of great reputation, whose writings contain much valuable information, supplied by no other writer, and interesting from containing the state of that nation, the most distinguished on earth, in the last years of their existence as a separated people. By Nicânor, a tribune of the Emperor Vêspâsianus, he was taken from a cave into which he had fled, made prisoner, and loaded with chains. In this wretched condition, he foretold that the same Vêspâsianus would give him his liberty, but not until he had obtained the empire. According to Suetonius, this prediction was fulfilled. The biographer says he was a person of high birth (Vesp. 5).

Jotapiânus, *i. m.* a man of ambition, whose life atoned for the rebellion which he attempted to excite in Sÿria, in the reign of Dêcius (Aur. Vic. Cas. 29).

Jôvianus, *i. m.* son of Varrônianus, a native of Pannônia, was elected to the empire of Rome, on the death of Jûliânus, surnamed the Apostate, when, according to Ammiânus or Marcêllinus, he was only first of the domestics, but this appointment conferred the dignity of a senator. From Eutrôpius we learn, that he obtained the favour of the soldiers more from the merit of his father, than from his own. When he obtained the purple, the army was to the east of Tigris, the *Dejilah*, and the danger of the situation obliged him, a few hours after the death of his predecessor, to put the army in motion, the only measure calculated to extricate the troops from present peril. Sâpor, king of Pêrsia, annoyed his rear, and cut off stragglers. On reaching the banks of the *Dejilah*, without provisions and without courage, he concluded a peace with that monarch, necessary, says Eutrôpius, but disgraceful, conceding to him five provinces.

to the east of the *Dejlah*, and the impregnable city of *Nisibis*. The dishonourable terms excited universal disapprobation, and the inhabitants of the empire appear to have considered it his duty to violate the oaths, by which the peace was ratified, in order to remove the disgrace from the state. *Jöviānus*, however, in opposition to all remonstrances, preserved inviolate the sanctity of his oath, by fulfilling the conditions of peace into which he had entered with the Persian monarch. He sincerely embraced the religion of the Gospel, on which account Christian writers have bestowed great applause on *Jöviānus*, contrasting his character with that of his predecessor, the Apostate. In the pages of Pagan authors, the conduct of *Jöviānus* appears to less advantage, because their worship almost ceased during his reign, and never revived in the same countries. In seven months, the Roman army returned to *Antiochia*, *Antakia*, having performed a march of fifteen hundred miles, and endured all the hardships of war, famine, and climate. After remaining there six weeks, he set out for *Constantinople*, which he never reached. He expired at *Dadastina*, *Kastabul*, on the first day of the year 364. *Jöviānus* married *Chärito*, daughter of *Leclianus*, by whom he had a son called *Värrönianus*, from his paternal grandfather. At his father's death, *Värrönianus* was an infant, and *Välcenianus* and *Välens* succeeded to the throne (*Eutrop.* x. 17).

Iphëus, *ëos*, *m.* a noble Lycian in the Trojan army, killed by *Pätröclüs* clad in the armour of *Achilles* (*Hom.* II. xvi. 417).

Iphlässa, *æ*, *f.* a daughter of *Proetus*, who, with her sisters, was struck with madness, by *Jüno*, in revenge for her treating contemptuously that goddess. *Mëlampus*, having cured them, received the third of the kingdom of *Proetus*, and his daughter *Iphlässa* in marriage.—2. A name of *Iphigëia*, daughter of *Agämënnon* and *Clÿtëmnëstra* (*Lucret.* i. 86).

Iphicles, *is*, *m.* a philosopher of the Cynic sect, mentioned by *Ammianus Märcellinus* (*xxx.* 5).

Iphiclus, *i.* *m.* the father of *Prötësilläus*, and king of *Phylacë*, was the maternal uncle of *Iäson*, and one of the Argonauts (*Val. Flacc.* i. 473).—2. Son of *Thëstius* and *Eurÿthëmis*, daughter of *Clëöbëa*, brother of *Clÿmënus*, who was one of the Argonauts (*Val. Flacc.* i. 370).—3. Son of *Amphitrÿon* and *Alcmëna*, whom his mother bore to her husband at the same time she bore *Hërcülës* to *Jüpiter*. *Apöllödorus* writes this name *Iphicles* (*ii.* 4. 8 *seq.*).—4. Son of *Phÿläcus*, and father of *Mëdon*, was surpassed by *Nëstor* in running (*Hom.* II. xxiii. 636).

Iphicrätës, *is*, *m.* an Athenian who acquired great distinction by improvements in military discipline, and by a superior kind of armour. Fertility of invention, regulated by a powerful judgment, suggested numerous ameliorations in every department, and enabled him to take all advantages of the condition of the enemy, as well as of the bravery and temper of his own troops. He conquered the Thracians, restored *Sëuthës*, an ally of the Athenians, to his kingdom, and intercepted the *Mora* (*i. e.* 500 or more men) of the *Lacëdæmonians*. *Artäxërxës*, in preparing for war against the Egyptians, requested *Iphicrätës* to command twelve thousand mercenary troops, which he

brought to the highest state of discipline. His timely arrival at *Lacëdæmon* prevented *Epäminönidas* from taking that town. He lived to a great age, respected by his countrymen, who had, at a former period, brought him and *Timöthëus* to trial for their lives. His personal appearance corresponded with his mental endowments, so that his countenance and gait commanded the respect of every beholder. *Iphicrätës*, *ium*, *m.* soldiers instructed in the military discipline of *Iphicrätës*, compared, by *Cörnëlius Nëpos*, to the *Fäbiäni* (*Vit. Iphic. Curt.* III. 13).

Iphidämas, *antis*, *m.* a son of *Antënor*, brought to *Thräcia* by *Cissëns*. He first wounded *Agämënnon*, on which account *Hömërus* gives a minute description of his education. *Agämënnon* killed him (*Hom.* II. xi. 221 *seq.*).—2. An Argonaut of this name, mentioned by *Orphëus*, but the good editions read *Amphidämas* *q. v.* (150).

Iphigëia, *æ*, *f.* a daughter of *Agämënnon*, king of *Mycëne*, and *Clÿtëmnëstra*, who was a daughter of *Tÿndärus* and *Lëda*, and consequently the sister of *Hëllëna*. When the princes of *Greece* had, in fulfilment of their oath, taken up arms to revenge the criminal conduct of *Päris*, *Agämënnon*, on account of his military talents and being the brother of *Mëncläus*, was appointed commander-in-chief of the combined forces. After that prodigious armament had assembled in the port of *Aulis*, *Fathë*, or, *Megala Fathë*, *Diäna*, provoked at his having killed one of her favourite stags, prevented, by contrary winds, their sailing for *Tröja*. On consulting the oracle, the Greeks were informed that *Iphigëia* must be sacrificed, to appease the enraged goddess, otherwise they must remain in the harbour. Struck with horror at this awful response, *Agämënnon* sternly refused to give up his daughter to be murdered, and ordered the princes with their troops to return home. But the winning eloquence of *Ulyssës*, added to the urgent remonstrances of the other chiefs, at last prevailed, and parental affection yielded to military fame. *Ulyssës* was then sent to *Mycëne*, to carry the beautiful *Iphigëia* to bleed on the altar of *Diäna*. By falsely assuring *Clÿtëmnëstra* that her daughter was to be married to *Achilles*, he quickly accomplished his mission. The innocent victim attended him to *Aulis*, and her blood procured a favourable wind to the Grecian fleet. Her behaviour at the altar is described with inimitable beauty by *Æschÿlus*, in his tragedy of *Agämënnon*. *Sëuëca* and *Thomson* have written tragedies bearing the same title. But neither the performance of the Latin, nor that of the English poet can be compared with the work of *Æschÿlus*, than which it would perhaps be difficult to name any dramatic production of greater excellence. Some authors maintain, that when *Iphigëia* was on the point of being immolated, *Diäna* substituted a hart, and carried her to *Taurica*, where she became the priestess of that goddess. This appears to have been the opinion of *Jüvënalis*, who calls the substitution of the hart a furtive expiation (*Sat.* xii. 120). Some antiquities, lately discovered in *Greece*, seem to confirm that opinion. From *Taurica*, *Iphigëia* at a future period brought a statue of *Diäna* to *Brauron* (*Paus.* i. 33). *Jüvënalis* uses *Iphigëia* to denote any marriageable virgin

in the prime of youth and beauty (Sat. xii. 119). To her the Tauri sacrificed all the Greeks, and shipwrecked persons who fell into their hands (Herod. iv. 103). Hómērus calls her Iphlānassa (Il. ix. 145), as does also Lācerētius (i. 86). The fiction respecting her being sacrificed must have been invented after the days of Homer, for he describes her as being alive and in his own house, in the last year of the Trojan war, in the line above referred to.

Iphimēdia, *æ, f.* the wife of Alōēus. By Nēptūnus she became the mother of Otus and Ephialtes (Hom. Od. xi. 304). Pindārus calls them the boys of Iphimēdia (Pyth. iv. 157).

Iphinoē, *es, f.* a Lemnian matron, whom the Fury excited against her husband (Val. Flacc. ii. 162).

Iphinoūs, *i, m.* a man killed in the Theban war, by Amphlārāus (Stat. Th. vii. 714).—2. Son of Dexias (Dēxīlades), a Grecian nobleman, killed by Glaucus, son of Hippōlōchus (Hom. Il. vii. 14).

Iphion, *ōnis, m.* the father of Alcimēdon, who gained the prize for wrestling, at the Olympic games (Pin. Ol. viii. 106).

Iphis, *idis, c. g.* a child of Ligdus and Telēthūsa, of Crēta, *Candia*, was born a girl, but, to pacify her father, who had an ardent wish for a son, declared to be a boy, and was put accordingly into the male dress. Neue, except the midwife, knew that she had assumed an appearance to which nature gave her no title, and, therefore, she grew up without suspicion of being different from what her dress indicated. Her father betrothed her to Ianthē; and, on the day of her marriage, Isis, at the earnest supplication of Telēthūsa, changed Iphis into a man, between whom and Ianthē the nuptials were then celebrated, in the presence of Jūno, Vēnus, and Hymēneus (Ov. Met. ix. 665–796).—2. The grandfather of the preceding (Ov. Met. ix. 708).—3. The father of Evādne, who married Cāpānēus, and in vain dissuaded her from terminating her life by throwing herself on the funeral pile of her husband. Iphias, *adis, f.* Evādne (Ov. Art. Am. iii. 1. 22).—4. A native of Cyp̄rus, of very low extraction, who conceived an ardent attachment to Anāxarētē, a descendant from Tēucer, who repelled his advances with scorn, on account of the meanness of his birth. Her indignant treatment drove him to despair, and he terminated his life by strangulation. Anāxarētē looked at his funeral with perfect indifference, and immediately was changed into stone (Ov. Met. xiv. 698 seq.).—5. A man killed in the Theban war, by Athamas (Stat. Th. viii. 445).—6. Son of Alēctor, according to Pausānias, whom Vālērīus Flāccus makes one of the Argonauts. He did not return, but fell in battle with the Māriandyni (Val. Flacc. vii. 423).

Iphition, *ōnis, m.* son of Otr̄yntēus and a Naid, killed by Achilles (Hom. Il. xx. 382).

Iphitus, *i, m.* an aged Trojan, a companion of Enēas (Virg. Ēn. ii. 435).—2. A son of Eur̄ytus, king of Cēchālia. Hērclēs tumbled him headlong from a rock, after he had killed his brother (Stat. Th. v. 400).—3. Son of Naubolus, and charioteer of Lālus, was, according to Vālērīus Flāccus (i. 363), one of the Argonauts, but according to Apōl-

lōnius Rhōdius, that Iphitus, the Argonaut, was the son of Eur̄ytus, king of Cēchālia (i. 86).—4. The father of Archēptōlēmus, hence called Iphitides (Hom. Il. viii. 128).—5. The father of Schēdius, a prince of considerable dominion who lived at Pānōpē (Hom. Il. xvii. 306).—6. A king of Elis, who, according to Pātērclūs, founded the Olympic games. Others say that he only renewed them, having been first established by Hērclēs (Vel. Pat. i. 8).

Ipsēa. See *Idja*.

Ipsithilla, *æ, f.* a woman to whom Cātūlus addresses one of his poems, of which the sentiment does little credit to either the poet or Ipsithilla (xxxii).

Iphthima, *æ, f.* a daughter of Icārius, in whose appearance Pallas sent out a phantom to lessen the grief of Penēlopē (Hom. Od. iv. 797).

Ira, *v. Hira, æ, f.* one of the cities on the seacoast of Mēssēnia, belonging to Agāmēnon, which, with other gifts, he promised to Achilles, if he returned to the war (Hom. Il. ix. 150 seq.). It was taken by the Lacedæmonians after a siege of eleven years. There was also a mountain of this name (Paus. iv. 20 seq.).—2. *Mesjid Ali*, on the west bank of Euphrātes, and a little to the south of Bāb̄ylon.

Irēsia, *arum, f.* a town of *Thessaly*, which, to prevent its falling into the hands of the Roman army under T. Quinctius Flāminius, who followed him, Philippus, king of Mācēdōnia, burned, took the inhabitants along with him, and allowed them to carry away as much of their property as they could, 200 B. C. (Liv. xxxii. 13).

Iria, *æ, f.* *Voghera*, a town of Ligūria. *Inh.* Iriates, *ium, m.*—2. The *Staffora*, a river which has its rise in the same district.

Iris, *idos, acc.* Irim, *v. Irin, f.* the daughter of Thāmas and Elēctra, was the messenger of Jūno (*nuncia Jūnōnis*), and the goddess of the rainbow, often used to denote the rainbow itself. The ancients believed that Iris raised water from the earth to the clouds; hence she is represented bringing them supplies, in order to deluge the world. She stood or sat behind the queen of the gods, adorned, according to Ovidius, with a thousand colours, which must be considered as a poetical exaggeration, since it is the primitive colours only which appear in the rainbow, and their real number is exactly seven, *viz.*, red, orange, yellow, green, blue, indigo, and violet. From these, "myriads of mingling dyes result, and myriads still remain" (Ov. Met. i. 270 seq.). Hómērus calls her *wind-footed*, *i. e.* having feet swift as the wind. Thaumāntis, *īdos, v.* Thaumāntis, *idos, f.* a patronymic of Iris, from her father; hence she is also called Thaumāntēa Virgo.

Iris, *is, m.* the *Jezil-Ermek* (*i. e.* the Green river), a river of Pōntus, into which Lycus, the *Kolli-hisar*, and several other streams flow (Plin. i. 653). Like the other rivers of Pōntus, it falls into the *Black Sea* (Val. Flacc. iv. 600).

Iron, *ōnis, m.* a man of C̄yzicus, who lost his life in a skirmish with the Argonauts (Val. Flacc. iii. 111).—2. A Scythian commander, who fell by the hand of a Greek, in the war against the Argonauts (Val. Flacc. vi. 201).

Irpinus, *i, m.* a Roman, drowned in ex-

tempting to cross Trēbia, the *Trebia*, when his countrymen were engaged with the Carthaginian army under Hannibal (Sil. Ital. iv. 595).

Irus, *i. m.* a beggar of Dūlichium, remarkable for gluttony, who, by his humour, amused the suitors of Pēnelōpē, and executed their commissions, for which they maintained him at the expense of Ulysses. He was a man of great size, but not of proportional strength. Ulysses, on his return, brought him to the ground by a single blow, because he attempted to prevent his entering the gates, and afterwards killed him. According to Hōmērus, his proper name was Arngēus *q. v.*, but the youth called him Irus, because he was the messenger of Penelope's lovers (Od. xviii. 5 seq.). Prōpērtius contrasts him with Cræsus, king of Lydia, in consequence of the poverty of the one, and the wealth of the other, having become proverbial (iii. 5. 17). *Paupērior Iro* (Mart. v. 40).

Is, *f. Hit*, a city of Bābylōnia, appears to have had a variety of names. There is reason to believe that there was also a river under this appellation in the same country, which flows into Euphrātes (Herod. i. 179).

Iseus, *i. m.* a native of Chalcis, in Eubœa, Negropont, who removed to Athens, and was the instructor of Dēmōsthēnes. His eloquence appears to have been flowing, rapid, and impetuous. He is commended by Quintilianus (xii. 10. 22), and by Juvēnalis (Sat. iii. 74).—2. A native of Assīria, who flourished at Rome under the emperor Hadrīanus, and was a voluminous writer. Plinius commends highly the fluency and energy of his oratory.

Isāfēnses, *ium, m.* a people of Africa (Amm. Mar. xxix. 5).

Isāica, *e. m.* a prefect of the Gætulians, in the army of Hannibal, in Italy (Liv. xxiii. 18).

Isālees, *is, m.* an African, the son-in-law of Mago, in the army of Hannibal, killed by Apollus in the battle at Trāsīmēnus, the *Lake of Perugia* (Sil. Ital. v. 289 seq.).

Isandrus, *i. m.* son of Bellerōphon and Philōnōē, the brother of Hippōlōchus and Lāodāmia (Hom. II. vi. 197).

Isāra, *æ, m.* the *Iser*, a river of Gālīa, which takes its rise in Alpes, the *Alps*, and running westward falls into Rhōdānus, the *Rhone*, near Vāllēntīa, *Valence* (Luc. Phar. i. 399).—2. The *Oise*, a branch of Sēquāna, the *Seine*, *Briva Isāra*, *Pont-Oise*.

Isauria, *æ, f.* a maritime district of Asia Minor, *Natolia*, between Cilīcia and Pāmphyliā. Plinius says, that many did not consider it as forming a separate division, but made Pāmphyliā the western boundary of Cilīcia. The chief town was Isaura, *v.*

Isaurum, *i. n.* *Bei Shehr*, which the Roman proconsul, P. Sērvilius, took, in 77 B. C., for which he received the surname of Isauricus (Liv. Ep. 93. Flor. iii. 6). To this town the adjective *Vetus* is frequently added, and to another in this country built after the former had been destroyed, the adjective *Nova*, now *Sidi Shehr*. *Inh.* Isauri, *orum* (*Sing.* Isaurus, *i.*), *m.* were given to robbery and plunder (Amm. Mar. xiv. 2). *Adj.* Isaurus, *et*, Isauricus, *a, um.* *Isaura opes* (Ov. Fast. i. 593). *Isaurica gens* (Plin. i. 587).

Isaurus, *i. m.* a river in the north of Italy, a branch of Sāpis, the *Savio*. Commentators

are divided in opinion respecting the true reading in Lūcānus; some have "*junctus Isāpis Isaurus*;" others, "*junctus Sāpē Pē-saurus*," but the best MSS. have "*junctus Sāpis Isaurus*" (Phar. ii. 406).

Ischōmāchē, *es, f.* daughter of Atrācius, called also Hippōdāmīa, *v.* Hippōdāmē, who had this name from *ισσος*, *I have*, and *μαχη*, *a battle*, because at her marriage with Pirithōus, king of the Lāpithæ, a bloody battle was fought between them and the Centaurs (Prop. ii. 2. 9). Hŷgīnus makes her the daughter of Adrāstus (33).

Isēllus, *i. m.* a freedman of the emperor Gālba, who, afterwards, obtained the surname of Mārtiānus, and was one of the chief counsellors of his sovereign (Aur. Vic. Ep. 6).

Isidōrus, *i. m.* an officer under Antōchus, in 193 B. C. (Liv. xxxvi. 20).—2. The commander of the pirates who infested the *Mediterranean Sea*, and were defeated by P. Sērvilius Isauricus, in 79 B. C. (Flor. iii. 6).—3. A Cynic philosopher, who told the emperor Nēro that he sung the misfortunes of Nauplius well, but behaved himself very ill. For this freedom of speech, Nēro only banished him from Italy (Suet. Ner. 39).

Isiōnda, *æ, f.* a city of Iōniā. *Inh.* Isiōndēnses, *ium, m.* whose citadel was besieged by the Tērmēssēnses. At their request the Roman consul, Cn. Mānlius Vulsō, on his march against the Gāllogræci, compelled the Tērmēssēnses to desist, and draw off their troops, 191 B. C. (Liv. xxxviii. 15).

Isis, *idis, f.* a goddess of the Egyptians, whom Diōdōrus considers a daughter of Sātūrnus and Rhēa. Some writers on mythology maintain that Iō *q. v.*, daughter of Imēchus, on recovering the human form, taught the Egyptians agriculture, legislation, &c., on which account they paid her divine honours after her death. Her attention to agriculture and transformation into a cow, account for her being worshipped under that form. She married Osiris, who lost his life in the rebellion raised against him by his brother Typhon, and the Egyptians supposed, that the tears of Isis occasioned the annual overflowing of the Nile. Her worship prevailed over all Egypt, and her priests, who were clothed in linen, had their heads always shaved, lived in perpetual celibacy, walked bare-footed, and abstained from certain articles of food, practices which have been adopted by some orders of the Monks. According to Hērōdōtus, her statue was that of a woman, with the horns of an ox (ii. 41 seq.). She held in her right hand a *sistrum*, with a stroke of which the ancients believed she could inflict diseases, and her priests also carried one, for which reason Mārtiālis calls them *sistrata turba*. From their wearing only linen, and having their heads shaven, that poet in the same line calls them *linigēri calvi* (xii. 29). Isīāus, *i. m.* a priest of Isis. *Assumpto Isīāci habitu*, having put on the dress of a priest of Isis (Val. Max. vii. 3). The priests of Isis were fortune-tellers, and strolled about the towns and villages, practising that deception for money, on which account Cicerō calls them *Isīāci conjēctōres*. Isēum, *i. n.* a temple of Isis, built at Rome by the emperor Dōmītiānus (Eutrop. vii. 23). *Adj.* Isīāus, *a, um.* *Isīāica lēna* (Juv. Sat. vi. 489), whence it appears the priestesses of that goddess at

Rome, led vicious and infamous lives, which is confirmed by Jōsephus. Isiaci tumultus, the agitated worshippers of Isis (Auson. 418). Isiacum sistrum (Manil. i. 916).

Ismārus, i, m. v. Ismāra, orum, n. a town and mountain of Thrācia, Romania, belonging to the Cīcōnes. Ismāris, idis, f. a lake in the vicinity of the town. Adj. Ismārius, Ismārus, et, Ismāricus, a, um, of Ismārus, also of Thrācia, Thracian. Ismāria gentes, Thracian nations (Ov. Met. x. 305). Ismāra patria (Virg. Æn. x. 351).

Ismēnē, es, f. a daughter of Œdīpus and Iocāsta. In early age she was betrothed to Atys g. v., a youth of Cīrha. She showed much affection for her mother, and was present when she laid violent hands on herself (Stat. Th. viii. 555 seq.).

Ismēnias, a, m. a Theban, who accompanied Pelōpidas, at the time Alexander, tyrant of Phēre, Belestina, seized both, and threw them into prison. Epāmlnōndas made war on Alexander, and procured their release (Cor. Nep. Pelop. 5).—2. A prince of the Thebans, who assisted, with forces raised at his private expense, the Athenians then oppressed by thirty tyrants (Just. v. 9).—3. A prince of the Boeotians, who appears to have been in the interest of Pērcēus, king of Mācedōnia (Liv. xlii. 38).

Ismēnus, i, m. the Ismeno, a river of Boeōtia, according to Pflūius, sacred to the Muses, near Thēbe, Theva, which passes that town, and falls into Eurīpus, the Strait of Negropont. A bloody contest was fought during the Theban war in this stream, in which Hippōmēdon signalized himself by slaughtering a number of the Boeotians (Stat. Th. ix. 229 seq.). Ovid adds the epithet celer to Ismēnus, which is not very applicable to so very inconsiderable a stream, which, a late traveller says, may be stepped over. It has no water except after heavy rain, when it rushes into the lake Hylika, about four miles west of Theva. Plūtarchus states it was first called the foot of Cādmus, and that it took the name of Ismēnos from a son of Amphion and Niōbē, who was drowned in it; Pausānias says, from a son of Apōllo and Melia. Ismēnis, idis, f. of Ismēnus, applied to females, or to nouns feminine; Crōcālē, daughter of Ismēnus (Ov. Met. iii. 169). Ismēnides, um, f. Theban women. Ismēnius, i, m. Apōllo, from having a temple at Thēbe. Adj. Ismēnius, a, um, Theban.

Isōcrātes, is, m. an Athenian orator of great celebrity, was the son of Thēōdōrus, a maker of musical instruments. To the elegance and accuracy of his diction, he paid uncommon attention, and in some instances descended to niceties, which subjected him to the charge of puerility. At his excessive refinement Lūcilius sneers in his 5th Satire. His first attempts at public declamation were unsuccessful, afterwards he confined himself to the composing of orations in private, as his natural timidity had unfitted him for the tumult of large assemblies. Grief for the loss of the battle at Charōnē made him abstain from the use of food, and he expired on the fourth day, at the age of ninety-eight. His name often occurs in the writings of Cicēro, who calls him the father of eloquence (de Orat. ii. 2), and Quintiliānus says, he studied all the beauties of speech (x. l. 79). In Pausānias he is extolled for perseverance,

prudence, and independence (i. 18). Isōcrātī, orum, m. the imitators of Isōcrātes. Adj. Isōcrāticus, a, um (Gel. xviii. 8).

Israel, or, Israhel, ēlis, m. a son of Isaac, whom Jūstinus makes a king of Dāmāseus, the successor of Abraham (xxxvi. 2). This historian states that he had ten sons, of whom the youngest was Jōseph, among whom he divided the kingdom, and that after the death of Jūda they all took the name of Jūdai. Here all is inaccuracy; the true history of these patriarchs is only to be found in the Holy Scriptures.

Issa, a, f. Lissa, an island in Mārē Adriaticum, the Gulf of Venice, near the coast of Illīricum (Cæs. B. C. iii. 9). Inh. Issēi, orum, et, Issenses, ium, m. Adj. Issēus, Issēicus, a, um, et, Issēnsis, is, e. Issalci lembi (Liv. xxxii. 21). Issenses naves (Liv. xliii. 9).

Issē, es, f. daughter of Mācārēus, whom Apōllo, having assumed the appearance of a shepherd, deprived of innocence. From her father she is called Mācārēis (Ov. Met. vi. 124).

Issēdōnes. See Essēdōnes.

Issus, i, f. Aissae, a town of Cilicia, at which Dārius engaged Alexander the Great, in 333 B. C. (Diod. Sic. xvii. 32). To it Jūstinus alludes (xi. 9). Adj. Issicus, a, um. Issicus sinus, the Bay of Scanderoon.

Istevōnes, um, m. a German nation, descended from one of the three sons of Mānus (Tac. Ger. 2).

Ister, e. Istrus (Tib. iv. 1. 146), et, Hister, tri, m. the ancient name of that part of the river Dānūbius, the Danube, from the junction of Sāvus, the Save, to Pōntus Euxīnus, the Black Sea. Ister commences at Axīōpōlis, Rassovat, or, from Vīndōbōna, Vienna. From its having two names Ovidius (Ep. Pont. i. 8. 11), and Silius Italicus (i. 326), call it bīnōminis. The Danube is the largest river in Europe, rises about 30 miles from Rhēnus, the Rhine, in the black forest in Germany (according to Strābo and Plīnius in the mountain Abnōba), runs in an easterly direction through Austria, Germany, Hungary, part of Turkey in Europe, and discharges itself into Pōntus Euxīnus, the Black Sea. It has 60 navigable branches, and 120 smaller streams. Pōmpōnius Mēla says it had as many mouths as the Nile, of which 3 were small, and 4 navigable, which Ammīānus Mārcellinus calls Pēucē, Naracustōma, Calōnstōma, Pseudostōma, Boreonstōma, Sthenostōma, much less than the rest. To the seventh he gives no proper name, but adds it was very large and black, from its marshy appearance (xxii. 8). Six still remain, but they can scarcely be entered by ships considerable either for size or burden. The course of the Danube has not, perhaps, been accurately measured; but it cannot be estimated below 1700 miles. Though of great breadth and depth in many places, it is not generally navigable, on account of the cataracts. Strābo, Dīodōrus Sicīlus, Tācītus, and Plīnius have given descriptions of this river in many respects different, and all exceedingly inaccurate. With the whole course of the Danube the Greeks and Romans were very imperfectly acquainted. Their knowledge of the countries to the N. of this large river, was almost wholly obtained by vague report from unlettered barbarians, and, of course, very incor-

rect. In the decline of the Roman empire, to that people it became better known, in consequence of almost all the barbarous nations, who assailed that state, commencing hostilities by ravaging the country on the banks of the *Danube*. But learning had sunk with the state, and no minute or accurate account of this river is found in classic authors. *Scythicus Ister* (Luc. Phar. ii. 50).

Isthmus, *i. m.* a neck of land which connects a peninsula with the continent. *Cōrinthiōcus isthmus*, *Hexamilī*, lies between *Peloponnēsus*, the *Morea*, and the mainland of *Greece*, having *Sinus Saronicus*, the *Gulf of Egina* on the east, and *Sinus Cōrinthiācus*, the *Gulf of Lepanto*, on the west. Its breadth does not exceed five miles (although the modern name makes it six), yet every attempt to cut a canal across it failed for reasons now unknown. The ancients used to draw ships over it by means of machinery. The soil, not anciently reckoned fertile, continues in a state of nature, which cannot excite surprise, for agriculture can never flourish under Turkish sloth and oppression. Its hills are finely clad with firs as in ancient times. This isthmus was strongly fortified during the celebrated eras of Grecian liberty; but was often taken, notwithstanding its advantages both from nature and art. The Roman emperor *Nero* attempted to cut through it; animated his guards by a speech to begin the work, first himself broke ground and carried off a basketful of earth on his shoulders (Suet. Ner. 19). How long he continued his efforts to accomplish this undertaking, history gives no information, nor is that of any consequence, since, like others who had begun the same plan, he was mortified with disappointment. *Adj.* *Isthmius*, *et*, *Isthmiācus*, *a. um.* *Isthmia* (cērtāmina); *Isthmii*, the Isthmian games, instituted in honour of *Mēlicēta*, nearly the same with those of *Olympia*, &c., celebrated every three years, not five years as some inaccurately maintain. *Isthmiorum* (cērtāminum) *stātum ludicrum*, the stated solemnity of the Isthmian games (Liv. xxxiii. 32). *Isthmius labor*, Isthmian exertion, *i. e.* effort to gain the Isthmian prize (Hor. Od. iv. 3. 3). *Isthmia cōrōna*, *i. e.* pinēa *v.* *apla*, a chaplet of pine-leaves, afterwards of withered parsley, which after a while was discontinued, and the garland of pine-leaves came again into use. *Isthmia claustra*, the barriers of *Hexamilī* (Stat. Ach. i. 407). *Isthmiāca fauilla*, the ashes of *Corinth* (Stat. Syl. ii. 2. 63). *Isthmiāca arēna*, the place on which the Isthmian prizes were contended for (Stat. Th. vi. 557). The adjective *Isthmiācus* is used in reference to the inhabitants and town of *Syracūsē*, because it was founded by a colony from *Cōrinthus*.

Istria, *a. f.* a country of considerable extent, lying on the northeast extremity of *Mare Adriaticum*, the *Gulf of Venice*, annexed to *Italy* by the emperor *Augustus*. It had its name from *Ister*, the *Danube*, probably from the ancients erroneously supposing that a branch of that river fell into the *Gulf of Venice*. *Inh.* *Istri*, *et*, *Istriāni*, *orum*, *m.* a savage nation, says *Livius*, infamous for their piracies (x. 2). According to common report, they were originally a *Colchian* people, sent by *Æetes* in pursuit of the *Argo-*

navis, by whom his daughter *Mēdia* had been carried off. They had their name from the river, and the country from them (Jen. xxxii. 3). *Adj.* *Istricus*, *a. um.* *Istricus bellum* (Liv. xxxix. 55). *Istricus ritus* (Liv. xxiv. 10).

Istrus, *v.* *Histrus*, *i. f.* a city of *Thraciā*, but in ruins when *Amulianus Marcōllinus* wrote (xxii. 8).—2. A town of *Creta*, otherwise called *Istro* (Steph.).

Issus, *i. m.* a reputed son of *Priāmus*, killed by *Agamēnnon* (Hom. Il. xi. 101).

Itālia, *a. f.* *Italy*, a large and celebrated country of *Europe*, situated between 7 and 19 degrees of E. longitude, and between 38 and 46 degrees of N. latitude; bounded on the S. by *Frētum Sicilum*, the *Strait of Messina*, which separates it from *Sicily*; and on the N. E. by *Mare Adriaticum*, *v.* *Adriaticum*, quod et *Sūperum*, the *Gulf of Venice*, which divides it from *Græciā*, *Greece*, now part of *Turkey in Europe*. *Alpes*, the *Alps*, form the boundary between *Italy* and *Germany*, on the N.; and on the S. W. it is washed by that part of the *Mediterranea* formerly called *Mare Tyrrhēnum*, *v.* *Tuscum*, quod et *Infērum*, the *Tuscan sea*, not in use. *Hyginus* refers the name to *Itālus*, son of *Telégōnus* and *Pendlopē*; *Timæus* to *Itālos*, an *ox*, in ancient Greek, a derivation which *Festus* has adopted, "the country was called *Itālia*, because it had great *Itāli*, *i. e.* oxen;" and *Servius* to *Itālus*, a king of *Sicily*, who sailed from that island to the mouths of *Tiber*, the *Tevere*, and called the country from his own name, *Itālia* (Virg. Æn. i. 26). *Apenninus*, the *Apennines*, form a ridge of mountains which extends from the *Alps* to *Rhēgium*, *Reggio*, the whole length of the country. The sources of all the rivers in *Italy* are found in these mountains. *Rōma*, *Rome*, for many years the seat of universal empire, was the capital of *Italy*. From it, the inhabitants of *Italy* were frequently called *Rōmāni*, a name originally given only to the natives of that city and its territory, which was for many years very small. According to *Virgilius*, the original inhabitants, particularly on the banks of the *Tevere*, were *Fauns*, *nymphs*, and a race of men who sprang from trees; by which expression he probably meant people who had no houses, but sheltered themselves from the weather in the hollow trunks of trees (Æn. viii. 314).

Itālia contains 1200 square miles. *Tācitus* considers the part of *Italy* between the *Po* and the *Alps*, the most valuable of the whole country (Hist. ii. 17). The Romans did not subject to their power the whole of *Italy* until 268 B. C., four hundred and eighty-six years after the foundation of their city, according to *Flōrus* (ii. 1), the five hundredth year, but his date is at variance with the consular calendar. *Inh.* *Itāli*, *et*, *Itālici*, *orum* (*Itālōtārum*, *Herod.* iv. 15), *m.* the *Italians*. *Itālis*, *idis*, *f.* of *Itālia*, *Italy*, applied to a female, or to a noun feminine. *Itālis ora* (Ov. Ep. Pont. ii. 3. 84). *Adj.* *Itālus*, *et*, *Itālicus*, *a. um.* *Itāla tellus* (Ov. Fast. iv. 64). *Itālicum littus* (Ov. Met. xiv. 17). *Itālica gens*, the *Romans* (Stat. Syl. iv. 6. 78). *Itālicum mārē*, *i. e.* *Tuscum mārē* (Just. xx. 1).

Itālica, *a. f.* *Servilla La Vieja*, a town of *Bætica*, about seven miles from *Hispālis*, *Seville*, on the opposite bank of *Bætis*, the

Guadalquivir, which afterwards changed its course (Cass. B. C. ii. 20). It was built by Scipio Africanus for the accommodation of his wounded soldiers, hence the name is derived. It has been gratuitously asserted that the poet Silius was a native of this town, from which he was surnamed *Italicus*. Besides other great men, the emperors Trajan and Adrian were born in Itālica. *Ich.* Itālicēnses, ium, m.

Itālleus, i, m. a king of the Suevian nation, who brought assistance to Vespasianus, and took his post in the front of the lines. As he succeeded to the crown on the death of Vāngio, it is probable he was either the son of that monarch, or the son of Sido q. v. (Tac. Hist. iii. 21).—2. A chief of the Cherusians, was the son of Flāvius, and brother of Arminius. Cātūmērus, chief of the Catti, was his paternal grandfather (Tac. Ann. xi. 16).—3. See *Silius*.

Ithāca, v, r. Ithacē, es, f. *Theaki*, or, *Theachi*, a small rocky island in the Ionian sea, of which Ulysses was king, as also of a part of the continent opposite, in Epirus (Hom. Od. xiv. 100). It is about thirty-two miles in circumference, Pliūius makes it twenty-five, and Strābo eighty, stadia. Its population is about eight thousand who are contained in its capital *Bathy*, and the three villages of *Perakobio*, *Adōi*, and *Oxōi*. It has eight harbours, and is distant nearly four miles from Cephalēnia. There was a cognominal town on this island. *Adj.* Ithācēus, Ithācēsius, a, um, et, Ithācēnsis, is, e. Ajax, in contempt, calls Ulysses, *Ithācus*, on account of the smallness and sterility of the island (Ov. Met. xiii. 98). *Ithācis veribus*, on Ithacan spits, i. e. on the spits of Ulysses and his companions (Prop. iii. 12. 29). See *Lämpetē*. *Ithācēsia carbūsus*, the sail of Ulysses (Stat. Ach. i. 558). *Ithācēnsis Ulysses* (Hor. Epis. i. 6. 63).

Ithācus, i, m. son of Pterēlāus, a native of Cēphallēnia, who passed into the nearest island which from him was called Ithāca. He had two brothers Nēritus and Pōlyctor (Hom. Od. xvii. 207).

Ithāmēnes, is, m. a noble Lycian, father of Stēnēlāus (Hom. Il. xvi. 586).

Ithēmon, ōnis, m. the commander of the Autōlōles, who fought under Hannibal at Trāsīmēnus, the *Lake of Perugia* (Sil. Ital. v. 546).

Ithōmē, es, f. a mountainous city of *Thessaly* (Hom. Il. ii. 729).—2. *Vulcano*, a mountain and fortress of Mēssēnē, in the *Morae*, reckoned one of the two horns of Pēlōpōnēnsis. There was also a cognominal town, to which an allusion is made by Hōmērus (Paus. iv. 9). *Adj.* Ithōmēus, a, um.

Itius, i (ae. portus), m. a harbour in the country of the Mōrini, in Gallia Belgica, which, according to some, was *Boulogne*, and, according to others, *Vissant*, or, *Calais*. Ptolemy mentions it as a promontory, now *Cape Grisez*, although it cannot be doubted, that there was likewise a cognominal harbour. From his description, this seems to be the place which he had in view. It could not be *Calais*. Caesar set out from Itius Pōrtus, when he sailed the second time for Britain (Cass. B. G. v. 2).

Iton, ōnis, Itonē, es, et, Itonus, i, called also Siton, ōnis, f. *Idria*, a city of Thēssālīa, mentioned by Hōmērus (Il. ii. 696), so called

from Itonus q. v., a son of Apōllo.—2. A town in Epirus, *Lower Albania*.—3. Another, in Itālia.—4. Another, in Bēōtia, which Strābo mentions as named from that in *Thessaly* (631), and which Stātilius calls *Adōnia Itonē* (Th. ii. 721). *Ich.* Itonai, ōrum (Sieg. Itonaeus, i), m. joined the Thebans under Hypeūs, against the Argives (Stat. Th. vii. 530).—5. Another, in Lydia. Itonis, idis, et, Itonias, adis, f. of Iton, applied to females, or nouns feminine. *Adj.* Itonaeus, et, Itonius, a, um. *Itonau*, v. *Itonia Minērea*, who is also called *Itonias*, et, *Itonis*.

Itonus, i, m. a son of Apōllo, reckoned by the Scholiasts the first king of *Thessaly*. From him the town Iton v. Itonus, *Idris*, in *Thessaly*, had its name.—2. A son of Amphictyon, a Boeotian (Paus. ix. 24).

Itūrea, v, f. a mountainous country of Asia, to the east of Gālīlea, from which it was separated by Jōrdānes, the *El-Sharia*, and Mārē Tibērias. *Ich.* Itūrai, v. Ithyrarai, ōrum, m. the Itureans, who were excellent archers, and their bows, according to Virgil, were made of the yew-tree (G. ii. 448). *Adj.* Itūreus, et, Ithyrēus, a, um, of Itūrea, also of Pārthia, Parthian, from its being often under the dominion of the Parthians. *Itūrai taxi* (Virg. G. ii. 448).

Itūrius, i, m. a creature of Jūlia Sillāna, who accused Agrippina, was afterwards banished, and in a short time received a free pardon from her son, the emperor Nēro (Tac. Ann. xiii. 19 seq.).

Itylus, i, m. son of Zēthus, brother of Amphion, and of Aedon, a daughter of Pāndārius. His mother unintentionally put him to death, for which she was changed into a nightingale (Hom. Od. xix. 522). Later writers narrated the fable differently, and changed his name to Itys q. v.

Itymōnēus, ōis, m. a native of Elis, killed by Nēstor. He was the son of Hypeōrchus, hence called Hypeōrchides (Hom. Il. xi. 671).

Itys, ōis, m. a Trojan killed by Tērōus (Virg. Aen. ix. 574).—2. The son of Tērēus and Prōcē, whom his mother killed, dressed and served up to his father at a banquet, in revenge for the injury which her sister, Phylōmēla, had received from her husband. Itys was transformed into a pheasant, his father into a lapwing, and his aunt, Phylōmēla, into a nightingale (Ov. Met. vi. 437). Hōrātius calls her *infelix avis*, *atērnūm opprobriūm Cēcrōptae dōmus*, the unhappy bird, the eternal disgrace of the house (family) of Cēcrōpis (Od. iv. 12. 6). Cātullus calls Itys, *īglus*, expressing by the diminutive, his infancy, and the tenderness due to that period of life (lcv. 14). *Ismāritus Itys*, from his being a native of Thrācia (Mart. x. 51).—3. A man in the army of Etēocles, killed in the Theban war by Pārthēnōpēus (Stat. Th. vii. 642).—4. A native of Cylēus, who fell by the hand of Cāstor, in the Argonautic expedition (Val. Flacc. iii. 189).

Jūba, v, m. a king of Maurītānia, *Morocco* and *Fez*, who, in the civil war, joined the standard of the Republic; and almost annihilated the forces of Caesar under the command of Cārō. He added his troops to those of Scipio, and continued to oppose the interests of Caesar even after the battle of Pharsālīa; but was at last vanquished at Thāpsus, *Demaos*, by that fortunate general, and procured his own death by the assistance

of his slave (Ces. B. C. ii. 25 seq.). See *Pétrius*.—2. Son of Juba, carried to Rome, by C. Julius Caesar to adorn his triumph. Augustus educated him at court, where he distinguished himself by his talents and literature. That emperor gave him in marriage young Cléopatra, a daughter of M. Antonius and Cléopatra, and appointed him king of Mauritania, because Numidia, his father's kingdom, had been reduced to a Roman province. His son Ptolémæus succeeded him (Tac. Ann. iv. 5).—3. One of Hannibal's men at the siege of Saguntum, *Murciédre*, killed by Théron (Sil. Ital. ii. 160).

Jubaleni, orum, *m.* an African nation (Amm. Mar. xxix. 5).

Jûda, *e, m.* a son of Jacob, from whom the whole nation was called Jûdei (Just. xxxvi. 2).

Jûdæa, *e, f.* a name of Pâlæstina *q. s.*, derived from its inhabitants Jûdæi, orum (*Sing.* Jûdæus, *i.*), *m.* Tacitus has given a very false and injurious character of this nation, evidently dictated by inveterate national prejudice and unmanly hatred. The absurdity of his etymological assertion in deriving Jûdæi from Ida, a mountain of Crète, *Candia*, which he makes the cradle of the Jews, is not more remote from the truth, than his other statements respecting the history of that once highly-distinguished, but now despised and insulted people (Hist. v. 2). The exclusive religious system of the Jews rendered them unpopular with the neighbouring states, and certain peculiarities in their national character exposed them to obloquy and misrepresentation. Roman writers in particular, either from ignorance or contempt, seldom mention the descendants of Abraham, but with the view of exposing them either to ridicule or hatred. Against the vituperation of the Jews by the Romans, the young reader should be warned before the writings of Hôrâtius, Jûvénâlis, Pêrsius, Martiâlis, Tâcitus, &c., are put into his hands. The Jews were conquered by Cn. Pômpeius Mâgnus, who took their temple, 67 B. C., till that period unviolated, and by the lieutenant-generals of M. Antonius the triumvir in 38 B. C. (Liv. Ep. 102–128). From Jûvénâlis, it appears that the Jews at Rome, when he wrote, pretended to fortune-telling by means of dreams, which they accommodated to the wish of the persons who consulted them (Sat. vi. 547). *Récûliti Jûdæi* (Mart. vii. 30). *Adj.* Jûdæus, *et* Jûdæicus, *a, um.* *Jûdæa rêgina* (Plin. iii. 153). *Jûdæicum* (*jus*), the Jewish law, *i. e.* the moral law, as delivered by Moses (Juv. Sat. xiv. 101). *Jûdæicus pânis*, unleavened bread (Tac. Hist. v. 4). *Jûdæica vèla*, Jewish curtains, *i. e.* tapestry ornamented with the figures of imaginary creatures by the Jews, or in the Jewish manner. They excelled early in the art of weaving (Claud. xviii. 357).

Jûdas, *e, m.* a Jew under whose conduct, and that of Hêrôsôlýmus, his countrymen quitted Egypt, and took possession of Canaan, according to the account given by Tâcitus (Hist. v. 2). This groundless hypothesis requires no confutation.

Jûgântes, *um, m.* a British nation, whom Camden supposes to be the same with the Brigântes *q. v.* Others consider them a different people. The good editions of Tâc-

tus have *e Brigântum cieltâte* (Ann. xii. 40).

Jûgârius, *i, m.* (*vicius*), a street in Rome (Liv. xxiv. 47).

Jûgum, *i, n.* a yoke. In military tactics, *jûgum* was two spears fixed in the ground and one laid across them at the top, through which conquered armies, stript of their arms and generally of part of their dress, were sometimes obliged to pass, as a mark of disgrace. It indicated that they were as much under the power of the conquerors, as oxen in the yoke are under the power of their drivers (Liv. iii. 28).

Jûgûrtha, *e, m.* a man in the Carthaginian army, whom Théron killed at Saguntum (Sil. Ital. ii. 165).—2. Was the son of Mâstânâbal by a concubine. His paternal uncle, Mâsinissa, king of Numidia, *Algiers*, brought him up in his own house, and gave him the same education as his own sons. Jûgûrtha early acquired great celebrity by his activity, courage, and modesty. Observing his superiority to his cousins in point of personal accomplishments, and perhaps also in mental endowments, he, most probably in very early life, formed the design, which he afterwards executed, of dispossessing the sons of Mâsinissa, and seizing on the crown of Numidia. Aware of his ambition, and suspicious of his principles, the aged monarch formed different schemes by which he expected Jûgûrtha would lose his life. The extreme popularity of the youth rendered any attempt at cutting him off by violence very hazardous, if not impracticable. Mâsinissa, therefore, endeavoured to gain his affections not only to himself, but also to his sons, Adhêrbal and Hîempsal, by treating him with the utmost kindness, and at last by leaving to him the third part of his kingdom. Far from satisfying the ambitious mind of Jûgûrtha, this act of generosity, in place of endearing to him the king's sons, stimulated him to procure their death and to seize their possessions. Having at last accomplished his iniquitous design, he attempted to bribe the Roman senators to secure him in the kingdom which he had obtained by murder. At one period he had nearly succeeded; but his notorious bribery and insulting impudence at Rome, whither he had been called by the senate, roused the indignation of all men of principle, and ultimately it was resolved that war should be declared against him. For a long time he successfully resisted and frequently defeated the Roman forces; but at last was betrayed by Bôechus, king of Mauritania, whose daughter he had married (Sal. Jug. 80), into the hands of C. Mârius, the Roman commander, who led him in triumph with his two sons, after which he was put to death in prison 107 B. C. (Liv. Ep. 64–67). *Adj.* Jûgûrthînus, *a, um.* *Jûgûrthînum bellum*, the war against Jûgûrtha (Hor. Epod. ix. 23). Sallustius has written a minute and elegant account of this war, which many consider as one of the purest models of historical composition. *Jûgûrthînus triumpfus*, triumph over Jûgûrtha (Ov. Ep. Pont. iv. 3, 45). *Jûgûrthîna viclôria*, the victory over Jûgûrtha (Eutrop. v. 1). *Jûgûrthîna panna*, the punishment of Jûgûrtha (Claud. xxviii. 381). From Lucanus it appears to have been strangulation (Phar. ix. 600), and this is affirmed by Eutropius (iv. 27).

Juhonés, um, m. a German nation in alliance with the Romans, nearly destroyed by the bursting forth of a subterraneous fire in the year 59 (Tac. Ann. xiii. 57). Here the readings vary, and are very doubtful.

Júlia, *as, f.* the aunt of C. Jūlius Cæsar and wife of C. Mārius, on whose death he pronounced a funeral oration, tracing his descent from Vēnus (Suet. Jul. Cæs. 6).—2. Sister of C. Jūlius Cæsar and wife of M. Atilius Bālbis, by whom she became the mother of Atia *q. v.* (Suet. Aug. 4).—3. Daughter of C. Jūlius Cæsar and wife of Cn. Pōmpēius Māgnus, after she had repudiated her former husband Sērvilius Cēpio. She died in 56 B. C., and the people, from honour to her memory, ordered, that she should be buried in Cāmpus Mārtius (Livy. Ep. 106).—4. Wife of A. Mānlius Tōrquātus, whose nuptials Cātullus celebrates. The poet compares her form and beauty to those of Vēnus (lxi).—5. Daughter of Augustus by his wife Scribōnia, who was three times married, first to Mārcellus, son of Octāvia, sister of Augustus, secondly to Agrippa, and thirdly to Tiberius, who succeeded her father in the imperial government. In her character, we find nothing to praise. Abandoned to gross lasciviousness, she disgraced her sex by every species of irregularity. Augustus, on account of her adulterous intrigues, banished her to the island Pāndātāria, *L'isle Saint Marie*, afterwards to Rhēgium, *Reggio*, where her husband allowed her to pine away, and where she died in the 14th year of our era, and 52d of her age (Tac. Ann. i. 53 *seq.*).—6. Daughter of Agrippa and Júlia, and grand-daughter of Augustus, who was married to L. Æmilius Paullus, and rivalled her mother in vice and infamy. During the lifetime of her grandfather, her adulterous practices banished her to the island Trinacrus, *Tremiti*, and she died in exile in the year 28 (Tac. Ann. iv. 71).—7. Daughter of Gērmānicus and Agrippina, born at Lesbos, married to M. Vinicius (Tac. Ann. vi. 15).—8. Daughter of Nēro Claudius Drūsus, married first to Nēro Cæsar, son of Gērmānicus and Agrippina, and afterwards to Kōbēllus Blandus. The malice of Mēssālina accomplished her destruction (Tac. Ann. iii. 29 *seq.*).

Júlia Agrippina, Jūliæ Agrippinæ, *f.* daughter of Gērmānicus and Agrippina, sister of Caligula, was first married to Cn. Dōmīttus Ahēnōbārbus, by whom she had Nēro. After the death of Ahēnōbārbus, she became the wife of Pāssienus Crispus; and, being again a widow for some time, she, still in the prime of life, was married to her uncle, the Roman emperor Claudius, whose death she caused, by mixing a subtle poison with mushrooms, in order that her son might succeed. Tacitus mentions, that in early life she resigned her person to M. Æmilius Lēpidus, afterwards became the prostitute of Pallas, and crowned her vices by her incestuous marriage with her uncle. From this historian, she appears to have been a monster both of lewdness and cruelty. At last, her son resolved on her death, and deliberated, whether it should be accomplished by poison, or by the sword. After hesitating for a considerable time, Anicētus *q. v.* proposed to build a ship in such a manner that it would readily fall to pieces, even on a calm sea, and suggested that

Agrippina should be taken on board; and in this manner either killed by the falling in of the deck, or drowned by the vessel giving way under her. On the seamen executing their murderous order, by allowing the deck to fall, it was expected she would be crushed to death; but she effected her escape unhurt, and therefore Nēro ordered her to be put to death by violence; and while the assassins were in the act of killing her, she desired the centurion to strike her on the belly, probably in reproach of her son, who commanded this matricide. According to some, Nēro looked at her dead body, admired some, and censured other, parts of her lifeless corpse; but others deny it (Tac. Ann. xiv. 2—9). Dio Cāssius writes, that Agrippina, having uncovered her belly, said, "Anicētus, strike! strike this, since it gave birth to Nēro" (lxi. 13). Sēneca has put similar language into the mouth of the chorus, but gone a little more into detail (Octav. 368—376). She wrote her own life, and the history of her family, from which she appears to have possessed great abilities and accomplishments, which she readily sacrificed, as well as every principle of virtue, in pursuit of unlimited power or sensual gratification (Tac. Ann. iv. 53). *Adj.* Agrippinus, *a, um, v.* Agrippinensis, *is, e.* Agrippina cōlōnia, *v.* Agrippinensis cōlōnia, *Cologne*, on the *Rhine*, so called from Agrippina having been born there (Tac. Hist. i. 56). Viciōrinus, who took upon him the Roman empire, was slain at this city, in the second year of his reign, in the year 259 (Eutrop. ix. 9).

Júlia Augūsta, Jūliæ Augūstæ, *f.* the name of Livia Drūsilla, after her son, the Roman emperor Tiberius, ascended the throne (Tac. Ann. v. 1).

Júlia Cōnstāntia, Jūliæ Cōnstāntiæ, *f.* of which the original name was Oset, *Alcala de Guadaira*, a town of *Spain*, not far from Hispālis, *Seville* (Plin. i. 294).—2. Júlia Cōnstāntia, anciently Lācōūmūrgi, another town of *Spain*, of which nothing certain is known (Plin. i. 296).—3. A town of Mauritānia, *Morocco* and *Fez*, which had the additional name of Zilia, now *Arzila* (Plin. i. 521). Júlia Cōnstāntia was perhaps not recognised by the natives, in any of these three instances, and, therefore, the name is only found in Roman authors. Plinius has mentioned several other towns, called by his countrymen Júlia, with an additional name, as Cōncōrdia Júlia, &c.

Júlia Dōmna, Jūliæ Dōmnæ, *f.* wife of the Roman emperor L. Sēptimius Sēvērus, by whom she had two sons, Cāracālla and Gēta. She was a native of Emēsa, *Homs*, a town of *Syria*, and of royal birth, according to the historians of the empire, although her parents are unknown. Her singular elegance of form and extraordinary powers of mind she debased by the most loathsome and offensive vices. According to Eutrōpius, she was the stepmother of Cāracālla, and, after the death of Sēvērus, his wife (viii. 20). Other writers make her the mother of Cāracālla; and the inhabitants of Alēxāndria, giving him the name of Œdipus, and her of Iocasta, seem to prove the inaccuracy of Eutrōpius, besides the concurring testimony of the other historians. After the death of Cāracālla, she ended her life by violence.

Júlia Drūsilla, Jūliæ Drūsillæ, *f.* daugh-

ter of the emperor Cāligūla and Cēsōnīa. Of her being his own child, Cāligūla considered there would be no stronger proof than the cruelty which she discovered, even when a child, amongst those of her own age, with whom she was at play. She was dashed against the wall and deprived of life, at the time her father and mother were killed (Suet. Cal. 25, 59).

Jūlia Māmmæa, Jūlia Māmmæe, *f.* daughter of Jūlius Avitus, a man of consular rank, and Jūlia Mæsa, was wife of Gēnsius Mārclānus, by whom she became the mother of the Roman emperor Alexander Sēvērus. When the senate declared Hēllōgābālus a public enemy, Jūlia Māmmæa, her sister Jūlia Sōēmīa, and their mother, Jūlia Mæsa, were included in that decree. To the excellent instructions received from his mother, whom Eusēbius calls a princess of great piety, may be attributed most of the amiable and virtuous qualities which adorned the future life of Sēvērus. History affords no certain evidence of her having embraced the Christian religion. After his cousin Hēllōgābālus had adopted Sēvērus, Māmmæa took care to preserve his morals entire, in opposition to the schemes of the emperor, and therefore he plotted his ruin, which her caution and prudence prevented. Suspicious of his being poisoned, she cooked and served up to her son every article of food, and strengthened his constitution, by causing him to be trained to the use of arms, and horsemanship. Secret stratagems having failed, Hēllōgābālus had recourse to open violence; but the character of his adopted son had attached the soldiers to his person, so that when it came at last to a trial of strength, Māmmæa animated the troops, who embraced the interest of Sēvērus, and by them Hēllōgābālus was killed. She received the title of Augūsta, and governed during the minority of her son, whom she trained with the most assiduous attention to every thing virtuous and praiseworthy. Against Dōmitius Ulpīanus, the most distinguished amongst the friends of Sēvērus, she conceived an unfounded aversion, which she had no sooner discovered, than she restored him to her former confidence, went with him to the war against the Germans, where her son was assassinated, and she fell by the hands of the same murderers (Eutrop. viii. 23).

Jūlia Prōcilla, Jūlia Prōcille, *f.* was the wife of Jūlius Gracīnus, by whom she became the mother of Cn. Jūlius Agricōla. Tacitus gives her an excellent character, which is all of her history that has been transmitted to modern times, except that a descent from Otho's fleet, in quest of spoil, plundered her estate, murdered herself, and carried off a considerable quantity of booty (Tac. Agric. 4-7).

Jūlia Sōēmīa, Jūlie Sōēmīe, *f.* a daughter of Jūlius Avitus, a man of consular rank, and Jūlia Mæsa, was married to Vārius Mārcellus, by whom she had Hēllōgābālus, the Roman emperor. Her mother appears to have been an unprincipled woman, who, in order to induce the soldiers to receive her grandson, Hēllōgābālus, as their emperor, declared that he was not the son of Vārius Mārcellus, her daughter's husband, but of Caracālla, thereby making her daughter an adulteress, and her grandson a bastard. Sōēmīa displayed an intrepidity and courage

unusual in her sex; and the measures which she adopted and executed, in order to secure the empire to her son, prove that she possessed a vigorous mind, as well as personal courage. To female purity she can have no claim, since she acquiesced in her mother's declaration, and, whether true or false, it must be received as satisfactory evidence, that she disregarded the character of a chaste and faithful wife. Sōēmīa perished with her son, in the year 222, and her head was cut off, either in contempt, or in proof that the assassins had executed their duty. Eutropius calls her Sōēmīa Sūra (viii. 22). The name is variously written, Soemīs, Sōēmīa, Semia, Symia, Semiamira, &c. On ancient coins, the name is Sōēmīa.

Jūliānus, *i. m.* son of Cōnstāntius, brother of Gallus, and nephew of Cōnstāntius Māgnus. The infancy of these two brothers saved them from the sword of Cōnstāntius, their cousin, who massacred almost all his relations. From him they received an education not unsuited to the dignity of their birth, and not unmixed with that suspicious restraint, from which they could portend neither future security nor kindness. On Gallus being declared Cæsar, he obtained complete freedom, and the situation of his brother became more comfortable; but on Cōnstāntius commanding Gallus to be put to death, a strong guard escorted Jūliānus from Iōnia to Milan, where, for seven months, he daily expected the sentence by which his brother was deprived of life, would be executed on himself. The emperor Cōnstāntius and he now only remained, of all the male descendants of Cōnstāntius Chlōrus. The intrepidity, caution, and steadiness of Jūliānus baffled the efforts of his enemies to discover grounds for impeachment; and the empress, Eusēbia, espoused his cause, advised his preservation, and withstood the remonstrances of all who plotted his destruction. After the emperor fixed his residence at Athens, and began to study Grecian literature, he adopted both the manners and language of the Athenians. His dispositions were softened by the culture of philosophy, and Eusēbia prevailed on him to invest Jūliānus with the title of Cæsar, and to grant him the government of the countries beyond the Alps. By this act, she obtained a victory over the enemies of Jūliānus, and, perhaps, also over the emperor, who, along with the imperial dignity, gave him Hēlēna, his sister, in marriage. He then quitted Athens, crossed the Alps to defend his territories against the incursions of the Germans. His natural activity and personal courage, added to his mental powers, which were not inconsiderable, soon converted this military novice into an experienced commander, who not only cleared France of the invaders, but carried his arms across the Rhine. His civil administration, regulated by the principles of justice, and by regard for the happiness of his subjects, raised his character as a magistrate above that of a general. Detesting the exactions of the emperor, he pitied the distresses of the people; and his moderation, conjoined with his success in arms, contributed to retard the ruin of the Western Empire. The character of Jūliānus excited in the breast of the emperor a spirit of jealousy, which the attachment of the army had no tendency to allay. With a view to

his destruction, the emperor ordered the legions in Gallia to march to the east, that the Cæsar might be left unprotected. Refusal on the part of Jūlianus would have been rebellion, and although he distinctly saw the emperor's design, yet he yielded to duty; but the night before the troops were to march, they proclaimed him Augustus, and compelled him to assume the purple. Whether the whole of this scheme did not proceed from the deep-laid measures of Jūlianus seems very doubtful, and the suspicion is increased by his immediately strengthening the army, by his marching against the Franks, and by the letters which he wrote to the emperor. About this time, his wife, Hēlena, who had previously suffered by several untimely births, died in childbirth. After a fruitless negotiation, he resolved to make war on Cōstantius, whose death, on 3d November, 361, prevented the atrocities of civil contention, and left Jūlianus sole emperor. Before he set out for this expedition, he had renounced the Christian religion, an act of great immorality, which procured him the surname of the *Apostate*. In his persecution of that harmless sect, candour must allow, that it was his intention to deprive them of all the advantages resulting from the possession of wealth, of knowledge, of respectability, and authority. His conduct towards the Arians exhibits only cruelty and injustice, which he aggravated by profane insult. He banished Athanasius, and, after the suppression of Christianity, and the establishment of heathenism, he set out for the conquest of Pārthia. He invaded Assyria, where, in his plans and movements, his military talents appeared to advantage; but a stratagem of Sapor checked his progress, and compelled him to trace back his steps, with all the disadvantages and losses of a retreating army. At last a javelin pierced his ribs, and fixed in the lower part of the liver, which it was found impossible to extract. His death was the immediate consequence, to the great joy of the surviving Christians. He expired in the year 363, and Jōvianus, without opposition, succeeded to the purple (Eutrop. x. 14).—2. A man who bathed in very hot water (Mart. iii. 25). No other writer mentions his name.

Jūlianus Titius, Jūliani Titii, *m.* the commander of a Roman legion, who obtained consular ornaments, when M. Apōulus, governor of Moesia, gained a victory over the Rhoxolaniæ, in the year 70 (Tac. Hist. i. 79).

Jūlii, orum, *m.* an Alban clan, who, on their removal to Rome, were admitted into the senate (Liv. i. 30). *Adj.* Jūlianus, *a.* um. *Jūliāna partes* (Vel. Pat. ii. 55).

Jūlius, *i.* *m.* the name of a very celebrated Roman tribe, brought from Alba to Rome by Rōmulus, who derived their origin from Iūlus, a son of *Æneas*. *Adj.* Jūlius, Jūleus, *et.* Jūlianus, *a.* um. *Jūleæ carina*, ship of Augustus (Prop. iv. 6. 17), called by the same poet, *Jūllæ rostra* (ib. 54). *Jūllæ prōles ab origine Vēnēsis* (Manil. i. 797).

Jūlius Africānus, Jūlii Africāni, *m.* a native of Gallia, France, of whose origin no account remains. Minōtus and Sērvæus, after their condemnation, accused Jūlius Africānus and others (Tac. Ann. vi. 7).

Jūlius Agrēstis, Jūlii Agrēstis, *m.* a centurion, who gave a remarkable proof of his

fidelity to Vitēllius, whom he could not rouse to activity, or animate to enterprise. He obtained permission to view the ruins of Crēmōna, which he did openly, despising the idea of going as a spy. On his return, the emperor disbelieved his narrative, and he said, "I perceive you require a remarkable proof, and since neither my life nor death can benefit you, I shall give you what you may believe." Retiring from the presence of Vitēllius, he fell upon his sword, confirming his words by a voluntary death (Tac. Hist. iii. 54).

Jūlius Agrippa, Jūlii Agrippæ, *m.* a Roman of some distinction, banished to an island in the *Archipelago*, in the year 66 (Tac. Ann. xv. 71).

Jūlius Alpīnus, Jūlii Alpīni, *m.* a Helvetian chief, whom Cæcina caused to be publicly executed, from his having been one of the leading chiefs in an insurrection, in the year 70 (Tac. Hist. i. 68).

Jūlius Alūnus, Jūlii Alūni, *m.* banished to an island in the *Archipelago*, under the emperor Nēro (Tac. Ann. xv. 71).

Jūlius Antōnius. See *Antōnius*.

Jūlius Aquilla, Jūlii Aquillæ, *m.* a Roman knight, who obtained prætorian honours, in the year 50 (Tac. Ann. xii. 15–21).

Jūlius Asiatīcus, Jūlii Asiatici, *m.* supposed by some to be the Asiaticus who fought on the side of Vindēx, in the revolt of the Gallic provinces. This is mere conjecture. Sēcundus wrote the life of Jūlius Asiaticus (Tac. Or. 14).

Jūlius Atticus, Jūlii Attici, *m.* a soldier of the body guards of the Roman emperor Gāba, who falsely declared that he had killed Otho (Tac. Hist. i. 35).

Jūlius Auspēx, Jūlii Auspēis, *m.* a chief among the Rēmi, who supported the interest of the Romans against Tūllius Valēntinus *q. v.* (Tac. Hist. iv. 69).

Jūlius Brigānticus, Jūlii Brigāntici, *m.* a Batavian, who deserted to Cæcina with a small body of horse. His mother was sister to Civilis, and he had a violent hatred at his uncle. His zeal in the service of the Romans distinguished his whole conduct, and he fell at Vāda, in making an attack at the head of a squadron of horse, in the year 70 (Tac. Hist. ii. 22 *seq.*).

Jūlius Būrdo, Jūlii Būrdōnis, *m.* a commander of the German fleet in the service of the Romans, whom Vitēllius saved from the fury of the soldiers, by concealing him in prison, until his success had appeased their wrath, and he then set him at liberty, in the year 70 (Tac. Hist. i. 58).

Jūlius Cālēnus, Jūlii Cālēni, *m.* an *Æduan*, warmly attached to Vitēllius. In the Roman army he held the rank of tribune, in the year 70 (Tac. Hist. iii. 35).

Jūlius Cārus, Jūlii Cāri, *m.* a legionary soldier, who killed T. Vinūlus Rūfinus (Tac. Hist. i. 42).

Jūlius Cēlus, Jūlii Cēlsi, *m.* a Roman knight, and tribune of the city cohorts, charged with a conspiracy, and condemned to lose his life. Whilst he lay fettered in prison, he contrived to lengthen his chain, so as to wind it round his neck, and thus avoided a public death by strangulation, in the year 82 (Tac. Ann. vi. 14).

Jūlius Clāssiciānus, Jūlii Clāssiciāni, *m.* a Roman officer in Britain, at variance with Suetōnius, the commander-in-chief, and

wrote to *Rome*, pressing the necessity of recalling him. In this attempt he failed, and Suetonius continued governor of *Britain* (Tac. Ann. xiv. 38).

Jūlius Clāssicus, Jūlii Clāssici, *m.* the commander of the whole cavalry of the Trē-viri, who revolted, assumed the dress of a Roman commander, routed the cavalry of Cērālīs, and crossed the *Rhine*. Vanity impelled him to believe that he would obtain the empire, at least in that country, and, pleased with his imaginary government, he loitered away the time in indolence, until exertion became fruitless (Tac. Hist. ii. 14 *seq.*).

Jūlius Cōnstantius, Jūlii Cōnstantii, *m.* second son of Cōnstantius Clōrus by Thēōdōra his second wife. His nephew, Cōnstantius *q. v.*, married his daughter, and he was himself massacred by the soldiery, soon after the death of his brother Cōnstantinus, the Great. Of the whole family only the youngest two of his children escaped that carnage.

Jūlius Cōrdus, Jūlii Cōrdi, *m.* a man who prevailed on the people of Aquitānia to take the oath of allegiance to Otho, in the year 75, which they soon broke (Tac. Hist. i. 76).

Jūlius Dēnsus, Jūlii Dēnsi, *m.* a man of equestrian rank, against whom an accusation had been brought on account of his attachment to Gērmanicus. The emperor suppressed the prosecution (Tac. Ann. xiii. 10).

Jūlius Flōrus, Jūlii Flōri, *m.* a Trevirian, who commanded a regiment of horse raised among his countrymen, but trained to the Roman discipline. Powerful from the number of his debtors and dependants, he tried to seduce the troops, and to begin war by a general massacre of the Roman merchants. Only a small number listened to his advice, and near the forest of Ardūenna a complete victory was gained over him and the undisciplined multitude by a countryman, Jūlius Indus *q. v.* Surrounded by the Roman soldiers who were in search of him, he died by his own hand, in the year 21 (Tac. Ann. iiii. 40—42).

Jūlius Frōntinus, Jūlii Frōntini, *m.* a Roman prætor, who had the chief command in *Britain* in the year 73. He excelled in a knowledge of law, and of military affairs; the latter he had acquired both by theory and experience. His talents did not raise him higher in the opinion of his countrymen, than his virtues. He wrote four books on *stratagems*, and one on the aqueducts of *Rome*, which still exist. Plinius has recorded his last injunction, that no monument should be erected to his memory; because he considered it an unnecessary expense (Epis. ix. 19). Tacitus mentions him (Hist. iv. 39 *seq.*).

Jūlius Frōnto, Jūlii Frōntōnis, *m.* præfect of the nightwatch, and brother of Jūlius Grātus. The soldiers suspected both, and loaded them with chains, solely on account of their being in different armies. Frōnto in Otho's and Grātus in that of Cæcina (Tac. Hist. ii. 26).

Jūlius Græcinius, Jūlii Græcini, *m.* a man of senatorian rank and a native of Fōrum Jū-lum, *Fregus*, who married Jūlia Prōcilla by whom he had Cn. Jūlius Agricōla *q. v.* His virtues incurred the displeasure of the emperor Cāligūla, who ordered him to undertake the prosecution of M. Silānus, which

he refused, and was therefore put to death (Tac. Ag. 4).

Jūlius Grātus, Jūlii Grāti, *m.* præfect of the camp, who fell under the suspicion of the soldiers in the year 69, merely because his brother held the office of a tribune in Otho's army (Tac. Hist. ii. 26).

Jūlius Indus, Jūlii Indi, *m.* a Trevirian, who defeated his countryman Jūlius Flōrus with the rebels under his command, in the year 21. These Trevirians were at variance before the revolt of Flōrus, which made Indus more anxious to crush his opponent, and he had no sooner accomplished his wish, than his countrymen returned to their allegiance (Tac. Ann. iiii. 42).

Jūlius Mānsuetus (*v.* Mānsuetus 3 *syl.*), Jūlii Mānsueti, *m.* a Spaniard, who enlisted into the legion named *Rēpax*, and his son, then a child, entered the seventh legion raised by Gālba. In an engagement near Crēmōna, between the armies for Vitellius and Vespasianus, Mānsuetus fell by the hand of his own son, who recognised his father in rifling the body, and the father opening his eyes knew his son. A bitter lamentation ensued, and the son, embracing the body of his murdered parent after life had fled, committed it to the grave dug by his own hands, in the year 70 (Tac. Hist. iiii. 25).

Jūlius Mārāthus, Jūlii Mārāthi, *m.* a freedman of Augustus, who states that the emperor was five feet nine inches in height. Except this measurement of the emperor, modern times owe no obligation to Mārāthus, who himself is only known from being noticed by the biographer for that solitary fact (Suet. Aug. 79).

Jūlius Mārīnus, Jūlii Mārīni, *m.* one of the earliest and most faithful friends of the Roman emperor Tiberius, who had followed him to Rhōdus, *Rhodes*, and continued with him in Cāpræ, *Capri*. Tiberius at last ordered his execution, which the public saw without regret, since Sejanus had accomplished the destruction of Cūrtius Atticus by his agency, in the year 32 (Tac. Ann. vi. 10).

Jūlius Mārtilis, Jūlii Mārtilis, *m.* a particular friend of Mārtilis, on whose gardens he writes an epigram (iv. 64), and to whom he sent his sixth book. His name is of frequent occurrence in the writings of the epigrammatist, who appears to have had a particular respect for him, and probably owed him obligations.—2. A military tribune, who commanded the camp at the time an insurrection broke out which ended in the murder of Gālba, and raised Otho to the imperial throne (Tac. Hist. i. 28).

Jūlius Māximus, Jūlii Māximi, *m.* despatched with Claudius Victor by Civilis to Geldūba, *Gelb*, at the head of the veteran cohorts against Vōcūla (Tac. Hist. iv. 33).

Jūlius Mōntānus, Jūlii Mōntāni, *m.* a man of senatorian rank, who encountered the emperor Nēro in one of his nocturnal riots, defended himself with bravery, and defeated the party. No apology could soften the resentment of the prince, and Mōntānus found it necessary to put an end to his own life (Tac. Ann. xiii. 25).

Jūlius Paullus, Jūlii Paulli, *m.* a Bata-vian of royal descent, put to death by Fōn-teius Cāpito under a false charge of rebellion (Tac. Hist. iv. 13).

Jūlius Pēlignus, Jūlii Pēligni, *m.* a man

whose deformity of person excited derision, and whose qualities of mind corresponded with his external figure. With the title of Imperator, he obtained the command of Cappadocia in the year 52, and undertook to recover Armenia, plundering, in his route, the allies, as if they had been the Iberians. Deserted at last by his followers, he fled to Rhodanistis whom he advised to assume royal honours. What followed this nefarious proceeding, history does not mention. He had been intimate with Tiberius, and spent his time in the company of buffoons (Tac. Ann. xii. 49).

Julius Placidus, Jūlii Plācidi, *m.* the tribune of a cohort, who dragged forth Vitellius from his lurkingplace, in order that he might be killed (Tac. Hist. iii. 85).

Julius Pölio, Jūlii Pölliōnis, *m.* a tribune of the praetorian cohorts, who had under his custody an infamous woman named Lœusta *q. v.* The emperor, Néro, called in the aid of both to accomplish the destruction of Germanicus, the legal heir of the crown (Tac. Ann. xlii. 15).

Julius Pöstimus, Jūlii Pöstimi, *m.* a man high in favour with the elder Livia. His reception at court he owed to an adulterous intercourse with Mithra Prisca. He appears to have been a very wicked man, and a ready accomplice in any sort of crime (Tac. Ann. iv. 12).

Julius Priscus, Jūlii Prisci, *m.* praefect of the praetorian guards. To this honour, Caecina raised him from being a centurion. Vitellius sent him to secure the passes in the Apennines after the battle at Crémōna, and, having deserted the camp, he returned to Vitellius. After the death of that emperor, Mucianus took from him his commission, and he immediately killed himself (Tac. Hist. ii. 92 *seq.*).

Julius Sabinus, Jūlii Sābini, *m.* one of the Lingones, who pretended to derive his pedigree from C. Julius Caesar, who had a child by his great-grandmother. Tacitus refers this genealogy to the natural vanity of Sabinus. After he had destroyed all evidence of an alliance between the Romans and his countrymen, he caused himself to be proclaimed Caesar. At the head of an undisciplined army, he attacked the Sequanians, who routed his forces, and he concealed himself for nine years, chiefly in subterraneous places, experiencing the utmost fidelity on the part of his friends, and unalterable affection on that of his wife Epponina. His lurkingplace having at last been discovered, both he and his wife were sent to Rome, where they were put to death (Tac. Hist. iv. 55 *seq.*).

Julius Sacerōvir, Jūlii Sacerōviri, *m.* an Aeduan of illustrious birth, who, with Julius Florus, headed an insurrection of the Gallic states, in the year 20. Defeated in the first engagement, he threw himself into the town of Augustodūnum, Autun, which he soon quitted, lest he should be given up, and in a neighbouring village put himself to death (Tac. Ann. iii. 40—46). *Adj.* Sacerōvirianus, *a. um.* Sacerōvirianum bellum (Tac. Ann. iv. 18).

Julius Sēcundus, Jūlii Sēcundi, *m.* an orator who died in early life, and yet left a considerable name. Quintilianus makes honourable mention of Sēcundus (x. 1. 120),

and Tacitus introduces him as one of the speakers in his dialogue on oratory (2).

Julius Tugūrinus, Jūlii Tugūrii, *m.* a Roman knight who entered into a conspiracy against the emperor Néro, in the year 66 (Tac. Ann. xv. 50).

Julius Tūtor, Jūlii Tūtōris, *m.* a Trevirian, who joined Julius Clāssicus with Julius Sabinus *q. v.* He compelled the colony at Agrippina to take the oath to the empire of the Gauls. In this revolt he displayed greater bravery than Julius Sabinus, the pretended descendant of C. Julius Caesar, and an aspirant at the throne. He crossed the Rhine, but was routed. Of his future life nothing is known (Tac. Hist. iv. 55 *seq.*).

Julius Vindex, Jūlii Vindici, *m.* revolted from the Romans, but was defeated with his whole army, the booty of which enriched the victorious legions. From the notice taken of him and his actions by Tacitus, he must have been a person of some eminence (Tac. Ann. xv. 74 *seq.*).—2. A Roman, who had the command in Gallia, France, as proprietor. He earnestly entreated Gālba to assume the reins of government, promising powerful assistance, should circumstances require it. To this, allusion is made by Suetonius in his life of Néro (40, 41). His transactions, however, are more fully related by Tacitus (Hist. i. 51 *seq.*).

C. Julius, C. Jūlii, *m.* a noble Roman, named dictator in the camp, in consequence of a decree of the senate, sent thither to the consuls for that purpose, in 851 B. C. (Liv. vii. 21). He would probably have the surname of Iulus.—2. A Roman senator, who wrote a history of his countrymen in the Greek language, about 144 B. C. (Liv. Ep. 53). Nothing further of him is known.—3. One of the associates of Catilina, whom he despatched to Apulia, with the view of procuring additional strength to the conspiracy (Sal. Cat. 27).

C. Julius Emiliānus, C. Jūlii Emiliāni, *m.* governor of Mesia and Pannonia, whose troops routed the barbarians, and declared him emperor, in the year 253. He was a man of very obscure birth, says Eutrōpius, and of obscurer reign, having been killed in the third month after he had assumed the purple, by the troops under Hostilianus and Volusianus (ix. 5 *seq.*).

C. Julius Caesar, C. Jūlii Caesaris, *m.* was put to death with his brother L. Julius Caesar, in 89 B. C., by L. Cornēlius Cinna and C. Mārius, who stuck up their heads on the rostrum (Liv. Ep. 80).—2. The first distinguished character of the Caesars, was the son of Caius Caesar, and Aurēlia, the daughter of Cōtta. He was born in the 6th consulship of Mārius, 99 years B. C. When only in his 17th year, he obtained the office of Flāmen Dialis, i. e. High Priest of Jupiter. His marriage with Cōrnēlia, the daughter of Cinna, excited against him the hatred of Sūlla, to whose suspicion he had, from his early years, been exposed, in consequence of his aunt Jūlia being the wife of Mārius. To escape assassination, he was obliged to conceal himself, until, by the intercession of the vestal virgins, and entreaties of his relations, the tyrant was induced, although reluctantly, to spare his life. That Sūlla formed, at an early period, a correct opinion of his talents

and ambition, is proved by the answer which he returned to his friends, who reproached him for the measure of wishing to put a boy to death: "In that boy," said he, "I see many Marii." The first military honour which Cæsar obtained, was a civic crown, at the siege of Marseilles, when the Roman army was commanded by Thermus, the prætor. On Sulla's death he returned to Rome, and, before he had completed his 34th year, accused Dénitilla of extortion. Although the prosecution terminated in the acquittal of the defendant, Cæsar in that trial gave such proofs of his abilities, as ranked him, in the public opinion, high among the most distinguished orators. Not having obtained any public office, and wishing to avoid the odium necessarily attendant on an unsuccessful impeachment, he retired to Rhodes (1 syl.), to study eloquence under Apollonius, the son of Milius, who was a very eminent teacher of rhetoric. Near the island Phœnæum, on his way to Rhodes, he was taken by pirates, among whom he remained 40 days. At the end of that time, he purchased his liberty for 50 talents. Soon after obtaining his freedom from the pirates, he procured a ship, pursued them, and, to verify the threat which he expressed when their captive, put them all to death by crucifixion. After his return to Rome, he was, by the vote of the people, appointed a military tribune. He afterwards obtained the offices of Quæstor, Edile, High Priest (*Pontifex Maximus*), Prætor, and Consul. During his Quæstorship, his wife Cornelia, and aunt Julia, the widow of Marius, died; and he delivered a funeral oration from the Rostra in honour of both. He then married Pœpœa, the daughter of Q. Pœpœus, and grand-daughter of Sulla. To gain the favour of the people, when Edile, he surpassed all his predecessors in the extravagance and magnificence of his shows. To dazzle and captivate the multitude, and to weaken the power of the nobles, was his constant aim. In the pursuit of his favourite plans, he had recourse to means the most wicked and flagitious. Of moral restraint he knew nothing, nor used this appear wonderful, since, in his speech for the traitors engaged in the conspiracy of Cætilina, he avows his disbelief of the immortality of the soul, and consequently of a state of rewards and punishments (Sal. Cat. 51). In spite, however, of his vices, the agreeableness of his manners, and splendour of his talents, added to his martial valour and intrepidity, gained him many admirers. The success of his military enterprises rendered him a favourite with the army, and his profuse bribery secured in his interest the populace of Rome. That his object, from his early years, had been his own aggrandizement on the ruin of his country, is manifest from his having been concerned, first, in the conspiracy of Crassus and Sulla, and afterwards in that of Cætilina (Suet. Jul. Cæs. 9). Appianus states expressly, that he certainly knew of the conspiracy, if not an accomplice (Bel. Civ. 430). The judgment which he gave in the senate, with respect to the punishment of Léntulus, Cethegus, &c., accomplices of that rebel, the conduct of the Roman equites, who guarded the temple where the senate was met, and his being arraigned as an associate of that incendiary before the Quæstor and the senate, sufficiently prove

both the public opinion and his guilt. He leagueed with these traitors, not to promote their schemes, but by their means to destroy the liberties of his country, and become the unlimited sovereign of Rome. Cæsar divorced Pœpœa, because Clodius had been detected in his house, while she and other matrons were celebrating the rites of *Bona Dea*, from which every male creature was most carefully excluded. Clodius was tried for this crime, and, through bribery, obtained a sentence of acquittal. As Clodius was a man of great influence and popularity, Cæsar, although certain of the fact, declined bearing evidence against him, lest it should have, at any future period, been in the smallest degree injurious to his plans of ambition. About this time he subdued the Lusitanians (Liv. Ep. 103). The senate seem to have been apprehensive of the power and influence of Cæsar, by the time he was elected consul, which induced them to decree provinces of little or no importance, woods and roads, to the consuls for that year. This provoked his resentment, and he laboured to effect a reconciliation between Pœpœus and Crassus, which he at last, after great exertion, accomplished. The interest of the former he had keenly supported in the passing of the Manilian law, which conferred extraordinary powers on that commander, and likewise on other occasions, though not without an ultimate view to his own advantage. Whatever power, beyond what was usual, had been assigned to others, served as a precedent for his soliciting the like for himself. With Crassus, a man of prodigious wealth, but of no great personal merit, he had long been in habits of friendship. Of all the Roman citizens Pœpœus possessed the greatest power, Crassus the greatest riches, and Cæsar the greatest abilities. In this condition, which was in fact a conspiracy against the liberties of Rome, they solemnly swore that nothing was to be done in the state but by their common consent. The scandalous combination of these three great men was called the *FIRST TRIUMVIRATE*. Of the three, Pœpœus was the least criminal. He appears to have been duped by the insinuating address of Cæsar, in whose consulship he expected to get his acts in Asia ratified. The decree could only gratify his vanity, which was his ruling passion; but the means which he employed to accomplish it were highly criminal. The object of Crassus was to add to his wealth, and to increase his influence in the state by the power and talents of the other two, and that of Cæsar, by occasionally yielding to Pœpœus' fame, to raise his own, and "crown his mad ambition." From this period the state was wholly managed by Cæsar; and the violence of his proceedings rendered the triumviri objects of abhorrence to all classes of the community. Cicero, to whom Pœpœus confessed he had been duped by Cæsar, advised him to break off all connexion with that intriguing and unprincipled politician; but with him the winning address of Cæsar had more influence, who not only preserved their former intimacy, in opposition to the advice of Cicero, but strengthened their union by giving Pœpœus in marriage his daughter Julia, a woman of the most amiable dispositions, and of the most engaging manners. So great was her influence with both her

father and husband, that, in spite of the mutual jealousy and aversion which afterwards subsisted between them, she prevented their coming to any rupture as long as she lived. To increase his power in the state, and to command the interest of Piso, who succeeded him in the consulship, he married his daughter Calpurnia. A strong and respectable party, animated by love of their country, then began warmly to oppose the measures of the triumvirate. Caesar, anxious to intimidate them, bribed Vettius, who had formerly preferred an accusation against himself, to declare that he had been urged by some of the nobles to assassinate Pömpēius. But this villany being detected by the people, was treated with such contempt, that he was glad to drop it; and, to prevent discovery, he put Vettius to death in prison. Notwithstanding these acts of enormity, he still retained a very powerful party in the state. Previously to the expiration of his consulship, he obtained from the people, through his agent, the tribune Vatinus, the province of Gallia Cisalpinga, and Illyricum, Upper Albania, with three legions, for five years; and the senate, at the desire of Caesar, added Gallia Transalpinga, France, and another legion. These legions were gradually increased to thirteen. Some of the succeeding magistrates wished to annul his acts, and to prosecute him for his illegal conduct during his consulship; but having the tribunes in his interest, a *veto* was put on all their proceedings. Caesar is supposed to have set out for Gallia Transalpinga, France, in the end of March, 57 B. C. Of his conquest of that country, checking the inroads of the Germans, and over-running part of Britain, the Commentaries of the Gallic war contain a rapid, but well written, account. The young reader must not infer that all his engagements with these nations are fully recorded, or every circumstance of his conduct with regard to them either minutely or faithfully detailed. Respect for his character as a man, induced him to conceal many particulars, and to hint at, rather than describe, others. The precise time in which he conquered Gallia is not ascertained. Some make it 10 years (*gemina lustris*, Luc. Phar. i. 283), others 8, and himself 9 (B. C. i. 7). His cruelty and injustice in attacking the states in alliance with Rome, called forth merited reprehension in the senate, when it was even proposed, that, for his abuse of power in that country, he should be given up to the enemy. But the splendour of his success prevented that motion from passing into a law. The first seven books of the Commentaries were written by Caesar. To them Hirtius Pansa, at the request of Balbus, added an eighth, which brings down the narrative of Caesar's military operations in Gallia to the time when he passed the Rübicon, which formed the commencement of the Civil war. The dissimulated friendship which had, for some time, existed between Caesar and Pömpēius, on the death of Julla and Crassus, gave place to personal hatred and open hostility. Neither of these generals could bear an equal, much less a superior. Through the influence of Pömpēius, the senate had received Caesar's petitions with contemptuous indifference, which was with him a good reason for involving his country in all the horrors of intestine bloodshed. Caesar's

crossing the Rübicon, the boundary of Gallia Cisalpinga, which the laws did not allow him to pass while in command, was an actual declaration of hostilities. Pömpēius and his friends fled from Italy, and crossed to Greece. In 160 days, Caesar conquered all Italy, entered Rome, and took possession of the treasury, which Pömpēius, by an unaccountable oversight, had left behind him. To diminish his guilt in plundering *Sanctus ararium*, he states that it was left open. But this assertion is contradicted by Dio, Appian, Plutarch, and Florus. Having seized the government-money, he left the command of the army in Italy to Antony, and went against Pömpēius' best troops, which were then in Spain, under Pētrēius, Afrānius, and Vārro, observing, on his quitting the capital, "That he was going to fight an army without a general, and would return to fight a general without an army." He was well received by the inhabitants of all the towns on his road thither, except the people of Māssilia, *Marseilles*, who refused to admit him within their gates. Unwilling to spend much time in the reduction of that city, he gave the command of the troops who were to attack it by land to Trēbōnius, his lieutenant-general, and of the fleet to Dēcimus Brūtus. Having brought the war in Spain to a successful termination, on his return to Rome he compelled the inhabitants of *Marseilles*, after a long and brave resistance, to surrender (see *Māssilia*). He then prepared to follow Pömpēius into Greece, conscious that, during his life, he would neither enjoy tranquillity nor security. After several skirmishes, the two armies came to a decisive engagement on Phārsālia, the plain of *Pharos*, in which Pömpēius was completely defeated, and his camp taken. Immediately after that disastrous battle, he, accompanied with only 30 horsemen, hastened to the shores of *Mitrē Agēum*, the *Archipelago*, and afterwards fled to Egypt, where he was murdered. Caesar, resolved to pursue his enemy into whatever part of the world he might go, followed him into Egypt, which he reached soon after the murder of Pömpēius. Embracing the interest of Clēōpātra, Caesar became attached to her person, and for some time the character of the conqueror was lost in that of the voluptuary. By her he had a son called Cēsārion, or, Cēsārion, who, at the age of 18, five years after he had been proclaimed, by his mother and Antony, king of Egypt, Cyprus, and Cōlē-Syria, was put to death by Augustus. His military enterprises in Egypt are related in *Commentarii de Bello Alexandrino*, by an author whose name has not been transmitted. Having placed the crown of Egypt on Clēōpātra, with whom he had associated in the kingdom her younger brother, Ptolēmeus, merely to save appearances, he advanced with her up the Nile, and would probably have gone to Æthiōpia, had not his soldiers refused to follow him. Roused at last from his indolence and effeminacy by the revolt of Phārnāces, king of Pōntus, he marched against that monarch, defeated him, and subdued his country, with such ease and rapidity that, in writing an account of it to a friend at Rome, he employed only three words, *Veni, vidi, vici*. To Mithridātes, from whom he had received so much assistance in the Alexandrine war, he gave the kingdom of Bōs-

pōrus on Pālūs Mæōtis, the Sea of Azoph, and intrusted Dōmītiūs with the settlement of other affairs in Asia. To quell the commotions in Italy, he returned to that country, levying great contributions from the states through which he passed, for the African war, of which a full account has been given in *Commentarii de Bello Africāno*, by an unknown author. The good fortune of Cæsar did not fail him in this expedition; he defeated the republican forces under Scīpio, in an engagement near Thāpsus, and reduced the kingdom of their ally, Jūba, king of Mauritānia, to a Roman province. On hearing of Cæsar's success, Cāto killed himself at Utica. Returning to Rome, Cæsar, at the interval of a few days, triumphed four different times, in consequence of his having conquered Gallia, France, Ægyptus, Egypt, Pōntus and Africa, i. e. Nūmīdia, Algiers, Mauritānia, Morocco and Fez, &c. The plunder of so many countries enabled the conqueror of the world to glut his soldiers with presents, and the citizens with largesses. To dazzle the eyes of the multitude, and to divert the minds of the citizens from the extinction of their liberties, he exhibited shows of uncommon magnificence, and gave feasts of the most unbounded profusion. He also enacted some useful laws, and regulated the Calendar according to the course of the sun. Cnēius and Sēxtus, the sons of Pōmpēius, aided by Lābiēnus, having drawn together a powerful army in Spain, Cæsar was again obliged to leave Rome, and march against them. They came to a decisive battle at Mūnda, in which the former two displayed great heroism and generalship. The veterans of Cæsar were forced to fly, and it required all his address to bring them again to the charge. Victory at last declared for that general, which put a final period to the war, and left the conqueror in the peaceful possession of the Roman empire. The eyes of his countrymen were now opened. Though his triumph surpassed, in splendour and magnificence, all that had ever been seen in Rome, the people, with sorrowful hearts, gazed at the pompous procession, and stood silent. No acclamation followed the car of the conqueror. The splendid exhibition was beheld as the final extinction of Roman independence, and the commencement of degrading slavery. The citizens justly considered Cæsar as triumphing, not over the natives of Spain, but over the sons of Pōmpēius, their favourite general, over the nobles of Rome, and over the laws of the commonwealth.

Flōrus mentions that he displayed no representation of Phārsālīa, Thāpsus, and Mūnda, an indubitable proof that the Romans at large neither approved of his conduct, nor rejoiced at his success. No stranger to vanity, dread of public disapprobation must have induced him to withhold emblems of victories which both gratified his ambition, and left him sole monarch of Rome. The senate has been blamed for conferring such extravagant honours, and for bestowing such unlimited power, on Cæsar; but in this they only yielded to the inclination of the conqueror, and merely granted what they had then no power to withhold. They elected him consul every year, and dictator for life; appointed him superintendent of public morals, and conferred upon him the titles of Im-

pērātor, and Father of his country. Nor did they stop here. They decreed him an elevated seat in the theatre, a golden chair in the senatehouse, and on the tribunal in the forum. To complete their extravagance and impiety, to the man who had destroyed their constitution, and enslaved his fellow-citizens, they voted temples, altars, and priests. The command of the army, disposal of the treasury, and nomination of the magistrates, he considered to be vested in him by the success of his arms, hence the concurrence of the senate in these matters was deemed unnecessary. To decoy the people, with some of those powers he used occasionally to dispense; but only when it suited the object which he had in view. By remitting a third part of their rents (lōcātiōnes), he obtained the favour of the knights (Ap. Bel. Civ. 435). It must not be denied that his conduct, when supreme commander, was marked with great clemency, and that he enacted several salutary laws for the better regulation of the state. He administered justice without partiality, and added to the greatness of the empire by planting Roman colonies beyond seas. But his elevated station, as well as the measures by which it had been obtained, created him enemies; and the chief of the senate, among whom was his most intimate friend Brūtus, conspired against his life. Warned by the soothsayer Spūriūna, that he should beware of the Ides of March, he laughed at the prediction, and refused the request of his wife Cālpūrnia, who had been alarmed by dreams during the preceding night, that he should remain at home. Of this contempt of danger, his life was the forfeiture (Vel. Pat. ii. 57). He died in the senatehouse, 15th March, 44 B. C., in the 56th year of his age, pierced by 23 wounds, after he had enjoyed the peaceful possession of the empire only five months (Eutrop. vi. 25). Thus, says Flōrus, he who had filled the world with the blood of his fellow-citizens, at last filled the senatehouse with his own blood (iv. 2). Of Cæsar's intrepidity as a soldier, and abilities as a commander, the armies which he defeated, and the countries which he conquered, are sufficient proofs. To the talents of a consummate general, he added those of an elegant historian, and a persuasive orator. Much of his commentaries, or journals, of the Gallic and Civil wars, were, it is said, composed on the spot where his battles were fought. The purity and neatness of his style, notwithstanding the rapidity with which he must have written, have not been surpassed by any Roman writer. His narrative is perspicuous, simple, and natural. It is at once chaste and animated. His lucid and picturesque description places the whole scene distinctly before the reader, who accompanies him in all his marches, and is a witness of every engagement. Few passages occur in his writings which the most illiterate do not understand, and the most polished do not approve. To compose a simple narrative of his campaigns, for the amusement of himself and his friends, seems rather to have been his object, than to give a specimen of his talents as a profound historian or deep politician. Hence it were absurd to expect in the commentaries a finished history. They are mere outlines which he, perhaps, entertained the hope of seeing filled up, either by himself or

by some other hand. Besides a few juvenile pieces mentioned by Suetonius, and a collection of apophthegms, Caesar left, at his death, two books on Grammar (*de Analogia*, Gel. i. 10), and a poem which he called *Iter*, or *The Journey*. But these, as well as his letters to the senate and his friends, are lost. None of his writings now remain, except 7 books of the Gallic, and 3 of the Civil, war. The 8th book of the Gallic war, as formerly mentioned, is the composition of A. Hirtius Pansa; but it is not known who wrote the accounts of the Alexandrine, African, and Spanish wars. Of Caesar's talents as an orator, we have the opinion of Cicero and Quintilianus. His orations were admired for two qualities, not always united, strength and elegance. Cicero places him among the first orators, and Quintilianus asserts he spoke with the same spirit with which he fought. Had not ambition, says that great critic, diverted Caesar from the arts of peace, he would have rivalled the eloquence of Cicero. His mode of writing secretly is described by Gellius (xvii. 9). To him Maenius alludes, v. 512. *Ilum* (i. e. C. Jullum Cæsarem) *qui deduxit domitos Quirites ad sua flagra*, him who brought down the tamed Romans to his scourges, i. e. C. Jullus Caesar who enslaved his country and treated Roman citizens like slaves (Juv. Sat. x. 109). Caesar is often used as synonymous with Emperor; hence, *ad iniquas mensas Cæsaris*, at the unequal tables of the emperor, i. e. tables where food was set before the guests, which, in point of quality, corresponded with their rank (Juv. Sat. v. 4). *Adj. Cæsareus*, Cæsarianus, et, Jullianus, a. um. *Cæsaria domus*, the palace of Augustus (Ov. Trist. i. 1. 70). *Cæsariana Pallas* (Mart. viii. 1). This applies to Domitian. *Cæsarianum civile bellum*, i. e. *inter Cæsarem et Pompeium* (Cor. Nep. Att. 7). *Julliana partes*, the partisans of C. Jullus Caesar (Tac. Ann. i. 2).

C. Jullus Caesar Strabo, C. Julli Cæsaris Strabonis, m. was a curule edile, 90 B. C., but his character as a man of wit, humour, eloquence, and original genius, is more conspicuous than as a politician or a warrior. From the writings of Cicero, it cannot be doubted, that he stood very high in his opinion. In these turbulent times neither talents nor wealth procured tranquillity or secured life. By order of Cinna, he was killed and his head stuck up in the rostrum (Cic. de Orat. ii. 3 seq. Vel. Pat. ii. 9).

C. Jullus Hyginus, C. Julli Hygini, m. was by birth a Spaniard, although it has been maintained he was an Egyptian, brought from Alexandria by C. Jullus Caesar at the time he took that city. From his great knowledge of antiquity, many gave him the name of Polyhistor. He was the keeper of the Palatine Library, yet this did not prevent him from teaching great numbers. Among his intimate friends were the poet Ovid, and the historian C. Licinius, who was of consular rank, and stated that Hyginus died very poor, depending solely on his liberality. Jullus Modestus, the freedman of this grammarian, followed the steps of his patron both in his pursuits and learning (Suet. II. Gram. 20).

C. Jullus Iulus, C. Julli Iuli, m. obtained the consulship in 482 B. C., and thirty-one

years after, when a decemvir, he brought to trial P. Sestius, of patrician rank, whom he arraigned before the people, acting the part of an accuser in place of sitting as a judge, with the view of adding to the liberty of the commons by diminishing the power of the magistracy (Liv. iii. 33—50).—2. Consul in 447 B. C. with M. Geganius Macerinus. They prevented injurious consequences resulting from combinations formed by the tribunes against the young nobles. He twice afterwards obtained the same dignity (Liv. iii. 65 seq.).—3. A tribune of the soldiers with consular authority in 407 B. C., who contended with great keenness and obstinacy against P. Cornélius Cossus; both refused to be directed by the senate, who referred the matter to the tribunes, that the people might compel them to obey, as they had done formerly in the case of consuls. The plebeian tribunes rejoiced at the dissension among the patricians, refused to interfere; on which their colleague Servilius Ahula named P. Cornélius Cossus dictator. He was afterwards re-elected and died when censor in 391 B. C. (Liv. iv. 56 seq.).

C. Jullus Mento, C. Julli Mentonis, m. consul in 431 B. C., had a violent contention with his colleague T. Quinctius Cincinnatus, both refusing to obey the senate, and to name a dictator against the Æqui and Volsi, until compelled by a decree of the Commons. He dedicated a temple to Apollo, in the absence of his colleague, without having recourse to the lots, at which Quinctius was offended, and appealed to the senate, but without any effect (Liv. iv. 26—29).

C. Jullus Verecindares Düblius, C. Julli Verecindaris Dübli, m. an Ædian, who dedicated an altar to C. Jullus Caesar at the junction of the Saone with the Rhone, for which purpose he had been appointed priest, 14 B. C. (Liv. Ep. 137). Some have supposed that in the vicinity of the river, Dübli, the Doubs, was a town of the same name, of which he was a native, hence called Düblius.

Cn. Jullus Agricola, Cn. Julli Agricole, m. son of Jullus Gracinus and Julla Præcilla, was born at Forum Jullum, *Fregus*. His ancestors appear to have been Roman knights. Although his father held the rank of senator, Caligula put Gracinus to death, and that before Agricola had attained that age capable of being benefited by the conduct and intelligence of his virtuous parent. His mother carried him when a child to *Marselles*, where he received an excellent education, of which he reaped the full advantage by the intenseness of his application, and the vigour of his intellect. In after life, he used to mention, that he studied the philosophy of the Greeks with greater ardour than became a Roman, and a senator. Under Suetonius Paulinus, he served his first campaign in *Britain*, and that officer kept him near his person, on purpose to make him acquainted with the duties of a soldier. His professions became his study, and, on obtaining the tribuneship of a legion, he paid every attention to his office, consulted the more experienced, and kept company with the best and the most valiant. Vanity never impelled him to meet danger rashly, and courage prevented his declining it from fear. The successes and disasters of Suetonius formed an excellent school for the young soldier, who gained

knowledge by experience, and his breast kindled with the love of military fame, as he became more acquainted with the events of war. Having returned to *Rome*, he married Dömütia Decidiāna with whom he led a very happy life, and their affection had suffered no diminution when death dissolved their union. After obtaining the offices of questor, tribune of the people, and prætor, the emperor conferred on him the consulship, and the dignity of a pontiff. Vespāsianus appointed him commander-in-chief in *Britain* in the year 75, where he almost extirpated the Ordōvices, overran Mōna, *Anglesey*, and extended his conquests northward to the *Tweed*. In subsequent campaigns, he subjected to the Roman empire *Scotland* to the line of the great canal. With the view of conciliating, to the Roman government, the natives whom he had subdued, he exhorted them to build houses, to cultivate the lands, and to educate their children. Unconscious of his object, they discontinued their warlike habits, and entered into all the Roman refinements, which they considered marks of politeness, whilst in reality they were the very fetters of slavery. Ever on the alert, he overpowered the refractory at all seasons of the year, and the defeat of Cālgācus near the *Grampian hills*, rendered resistance on the part of the Britons vain. It does not appear that he ever crossed the *Tay*. A Roman fleet by his orders sailed round the north of *Scotland*, and ascertained what the Romans did not previously know, that *Britain* was an island. Of this adventure some Usipian deserters suggested the idea. They fled from *Britain*, and, after a very perilous voyage, returned to their countrymen, and related their adventures which were soon known at *Rome*. Dömütianus became jealous of this noble Roman, and recalled him from *Britain*, which he had governed with uniform success during seven years, for which he decreed him the honours of a triumph. The tyrant plotted his destruction, yet did not venture to outrage justice by condemning him on the false charges, probably preferred against Agricōla at his own suggestion. No certain account of his death has been transmitted, which even his son-in-law either did not know or did not choose to communicate. The reader of Agricōla's life can scarcely fail to perceive, that Tacitus believed he had been cut off by poison secretly administered. Agricōla left behind him only one daughter, the wife of his biographer, his son predeceased him, and he appointed the emperor joint heir with his wife and daughter.

L. Jūlius, L. Jūlii, *m.* (surnamed in con. cal. Iūlus) elected a tribune of the soldiers with consular power in 438 B. C. Eight years after, A. Pōstūmus Tūbērtus nominated him master of the horse, and he obtained the consulship in 430 B. C. (Liv. iv. 16–30).—2. Chosen a military tribune with consular power in 378 B. C. (Liv. vi. 30).—3. Elected prætor in 185 B. C., and obtained Gallia for his province, to which the senate ordered him to set out immediately, in consequence of Transalpine Gauls attempting to settle where the city Aquilēia afterwards stood (Liv. xxxix. 45). A prætor of the same name occurs in Liv. xlv. 44.

L. Jūlius Cæsar, L. Jūlii Cæsāris, *m.* a Roman consul, who, in 92 B. C., fought without success, against the Sāmnites, but he

afterwards had the honour of obtaining a brilliant victory over that nation, on account of which the inhabitants of *Rome* laid aside the military dress. He was killed along with his brother, C. Jūlius Cæsar *q. r.* (Liv. Ep. 73–80).—2. Was consul with C. Mārcus Figūlus, 66 B. C. During their consulship, L. Sērgius Cātīlina formed the design of overturning the government of the Roman empire, which he attempted to carry into execution next year, when M. Tūllius Cicēro and C. Antōnius held the highest office. By the vigilance and promptitude of Cicēro, the conspiracy was crushed, and the traitors punished (Sal. Cat. 17).—3. Maternal uncle of M. Antōnius, by whom he was proscribed (Liv. Ep. 120. Flor. iv. 6).—4. A relative of C. Jūlius Cæsar, who put him to death, at the taking of Utica, after the battle of Pharsālia. It appears that he had adopted the cause of the republic, and served as a questor under Cāto, in the town already mentioned (Suet. Jul. Cæs. 75).

L. Jūlius Cāllidus, L. Jūlii Cālidi, *m.* a Roman poet, highly commended by Cōruilius Nēpos. In the opinion of that biographer, he was by far the most elegant poet, from the time of Lūcrētius and Cātullus, and not less respectable for his integrity and his knowledge of the fine arts, than for his poetical genius. P. Völūmnius, principal engineer of M. Antōnius, had entered his name in the list of the proscribed, on account of his large possessions in Africa; and T. Pōmpōnius Atticus, who never forgot his friends, exerted himself for his preservation, in which he happily succeeded (Cor. Nep. Att. 12).

L. Jūlius Iūlus, L. Jūlii Iūli, *m.* a tribune of the soldiers, with consular authority, in 402 B. C. (Liv. v. 1). Other two of this name, who held the same office, are mentioned by Līvius, in his 5th and 6th books.

L. Jūlius Mōcilla, L. Jūlii Mōcillæ, *m.* a noble Roman, who had held the office of prætor, whom T. Pōmpōnius Atticus resolved to protect, together with his son and A. Tōrquātus, against the proscription formed by the second triumvirate (Cor. Nep. Att. 11).

L. Jūlius Sēquēstris, L. Jūlii Sēquēstris, *m.* a Roman, who was killed by lightning, and likewise his horse, on the road to the Sābines, in 198 B. C. (Liv. xxxiii. 26).

M. Jūlius Philippus, M. Jūlii Philippi, *m.* was a native of Bōstra, *Bosra*, a town of Trāchōnitis. According to Aurēlius Victor, his father commanded a band of robbers. In the Roman army, he had risen to high rank, and on the death of Mysithæus, whom some suppose he murdered, Gōrdiānus appointed him prætorian præfect. One crime naturally gives rise to another, and, therefore, it excites no surprise to find that Philippus soon formed measures for the destruction of his benefactor. In order to excite discontent among the soldiers, he artfully contrived to render provisions scarce, and, having ingratiated himself with the principal officers, induced the army to declare him the colleague of the emperor. Even this exalted situation did not satisfy the ambition of Philippus, who secretly deprived Gōrdiānus of life, and succeeded him in the throne. Amongst the first acts of his reign, he conferred the title of Cæsar on his own son, then a boy, and not long after, that of Augūstus. The situation of affairs ne-

cessarily called him to *Rome*. Before he left the army in *Syria*, he made peace with *Sapor*, king of *Persia*. After having strengthened his authority in the capital, he marched against the *Carpi*, who inhabited the *Carpathian* mountains, defeated them, and returned victorious to *Rome*. In the consulship, he took for his colleague his son, only ten years of age. Several unsuccessful attempts were made, in different parts of the empire, to obtain the imperial authority; at last *Décus* raised the standard of rebellion, and gained a decisive victory over this unprincipled emperor, at *Vérone*, in the year 249. *Philippus* died either in that town, or in the field of battle, after a reign of five years and some months. The praetorian guards killed his son, as soon as they heard of his father's death. He planted a colony near *Bostra*, *Bostra*, which, from his own name, he called *Philippópolis*. *Eutrópius* mentions that both father and son were ranked among the gods (ix. 3).

Séxtus Jūlius Caesar, *Séxti Jūlii Cæsaris*, m. held the office of praetor, and the government of *Sicily*, in 210 B. C.—2. Held the office of consul at *Rome*, 93 B. C., the year in which the *Picētes*, *Mārsi*, and *Pēlign*, after having been long subject to the Romans, claimed the freedom of the city, which being refused, produced the Social war (*Eutrop.* v. 3). In that contest, he lost his army, and returned to *Rome*, covered with blood, exhibiting a melancholy spectacle (*Flor.* iii. 18).—3. Was killed by the legion which he commanded in *Syria*, and it then revolted to *Bāsus* (*Liv. Ep.* 114).—4. Of the family of *Caesar*, a young man of great forwardness, whom the army put to death for his insolence (*Ap. Bel. Civ.* 575).

Séxtus Jūlius Iūlus, *Séxti Jūlii Iūli*, m. a military tribune with consular authority, at *Rome*, in 423 B. C. (*Liv.* iv. 35).

Iūlus, i, m. a surname of *Ascānius*, the son of *Ēneas* and *Crēusa*, a daughter of *Prīamus*, the last king of *Troja*. During the night in which the Greeks obtained possession of that renowned city, *Ēneas*, after many brave but ineffectual attempts to regain it by force of arms, perceiving that further exertion would be vain, yielded to fate, and taking his father, the venerable *Anchises*, on his shoulders, and his son *Ascānius* by the hand, retired, before the dawn of morn, to a temple of *Ceres*, which stood at a considerable distance from the walls. *Anchises* accompanied his son to *Sicilia*, *Sicily*, where he died, and funeral games were instituted to his memory. *Ascānius* distinguished himself as a warrior in *Italy*, and succeeded his father in the throne of *Lavinium*. At a future period, he built *Alba Lōnga*, to which he transferred the seat of government, and left to his stepmother, *Lavinia*, the city which his father had built, and, in honour of his wife, called *Lavinium*. The crown of *Alba Lōnga* was transmitted to the descendants of this monarch, in regular succession, for 487 years (400, *Liv.*), until the reign of *Tūllus Hōstilius*, who levelled the city with the ground, and removed the inhabitants to *Rōma*, *Rome*. Such is the common account of *Ascānius*, which *Virgilius* has adopted (*Ēn.* v. 597); but *Livius* seems doubtful whether *Crēusa* or *Lavinia* was the mother of the prince who founded *Alba Lōnga*. If the latter had a son of that

name, which the same historian mentions as a fact, there can be no doubt that his birth was subsequent to the death of *Creusa's* son. The history of *Trojan Ascānius*, from his father's settlement in *Lātium*, must therefore be regarded as uncertain or unknown (*Liv.* i. 3. *Just.* xliii. 1). The *Julian* clan traced their descent and name from this son of *Ēneas* (*Virg. Ēn.* i. 288). *Iūli, orum*, m. the descendants of *Ascānius* (*Stat. Syl.* i. 2. 190). *Adj. Iūlēas*, a, um, of *Iūlus*, of *Jūlius Caesar*, and of the other *Cæsars*. *Iūlēus mōns*, i. e. *Mons Albānus* (*Mart.* xiii. 109). *Iūlēa olīva* (*Mart.* ix. 36). *Iūlēa habēna*, the imperial government (*Mart.* ix. 104).

Iūlus Antōnius, *Iūli Antōnii*, m. son of *M. Antōnius* the triumvir, convicted of adultery with *Jūlia*, the daughter of *Augūstus*, for which criminal conduct he was punished with death (*Tac. Ann.* iv. 44).

Iūncus Virgilianus, *Iūnci Virgiliani*, m. a man of senatorian dignity, who was hurried to execution at the time *C. Silius* suffered the punishment of death for his intercourse with *Messalina* (*Tac. Ann.* xi. 35).

Jūnia, æ, f. sister of *M. Jūnius Brūtus*, niece of *M. Pōrcius Cato Uticēnsis*, and wife of *C. Cāssius Lōnginus*. She died in the year 22, possessed of great riches, which enabled her to leave marks of her respect to almost all the eminent men in *Rome*. The name of the emperor *Tibērius* did not occur in her will, and this omission gave him no offence, considering it the exercise of a civil right. The magnificence of her funeral displayed not only her wealth, but also her connexion with the most illustrious families (*Tac. Ann.* iii. 76).—2. Another sister, the wife of *M. Ēmilius Lēpidus* the triumvir (*Vel. Pat.* ii. 88).—3. Wife of *Fārius Cāmillus Scribōniānus*, and mother of *M. Fārius Cāmillus Scribōniānus*. She had been driven into banishment, where, from having felt the severity of her fate, a charge of harbouring resentment against the emperor *Claudius*, was brought against her, which he suppressed, and boasted of his clemency to a disaffected family (*Tac. Ann.* xii. 62).

Jūnia, v. *Jūlia Cālvinia*, *Jūniæ Cālvinæ*, f. sister of *D. Jūnius Silānus*, a woman of an elegant person, but lascivious character, accused, by *Vitellius*, of incest with her brother. The charge had no foundation in truth, and had been raised on purpose to gain the favour of *Agrippina*; yet she was banished from *Italy*. The emperor *Nero*, after his mother's death, recalled her (*Tac. Ann.* xii. 4 seq.).

Jūnia Claudilla, *Jūniæ Claudillæ*, f. daughter of *M. Jūnius Silānus*, and wife of the emperor *Cālgūla* (*Suet.* Cal. 12).

Jūnia Silāna, *Jūniæ Silānæ*, f. wife of *C. Silius* who repudiated her through the influence of *Messalina*. She afterwards became intimate with *Agrippina*, against whom she attempted to frame an accusation, in which *Itūrius* and *Cālvisius* acted the principal part. This wish to injure *Agrippina*, originated in the latter preventing the marriage of *Jūnia Silāna* with *Séxtus Africānus*, by mentioning her vices. Having no children, her large possessions would have devolved on her husband. The accusation failed, and, sentence of banishment having been pronounced against her, she died in exile (*Tac. Ann.* xi. 12 seq.).

Jūnia Tōcquāta, *Jūniæ Tōcquātæ*, f. sister

of Silianus, a virgin of uncommon sanctity (Tac. Ann. iii. 69).

M. Junianus Justinus, M. Juniani Justinus, *m.* a Roman historian, supposed to have lived under Antoninus Pius; but of his native country and family nothing is known. He abridged the history of Trogus Pompeius, which would have been more valuable, had the accuracy of his statements merited the same commendation as the elegance of his style, and the justness of his remarks. Still his work contains much information not to be found in any other ancient author. A correct edition, with notes pointing out the inaccuracies, and supplying a few defects, would be a valuable school-book. This observation applies with equal propriety to the writings of Flavius Eutropius *q. v.*

Junii, *orum*, *m.* a patrician clan at Rome, who traced their descent from L. Junius Brutus, by whom the Tarquins were expelled. *Adj.* Junius, *a*, *um*. *Junia gens*; *Junia domus* (Liv. ii. 5).

Junius, *i*, *m.* a senator, in whose house a statue of the emperor Tiberius was saved from the flames which destroyed all the houses on mount Caelius where his stood, on which account the senate voted, that it should, in future, be called *Mons Augustus* (Tac. Ann. iv. 64).

Junius Blæsus, Junii Blæsi, *m.* an officer in the Roman army, who had the command in Pannonia, where he relaxed the discipline of the troops which, however, he prevented from sedition, for a considerable time, and, at last, suggested the propriety of their appointing a deputy to the emperor, and they nominated his own son deputy. His son had the honour of being a second time chosen to that duty. He succeeded Aprilius in the government of Africa, in which he gained great advantages over Tacfarinas, for which he obtained triumphal honours, although he did not bring the war to a termination. Blæsus was the maternal uncle of Scjanus, and was involved in the disasters of his nephew (Tac. Ann. i. 16 *seq.*). Tacitus perhaps only alludes to the sons of Junius Blæsus (Ann. vi. 40).

2. Son of the former, whom the troops under his father in Pannonia, twice sent to Rome, as their deputy to inform the emperor of their grievances. His own merit, or interest, for he possessed great wealth, procured him the government of Gallia Lugdunensis, from which he sent an imperial retinue to Vitellius, on which account, stimulated by envy, instead of being impressed by gratitude, that emperor became first jealous of Blæsus, afterwards hated him, and, at last, procured his death by poison. Vitellius witnessed the effects of the fatal draught and expressed a savage joy at its consequence (Tac. Ann. i. 19 *seq.*).

Junius Brutus Scævæ, Junii Bruti Scævæ, *m.* a noble Roman who held the consulship with L. Furius Cimbillus, in 324 B. C. (Liv. viii. 29).

Junius Cilo, Junii Cilonis, *m.* governor of Pontus, who brought Mithridates to Rome. For his services, Cilo received consular ornaments, in the year 50 (Tac. Ann. xii. 21).

Junius Læpius, Junii Læpi, *m.* a member of the Roman senate, who commenced a prosecution against Vitellius, which, through the interposition of Agrippina, ended in his own banishment, and in the acquittal of the arraigned (Tac. Ann. xii. 42).

Junius Mævilius, Junii Mævili, *m.* a consul elect, who moved in the senate, that Antistius Sostianus should resign his praetorship, and then suffer death according to law, which Pætus Thrasea opposed, and moved that he should be banished, and his goods confiscated, to which a majority of the senate assented (Tac. Ann. xiv. 48). To him Seneca addressed a letter on the death of his son (Epis. 99).

Junius Mauricius, Junii Maurici, *m.* a man of sound judgment, deep sagacity, and great experience, was the brother of Arulenus Rusticus. Natural affection, similar manners, and congenial pursuits united these brothers in the closest bond of amity, and their distress at their separation excited the sympathy of the spectators, on seeing the one dragged to execution and the other driven into banishment (Tac. Agric. 45).—2. A Roman of some distinction, whose name occurs in Plinius (Epis. iv. 22). Martialis commends the Maurici for their equity, and the Mæri for their moral worth (v. 29).

Junius Növatus, Junii Növati, *m.* a plebeian, whom Augustus only fined in money, although he had published a very scurrilous letter against him, in the name of young Agrippa (Suet. Aug. 51).

Junius Otho, Junii Othonis, *m.* a Roman who, in his praetorship, united with some others in prosecuting C. Junius Silanus *q. v.* (Tac. Ann. iii. 66).—2. A tribune of the people in the year 37 (Tac. Ann. vi. 47).

Junius Rusticus, Junii Rustici, *m.* a man appointed by Tiberius to register the acts of the senators, a practice introduced by Julius Caesar (Tac. Ann. v. 4).

Junius Silanus Törquatus, Junii Silani Törquati, *m.* great-grandson of Augustus, whom the emperor Nero compelled to put an end to his own life. According to some, he was the brother to L. and M. Junius Silanus; but, according to others, their uncle (Tac. Ann. xv. 35).

Applius Junius Silanus, Applii Junii Silani, *m.* a Roman consul, the colleague of P. Silius Nerva, in the year 27 (Tac. Ann. iv. 68).

C. Junius Bübuleus, C. Junii Bübulei, *m.* was raised to the consulship in 317 B. C., an office which he twice after obtained, then that of censor, and lastly that of dictator. That Junius possessed the bravery of an eminent soldier, and the talents of an able commander, the pages of Livius sufficiently establish. In later times, his character would have stood higher, had he shown greater lenity to the conquered. To him, and his colleague in the censorship, the state was indebted for the making of roads through the fields at the public expense. In the war which he carried on with the Samnites, he vowed a temple to Sallus, for which he contracted in his censorship, and dedicated it in his dictatorship. A war with the Volsci procured him the last appointment, it was of short continuance, for on the eighth day he entered Rome in triumph (Liv. ix. 20 *seq.*).—2. Elected consul in 293 B. C. with L. Postumius Megellus (3) (Liv. xxvii. 6). In con. cal. these Junii had likewise the name of Brutus used both before and after Bübuleus.

C. Junius Nörbanus Flaccus, C. Junii Nörbani Flacci, *m.* held the consulship at Rome with L. Cornélius Scipio Asiaticus, in 85 B. C. Livius informs us that these con-

suls insulted the ambassadors of L. Cœnilius Silla, who came to offer conditions of peace, and that Silla defeated Nörbanius in battle, and made Scipio prisoner. Having been proscribed, Nörbanius went to Rhodus, *Rhodes*, where he put himself to death, as soon as he came to be known, in 83 B. C. (Liv. Ep. 85, 89). According to Eutrapius, the battle was fought near Cápua, when Silla killed six thousand, and took other six thousand prisoners, losing only a hundred and twenty-four of his own men (v. 7). To Nörbanius, Tacitus alludes (Hist. iii. 72).

C. Junius Silanus, C. Junii Silani, *m.* a proconsul of Asia, accused of extortion, of which, in the opinion of Tacitus, he was unquestionably guilty. The senate banished him to Gyarus, *Joara*; but Tiberius, from respect to the Junian family, and at the request of his sister, Jünla Törquäta *q. v.*, changed the place of his residence to Cýthra, *Cerigo*. He probably had also the surname of Törquäus (Tac. Ann. iii. 66—69).

Décimus Jünlus Brütus, Décimi Jünli Brütü, *m.* a noble Roman, who, like Marcus Jünlus Brütus, was believed to be lineally descended from the father of Roman liberty.

Décimus Jünlus Jüvenälis, Décimi Jünli Jüvenälis, *m.* a Roman satirist of great merit, was born at Aquinum, *Aquino*, a small town of Lätium, a district of Italia, *Italy*, about the year 38. The names of his parents have not been transmitted. It is matter of doubt, whether he was the son or foster-son of a rich freedman, by whom he was brought up, and from whom he received a liberal education. Of his early history, no ancient author has given any account, but general report affirms, that he continued the study of eloquence and of Roman law, until he reached his fortieth year. It does not appear certain, that he followed the profession of a lawyer as a mean of subsistence, for his fortune placed him above the drudgery of legal pleading, and the necessity of engaging in business to procure a livelihood. Amusement, or love of distinction, appears to have been his only motive, not a desire of riches, or necessity of toiling for daily bread. At the age already mentioned, either accident or the bent of his inclination led him to the writing of poetry. His first poetical effusions, the dictates of a virtuous indignation, were directed against Páris, a favourite of Domitianus. The pointed severity of his satires excited against him the hatred of the vicious, and particularly of those who smarted under his lash. The minion of the emperor, according to some, prevailed on his master to remove the satirist from Rome; accordingly he received the commission of a centurion, and was sent into Egypt. Jüvenälis naturally considered the measure not in the light of a military promotion, but of an honourable banishment. Many have questioned the exile of our poet, although it cannot be doubted that he was sometime on the banks of the Nile, yet there is no unquestionable evidence of his having been under the necessity of going to that country, and he may have been there from choice, not from compulsion. What renders this opinion probable, Páris fell into disgrace, and suffered death, soon after the period assigned for the banishment of Jüvenälis. Whether inclination or necessity carried him to Egypt, it does not appear probable that he

continued long there, since all his satires bear evident marks of having been written at Rome. The present arrangement forms no criterion for ascertaining the order in which the different satires were written, nor does internal evidence guide to any thing like a probable conjecture on this point. Happily, neither the meaning nor right understanding of the poet's intention, at all depends on his chronological dates. Unambitious of wealth, Jüvenälis appears satisfied with his fortune, which must have been equal at least to his wants. He expresses no discontent at his lot as a citizen, nor seems envious of those in higher rank and of greater influence. Vanity formed no part of his character, otherwise many particulars of his history would have been recorded, which are now lost. Had he imitated Hörätius, his poetry would have afforded almost all the information which could have been obtained from autobiography. Other Latin poets have gone with equal minuteness into their own history. The mind of Jüvenälis was engrossed with the subject, and, while he held up virtue to adoration, he exhibited vice in all its loathsome filthiness. At must ever be regretted that, in the virtuous zeal with which he was animated, he has gone into such minuteness of detail and grossness of description, that a pure mind turns from many of his passages in revolting disgust. His impurity, however, is not gratuitous, like that of Hörätius or Mártialis, but the result of a settled conviction, that it was necessary to pursue vice into its foulest dens, and to exhibit it in all the abominations of naked deformity. No satirist has written with the force and keenness of Jüvenälis, or shown a nobler love of moral excellence. His satires are a model of dignified composition, and, notwithstanding of his living after the Augustan age, few objections can be made to the purity of his style, or to the structure of his verse. Mártialis was contemporary with Jüvenälis, to whom he writes two epigrams (vii. 90: xii. 18).

Décies Jünlus, Décii Jünli, *m.* appointed by the consul, Appianus Claudius, to command at the mouth of the river Valtürnus, in 214 B. C. (Liv. xxi. 22). Décies Jünlus Brütus, Décii Jünli Brütü, *m.* a noble Roman, the first who exhibited shows of gladiators, in honour of his deceased father, in 265 B. C. (Liv. Ep. 16); Valécius Máximus joins with him his brother Marcus (ii. 4). This murderous precedent cost many an unhappy being his life.—2. One of three commissioners, elected, in 196 B. C., to settle a Roman colony at Sipontum, *Marina di Siponto*, which had formerly belonged to the Alpini (Liv. xxxiv. 45).—3. Surnamed Gallícius, or, Gallícius, was consul at Rome, in 140 B. C., with P. Cörnilius Scipio Násica. By these consuls, C. Máxius was accused of deserting the army in Spain; and, the charge having been proved, he was first scourged under a gallows, and then sold for a slave. The tribunes of the people imprisoned Jünlus and his colleague, because they would not exempt from military service any ten soldiers whom they might think proper to exempt. To the soldiers who had served under Viriathus, Jünlus allotted lands, at a town in Spain, called Valentia. He afterwards subdued all Lusitania, *Portugal*, as far as the Atlantic Ocean, carrying thirty of the town

by storm. On his soldiers refusing to pass the river of Ohlvin, he snatched up a standard, which he carried over the stream, and the whole troops followed him, in 139 B. C. In the north of Spain, he carried on war successfully against the Gallaeci. His bravery contributed greatly to the victory obtained by the consul, C. Sémpronius Tuditanus, over the Iapydes, in 131 B. C. (Liv. Ep. 55-59. Flor. ii. 17). He was a man of considerable learning, skilled in Greek as well as Latin, and lived in terms of great intimacy with the poet Accius (Val. Max. viii. 14).—4. Surnamed Albinius, a lieutenant-general, whom C. Julius Caesar left with C. Trébonius to carry on the siege of Massilla, *Marseilles*, in 51 B. C. He defeated the Bellovaci, who had rebelled, in 48 B. C. Junius was one of the conspirators against C. Julius Caesar. To prevent M. Antonius from advancing into Gallia Cisalpina, he took possession of Mutina, *Mutina*, where he was besieged by Antonius next year, and relieved by Augustus. In his absence, he was condemned, on account of Caesar's death, and, having been deserted by the legions which he commanded, he fell into the hands of his enemies, who, by order of M. Antonius, put him to death. See Cæpurnus Séquanus (Liv. Ep. 110-120).—5. Surnamed Sæva, master of the horse to Tib. Sempronius Mamercinus, in 438 B. C. Fourteen years after, he obtained the consulship with L. Furius Camillus, when the war against the Vescini fell to his lot. The sickness of his colleague, who, in martial knowledge, greatly surpassed him, rendered it necessary to elect a dictator, yet Junius retained the command, and, in one successful engagement, crushed the Vescini, so that they fled not to their camps, but dispersed through the towns, which he reduced, and gave the spoils of Scutina and Cingilia, *Celiera*, to the soldiers (Liv. viii. 12, 29).—6. A lieutenant-general to Sp. Cæcilius, consul, in the war against the Samnites, in 295 B. C. Next year he held the consulship with Q. Fabius Gurges; but the book of Livius, which contained the history of that year, is lost (Liv. x. 43 *seque.*).—7. Decimus Junius Silanus, Decii Junii Silani, *m.* in his pretorship governed Mæcedonia, and extorted money from that province, on which account Macedonian ambassadors preferred a charge against him to the senate who, at his own request, referred the matter to his father T. Manlius Torquatus. After a minute investigation, Manlius pronounced his son guilty, on which he ended his life by strangulation. His father disowned him, and would not even attend his funeral, but transacted business in his own house that day, as if nothing had happened (Liv. Ep. 54).—8. Held the office of consul with L. Licinius Murena, 64 B. C. They succeeded M. Tullius Cicero and C. Antonius. Being consuls elect, when the case of Cætilina and his accomplices came before the senate, Junius was first asked his opinion with respect to the punishment which ought to be inflicted on these traitors. He moved that they should be put to death. Either the speech of C. Julius Caesar convinced him that he was wrong, or fear influenced him to depart from his motion, and therefore he went over to the opinion of Tibertius Claudius Nerej, who was for strengthening the

guards, and adjourning the debate. Cesar proposed that the property of the traitors should be confiscated, that they should be imprisoned for life in the strongest free towns, and that the man who made any motion to the senate, or appeal to the people, in their favour, should be held guilty of treason. M. Porcius Cato supported the motion from which Junius had fallen, and it having been unanimously carried, the traitors immediately suffered the punishment of death by strangulation in prison (Sal. Cat. 50-55).—3. The colleague of Q. Haterius Antoninus in the consulship in the year 53 (Tac. Ann. xii. 58).—4. Incurred the displeasure of Augustus by a criminal connexion with his daughter. This offence the emperor punished only by excluding him from his friendship, which the culprit understood to imply a sentence of banishment, and retired into voluntary exile. His brother Marcus prevailed on the emperor Tibertius to grant him permission to return to Rome, where he continued to live as a private citizen, without obtaining any public office. Tacitus simply calls him *Decius Silanus* (Ann. iii. 24).

L. Junius, L. Junii, *m.* son of Tärquinia, sister of L. Tärquinus Söperbus, who, having perceived that the principal men in the state, among whom were his own brothers, had been put to death by his uncle, assumed in early life the appearance of idiotism, on purpose that his property might be at the disposal of the king, and his life preserved; since the monarch could have no reason to apprehend from him either trouble or danger. To the surname of Brütus (*a brute*), he did not show the smallest dislike, and thus found security in contempt, which neither innocence nor submission could have procured. When he accompanied his two consins to Delphi, *Castri*, he carried, as a present to the god, a golden wand in a cornel staff, an emblematical representation of his own character, concealing, in the outward appearance of a fool, a bold and vigorous mind which was, at a future period, to establish the liberties of Rome. On the Tärquinii consulting the Delphian oracle, which of them was to succeed their father, a voice from the bottom of the cave uttered these words, "O young men! whoever of you shall first kiss his mother, will possess the sovereignty of Rome." The Tärquinii, who understood the response literally, resolved to conceal it from their youngest brother Sextus, to determine by lot which of the two should first salute his mother on their return to their native city. Brütus, with more judgment, thought that the words of the oracle should be understood figuratively, and, therefore, on their landing on the coast of Italy, he fell, as if his foot had accidentally slipped, and kissed the earth, the common mother of all. At a future period, L. Tärquinus Collatinus and he met, as they returned from Ardea to Rome, the messenger whom Locrëtia had sent for her husband, on the violation of her person by Sextus Tärquinus. Brütus was present when the latter recited the brutal conduct of that infamous wretch, and he pledged his honour, that he would revenge her cause. Inconsolable at the loss of her purity, and despising life, as a test of innocence, Locrëtia plunged into her heart a knife which she had concealed under her garments, and expired. Brütus, drawing it

from the wound, and holding it up reeking with blood, took an oath which he also imposed on the rest, binding himself and them to prosecute to destruction L. Tärquinius Süpërbus, his impious wife, and their whole descendants, and that they would never suffer one of them or any other person to be king of *Rome*. His next step was to expose the dead body of Lücërtia in the forum, where he advised his countrymen to take up arms against those who had treated them as enemies, a call which the most spirited of the youth first, and afterwards the rest of the people, obeyed. Leaving one-half of the number at the gates, to defend Collatia, and appointing a guard to prevent intelligence being sent to the princes, Brütus marched at the head of the rest to *Rome*, where the people were summoned by a crier to attend the tribune of the Cëlëres, an office which he himself then held. In his speech, he gave proof of the counterfeited part which he had hitherto acted, recounted the atrocities of the Tarquins, and prevailed on the people both to deprive the king of his government, and to banish him, his wife, and their children, from *Rome*. After carrying this measure, he put himself at the head of the young men who voluntarily offered their services, and set out immediately for Ardëa on purpose to excite the troops to declare against the king, who had received intelligence of the extraordinary events at *Rome*, and hastened thither to suppress the commotions. By turning aside, Brütus avoided meeting him, and reached Ardëa about the time the monarch reached the capital, where he found the gates shut against his admission. The army with joy received Brütus as the deliverer of the city, and drove the king's sons out of the camp with disgrace. Soon after, the prefect of the city, according to the commentaries of Sërvius Tullius, held the Cönsilia Cönsüliata, at which L. Jünius Brütus and L. Tärquinius Collätinus were created consuls. With the consent of his colleague, Brütus had first the *fusces*, or ensigns of authority, in return for the zeal which he displayed as the assertor of liberty, of which he was afterwards the faithful guardian. Transported with the change of government, the comforts and advantages which they enjoyed under it, the citizens might naturally be expected in some instances to carry their anxiety for its preservation too far, yet the reader regrets to hear Brütus making a speech for the expulsion of his colleague, the husband of Lücërtia, on no other ground than that his name was Tärquinius. Exquisite pleasure or uncommon felicity is rarely of long duration. Honoured and almost adored by the state, Brütus was soon called to sit in judgment on his sons as traitors, and to witness their execution. The feelings of nature yielded to the sternness of the patriot, with whom the deliverance of his country outweighed every other consideration. With the Tarquins all hope of restoration was lost by the discovery of the plot, into which the sons of Brütus had entered, and the punishment of the offenders. The Tarquins then applied to the neighbouring princes for assistance, vainly expecting that what they could not accomplish by treachery, might be effected by force of arms. On the Romans first taking the field against the exiled princes, Brütus, who commanded the

cavalry, had advanced to some distance before the army, in order to procure intelligence, and having been met by Arüus, son of Tärquinius Süpërbus, they engaged in single combat, regardless of personal danger, and only anxious each for the destruction of the other; each accomplished his wish by transfixing his antagonist at the same instant, on which they both fell lifeless to the ground. A bloody battle ensued, in which the Romans claimed the victory; the surviving consul, P. Vålërius, collected the spoils next day, and returned in triumph to *Rome*. He then celebrated the funeral rites of his colleague with the utmost magnificence, the public lamented the fall of Brütus as a national calamity, and the matrons mourned for him, as for a parent, during a whole year, in gratitude for his powerful exertions in avenging the cause of violated innocence (*Liv. i. 56 seq.*). *Cästus Brütus*, chaste Brütus, i. e. the punisher of injured chastity (*Sil. Ital. viii. 361*). *Brütus a rëgë rëcepta Römë cönsüitor* (*Manil. i. 783*). *Adj. Jünius*, a, um. *Jünia familia*, the Junian family or clan, of which L. Jünius Brütus was the founder (*Cor. Nep. Att. 18*).—2. A Roman of consular rank, who was one of the ten commissioners appointed to regulate the affairs of Mäcëdönia in 169 B. C. (*Liv. xlv. 17*).

L. Jünius Brütus Dämäsüppus, L. Jünii Brütü Dämäsüppi, *m.* was prætor Urbänus, and, having been ordered by C. Märlus to put to death all the noblemen whom he suspected of favouring the other party, assembled the senate under pretence of business, where he massacred a number of the leading nobles, alleging that they were in the interest of Sülla, 84 B. C. (*Liv. Ep. 86*). His own life atoned for this act of horrible cruelty. Sülla had no sooner gained the ascendancy than he ordered him to be slain (*Vel. Pat. ii. 26. Sah. Cat. 51*). Vålërius Mäximus writes, that he had no reputation to be destroyed, and therefore his memory might be treated with greater freedom; adding, that by his order the heads of the first men of the state had been mixed with the heads of victims, and the maimed body of Cärbo Arvina, a tribune of the people, fixed up in the porch (*ix. 2*).

L. Jünius Libo, L. Jünii Libönis, *m.* obtained the office of consul in 269 B. C. with M. Atilius Rëgulus. That year, the Roman senate declared war against the Sällëntini in Apulia, and the Bründisini with their cities were taken, and the conquerors had the honour of a triumph (*Entrop. ii. 17*).

L. Jünius Püllus, L. Jünii Püllü, *m.* the colleague of P. Claudius Pülcher in the consulship 251 B. C. In a storm he lost the fleet, which the Romans referred to his disast regarding the auspices (*Val. Max. i. 4*).

L. Jünius Silänus, L. Jünii Silänü, *m.* proconsul of Asia in 76 B. C. C. Jüllus Caesar wished him to put to death the pirates who had made him prisoner, an act of cruelty which Jünius refused to commit; but declared that he would sell them, on which Caesar put them all to death by crucifixion (*Vel. Pat. ii. 42*).—2. A noble Roman, betrothed to Octävia, daughter of the emperoye Claudius. He was the son of Appius Jünius Silänus, and Ämilia Lëpida, granddaughter of Augustus. To make himself better known to the Commons, he entered

tained them with a splendid gladiatorial exhibition, which added to his celebrity, already very distinguished. Agrippina exerted herself to break off the match between him and Octavia, which could not be done according to Roman law without violation of justice, and to bring about a marriage between the emperor's daughter and her own son, Domitian, whom she had born to Ahenobarbus. Vitellius, to gain the favour of Agrippina, preferred a charge against Junius, of crimes better unmentioned than related, which prejudiced the emperor against him, and caused his expulsion from the senate. On this account, the virtuous Junius, who was unconscious of the base arts employed for his destruction, found himself obliged to resign his prætorship, an office on which he had lately entered. He killed himself on the day that the marriage was solemnized between Claudius and his brother's daughter Agrippina, in contempt of the law, which that same Vitellius had prevailed on the senate to pass, declaring marriages between uncles and nieces illegal. From the language used by Tacitus, it appears certain, that the death of this excellent Roman must be referred to Agrippina. This historian calls him L. Silanus; Juvénalis, Silanus; and Suetonius, who says, that Claudius put him to death, gives him the same name (Tac. Ann. xii. 3, & Suet. Claud. 24 *seq.* Juv. Sat. viii. 27).—3. Nephew of Junius Silanus Torquatus, was falsely accused, condemned, and banished to the island Naxos in the year 65. At Barius, a town of Apulia, a centurion, employed to deprive him of life, murdered this noble Roman, who defended himself with great bravery without a single weapon, until overpowered by honourable wounds (Tac. Ann. xvi. 8 *seq.*).

M. Junius, M. Junii, *m.* one of the deputies sent by the prisoners, who had fallen into the hands of Hannibal after the battle of Cannæ, in 218 B. C., to the senate. Livius has recorded his speech in their behalf, but the senate refused to ransom them (Liv. xlii. 59).

M. Junius Brutus, M. Junii Bruti, *m.* a plebeian tribune, who supported the Oppian law, in which he and his colleague had the powerful assistance of M. Porcius Cato, notwithstanding of which, through the exertion of the women, it was repealed, by the unanimous vote of all the tribes, in 197 B. C. Three years after, he held the offices both of prætor urbanus, and prætor peregrinus, and dedicated a temple to the great Mater Idæa. In 180 B. C., he obtained the consulship with A. Manlius Vulso. In consequence of a report that the camp of his colleague had been taken by the Istri, he raised forces in the north of Italy, where he learned that the army of Manlius was safe, advanced into Istria, when the army of the natives dispersed, and the two consuls returned to their winter quarters at Aquileia. Early next spring, they marched against the Istri, ravaged their country, and compelled them to sue for peace, which was secured by their giving hostages. The army which they commanded was discharged as soon as they were obliged to resign, which they had previously refused, because C. Claudius Pulcher had not performed his vows, or left the capital in the military robe, attended by actors, according to custom.

After being sent a commissioner into Asia, Junius stood candidate for the censorship in 171 B. C., but did not succeed (Liv. xxxiv. 1 *seq.*).—2. The husband of Servilia, maternal sister of M. Porcius Cato. He appears to have been a tribune of the people in 84 B. C., to have obtained the government of Gallia Cisalpina, and to have been put to death by Cn. Pompeius in Sulla's war (Liv. Ep. 90). It must be acknowledged, that some degree of uncertainty hangs over the history of the Brutus mentioned by Cicero (Orat. pro Quint.); but whether he be the individual there named or not, there is absolute certainty respecting the parentage of the illustrious patriot who forms the subject of the following article.

—3. Son of the former, whose education, from his father's early death, devolved on his maternal uncle, M. Porcius Cato, who executed that trust with the utmost fidelity. The vigorous mind and unwearied application of Brutus, soon rendered him familiar with the opinions and doctrines of the various sects of Grecian philosophers. To the tenets of the old academy, he seems to have given a decided preference. Time has destroyed the whole of his writings, which were both varied and numerous. The extent of his information, the rectitude of his principles, and the integrity of his life, commanded universal esteem. In the letters of Cicero, some hints respecting usury, are thrown out; but stronger evidence and greater error would be required to tarnish the character of so great a man. Love of country overcame his hatred of Pompeius for the murder of his father, and, having joined the standard of that great man, he fought against the usurper, C. Julius Caesar, at Pharsalia. On the defeat of Pompeius, Brutus submitted to the conqueror, who gave particular orders to spare his life, from a strong attachment which he had in his early days to Servilia, the mother of Brutus. This youthful passion probably gave rise to the opinion, that Caesar considered him his own son, a conjecture disgraceful to all parties. The expression which Suetonius has put into the mouth of Caesar, as he fell by the hands of the conspirators, "*non ex, stans*," gives countenance to the idea of Brutus's illegitimacy; but it ought not to be forgotten, that the words are unnoticed by Plutarch, and denied by Dio. Caesar not only pardoned Brutus for fighting in the ranks of his opponent, but appointed him to the government of Gallia Cisalpina, an office in which he displayed uncommon sagacity and blameless integrity. About this time, without any pretext, he divorced his wife Claudia, that he might marry Porcia, the daughter of his uncle Cato, and widow of Bibulus. This step no moralist would undertake to defend, and it called down the severe censure of the public on a character in other respects pure and virtuous. From the usurper he received with silent indifference the office of city prætor, continued to lament the destruction of Roman liberty, and entered into a conspiracy against Caesar's life. In the opinion of some, the idea originated with Brutus, and in that of others, with C. Cassius Longinus. The friends of liberty and republicanism carried their plan into execution on the Ides of March, 44 B. C. The rashness of this measure appears from the consequences which followed it. The conspirators had no fixed plan, spent the

time in hesitation, or concerting measures, which they ought to have employed in prompt and vigorous exertion, by raising an armament sufficient to bear down opposition, and in gratifying the people by restoring their lost privileges. M. Antōnius soon compelled them to quit Italy, on which they repaired to Greece, where Brūtus spent his time among the philosophers, not, however, without secretly making preparations for war. The army under P. Vātinus and his province submitted to the command of Brūtus, who reduced to subjection C. Antōnius, prætor in Epirus. Cāssius in Sýria raised a considerable force, and Brūtus, having publicly declared his intentions, soon found himself at the head of a powerful armament. By this time, all the provinces and armies beyond seas had submitted to these patriots, who met at Smyrna, and concerted measures for carrying on the war. Their united army advanced to Philippi, where Augustus and Antōnius met them. A general engagement ensued, in which Brūtus, who commanded the right, defeated Augustus and took his camp. Antōnius on the left, had the same success against Cāssius who, concluding all was lost, killed himself; this rash action gave a decided advantage to the enemy. In a few days after, Brūtus, now sole commander, came to a second engagement, in which he was completely routed, and escaped the tyranny of the conquerors by a voluntary death at the age of forty, some say thirty-seven. This fatal battle was probably the consequence of importunity on the part of his officers, or insubordination among his troops; for he could not fail to discern the advantages which he possessed over the other party, who were in want of provisions, and must have soon retreated, perhaps in different battalions, through a country not friendly to them, in which case an opportunity of destroying their forces would most probably have occurred. The defeat of the republican army was the extinction of Roman liberty (Liv. Ep. 116-124). That Cicero held Brūtus in high estimation, is evident from his inscribing several books to him, and what he has said of his character, talents and virtues. From his republican principles, Brūtus could only see in Caesar a usurper, destroying the constitution of his country, and exercising an unlawful authority over the lives and property of his fellow-citizens. Hence the absurdity of charging the patriot with ingratitude to Caesar, whose clemency was merely the tool of his ambition, not the dictate of his heart. Plūtarchus, Appiānus, and Florus relate that Brūtus, when sitting one night in his apartment, saw a spectre, at which he looked without emotion, and asked "what art thou?" "Thy evil genius," replied the apparition, "thou shalt see me again at Philippi." Brūtus calmly answered "well then, we shall meet again." The same spectre is said to have appeared a second time before the last battle. It were vain to attempt any explanation of this circumstance, which must have originated in the disordered imagination of Brūtus, harassed with cares of the greatest magnitude, or, what is more probable, in a dream, when he supposed himself awake (Flor. iv. 7. Plat. in vit.). He is sometimes called Q. Cæpio Brūtus, from his having been adopted by his maternal uncle Cæ-

pio (Cic. Phil. x. 11). *Adj.* Brūtiānus, a. um. *Brūtiāna cāstra* (Vel. Pat. II. 72).

M. Jūnius Pēnnus, M. Jūni Pēnni, m. after being a plebeian edile, obtained the prætorship of the city in 203 B. C.; when the most memorable action in his official capacity, was the appointment of ten commissioners to distribute, among the veterans of Scipio Africānus, certain lands in Samnium and Apūlia, which belonged to the Roman people (Liv. xxix. 11 seq.).—2. Was elected prætor in 175 B. C., when the north of Spain became his province; six years after, he was raised to the consulship, when Pisea fell to his lot (Liv. xlii. 9 seq.).

M. Jūnius Pēra, M. Jūni Pēre, m. nominated dictātor after the battle of Cānna, and, having appointed Tib. Sēmprōnius master of the horse, enlisted all the youth of seventeen years old, some even under that age. Anxious to raise a powerful force after that disastrous engagement, he disregarded character, admitted into the ranks men guilty of capital crimes, and debtors, which freed them from prosecution and payment. These amounted to six thousand, whom he armed with the spoils which C. Flāmius had taken from the Gauls. By these means he marched from the city at the head of twenty-five thousand armed men (Liv. xxli. 57 seq.).

M. Jūnius Silānus, M. Jūni Silāni, m. a Roman to whom the inhabitants of Naples gave up their city, that it might not fall into the hands of Hannibal. In 215 B. C., he was elected prætor, when the government of Etrūria, *Tuscany*, was assigned him, and, in that province, he was continued next year. To the assistance of Scipio Africānus, who commanded in Spain, Jūnius was sent by the senate, and by the orders of that commander he advanced against Hannō and Māgo, whom he overcame by the rapidity of his movements, his military skill, and the bravery of his troops. Hannō was taken prisoner. From Cōlchas, who reigned over eighteen cities, Jūnius brought to Africānus at Cāsūtūlo, three thousand foot and five hundred horse, the troops which that prince was to raise during the winter. In the battle of Bēcūla, he and L. Mārcius commanded the left wing. Of the Carthaginian army only about six thousand men survived, who fled with Hāsdrūbal and Māgo to the adjacent hills. After these commanders had deserted the men, Jūnius was left to reduce them by blockade, on which he entered into a conference with Māsīnissa, who commanded the Numidian cavalry, and gained him over to the Roman interest. When Scipio Africānus crossed to Africa, he left Jūnius in the command at Nōva Cārthāgo, and afterwards despatched him against the Lācētāni, in consequence of the revolt of their princes Mūndōnius and Indūbilis (Liv. xxlii. 15 seq.).—2. A præfect of the allies, who fell in a tumultuary battle with the Boii, in 198 B. C. (Liv. xxxlii. 36).—3. A noble Roman who had for his colleague in the consulship Q. Cæcilius Mētellus Numidicus, 111 B. C. The Cimbri in Gallia totally defeated him, to which Livius alludes (Ep. 65). Eutrōpius states, that he conquered the Cimbri; but the accuracy of Livius surpasses that of Eutrōpius, and therefore the former may be considered the true account (Eutrōp. iv. 27).—4. Passed over to M. Antōnius, in Gallia,

pörus, on Pälls Mæöts, the Sea of Azoph, and intrusted Dömītius with the settlement of other affairs in Asia. To quell the commotions in Italy, he returned to that country, levying great contributions from the states through which he passed, for the African war, of which a full account has been given in *Cömmöntäriti de Bëllö Africänö*, by an unknown author. The good fortune of Cäsar did not fail him in this expedition; he defeated the republican forces under Scipio, in an engagement near Thäpsus, and reduced the kingdom of their ally, Jüba, king of Mauritänia, to a Roman province. On hearing of Cäsar's success, Cäto killed himself at Utica. Returning to Rome, Cäsar, at the interval of a few days, triumphed four different times, in consequence of his having conquered Gällia, France, Ägyptus, Egypt, Pöntus and Africa, i. e. Nümidia, Algiers, Mauritänia, Morocco and Fez, &c. The plunder of so many countries enabled the conqueror of the world to glut his soldiers with presents, and the citizens with largesses. To dazzle the eyes of the multitude, and to divert the minds of the citizens from the extinction of their liberties, he exhibited shows of uncommon magnificence, and gave feasts of the most unbounded profusion. He also enacted some useful laws, and regulated the Kalender according to the course of the sun. Cnëus and Sëxtus, the sons of Pömpëius, aided by Läbiënus, having drawn together a powerful army in Spain, Cäsar was again obliged to leave Rome, and march against them. They came to a decisive battle at Munda, in which the former two displayed great heroism and generalship. The veterans of Cäsar were forced to fly, and it required all his address to bring them again to the charge. Victory at last declared for that general, which put a final period to the war, and left the conqueror in the peaceful possession of the Roman empire. The eyes of his countrymen were now opened. Though his triumph surpassed, in splendour and magnificence, all that had ever been seen in Rome, the people, with sorrowful hearts, gazed at the pompous procession, and stood silent. No acclamation followed the car of the conqueror. The splendid exhibition was beheld as the final extinction of Roman independence, and the commencement of degrading slavery. The citizens justly considered Cäsar as triumphing, not over the natives of Spain, but over the sons of Pömpëius, their favourite general, over the nobles of Rome, and over the laws of the commonwealth.

Flörus mentions that he displayed no representation of Phärsälia, Thäpsus, and Munda, an indubitable proof that the Romans at large neither approved of his conduct, nor rejoiced at his success. No stranger to vanity, dread of public disapprobation must have induced him to withhold emblems of victories which both gratified his ambition, and left him sole monarch of Rome. The senate has been blamed for conferring such extravagant honours, and for bestowing such unlimited power, on Cäsar; but in this they only yielded to the inclination of the conqueror, and merely granted what they had then no power to withhold. They elected him consul every year, and dictator for life; appointed him superintendent of public morals, and conferred upon him the titles of Im-

përätor, and Father of his country. Nor did they stop here. They decreed him an elevated seat in the theatre, a golden chair in the senatehouse, and on the tribunal in the forum. To complete their extravagance and impiety, to the man who had destroyed their constitution, and enslaved his fellow-citizens, they voted temples, altars, and priests. The command of the army, disposal of the treasury, and nomination of the magistrates, he considered to be vested in him by the success of his arms, hence the concurrence of the senate in these matters was deemed unnecessary. To decoy the people, with some of those powers he used occasionally to dispense; but only when it suited the object which he had in view. By remitting a third part of their rents (*lōcätiones*), he obtained the favour of the knights (*Ap. Bel. Civ. 435*). It must not be denied that his conduct, when supreme commander, was marked with great clemency, and that he enacted several salutary laws for the better regulation of the state. He administered justice without partiality, and added to the greatness of the empire by planting Roman colonies beyond seas. But his elevated station, as well as the measures by which it had been obtained, created him enemies; and the chief of the senate, among whom was his most intimate friend Brütus, conspired against his life. Warned by the soothsayer Spürinna, that he should beware of the Ides of March, he laughed at the prediction, and refused the request of his wife Cälpürnia, who had been alarmed by dreams during the preceding night, that he should remain at home. Of this contempt of danger, his life was the forfeiture (*Vel. Pat. ii. 57*). He died in the senatehouse, 15th March, 44 B. C., in the 56th year of his age, pierced by 23 wounds, after he had enjoyed the peaceful possession of the empire only five months (*Eutrop. vi. 25*). Thus, says Flörus, he who had filled the world with the blood of his fellow-citizens, at last filled the senatehouse with his own blood (*iv. 2*). Of Cäsar's intrepidity as a soldier, and abilities as a commander, the armies which he defeated, and the countries which he conquered, are sufficient proofs. To the talents of a consummate general, he added those of an elegant historian, and a persuasive orator. Much of his commentaries, or journals, of the Gallic and Civil wars, were, it is said, composed on the spot where his battles were fought. The purity and neatness of his style, notwithstanding the rapidity with which he must have written, have not been surpassed by any Roman writer. His narrative is perspicuous, simple, and natural. It is at once chaste and animated. His lucid and picturesque description places the whole scene distinctly before the reader, who accompanies him in all his marches, and is a witness of every engagement. Few passages occur in his writings which the most illiterate do not understand, and the most polished do not approve. To compose a simple narrative of his campaigns, for the amusement of himself and his friends, seems rather to have been his object, than to give a specimen of his talents as a profound historian or deep politician. Hence it were absurd to expect in the commentaries a finished history. They are mere outlines which he, perhaps, entertained the hope of seeing filled up, either by himself or

by some other hand. Besides a few juvenile pieces mentioned by Suetonius, and a collection of apophthegms, Cæsar left, at his death, two books on Grammar (*de Analogia*, Gel. i. 10), and a poem which he called *Iter*, or *The Journey*. But these, as well as his letters to the senate and his friends, are lost. None of his writings now remain, except 7 books of the Gallic, and 3 of the Civil, war. The 8th book of the Gallic war, as formerly mentioned, is the composition of A. Hirtius Pansa; but it is not known who wrote the accounts of the Alexandrine, African, and Spanish wars. Of Cæsar's talents as an orator, we have the opinion of Cicero and Quintilianus. His orations were admired for two qualities, not always united, strength and elegance. Cicero places him among the first orators, and Quintilianus asserts he spoke with the same spirit with which he fought. Had not ambition, says that great critic, diverted Cæsar from the arts of peace, he would have rivalled the eloquence of Cicero. His mode of writing secretly is described by Gellius (xvii. 9). To him Manilius alludes, v. 512. *Ilum* (i. e. C. Julium Cæsarem) *qui deduxit domitos Quirites ad sua flagra*, him who brought down the tamed Romans to his scourges, i. e. C. Julius Cæsar, who enslaved his country and treated Roman citizens like slaves (Juv. Sat. x. 109). Cæsar is often used as synonymous with Emperor; hence, *ad iniquas mensas Cæsaris*, at the unequal tables of the emperor, i. e. tables where food was set before the guests, which, in point of quality, corresponded with their rank (Juv. Sat. v. 4). *Adj. Cæsareus, Cæsarianus, et, Juliānus, a, um. Cæsarea domus*, the palace of Augustus (Ov. Trist. i. l. 70). *Cæsariana Pallas* (Mart. viii. 1). This applies to Domitian. *Cæsarianum civile bellum*, i. e. *inter Cæsarem et Pompeium* (Cor. Nep. Att. 7). *Juliāna partes*, the partisans of C. Julius Cæsar (Tac. Ann. i. 2).

C. Julius Cæsar Strābo, C. Juli Cæsaris Strābonis, *m.* was a curule edile, 90 B. C., but his character as a man of wit, humour, eloquence, and original genius, is more conspicuous than as a politician or a warrior. From the writings of Cicero, it cannot be doubted, that he stood very high in his opinion. In these turbulent times neither talents nor wealth procured tranquillity or secured life. By order of Cinna, he was killed and his head stuck up in the rostrum (Cic. de Orat. ii. 3 *seq.*. Vol. Pat. ii. 9).

C. Julius Hyginus, C. Juli Hygini, *m.* was by birth a Spaniard, although it has been maintained he was an Egyptian, brought from Alexandria by C. Julius Cæsar at the time he took that city. From his great knowledge of antiquity, many gave him the name of Polyhistor. He was the keeper of the Palatine Library, yet this did not prevent him from teaching great numbers. Among his intimate friends were the poet Ovid, and the historian C. Licinius, who was of consular rank, and stated that Hyginus died very poor, depending solely on his liberality. Julius Mōdestus, the freedman of this grammarian, followed the steps of his patron both in his pursuits and learning (Suet. Il. Gram. 20).

C. Julius Iulus, C. Juli Iuli, *m.* obtained the consulship in 482 B. C., and thirty-one

years after, when a *dēcēmvir*, he brought to trial P. Sestius, of patrician rank, whom he arraigned before the people; acting the part of an accuser in place of sitting as a judge, with the view of adding to the liberty of the commons by diminishing the power of the magistracy (Liv. iii. 33–50).—2. Consul in 447 B. C. with M. Geganius Maccrinus. They prevented injurious consequences resulting from combinations formed by the tribunes against the young nobles. He twice afterwards obtained the same dignity (Liv. iii. 65 *seq.*).—3. A tribune of the soldiers with consular authority in 407 B. C., who contended with great keenness and obstinacy against P. Cornélius Cossus; both refused to be directed by the senate, who referred the matter to the tribunes, that the people might compel them to obey, as they had done formerly in the case of consuls. The plebeian tribunes rejoiced at the dissension among the patricians, refused to interfere; on which their colleague Servilius Ahala named P. Cornélius Cossus dictator. He was afterwards re-elected and died when censor in 391 B. C. (Liv. iv. 56 *seq.*).

C. Julius Mēto, C. Juli Mētonis, *m.* consul in 431 B. C., had a violent contention with his colleague T. Quinctius Cincinnatus, both refusing to obey the senate, and to name a dictator against the Æqui and Volsce, until compelled by a decree of the Commons. He dedicated a temple to Apollo, in the absence of his colleague, without having recourse to the lots, at which Quinctius was offended, and appealed to the senate, but without any effect (Liv. iv. 26–29).

C. Julius Vēreindāres Dūbii, C. Juli Vēreindāris Dūbii, *m.* an Ædian, who dedicated an altar to C. Julius Cæsar at the junction of the *Saone* with the *Rhone*, for which purpose he had been appointed priest, 14 B. C. (Liv. Ep. 137). Some have supposed that in the vicinity of the river, Dūbis, the *Doubas* was a town of the same name, of which he was a native, hence called Dūbii.

Cn. Julius Agricola, Cn. Juli Agricola, *m.* son of Julius Gracinus and Julia Præcilla, was born at Forum Jūlium, *Frejus*. His ancestors appear to have been Roman knights. Although his father held the rank of senator, Cāligula put Gracinus to death, and that before Agricola had attained the age capable of being benefited by the conduct and intelligence of his virtuous parent. His mother carried him when a child to *Marseilles*, where he received an excellent education, of which he reaped the full advantage by the intenseness of his application, and the vigour of his intellect. In after life, he used to mention, that he studied the philosophy of the Greeks with greater ardour than became a Roman, and a senator. Under Suetonius Paulinus, he served his first campaigns in *Britain*, and that officer kept him near his person, on purpose to make him acquainted with the duties of a soldier. His profession became his study, and, on obtaining the tribuneship of a legion, he paid every attention to his office, consulted the more experienced, and kept company with the best and the most valiant. Vanity never impelled him to meet danger rashly, and courage prevented his declining it from fear. The successes and disasters of Suetonius formed an excellent school for the young soldier, who gained

knowledge by experience, and his breast kindled with the love of military fame, as he became more acquainted with the events of war. Having returned to *Rome*, he married Dōmītia Decidiāna with whom he led a very happy life, and their affection had suffered no diminution when death dissolved their union. After obtaining the offices of quaestor, tribune of the people, and praetor, the emperor conferred on him the consulship, and the dignity of a pontiff. Vespasian appointed him commander-in-chief in *Britain* in the year 75, where he almost extirpated the Ordovices, overran Mōna, *Anglesey*, and extended his conquests northward to the *Tweed*. In subsequent campaigns, he subjected to the Roman empire *Scotland* to the line of the great canal. With the view of conciliating, to the Roman government, the natives whom he had subdued, he exhorted them to build houses, to cultivate the lands, and to educate their children. Unconscious of his object, they discontinued their warlike habits, and entered into all the Roman refinements, which they considered marks of politeness, whilst in reality they were the very fetters of slavery. Ever on the alert, he overpowered the refractory at all seasons of the year, and the defeat of Cālgicus near the *Grampian hills*, rendered resistance on the part of the Britons vain. It does not appear that he ever crossed the *Tay*. A Roman fleet by his orders sailed round the north of *Scotland*, and ascertained what the Romans did not previously know, that *Britain* was an island. Of this adventure some Usipian deserters suggested the idea. They fled from *Britain*, and, after a very perilous voyage, returned to their countrymen, and related their adventures which were soon known at *Rome*. Dōmītiānus became jealous of this noble Roman, and recalled him from *Britain*, which he had governed with uniform success during seven years, for which he decreed him the honours of a triumph. The tyrant plotted his destruction, yet did not venture to outrage justice by condemning him on the false charges, probably preferred against Agricola at his own suggestion. No certain account of his death has been transmitted, which even his son-in-law either did not know or did not choose to communicate. The reader of Agricola's life can scarcely fail to perceive, that Tacitus believed he had been cut off by poison secretly administered. Agricola left behind him only one daughter, the wife of his biographer, his son predeceased him, and he appointed the emperor joint heir with his wife and daughter.

L. Jūlius, L. Jūlii, *m.* (surnamed in con. cal. Iūlus) elected a tribune of the soldiers with consular power in 438 B. C. Eight years after, A. Pōstūmīus Tūbērtus nominated him master of the horse, and he obtained the consulship in 430 B. C. (Liv. iv. 16—30).—2. Chosen a military tribune with consular power in 378 B. C. (Liv. vi. 30).—3. Elected praetor in 185 B. C., and obtained Gallia for his province, to which the senate ordered him to set out immediately, in consequence of Transalpine Gauls attempting to settle where the city Aquilēia afterwards stood (Liv. xxxix. 45). A praetor of the same name occurs in Liv. xlv. 44.

L. Jūlius Cēsar, L. Jūlii Cēsāris, *m.* a Roman consul, who, in 92 B. C., fought without success, against the Sāmnites, but he

afterwards had the honour of obtaining a brilliant victory over that nation, on account of which the inhabitants of *Rome* laid aside the military dress. He was killed along with his brother, C. Jūlius Cēsar q. r. (Liv. Ep. 73—80).—2. Was consul with C. Mārclius Figūlus, 66 B. C. During their consulship, L. Sērgius Cātīlīna formed the design of overturning the government of the Roman empire, which he attempted to carry into execution next year, when M. Tūllius Cicēro and C. Antōnīus held the highest office. By the vigilance and promptitude of Cicēro, the conspiracy was crushed, and the traitors punished (Sal. Cat. 17).—3. Maternal uncle of M. Antōnīus, by whom he was proscribed (Liv. Ep. 120. Flor. iv. 6).—4. A relative of C. Jūlius Cēsar, who put him to death, at the taking of Utica, after the battle of Phārsālīa. It appears that he had adopted the cause of the republic, and served as a quaestor under Cāto, in the town already mentioned (Suet. Jul. Cēs. 75).

L. Jūlius Cālīdus, L. Jūlii Cālīdī, *m.* a Roman poet, highly commended by Cōrnēlius Nēpos. In the opinion of that biographer, he was by far the most elegant poet, from the time of Lūcētius and Cātūllus, and not less respectable for his integrity and his knowledge of the fine arts, than for his poetical genius. P. Vōlūmīus, principal engineer of M. Antōnīus, had entered his name in the list of the proscribed, on account of his large possessions in Africa; and T. Pōmpōnīus Attīcius, who never forgot his friends, exerted himself for his preservation, in which he happily succeeded (Cor. Nep. Att. 12).

L. Jūlius Iūlus, L. Jūlii Iūli, *m.* a tribune of the soldiers, with consular authority, in 402 B. C. (Liv. v. 1). Other two of this name, who held the same office, are mentioned by Livius, in his 5th and 6th books.

L. Jūlius Mōcilla, L. Jūlii Mōcillae, *m.* a noble Roman, who had held the office of praetor, whom T. Pōmpōnīus Attīcius resolved to protect, together with his son and A. Tōrquātus, against the proscription formed by the second triumvirate (Cor. Nep. Att. 11).

L. Jūlius Sēquēstris, L. Jūlii Sēquēstris, *m.* a Roman, who was killed by lightning, and likewise his horse, on the road to the Sabines, in 198 B. C. (Liv. xxxiii. 26).

M. Jūlius Philippus, M. Jūlii Philippi, *m.* was a native of Bōstra, *Bosra*, a town of Trāchōnitis. According to Aurēlius Victor, his father commanded a band of robbers. In the Roman army, he had risen to high rank, and on the death of Mysīthaeus, whom some suppose he murdered, Gōrdiānus appointed him praetorian praefect. One crime naturally gives rise to another, and, therefore, it excites no surprise to find that Philippus soon formed measures for the destruction of his benefactor. In order to excite discontent among the soldiers, he artfully contrived to render provisions scarce, and, having ingratiated himself with the principal officers, induced the army to declare him the colleague of the emperor. Even this exalted situation did not satisfy the ambition of Philippus, who secretly deprived Gōrdiānus of life, and succeeded him in the throne. Amongst the first acts of his reign, he conferred the title of Cēsar on his own son, then a boy, and not long after, that of Augūstus. The situation of affairs ne-

cessarily called him to *Rome*. Before he left the army in Syria, he made peace with Sapor, king of Persia. After having strengthened his authority in the capital, he marched against the Carpi, who inhabited the Carpathian mountains, defeated them, and returned victorious to *Rome*. In the consulship, he took for his colleague his son, only ten years of age. Several unsuccessful attempts were made, in different parts of the empire, to obtain the imperial authority; at last Decius raised the standard of rebellion, and gained a decisive victory over this unprincipled emperor, at Verona, in the year 249. Philippus died either in that town, or in the field of battle, after a reign of five years and some months. The praetorian guards killed his son, as soon as they heard of his father's death. He planted a colony near Bostra, *Bostra*, which, from his own name, he called Philippópolis. Eutropius mentions that both father and son were ranked among the gods (ix. 3).

Sextus Julius Caesar, *Sexti Julii Cæsaris*, *m.* held the office of praetor, and the government of *Sicily*, in 210 B. C.—2. Held the office of consul at *Rome*, 93 B. C., the year in which the Picentes, Marsi, and Peligni, after having been long subject to the Romans, claimed the freedom of the city, which being refused, produced the Social war (Eutrop. v. 3). In that contest, he lost his army, and returned to *Rome*, covered with blood, exhibiting a melancholy spectacle (Flor. iii. 18).—3. Was killed by the legion which he commanded in Syria, and it then revolted to Bassus (Liv. Ep. 114).—4. Of the family of Caesar, a young man of great forwardness, whom the army put to death for his insolence (Ap. Bel. Civ. 575).

Sextus Julius Iulus, *Sexti Julii Iuli*, *m.* a military tribune with consular authority, at *Rome*, in 423 B. C. (Liv. iv. 35).

Iulus, *i.*, *m.* a surname of Ascanius, the son of Aeneas and Creusa, a daughter of Priamus, the last king of Troja. During the night in which the Greeks obtained possession of that renowned city, Aeneas, after many brave but ineffectual attempts to regain it by force of arms, perceiving that further exertion would be vain, yielded to fate, and taking his father, the venerable Anchises, on his shoulders, and his son Ascanius by the hand, retired, before the dawn of morn, to a temple of Ceres, which stood at a considerable distance from the walls. Anchises accompanied his son to Sicily, where he died, and funeral games were instituted to his memory. Ascanius distinguished himself as a warrior in Italy, and succeeded his father in the throne of Lavinium. At a future period, he built Alba Longa, to which he transferred the seat of government, and left to his stepmother, Lavinia, the city which his father had built, and, in honour of his wife, called Lavinium. The crown of Alba Longa was transmitted to the descendants of this monarch, in regular succession, for 487 years (400, Liv.), until the reign of Tullus Hostilius, who levelled the city with the ground, and removed the inhabitants to Roma, *Rome*. Such is the common account of Ascanius, which Virgil has adopted (*Æn.* v. 597); but Livius seems doubtful whether Creusa or Lavinia was the mother of the prince who founded Alba Longa. If the latter had a son of that

name, which the same historian mentions as a fact, there can be no doubt that his birth was subsequent to the death of Creusa's son. The history of Trojan Ascanius, from his father's settlement in Lavinium, must therefore be regarded as uncertain or unknown (Liv. i. 3. Just. xliii. 1). The Julian clan traced their descent and name from this son of Aeneas (Virg. *Æn.* i. 288). Iuli, *orum*, *m.* the descendants of Ascanius (Stat. *Syl.* i. 2. 190). *Adj.* Iulæus, *a*, *um*, of Iulus, of Julius Caesar, and of the other Caesars. *Iulæus mōns*, *i. e.* Mons Albānus (Mart. xiii. 109). *Iulæa oliva* (Mart. ix. 96). *Iulæa habēna*, the imperial government (Mart. ix. 104).

Iulus Antonius, Iuli Antonii, *m.* son of M. Antonius the triumvir, convicted of adultery with Julia, the daughter of Augustus, for which criminal conduct he was punished with death (Tac. Ann. iv. 44).

Iuvenus Virgilianus, Iuenci Virgiliani, *m.* a man of senatorian dignity, who was hurried to execution at the time C. Silius suffered the punishment of death for his intercourse with Messalina (Tac. Ann. xi. 35).

Julia, *æ*, *f.* sister of M. Junius Brutus, niece of M. Porcius Cato Uticensis, and wife of C. Cassius Longinus. She died in the year 22, possessed of great riches, which enabled her to leave marks of her respect to almost all the eminent men in *Rome*. The name of the emperor Tiberius did not occur in her will, and this omission gave him no offence, considering it the exercise of a civil right. The magnificence of her funeral displayed not only her wealth, but also her connexion with the most illustrious families (Tac. Ann. iii. 76).—2. Another sister, the wife of M. Aemilius Lepidus the triumvir (Vel. Pat. ii. 88).—3. Wife of Furius Camillus Scribonianus, and mother of M. Furius Camillus Scribonianus. She had been driven into banishment, where, from having felt the severity of her fate, a charge of harbouring resentment against the emperor Claudius, was brought against her, which he suppressed, and boasted of his clemency to a disaffected family (Tac. Ann. xii. 52).

Julia, *æ*, Julia Calvina, Julia Calvine, *f.* sister of D. Junius Silanus, a woman of an elegant person, but lascivious character, accused, by Vitellius, of incest with her brother. The charge had no foundation in truth, and had been raised on purpose to gain the favour of Agrippina; yet she was banished from Italy. The emperor Nero, after his mother's death, recalled her (Tac. Ann. xii. 4 seq.).

Julia Claudilla, Julia Claudilla, *f.* daughter of M. Junius Silanus, and wife of the emperor Caligula (Suet. Cal. 12).

Julia Silana, Julia Silane, *f.* wife of C. Silius who repudiated her through the influence of Messalina. She afterwards became intimate with Agrippina, against whom she attempted to frame an accusation, in which Iturius and Calvisius acted the principal part. This wish to injure Agrippina, originated in the latter preventing the marriage of Julia Silana with Sextus Africanus, by mentioning her vices. Having no children, her large possessions would have devolved on her husband. The accusation failed, and, sentence of banishment having been pronounced against her, she died in exile (Tac. Ann. xi. 12 seq.).

Julia Törquata, Julia Törquata, *f.* sister

of Silanus, a virgin of uncommon sanctity (Tac. Ann. iii. 69).

¹⁰ M. Junianus Jussinus; M. Juniani Jussini, *m.* a Roman historian, supposed to have lived under Antoninus Pius; but of his native country and family nothing is known. He abridged the history of Trogus Pompeius, which would have been more valuable, had the accuracy of his statements merited the same commendation as the elegance of his style, and the justness of his remarks. Still his work contains much information not to be found in any other ancient author. A correct edition, with notes pointing out the inaccuracies, and supplying a few defects, would be a valuable school-book. This observation applies with equal propriety to the writings of Flavius Eutropius *q. v.*

¹¹ Junii, *orum*, *m.* a patrician clan at Rome, who traced their descent from L. Junius Brutus, by whom the Tarquins were expelled. ¹² Adj. Junius, *n.* um, *Junia gēns*; *Junia domus* (Liv. ii. 5).

¹³ Junius, *i*, *m.* a senator, in whose house a statue of the emperor Tiberius was saved from the flames which destroyed all the houses on mount Caelius where his stood, on which account the senate voted, that it should, in future, be called Mons Augustus (Tac. Ann. iv. 64).

¹⁴ Junius Bleesus, Junii Blesii, *m.* an officer in the Roman army, who had the command in Pannonia, where he relaxed the discipline of the troops which, however, he prevented from sedition, for a considerable time, and, at last, suggested the propriety of their appointing a deputation to the emperor, and they nominated his own son deputy. His son had the honour of being a second time chosen to that duty. He succeeded Apronius in the government of Africa, in which he gained great advantages over Tacfarinas, for which he obtained triumphal honours, although he did not bring the war to a termination. Bleesus was the maternal uncle of Scjanus, and was involved in the disasters of his nephew (Tac. Ann. i. 16 seq.).

¹⁵ Tacitus perhaps only alludes to the sons of Junius Bleesus (Ann. vi. 40).—² Son of the former, whom the troops under his father in Pannonia, twice sent to Rome, as their deputy to inform the emperor of their grievances. His own merit, or interest, for he possessed great wealth, procured him the government of Gallia Lugdunensis, from which he sent an imperial retinue to Vitellius, on which account, stimulated by envy, instead of being impressed by gratitude, that emperor became first jealous of Bleesus, afterwards hated him, and, at last, procured his death by poison. Vitellius witnessed the effects of the fatal draught and expressed a savage joy at its consequence (Tac. Ann. i. 19 seq.).

¹⁶ Junius Brutus Scæva, Junii Bruti Scævae, *m.* a noble Roman who held the consulship with L. FORTES CIMILLUS, in 324 B. C. (Liv. viii. 29).

¹⁷ Junius Cilo, Junii Cilanis, *m.* governor of Pōntus, who brought Mithridates to Rome. For his services, Cilo received consular ornaments, in the year 50 (Tac. Ann. xii. 21).

¹⁸ Junius Læpūs, Junii Læpi, *m.* a member of the Roman senate, who commenced a prosecution against Vitellius, which, through the interposition of Agrippina, ended in his own banishment, and in the acquittal of the reigning (Tac. Ann. xii. 42).

¹⁹ Junius Marcellus, Junii Marcelli, *m.* a consul-elect, who moved in the senate, that Antistius Sossianus should resign his praetorship, and then suffer death according to law, which Petus Thrasea opposed, and moved that he should be banished, and his goods confiscated, to which a majority of the senate assented (Tac. Ann. xiv. 48). To him Seneca addressed a letter on the death of his son (Epis. 99).

²⁰ Junius Mauricius, Junii Maurici, *m.* a man of sound judgment, deep sagacity, and great experience, was the brother of Arulenus Rusticus. Natural affection, similar manners, and congenial pursuits united these brothers in the closest bond of amity, and their distress at their separation excited the sympathy of the spectators, on seeing the one dragged to execution and the other driven into banishment (Tac. Agric. 45).—² A Roman of some distinction, whose name occurs in Plinius (Epis. iv. 22). Martialis commends the Maurici for their equity, and the Maeri for their moral worth (v. 29).

²¹ Junius Novatus, Junii Novati, *m.* a plebeian, whom Augustus only fined in money, although he had published a very scurrilous letter against him, in the name of young Agrippa (Suet. Aug. 51).

²² Junius Otho, Junii Othonis, *m.* a Roman who, in his praetorship, united with some others in prosecuting C. Junius Silanus *q. v.* (Tac. Ann. iii. 66).—² A tribune of the people in the year 37 (Tac. Ann. vi. 47).

²³ Junius Rusticus, Junii Rustici, *m.* a man appointed by Tiberius to register the acts of the senators, a practice introduced by Julius Caesar (Tac. Ann. v. 4).

²⁴ Junius Silanus Torquatus, Junii Silani Torquati, *m.* great-grandson of Augustus, whom the emperor Nero compelled to put an end to his own life. According to some, he was the brother to L. and M. Junius Silanus; but, according to others, their uncle (Tac. Ann. xv. 35).

²⁵ Appius Junius Silanus, Appii Junii Silani, *m.* a Roman consul, the colleague of P. Silius Nerva, in the year 27 (Tac. Ann. iv. 68).

²⁶ C. Junius Bubulcus, C. Junii Bubulei, *m.* was raised to the consulship in 317 B. C., an office which he twice after obtained, then that of censor, and lastly that of dictator. That Junius possessed the bravery of an eminent soldier, and the talents of an able commander, the pages of Livius sufficiently establish. In later times, his character would have stood higher, had he shown greater lenity to the conquered. To him, and his colleague in the censorship, the state was indebted for the making of roads through the fields at the public expense. In the war which he carried on with the Samnites, he vowed a temple to Salus, for which he contracted in his censorship, and dedicated it in his dictatorship. A war with the Volsci procured him the last appointment, it was of short continuance, for on the eighth day he entered Rome in triumph (Liv. ix. 20 seq.).—² Elected consul in 293 B. C. with L. Postumius Megellus (3) (Liv. xxvii. 6). In con. cal. these Junii had likewise the name of Brutus used both before and after Bubulcus.

²⁷ C. Junius Norbanus Flaccus, C. Junii Norbani Flacci, *m.* held the consulship at Rome with L. Cornélius Scipio Asiaticus, in 85 B. C. Livius informs us that these con-

sals insulted the ambassadors of L. Cōrācillus Sūlla, who came to offer conditions of peace, and that Sūlla defeated Nōrbānus in battle, and made Scīpio prisoner. Having been proscribed, Nōrbānus went to Rhōdus, Rhodes, where he put himself to death, as soon as he came to be known, in 83 B. C. (Liv. Ep. 85, 89). According to Eutrōpius, the battle was fought near Cāpua, when Sūlla killed six thousand, and took other six thousand prisoners, losing only a hundred and twenty-four of his own men (v. 7). To Nōrbānus, Tācītus alludes (Hist. iii. 72).

C. Jūnius Silānus, C. Jūni Silāni, m. a praecōsul of Asia, accused of extortion, of which, in the opinion of Tācītus, he was unquestionably guilty. The senate banished him to Gyārus, *Jourā*; but Tiberius, from respect to the Junian family, and at the request of his sister, Jūnia Tōrquāta q. v., changed the place of his residence to Cŷthēra, *Cerigo*. He probably had also the surname of Tōrquātus (Tac. Ann. iii. 68—69).

Dēclmus Jūnius Brūtus, Dēclmi Jūni Brūti, m. a noble Roman, who, like Mārcus Jūnius Brūtus, was believed to be lineally descended from the father of Roman liberty.

Dēclmus Jūnius Jūvénālis, Dēclmi Jūni Jūvénālis, m. a Roman satirist of great merit, was born at Aquinū, *Aquino*, a small town of Lātium, a district of Itālia, Italy, about the year 58. The names of his parents have not been transmitted. It is matter of doubt, whether he was the son or foster-son of a rich freedman, by whom he was brought up, and from whom he received a liberal education. Of his early history, no ancient author has given any account, but general report affirms, that he continued the study of eloquence and of Roman law, until he reached his fortieth year. It does not appear certain, that he followed the profession of a lawyer as a mean of subsistence, for his fortune placed him above the drudgery of legal pleading, and the necessity of engaging in business to procure a livelihood. Amusement, or love of distinction, appears to have been his only motive, not a desire of riches, or necessity of toiling for daily bread. At the age already mentioned, either accident or the bent of his inclination led him to the writing of poetry. His first poetical effusions, the dictates of a virtuous indignation, were directed against Pāris, a favourite of Dōmītiānus. The pointed severity of his satires excited against him the hatred of the vicious, and particularly of those who smarted under his lash. The minion of the emperor, according to some, prevailed on his master to remove the satirist from Rome; accordingly he received the commission of a centurion, and was sent into Egypt. Jūvénālis naturally considered the measure not in the light of a military promotion, but of an honourable banishment. Many have questioned the exile of our poet, although it cannot be doubted that he was sometime on the banks of the Nile; yet there is no unquestionable evidence of his having been under the necessity of going to that country, and he may have been there from choice, not from compulsion. What renders this opinion probable, Pāris fell into disgrace, and suffered death, soon after the period assigned for the banishment of Jūvénālis. Whether inclination or necessity carried him to Egypt, it does not appear probable that he

continued long there, since all his satires bear evident marks of having been written at Rome. The present arrangement forms no criterion for ascertaining the order in which the different satires were written, nor does internal evidence guide to any thing like a probable conjecture on this point. Happily, neither the meaning nor right understanding of the poet's intention, at all depends on their chronological dates. Unambitious of wealth, Jūvénālis appears satisfied with his fortune, which must have been equal at least to his wants. He expresses no discontent at his lot as a citizen, nor seems envious of those in higher rank and of greater influence. Vanity formed no part of his character, otherwise many particulars of his history would have been recorded, which are now lost. Had he imitated Hōrātius, his poetry would have afforded almost all the information which could have been obtained from autobiography. Other Latin poets have gone with equal minuteness into their own history. The mind of Jūvénālis was engrossed with the subject, and, while he held up virtue to adoration, he exhibited vice in all its loathsome filthiness. It must ever be regretted that, in the virtuous zeal with which he was animated, he has gone into such minuteness of detail and grossness of description, that a pure mind turns from many of his passages in revolting disgust. His impurity, however, is not gratuitous, like that of Hōrātius or Mārtiālis, but the result of a settled conviction, that it was necessary to pursue vice into its foulest den, and to exhibit it in all the abominations of naked deformity. No satirist has written with the force and keenness of Jūvénālis, or shown a nobler love of moral excellence. His satires are a model of dignified composition, and, notwithstanding of his living after the Augustan age, few objections can be made to the purity of his style, or to the structure of his verse. Mārtiālis was contemporary with Jūvénālis, to whom he writes two epigrams (vii. 90: xli. 18). Dēclmus Jūnius, Dēclmi Jūni, m. appointed by the consul, Appianus Claudius, to command at the mouth of the river Vultūrus, in 214 B. C. (Liv. xxv. 22). Dēclmus Jūnius Brūtus, Dēclmi Jūni Brūti, m. a noble Roman, the first who exhibited shows of gladiators, in honour of his deceased father, in 265 B. C. (Liv. Ep. 16); Valērius Māximus joins with him his brother Marcus (ii. 4). This murderous precedent cost many an unhappy being his life.—2. One of three commissioners, elected, in 196 B. C., to settle a Roman colony at Sipōntum, *Mario di Siponto*, which had formerly belonged to the Alpini (Liv. xxxiv. 45).—3. Surnamed Cāllicus, or Gāllicus, was consul at Rome, in 140 B. C., with P. Cōrnēlius Scīpio Nāsēn. By these consuls, C. Mātīēnus was accused of deserting the army in Spain, and the charge having been proved, he was first scourged under a gallows, and then sold for a slave. The tribunes of the people imprisoned Jūnius and his colleague, because they would not exempt from military service any ten soldiers whom they might think proper to name. To the soldiers who had served under Mātīēnus, Jūnius allotted lands at a town in Spain, called Valēntia. He afterwards subdued all Lusitānia, Portugal, as far as the Atlantic Océan, carrying thirty of the towns

by storm. On his soldiers refusing to pass the river of Oblivion, he snatched up a standard, which he carried over the stream, and the whole troops followed him, in 139 B. C. In the north of Spain, he carried on war successfully against the Gallaeci. His bravery contributed greatly to the victory obtained by the consul, C. Sémpronius Tuditānus, over the Iapydes, in 131 B. C. (Liv. Ep. 55—59. Flor. ii. 17). He was a man of considerable learning, skilled in Greek as well as Latin, and lived in terms of great intimacy with the poet Lucius (Val. Max. viii. 14).—4. Sur-named Albīnus, a lieutenant-general, whom C. Julius Cæsar left with C. Trébōnius to carry on the siege of Massilia, *Marseilles*, in 51 B. C. He defeated the Bellovaci, who had rebelled, in 48 B. C. Junius was one of the conspirators against C. Julius Cæsar. To prevent M. Antonius from advancing into Gallia Cisalpina, he took possession of Mutina, *Modena*, where he was besieged by Antonius next year, and relieved by Augustus. In his absence, he was condemned, on account of Cæsar's death, and, having been deserted by the legions which he commanded, he fell into the hands of his enemies, who, by order of M. Antonius, put him to death. See Cæpionus; Séquānus (Liv. Ep. 110—120).—5. Sur-named Scæva, master of the horse to Tib. Æmilius Māmercinus, in 338 B. C. Fourteen years after, he obtained the consulship with L. Furius Cāmillus, when the war against the Vēstini fell to his lot. The sickness of his colleague, who, in martial knowledge, greatly surpassed him, rendered it necessary to elect a dictator, yet Junius retained the command, and, in one successful engagement, crushed the Vēstini, so that they fled not to their camps, but dispersed through the towns, which he reduced, and gave the spoils of Scutina and Cingula, *Celiera*, to the soldiers (Liv. viii. 12, 29).—6. A lieutenant-general to Sp. Cæcilius, consul, in the war against the Samnites, in 295 B. C. Next year he held the consulship with Q. Fabius Gurgēs; but the book of Livius, which contained the history of that year, is lost (Liv. x. 43 *seq.*).

Dēciūs, or Dēcīnus; Junius Silānus, Dēcī Junii Silāni, m. in his praetorship governed Mācēdōntia, and extorted money from that province, on which account Macedonian ambassadors preferred a charge against him to the senate who, at his own request, referred the matter to his father T. Mānlius Tōrquātus. After a minute investigation, Mānlius pronounced his son guilty, on which he ended his life by stranguation. His father disowned him, and would not even attend his funeral, but transacted business in his own house that day, as if nothing had happened (Liv. Ep. 54).—2. Held the office of consul with L. Licinius Murena, 64 B. C. They succeeded M. Tullius Cicero and C. Antonius. Being consuls elect, when the case of Cātlinia and his accomplices came before the senate, Junius was first asked his opinion with respect to the punishment which ought to be inflicted on these traitors. He moved that they should be put to death. Either the speech of C. Julius Cæsar convinced him that he was wrong, or fear influenced him to depart from his motion, and therefore he went over to the opinion of Tibērius Claudius (Nero) who was for strengthening the

guards, and adjourning the debate. Cæsar proposed that the property of the traitors should be confiscated, that they should be imprisoned for life in the strongest free towns, and that the man who made any motion to the senate, or appeal to the people, in their favour, should be held guilty of treason. M. Porcius Cato supported the motion from which Junius had fallen, and it having been unanimously carried, the traitors immediately suffered the punishment of death by stranguation in prison (Sal. Cat. 50—55).—3. The colleague of Q. Haterius Antoninus in the consulship in the year 53 (Tac. Ann. xii. 58).—4. Incurred the displeasure of Augustus by a criminal connexion with his daughter. This offence the emperor punished only by excluding him from his friendship, which the culprit understood to imply a sentence of banishment, and retired into voluntary exile. His brother Marcus prevailed on the emperor Tibērius to grant him permission to return to Rome, where he continued to live as a private citizen, without obtaining any public office. Tacitus shrewdly calls him *Dēcīus Silānus* (Ann. iii. 24).

L. Junius, L. Junii, m. son of Tārqūnia, sister of L. Tārqūnius Sūpērbus, who, having perceived that the principal men in the state, among whom were his own brothers, had been put to death by his uncle, assumed in early life the appearance of idiotism, on purpose that his property might be at the disposal of the king, and his life preserved; since the monarch could have no reason to apprehend from him either trouble or danger. To the surname of Brūtus (a brute), he did not show the smallest dislike, and thus found security in contempt, which neither innocence nor submission could have procured. When he accompanied his two consins to Delphi, *Cestri*, he carried, as a present to the god, a golden wand in a cornel staff, an emblematical representation of his own character, concealing, in the outward appearance of a fool, a bold and vigorous mind which was, at a future period, to establish the liberties of Rome. On the Tārqūnii consulting the Delphian oracle, which of them was to succeed their father, a voice from the bottom of the cave uttered these words, "O young men! whoever of you shall first kiss his mother, will possess the sovereignty of Rome." The Tārqūnii, who understood the response literally, resolved to conceal it from their youngest brother Sēxtus, to determine by lot which of the two should first salute his mother on their return to their native city. Brūtus, with more judgment, thought that the words of the oracle should be understood figuratively, and, therefore, on their landing on the coast of Italy, he fell, as if his foot had accidentally slipped, and kissed the earth, the common mother of all. At a future period, L. Tārqūnius Collātinus and he met, as they returned from Ardea to Rome, the messenger whom Lūcrētia had sent for her husband, on the violation of her person by Sēxtus Tārqūnius. Brūtus was present when the latter recited the brutal conduct of that infamous wretch, and he pledged his honour, that he would revenge her cause. Inconsolable at the loss of her purity, and despising life, as a test of innocence, Lūcrētia plunged into her heart a knife which she had concealed under her garments, and expired. Brūtus, drawing it

from the wound, and holding it up, reeking with blood, took an oath which he also imposed on the rest, binding himself and them to prosecute to destruction L. Tárquinius Súpérbus, his impious wife, and their whole descendants, and that they would never suffer one of them or any other person to be king of Rome. His next step was to expose the dead body of Lúcrétia in the fórum, where he advised his countrymen to take up arms against those who had treated them as enemies, a call which the most spirited of the youth first, and afterwards the rest of the people, obeyed. Leaving one-half of the number at the gates, to defend Collátia, and appointing a guard to prevent intelligence being sent to the princes, Brútus marched at the head of the rest to Rome, where the people were summoned by a crier to attend the tribune of the Céleres, an office which he himself then held. In his speech, he gave proof of the counterfeit part which he had hitherto acted, recounted the atrocities of the Tarquins, and prevailed on the people both to deprive the king of his government, and to banish him, his wife, and their children, from Rome. After carrying this measure, he put himself at the head of the young men who voluntarily offered their services, and set out immediately for Ardéa on purpose to excite the troops to declare against the king, who had received intelligence of the extraordinary events at Rome, and hastened thither to suppress the commotions. By turning aside, Brútus avoided meeting him, and reached Ardéa about the time the monarch reached the capital, where he found the gates shut against his admission. The army with joy received Brútus as the deliverer of the city, and drove the king's sons out of the camp with disgrace. Soon after, the prefect of the city, according to the commentaries of Sêrvius Túllius, held the Cómítia Cêntrúfata, at which L. Június Brútus and L. Tárquinius Collátinus were created consuls. With the consent of his colleague, Brútus had first the *fúces*, or ensigns of authority, in return for the zeal which he displayed as the assertor of liberty, of which he was afterwards the faithful guardian. Transported with the change of government, the comforts and advantages which they enjoyed under it, the citizens might naturally be expected in some instances to carry their anxiety for its preservation too far, yet the reader regrets to hear Brútus making a speech for the expulsion of his colleague, the husband of Lúcrétia, on no other ground than that his name was Tárquinius. Exquisite pleasure or uncommon felicity is rarely of long duration. Honoured and almost adored by the state, Brútus was soon called to sit in judgment on his sons as traitors, and to witness their execution. The feelings of nature yielded to the sternness of the patriot, with whom the deliverance of his country outweighed every other consideration. With the Tarquins all hope of restoration was lost by the discovery of the plot, into which the sons of Brútus had entered, and the punishment of the offenders. The Tarquins then applied to the neighbouring princes for assistance, vainly expecting that what they could not accomplish by treachery, might be effected by force of arms. On the Romans first taking the field against the exiled princes, Brútus, who commanded the

cavalry, had advanced to some distance before the army, in order to procure intelligence, and having been met by Arúns, son of Tárquinius Súpérbus, they engaged in single combat, regardless of personal danger, and only anxious each for the destruction of the other; each accomplished his wish by transfixing his antagonist at the same instant, on which they both fell lifeless to the ground. A bloody battle ensued, in which the Romans claimed the victory; the surviving consul, P. Valérius, collected the spoils next day, and returned in triumph to Rome. He then celebrated the funeral rites of his colleague with the utmost magnificence, the public lamented the fall of Brútus as a national calamity, and the matrons mourned for him as for a parent, during a whole year, in gratitude for his powerful exertions in avenging the cause of violated innocence (Liv. i. 56 seq.). *Cástus Brútus*, chaste Brútus, i. e. the punisher of injured chastity (Sil. Ital. viii. 361). *Brútus a régè recépta Rómæ conditor* (Manil. i. 783). *Adj. Június*, a, um. *Júnia familia*, the Junian family or clan, of which L. Június Brútus was the founder (Cor. Nep. Att. 18).—2. A Roman of consular rank, who was one of the ten commissioners appointed to regulate the affairs of Mácédônia in 169 B. C. (Liv. xlv. 17).

L. Június Brútus Dámásippus, L. Júnii Brúti Dámásippi, m. was prætor Urbínus, and, having been ordered by C. Márius to put to death all the noblemen whom he suspected of favouring the other party, assembled the senate under pretence of business, where he massacred a number of the leading noblemen, alleging that they were in the interest of Súlla, 84 B. C. (Liv. Ep. 86). His own life atoned for this act of horrible cruelty. Súlla had no sooner gained the ascendancy than he ordered him to be slain (Vel. Pat. ii. 26. Sal. Cat. 51). Valérius Máximus writes, that he had no reputation to be destroyed, and therefore his memory might be treated with greater freedom; adding, that by his order the heads of the first men of the state had been mixed with the heads of victims, and the maimed body of Cárbo Arvínas, a tribune of the people, fixed up in the porch (ix. 2).

L. Június Líbo, L. Júnii Líbonis, m. obtained the office of consul in 269 B. C. with M. Atílius Régúlus. That year, the Roman senate declared war against the Sállentini in Apúlia, and the Brúndisíni with their cities were taken, and the conquerors had the honour of a triumph (Eutrop. ii. 17).

L. Június Púllus, L. Júnii Púlli, m. the colleague of P. Claudius Púlicher in the consulship 251 B. C. In a storm he lost the fleet, which the Romans referred to his disbelieving the auspices (Val. Max. i. 4).

L. Június Silánu, L. Júnii Siláni, m. præconsul of Asia in 76 B. C. C. Július Cæsar wished him to put to death the pirates, who had made him prisoner, an act of cruelty which Június refused to commit; but declared that he would sell them, on which Cæsar put them all to death by crucifixion (Vel. Pat. ii. 42).—2. A noble Roman, betrothed to Octávia, daughter of the emperor Claudius. He was the son of Appius Június Silánu, and Æmília Lépida, granddaughter of Augústus. To make himself better known to the Commons, he entered

tained them with a splendid gladiatorial exhibition, which added to his celebrity, already very distinguished. Agrippina exerted herself to break off the match between him and Octavia, which could not be done according to Roman law without violation of justice, and to bring about a marriage between the emperor's daughter and her own son, Domitian, whom she had born to Ahenobarbus. Vitellius, to gain the favour of Agrippina, preferred a charge against Junius, of crimes better unmentioned than related, which prejudiced the emperor against him, and caused his expulsion from the senate. On this account, the virtuous Junius, who was unconscious of the base arts employed for his destruction, found himself obliged to resign his praetorship, an office on which he had lately entered. He killed himself on the day that the marriage was solemnized between Claudius and his brother's daughter Agrippina, in contempt of the law, which that same Vitellius had prevailed on the senate to pass, declaring marriages between uncles and nieces illegal. From the language used by Tacitus, it appears certain, that the death of this excellent Roman must be referred to Agrippina. This historian calls him L. Silanus; Juvénalis, Silanus; and Suetonius, who says, that Claudius put him to death, gives him the same name (Tac. Ann. xii. 3, 8. Suet. Claud. 24 *seq.* Juv. Sat. viii. 27).—3. Nephew of Junius Silanus Torquatus, was falsely accused, condemned, and banished to the island Naxos in the year 65. At Barius, a town of Apulia, a centurion, employed to deprive him of life, murdered this noble Roman, who defended himself with great bravery without a single weapon, until overpowered by honourable wounds (Tac. Ann. xvi. 8 *seq.*).

M. Junius, M. Junii, *m.* one of the deputies sent by the prisoners, who had fallen into the hands of Hannibal after the battle of Cannæ, in 218 B. C., to the senate. Livius has recorded his speech in their behalf, but the senate refused to ransom them (Liv. xxii. 59).

M. Junius Brutus, M. Junii Bruti, *m.* a plebeian tribune, who supported the Oppian law, in which he and his colleague had the powerful assistance of M. Porcius Cato, notwithstanding of which, through the exertion of the women, it was repealed, by the unanimous vote of all the tribes, in 197 B. C. Three years after, he held the offices both of praetor urbanus, and praetor peregrinus, and dedicated a temple to the great Mater Idæa. In 180 B. C., he obtained the consulship with A. Manlius Vulso. In consequence of a report that the camp of his colleague had been taken by the Istri, he raised forces in the north of Italy, where he learned that the army of Manlius was safe, advanced into Istria, when the army of the natives dispersed, and the two consuls returned to their winter quarters at Aquileia. Early next spring, they marched against the Istri, ravaged their country, and compelled them to sue for peace, which was secured by their giving hostages. The army which they commanded was discharged as soon as they were obliged to resign, which they had previously refused, because C. Claudius Pulcher had not performed his vows, or left the capital in the military robe attended by lictors according to custom.

After being sent a commissioner into Asia, Junius stood candidate for the censorship in 171 B. C., but did not succeed (Liv. xxxix. 1 *seq.*).—2. The husband of Servilia, maternal sister of M. Porcius Cato. He appears to have been a tribune of the people in 84 B. C., to have obtained the government of Gallia Cisalpina, and to have been put to death by Cn. Pompeius in Sulla's war (Liv. Ep. 90). It must be acknowledged, that some degree of uncertainty hangs over the history of the Brutus mentioned by Cicero (Orat. pro Quint.); but whether he be the individual there named or not, there is absolute certainty respecting the parentage of the illustrious patriot who forms the subject of the following article.

—3. Son of the former, whose education, from his father's early death, devolved on his maternal uncle, M. Porcius Cato, who executed that trust with the utmost fidelity. The vigorous mind and unwearied application of Brutus, soon rendered him familiar with the opinions and doctrines of the various sects of Grecian philosophers. To the tenets of the old academy, he seems to have given a decided preference. Time has destroyed the whole of his writings, which were both varied and numerous. The extent of his information, the rectitude of his principles, and the integrity of his life, commanded universal esteem. In the letters of Cicero, some hints respecting usury, are thrown out; but stronger evidence and greater error would be required to tarnish the character of so great a man. Love of country overcame his hatred of Pompeius for the murder of his father, and, having joined the standard of that great man, he fought against the usurper, C. Julius Caesar, at Pharsalia. On the defeat of Pompeius, Brutus submitted to the conqueror, who gave particular orders to spare his life, from a strong attachment which he had in his early days to Servilia, the mother of Brutus. This youthful passion probably gave rise to the opinion, that Caesar considered him his own son, a conjecture disgraceful to all parties. The expression which Suetonius has put into the mouth of Caesar, as he fell by the hands of the conspirators, "non est clementer," gives countenance to the idea of Brutus' illegitimacy; but it ought not to be forgotten, that the words are unnoticed by Plutarch, and denied by Dio. Caesar not only pardoned Brutus for fighting in the ranks of his opponent, but appointed him to the government of Gallia Cisalpina, an office in which he displayed uncommon sagacity and blameless integrity. About this time, without any pretext, he divorced his wife Claudia, that he might marry Porcia, the daughter of his uncle Cato, and widow of Bibulus. This step no moralist would undertake to defend, and it called down the severe censure of the public on a character in other respects pure and virtuous. From the usurper he received with silent indifference the office of city praetor, continued to lament the destruction of Roman liberty, and entered into a conspiracy against Caesar's life. In the opinion of some, the idea originated with Brutus, and in that of others, with C. Cassius Longinus. The friends of liberty and republicanism, carried their plan into execution on the Ides of March, 44 B. C. The rashness of this measure appears from the consequences which followed it. The conspirators had no fixed plan, spent the

time in hesitation, or concerting measures, which they ought to have employed in prompt and vigorous exertion, by raising an armament sufficient to bear down opposition, and in gratifying the people by restoring their lost privileges. M. Antōnius soon compelled them to quit Italy, on which they repaired to Greece, where Brūtus spent his time among the philosophers, not, however, without secretly making preparations for war. The army under P. Vātinus and his province submitted to the command of Brūtus, who reduced to subjection C. Antōnius, prætor in Epirus. Cāsius in Sýria raised a considerable force, and Brūtus, having publicly declared his intentions, soon found himself at the head of a powerful armament. By this time, all the provinces and armies beyond seas had submitted to these patriots, who met at Smýrna, and concerted measures for carrying on the war. Their united army advanced to Philippí, where Augūstus and Antōnius met them. A general engagement ensued, in which Brūtus, who commanded the right, defeated Augūstus and took his camp. Antōnius on the left, had the same success against Cāsius who, concluding all was lost, killed himself; this rash action gave a decided advantage to the enemy. In a few days after, Brūtus, now sole commander, came to a second engagement, in which he was completely routed, and escaped the tyranny of the conquerors by a voluntary death at the age of forty, some say thirty-seven. This fatal battle was probably the consequence of importunity on the part of his officers, or insubordination among his troops; for he could not fail to discern the advantages which he possessed over the other party, who were in want of provisions, and must have soon retreated, perhaps in different battalions, through a country not friendly to them, in which case an opportunity of destroying their forces would most probably have occurred. The defeat of the republican army was the extinction of Roman liberty (Liv. Ep. 116-124). That Cicero held Brūtus in high estimation, is evident from his inscribing several books to him, and what he has said of his character, talents and virtues. From his republican principles, Brūtus could only see in Cæsar a usurper, destroying the constitution of his country, and exercising an unlawful authority over the lives and property of his fellow-citizens. Hence the absurdity of charging the patriot with ingratitude to Cæsar, whose clemency was merely the tool of his ambition, not the dictate of his heart. Plūtarchus, Appiānus, and Florus relate that Brūtus, when sitting one night in his apartment, saw a spectre, at which he looked without emotion, and asked "what art thou?" "Thy evil genius," replied the apparition, "thou shalt see me again at Philippí." Brūtus calmly answered "well then, we shall meet again." The same spectre is said to have appeared a second time before the last battle. It were vain to attempt any explanation of this circumstance, which must have originated in the disordered imagination of Brūtus, harassed with cares of the greatest magnitude, or, what is more probable, in a dream, when he supposed himself awake (Flor. iv. 7. Plut. in vit.). He is sometimes called Q. Cæpio Brūtus, from his having been adopted by his maternal uncle Cæ-

pio (Cic. Phil. x. 11). *Adj.* Brūtiānus, a. um. *Brūtiāna cāstra* (Vel. Pat. ii. 72).

M. Jūnius Pēnnus, M. Jūni Pēnni, m. after being a plebeian edile, obtained the prætorship of the city in 203 B. C., when the most memorable action in his official capacity, was the appointment of ten commissioners to distribute, among the veterans of Scipio Africānus, certain lands in Samnium and Apūlia, which belonged to the Roman people (Liv. xxix. 11 seq.).—2. Was elected prætor in 175 B. C., when the north of Spain became his province; six years after, he was raised to the consulship, when Pise fell to his lot (Liv. xlii. 9 seq.).

M. Jūnius Pēra, M. Jūni Pēre, m. nominated dictātor after the battle of Cānna, and, having appointed Tib. Sēmprōnius master of the horse, enlisted all the youth of seventeen years old, some even under that age. Anxious to raise a powerful force after that disastrous engagement, he disregarded character, admitted into the ranks men guilty of capital crimes, and debtors, which freed them from prosecution and payment. These amounted to six thousand, whom he armed with the spoils which C. Flāminius had taken from the Gauls. By these means he marched from the city at the head of twenty-five thousand armed men (Liv. xxli. 57 seq.).

M. Jūnius Silānus, M. Jūni Silāni, m. a Roman to whom the inhabitants of Nuples gave up their city, that it might not fall into the hands of Hannibal. In 215 B. C., he was elected prætor, when the government of Etrūria, *Tuscany*, was assigned him, and, in that province, he was continued next year. To the assistance of Scipio Africānus, who commanded in Spain, Jūnius was sent by the senate, and by the orders of that commander he advanced against Hāmo and Māgo, whom he overcame by the rapidity of his movements, his military skill, and the bravery of his troops. Hāmo was taken prisoner. From Cōlehas, who reigned over eighteen cities, Jūnius brought to Africānus at Cāsūtūlo, three thousand foot and five hundred horse, the troops which that prince was to raise during the winter. In the battle of Bæcūla, he and L. Mārcius commanded the left wing. Of the Carthaginian army only about six thousand men survived, who fled with Hāsdrūbal and Māgo to the adjacent hills. After these commanders had deserted the men, Jūnius was left to reduce them by blockade, on which he entered into a conference with Māsīnissa, who commanded the Numidian cavalry, and gained him over to the Roman interest. When Scipio Africānus crossed to Africa, he left Jūnius in the command at Nōva Cārhāgo, and afterwards despatched him against the Lācētāni, in consequence of the revolt of their princes Māndōnius and Indībilis (Liv. xxlii. 15 seq.).—2. A præfect of the allies, who fell in a tumultuary battle with the Boii, in 198 B. C. (Liv. xxxlii. 36).—3. A noble Roman who had for his colleague in the consulship Q. Cæcilius Mētēllus Numidicus, 111 B. C. The Cimbrī in Gallia totally defeated him, to which Livius alludes (Ep. 65). Eutrōpius states, that he conquered the Cimbrī; but the accuracy of Livius surpasses that of Eutrōpius, and therefore the former may be considered the true account (Eutrōp. iv. 27).—4. Passed over to M. Antōnius, in Gallia,

who had fled from the havoc at Mütina, and afterwards obtained the consulship with Augustus in 27 B. C. (Vol. Pat. ii. 77).—5. Son of Appius Jūnius Silānus and Emilia Lepida, grand-daughter of Augustus. He was the brother of L. Jūnius Silānus, whose death was attributed to Agrippina, and Marcus fell a sacrifice to the cruelty of that worthless woman, without the knowledge of Néro. Marcus had obtained the office of proconsul of Asia, and Agrippina employed P. Cæler, a Roman knight, and Heliū a freedman, to cut off the amiable Jūnius, which they accomplished by poison. The ambition of Agrippina impelled her to this crime. From his unblemished character, illustrious descent, and maturity of understanding, M. Jūnius Silānus appeared well qualified for succeeding to the empire, and the public voice was loudly declared in his favour. At that period, Néro had not attained the years of manhood. Cālīgūla called Marcus, *Aurēā pēcus* (Tac. Ann. xiii. 1).—6. Consul with L. Nōrbānus Bālbis in the year 19. To his noble birth and personal influence, he added the accomplishment of a distinguished orator, by which he prevailed on the emperor Tiberius to permit his brother to return from banishment, in the year 20. He proposed in the senate, that the year should no longer take its name from the consuls, but the persons invested with tribunician power. The object of this motion was the adulation of the princes, at the expense of consular dignity. Cālīgūla transferred the command of the legion from M. Jūnius Silānus, then governor of Africa, to an imperial lieutenant, in consequence of his suspecting Jūnius. This change produced contention between the rival commanders, which ended in favour of the imperial lieutenant. Cālīgūla afterwards ordered Jūlius Gracinus to prosecute M. Jūnius Silānus, whose daughter he had married, and the refusal of Gracinus cost him his life. His eminent virtues rendered him an object of hatred to the tyrant, and his honest counsels added to the aversion of the emperor, who compelled him to put an end to his own life (Tac. Ann. ii. 59 seq.).

P. Jūnius Brūtus, P. Jūni Brūtī, *m.* a tribune of the people, and colleague of M. Jūnius Brūtus, in 197 B. C. Both supported the Oppian law, but without success, although they had the powerful aid of M. Pōrcius Cato. After being a curule edile, he was created prætor in 192 B. C. *Tuscany* fell to his lot, in which he was continued prætor, and afterwards ordered to march for the south of *Spain*. Before he reached that country, of which he was to be the governor, L. Emilius Paullus had obtained a decisive victory over the Lūstāni, which had a powerful effect in rendering the Spaniards quiet and peaceful (Liv. xxxiv. 1 seq.).

Q. Jūnius, Q. Jūni, *m.* one of the tribunes of the people, who complained of the unmerited death of Sp. Mælius, who had suffered for aspiring at the sovereignty. By that and similar methods, they accomplished their purpose in procuring the election of military tribunes, instead of consuls for next year, 457 B. C. (Liv. iv. 16).—2. A Spaniard, whom Cæsar frequently sent to treat with Ambdrix.

Q. Jūnius Rusticus, Q. Jūni Rustici, *m.* held the office of consul with Hadrianus, in

the third year of his reign, and 120th of the Christian era. Others, with less probability, suppose Jūvenālis refers to Appius Jūnius Sabinus, who was consul with the emperor Dōmitiānus, thirty-six years before the date above-mentioned (Sat. xv. 27). The reading is doubtful.

Jūno, ōis, *f.* was the daughter of Sātūrnus and Ops, the sister and wife of Jūpiter. In consequence of her marriage, she became the queen of the gods, hence *Rēgia Jūno*, or simply, *Rēgina*. According to Virgilius, she presided over marriage, hence *pronūa Jūno* (Æn. iv. 59 seq.). The poets describe her as jealous, revengeful, and inexorable in the highest degree. She was represented as sitting on a throne, with a golden sceptre in her right hand, and a crown on her head. Iris stood behind her, adorned with the various colours of the rainbow. Among birds, the hawk, the goose, and the peacock (by the last her chariot was drawn) were sacred to her. Among flowers, the dittany, poppy, and lily were her chief favourites. The lily was, at first, of the same colour as the crocus; but when Jūpiter applied Hērēcles to Jūno's breast while asleep, some of the milk fell to the earth, and changed it into a beautiful white, and some fell upon that part of the heavens which, from its brightness, is called *Lactēa via*, the milky-way (Ov. Met. i. 169). Virgilius makes Sāmos her favourite place, but Hōmērus, Argos, Mýcēnē, and Spārtā (Il. iv. 52). She is called *Sātūrnia Jūno*, and simply *Sātūrnia*, from her father Sātūrnus. From Virgilius, it appears that she could prevent a prophet from telling what he knew, as in the case of Hēicūus, who was not allowed to inform Ænēas of all that was to befall him (Æn. iii. 380). *Inferna Jūno*, Prōsērpina (Virg. Æn. vi. 138). Jūnōnīgēna, *w.* m. Vūlcānus, a son of Jūno (Ov. Met. iv. 173). Jūnōnīcōla, *w.* a worshipper of Jūno. *Jūnōnīcōla Fātisci* (Ov. Fast. vi. 49). *Adj.* Jūnōnālis, *is, e, et*, Jūnōnius, *a*, *um*, of, or belonging to, Jūno. *Jūnōnia avis*, the peacock (Ov. Art. Am. i. 627); which Claudianus calls *Jūnōnius vōlūcr* (xxxv. 97). *Mensis Jūnōnius, et*, *Tempus Jūnōnale*, the month of June (Ov. Fast. vi. 63).

Jūpiter, Jūvis, *m.* was, according to Hēsiodus and Apollōdōrus, a son of Sātūrnus and his sister Rhēa. Diōdōrus Sicilius says, besides that Jūpiter there was another more ancient, the brother of Cœlus. Cicero enumerates three of this name; the first, born in Arcādia, was the son of Æther, and father of Prōsērpina and Liber; the second, likewise a native of Arcādia, was the son of Cœlus, and the father of Minērvā; and the third, a Cretan, was the son of Sātūrnus. The inhabitants of Crēta, *Candia*, showed the tomb of the third Jūpiter at the commencement of the Christian era. Some writers of antiquity make the number not less than three hundred. The son of Sātūrnus and Rhēa, or, Ops, is the most distinguished, and the one who received divine honours from the Greeks and Romans. They considered him as the father of gods and men, and believed that souls were emanations from him, to whom, after death, they returned. But in his character, as it appears in their writings, there is little either to be admired or imitated. He was a slave to the basest passions, and to the most criminal indul-

gences. The righteous government of the universe, and the perfect happiness of his creatures, could form objects but of very inferior consideration in his polluted mind, almost wholly bent on impure and criminal gratification. In the pursuit of his favourite pleasures, in general most degrading and vicious, he was never restrained by an esteem of virtue, a respect for innocence, a love of justice, or a regard for truth. Meanness is ever the concomitant of vice. Hence we find the sovereign of the gods assuming the form of an eagle, a bull, &c., for purposes which the most worthless of men would be ashamed to acknowledge! Such ideas of a Supreme Being were formed by the human mind, unaided by Revelation! Jüpiter was generally represented sitting on a throne of gold or ivory, holding in his right hand thunderbolts, and in his left a sceptre of ivory. An eagle, with expanded wings, stood at his feet. That bird was sacred to him, because the ancients believed that the eagle was never killed by lightning (Plin. ii. 394). Among trees, the oak was sacred to him. At Olympia was a statue of Jüpiter, sixty feet high, uniting all the beauty of form, with all the splendour of effect, which the highest excellence of the statuary and painter can produce. It was adorned with metallic ornaments and precious stones. Jüpiter Férétrius, whose temple was the first which was consecrated at Rome, on Rómulus killing the commander of the Cæminenses (Liv. i. 10). Jüpiter Stator, to whom Rómulus vowed a temple, at the time the Romans were flying before the Sabines (Liv. i. 12). Tártarus Jüpiter, Pluto (Val. Placc. i. 730). Latiaris Jüpiter, was worshipped with human sacrifices at the time Lætantius wrote (l. 21). Jüpiter Anxurus, presiding over Anxur (Virg. Æn. vii. 799). Patula Jovis arbore, from the spreading tree of Jüpiter, i. e. from the oak (Ov. Met. i. 106). Jüpiter is taken for the air; sub Jove frigido, in the cold air; madidus Jüpiter, a moist atmosphere; mælus Jüpiter, unwholesome air. Jovis ales, the eagle. Stigius Jüpiter, Pluto. Vejüpiter, v. Vejôvis, young Jüpiter, without a beard, or a thunderbolt. Dîjôvis, a title of Jüpiter. Jovem lapidem, was the most solemn oath among the Romans (Gel. i. 21). Crônides, æ. m. a patronymic of Jüpiter, from his father Crônus, i. e. Sâtürnus (Hom. II. xix. 340). Adj. Jovius, a, um, of Jüpiter, begotten of Jüpiter. Jovialis, is, e, of, or, fit for, Jüpiter. Neither of these adjectives is of frequent occurrence in good writers. Jovia cohors (Claud. xv. 418).

Jûra, æ. m. Jura, a chain of mountains, which, extending from Rhodanus, the Rhone, to Rhénus, the Rhine, separated Helvétia, Switzerland, from that part of Gallia Cæltica which the Sæquani possessed, now called Franche Compté. The highest summit of this range is about 6,173 feet above the level of the sea. Strictly speaking, Jûra begins at the Rhone, and extends to the sources of Dûbis, the Doux. The northern part of this mountain has different names (Cæs. B. G. i. 2 seq.). See Vocellus and Vogesus.

Jûramentum, i, n. an oath. Jûno, in swearing, names all the subterranean gods, who are called Titans (Hom. II. xiv. 274).

Jûstina, æ. f. a woman mentioned by Martialis, with whom he seems to have been a favourite (l. 72).

Justinus, i, m. a man on whose birthday-

banquet Martialis writes an epigram (xi. 86).

Justitium, i, n. (from jus and sisto) a cessation of all civil business, when legal proceedings were suspended, from which the term is derived. Shops of every kind were shut, and no business of any kind done, until the alarm or danger was over. Indicere, v. edicere justitium, to proclaim a cessation of all civil business, which was only done in cases of very great or imminent danger. The first mentioned by Livius, was ordered by T. Quinctius Barbatus Capitolinus, in his third consulship, 465 B. C., when the Æqui sent an army against the Romans to Algidum (Liv. iii. 3). Justitio finem facere, to put an end to the cessation, or, justitium remissum est, the cessation of civil business was discontinued, or the order for the discontinuance of civil business was discharged.

Justus Câtônus, Jûsti Câtônus, m. a centurion of the first rank in the Roman army, who was sent with L. Aprônus, delegate from the Roman army in Pannônia, to the emperor, in the year 14 (Tac. Ann. i. 29).

Justus Fabius, Jûsti Fabii, m. was consul, some part of the year 111. Pînius has addressed two letters to him (Epis. i. 11; vii. 2). Tacitus appears to have written his treatise on oratory either at his request, or from what had fallen from him in conversation on that subject (Orat.).

Juthungi, orum, m. a German nation, who seem to have lived on the banks of the Danube. Ammianus Marcellinus mentions their attacking the territory of the Rheti (xvii. 6). Their name is very differently written by different authors: Thütingi, Thiutungi, Juthiuntugi, and Vithungi.

Jüturna, æ. f. daughter of Daunus and Vénilla, whom Ovidius calls a nymph, and Virgilius a goddess; an honour which, the latter says, was conferred by Jüpiter for the violation which she sustained from him. Læcus Jüturna, a lake from the spring over which Jüturna presided, not far from that of Némelus. After issuing from the fountain, and spreading on the level ground into a lake, the waters flowed into Tiber, the Tevere (Virg. Æn. xii. 146).

Jüvenalis, is, m. see Decimus Jünus Jüvenalis.—2. A leading chieftain of the Tüngri. He and Cämpanus, both on their own account, and that of the whole nation, submitted to Cællis, in the year 70 (Tac. Hist. iv. 66).

Jüventa, æ. et, Jüventas, âtis, m. the Roman name of the goddess of youth (Ov. Met. vii. 241). The Greeks called her Hêbê q. v. To her C. Licinius Læcillus dedicated a temple in the great circus at Rome, in 193 B. C. (Liv. xxxvi. 36).

Jüventus, i, m. a beautiful youth, to whom Câtullus addresses several of his poems.

Jüventus Lâtêrensîs, Jüventi Lâtêrensîs, m. a Roman of senatorian rank, a violent enemy of M. Antônus. Having unsuccessfully advised M. Æmilius Læpidus not to associate with that unprincipled Roman, he put an end to his own life (Vel. Pat. ii. 63).

L. Jüventus Thälus, L. Jüventi Thälus, m. a lieutenant-general under the prætor C. Cæpurnus, in 187 B. C. (Liv. xxxix. 31).

Mânus Jüventus Thälus, Mânus Jüventi Thälus, m. a tribune of the people, who, with one of his colleagues, accused C. Læcilius Gællus of cruelty and injustice towards the Cæl-

eidōnsēs, in which the senate joined, and condemned *Lūcētius* to pay a heavy fine. In 169 B. C., *Jūvēntius* was elected foreign praetor, when, by unprecedented means, he endeavoured to procure a declaration of hostilities against the *Rhōdii*. Instead of consulting the senate, or informing the consuls, he appealed to the people, contrary to previous practice, and thus gratified his enmity against that nation, but some of his colleagues interfered, and rendered his proceedings nugatory (*Liv. xliii. 8 seq.*). He afterwards became consul with *Tib. Sēmprōnius Grāccus*, when he conquered *Cōrsica*, for which the senate decreed thanksgivings. From excessive joy at this intelligence, he dropped down dead (*Val. Max. ix. 12*).

P. Jūvēntius, *P. Jūvēntii*, *m.* a Roman praetor, sent, in 150 B. C., against *Andriscus*, who had assumed the name of *Philippus*; hence called *Pseudophilippus*. This usurper defeated *Jūvēntius* with prodigious slaughter, and left himself among the slain (*Entrop. iv. 13*; *Liv. Ep. 50*).

T. Jūvēntius, *T. Jūvēntii*, *m.* a military tribune, who fell in an engagement with the Gauls, in 199 B. C. (*Liv. xxxii. 22*).

T. Jūvēntius Thālma, *T. Jūvēntii Thālma*, *m.* elected praetor, and obtained the jurisdiction between Roman citizens and foreigners, in 196 B. C. (*Liv. xxxiv. 43*).

Ixion, *ōnis*, *m.* a son of *Phlégyas*, king of *Thessaly*, who treacherously murdered his

father-in-law *Elōneus*, or, *Deiōneus*. In consequence of this crime, he was abhorred and shunned by the neighbouring princes. *Jūpiter*, from pity, took him up to heaven. He was the father of the Centaurs by a cloud, which *Jūpiter* had substituted for the queen of the gods. Provoked at his ingratitude and criminality, the sovereign of *Olympus* struck him with *Tartarus* by lightning, and ordered *Mercūrius* to tie him with serpents to a wheel which, turning continually round, rendered his punishment eternal. *Ixiōnides*, *a, m.* a son or descendant of *Ixiōn*; *Pri-thōus*, the son of *Ixiōn* (*Ov. Met. viii. 566*). *Ixiōnida centauri* (*Luc. Phar. vi. 386*). *Adj. Ixiōnius*, *a, um.* *Ixiōnius orbis* (*Virg. G. iv. 484*).

Iyrcæ, *arum*, *m.* a Scythian nation contiguous to the *Thýssagēta*, who lived by the chase, watched the game on trees, and, after wounding them, mounted their horses, which were trained to squat on the ground, and pursued with their dog (*Herod. iv. 22*).

Izāla, *a, m.* a mountain of *Mēsōpōtāmia* (*Ann. Mar. xviii. 6 seq.*).

Izātes, *is*, *m.* king of the *Adiābēni*, who favoured *Mēhērdātes* in outward appearance, but his heart inclined to *Gōtārzēs*, and he, therefore, deserted the former, in which act of treachery *Acabārus*, the Arabian, followed him. The infidelity of his allies proved the destruction of *Mēhērdātes* *q. v.* (*Tac. Ann. xii. 13 seq.*).

K

Kālēndæ, *v. Cālēndæ*, *arum*, *f.* the Kalends, the name given by the Romans to the first day of every month. A priest was appointed to give notice to the people of the change of the moon, or when the new moon was first visible; and there is no doubt that the term is derived from the Greek verb *καλέω*, *I call*. Like the other divisions of the Roman month, the Kalends were counted backwards, that is, they began at the highest number, and were reckoned downward, *e. g.* the 14th of December was the 19th of the Kalends of January, the 15th, the 18th of the Kalends of January, the 16th, the 17th of the Kalends of January, and so on till the 1st of the month, which was called the Kalends. The Nones and Ides had the name of the month to which they belonged, but the Kalends always that of the succeeding month. The table, on next column, will illustrate the Roman mode of calculation in this respect, which, both in simplicity and convenience, was certainly much inferior to that in use amongst the nations of modern Europe, and of other civilized countries. The word *Kālēndæ*, when preceded by a numeral adjective, may be written either in the genitive or accusative case; being governed in the former instance by a noun expressive of time, and in the latter, which is the more usual construction, by a preposition understood; thus, *decimo die Kalendarum Martiarum*, *scipius*, *Martii*; *vel*, *Kalendas Martias*, *v. Martii*, *sc. xava*, *v. secundum*, which was most commonly contracted in this manner, *X. Kal. Mar.* The Greeks having no Kalends, the Romans used the phrase *ad Kalendas Græcas* proverbially, to denote a period which would never arrive. The French have adopted the Latin expression, with little variation, to convey the same idea, *aux Calendes Græques*.

It is probable that most languages have a corresponding phraseology. In the same sense the English say at *latter Lammas*, there being only one in the year, and the Scots, *The morn come never*, *i. e.* the morrow which will never come.

A TABLE OF THE KALENDS, NONES, AND IDES.

Days of the Month.	Apr. June.	Jan. Aug.	Mar. May.	February.
	Sept. Nov.	Decr.	July, Octr.	
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	IV.	IV.	VI.	IV.
3	III.	III.	V.	III.
4	Prid. Non.	Prid. Non.	IV.	Prid. Non.
5	Nonæ.	Nonæ.	III.	Nonæ.
6	VIII.	VIII.	Prid. Non.	VIII.
7	VII.	VII.	Nonæ.	VII.
8	VI.	VI.	VIII.	VI.
9	V.	V.	VII.	V.
10	IV.	IV.	VI.	IV.
11	III.	III.	V.	III.
12	Prid. Id.	Prid. Id.	IV.	Prid. Id.
13	Idus.	Idus.	III.	Idus.
14	XV III.	XIX.	Prid. Id.	XVI.
15	XVII.	XVIII.	Idus.	XV.
16	XVI.	XVII.	XVII.	XIV.
17	XV.	XVI.	XVI.	XIII.
18	XIV.	XV.	XV.	XII.
19	XIII.	XIV.	XIV.	XI.
20	XII.	XIII.	XIII.	X.
21	XI.	XII.	XII.	IX.
22	X.	XI.	XI.	VIII.
23	IX.	X.	X.	VII.
24	VIII.	IX.	IX.	VI.
25	VII.	VIII.	VIII.	V.
26	VI.	VII.	VII.	IV.
27	V.	VI.	VI.	III.
28	IV.	V.	V.	Prid. Kal.
29	III.	IV.	IV.	Martii.
30	Prid. Kal.	III.	III.	
31	Mens. seq.	Prid. Kal.	Prid. Kal.	
		Mens. seq.	Mens. seq.	

Kālēnus. See *Fūfius*.
Kārthālo, ōnis, m. a man in advanced life, but still retaining strength for war. He was in the army of Hānibāl, and killed by Mūrus, at the siege of Sāgūntum, *Murciēdo* (Sil. Ital. i. 405).—2. A Libyan prince, killed

by Nāsīdīus during the second Punic War, when Scipio Africanus commanded in Spain (Sil. Ital. xv. 450).

Kērsus, i, m. the *Maherrey*, a river of Sýria, which empties itself into Issicus Sinus, the Bay of Scanderoon.

Lābārus, i, m. a man in the Carthaginian army, whom the Roman consul Scipio killed in an engagement, at the foot of the Alps, when Hānibāl invaded Italy (Sil. Ital. ix. 232).

Lābdācus, i, m. son of Pōlydōrus and Nēctēs, king of Thēbae, *Thebae*. Having lost his father in early life, Lēcus, his paternal uncle, governed the state during his infancy, and both, having been driven out, settled in Thýria. On account of their relation with Pēnthēus, they were admitted to the privileges of that state. A war having ensued, Lēcus, being declared governor and commander by the Thebans, fell by the hand of Zēthus and Amphion. Apollōdōrus does not state whether Lābdācus was ever king of Thēbae. At his death, he left a son, Lāius, who married Iocasta, by whom he had Ōdipus (Apol. iii. 5 seq.). To him Pindārus alludes (Isthm. iii. 26).

Lābdācis, idis, f. of Lābdācus, applied to females, or to nouns feminine. *Lābdācides cōhortes* (Stat. Th. ix. 650). The readings here vary. *Lābdācides, w, m.* a descendant of Lābdācus; Pōlyñices, great-grandson of Lābdācus (Stat. Th. vi. 451). *Lābdācidae, arum, m.* the Thebans (Stat. Th. ix. 223). *Adj.* *Lābdāclus, a, um.* *Lābdācius dux, Etēoles* (Stat. Th. ii. 210).—2. A Russian at the court of Etēoles, who, with Phlēgýas, voluntarily prepared to put the prophet Mæon to death (Stat. Th. iii. 80).

Lābēates, lum, m. a people of Illyricum, from whom the district was called Lābēatis, *Idis, f. terra* (Liv. xlv. 23). *Lābēatis pālūs, the Lake of Scutari.* *Adj.* *Lābēatus, a, um.* *Lūcus Lābēātus* (Liv. xlv. 31).

Lābēo, ōnis, m. a surname of the Antistii, Ascōnii, Atinii, Cēthēgi, Fābii, Pōmpēii, and Titidii.

Lābērius, i, m. a vain poet, or rather a man who boasted that he could write excellent verses, and yet composed none (Mart. vi. 14).

Dēclmus Lābērius, Dēclmi Lābērii, m. a man of great wit, and a writer of farces, which rendered him a particular favourite with Jūlius Cæsar. He acted one of his own mimic pieces, at the shows exhibited by Cæsar, on his becoming sole master of Rome, and, having been presented by the emperor with five hundred thousand sesterces, and a gold ring, passed from the stage, through the orchestra, into the seats of the knights (Suet. Jul. Cæs. 39). From Hōrātius, it appears that the poetry of Lābērius was not of the highest order (Sat. i. 10. 6). The abuse and arrogance of this writer, at last, offended the emperor, Jūlius Cæsar, who preferred the mimic compositions of P. Sýrus. *Adj.* *Lābēriānus, a, um.* *Lābēriāni pērsūs* (Gel. x. 17).

Q. Lābērius Dūrus, Q. Lābērii Dūri, m. a tribune of the soldiers in Cæsar's army.

L He was killed in Britain (Cæs. B. G. v. 15).

Lābīcum, i, n. v. Lāvīci, orum, m. *Zagaruolo*, a town in the northern part of Lātium, which Cōriōlānus took, when he commanded the Volscian army, in 492 B. C. (Liv. ii. 39).

Inh. *Lābīci, orum, v. Lāvīciāni, orum, m.* The Roman senate suspected them of joining the Æqui, and, on receiving an evasive answer from their ambassadors, declared war against them. Q. Sērvilius Prīscus, after they had defeated the troops under the military tribunes, was nominated dictator, took their town by storm, and plundered it. A colony of fifteen hundred men was sent thither, each of whom received two acres of land, 415 B. C. (Liv. iv. 45—47). *Adj.* *Lāvīciānus, v. Lābīciānus, a, um.* *Lāvīciānus ager*, the territory of the Lāvīciāni (Liv. xxvi. 9), which Mārtiālis calls *Lābīciāni hūmus* (i. 69).

Lābīcus, i, m. a Roman of great bravery, who had distinguished himself in Sicily, against Hāmilcar. He fell, by the hand of Hānibāl, in the battle of Trāsīmēnus, the Lake of Perugia (Sil. Ital. v. 565).

Lābīēnus, i, m. a native of Cingulum, Cingoli, killed at the battle of Cannæ (Sil. Ital. x. 32).—2. A man of vicious habits. Mārtiālis has written several epigrams on Lābīēnus, which, like their subject, should have long ago been consigned to oblivion (Mart. ii. 62 &c.).

Lābros, i, m. (Warrior), one of Actæon's dogs (Ov. Met. iii. 224).

Lābūllus, i, m. a patron of Mārtiālis, to whom he writes a humorous and sarcastic epigram (xi. 25). In another, the poet lashes him for niggardiness in the treatment of his dependants (xii. 86).

Lābūrus, i, m. the brother of Nāmītor and Laurēus, each of whom commanded a hundred men, in the second Punic war (Sil. Ital. xiii. 195).

Lāhýca, w, m. a man mentioned by Mārtiālis. The poet compares him to Cupid (vii. 86).

Lācēdæmon, ōnis, f. the capital of Lācōnia, a district in the south of Pēlōpōnnēsus, the *Mærea*, which stood at the foot of mount Tāgētus, on the right bank of Eurōtas, the *Fuñipolāmo*, about thirty miles from the sea. The site of this celebrated city, some have supposed is now partly occupied by the small town *Paleo-Chori*, and others, perhaps with more truth, by *Mistra*. Strābo says, it was founded by Pātrōclous; but the more general opinion ascribes it to Lēlēx, about 1516 B. C. The city was, from its founder, called *Lēlēgia*, afterwards *Lācēdæmon*, from a son of Jūpiter and Tāgēta, a daughter of Atlas; and Spārta, from his wife, the daughter of Eurōtas. Others maintain that the original name was Spārta, afterwards, changed to Lācēdæmon.

mon; whilst some assert that they were different towns (Paus. iii. 11). The circumference of Lacedæmon was about six miles; but, like the other cities of Greece, rather resembled a number of adjoining villages, than a regular connected city. It was the rival of Athens; Athens, and this jealousy spread the flames of civil war over all the states of Greece, by which the liberty of that city was finally destroyed, after an obstinate and bloody contest, maintained with the greatest bravery, intrepidity, and valour, on both sides, had been continued for twenty years. All the principal passes into Læconia lead to that city. *Libidinosa*: Lacedæmon (Mart. iv. 65). Læco, *et*; Læcon, *ōnis*, *m.* *et*; Læcona, *ae*; *f.* a native of Lacedæmon, a Lacedæmonian; *v.* Lacedæmoniū, *orum* (Sing. Lacedæmoniū, *i*), *m.* (Cor. Nep. Con. 4). *Mora Læcona*, after the manner of a Lacedæmonian woman (Hor. Od. ii. 11. 24). Læconis, *idis*, *f.* of Lacedæmon, with relation to a female, or to a noun feminine. *Ad*: Lacedæmoniū, *v.* Lacedæmoniū, *et*; Læconius, *a*, *um*. Lacedæmoniū Tarentum, Tarento, built by a colony from Lacedæmon (Hor. Od. iii. 5. 56). Lacedæmonia amica, Helēna (Mart. xiv. 167). Læconia purpurea, Lacedæmonian purple. The Lacedæmonians excelled in this dye (Hor. Od. ii. 18. 7. Plin. iv. 122 *seq.*). The brevity with which the Lacedæmonians conveyed their ideas became proverbial. Hence Læconismus, *i*, *m.* or, Læconicus Stilus, a short mode of expression. In English, *Laconic* has the same meaning, viz., the conveying of thought in the fewest words.

Læcēria, *ae*, *f.* a city of Magnēsia, a district of Thessalia (Pia. Pyth. iii. 59).

C. Læcērius, C. Læcērii, *m.* a tribune of the people, elected through the influence of the patricians, in 400 B. C. (Liv. v. 10).

Læcētia, *ie*, *f.* a district of Spain, at the foot of Pyræneus, the Pyrenees, near the middle of that chain of mountains. *In*: Læcētiā, *orum*, *m.*

Læches, *etis*, *m.* an Athenian joined in command with Chæriades *q. v.* in 426 B. C. (Just. iv. 3).—See *Cerulus*.

Læchēsis, *is*, *f.* one of the three fates or destinies. See *Pæcca*. *Dum superest Læchēsis quod torquēat*, whilst there remains to Læchēsis what she may twine or spin, *v. e.* whilst life remains (Juv. Sat. iii. 27).

Læchne, *es*, *f.* (Shag), one of Actæon's dogs (Ov. Met. iii. 222).

Læconium, *i*, *m.* (prōmōntōrium), the Cape of Colonia, in the territory of the Brūtii. Near it, Jūno had a famous temple, of which Livius has given a description (xxiv. 3). Here Hannibal spent the summer of 206 B. C., where he consecrated an altar, with a pompous inscription, both in the Carthaginian and Greek characters, narrating his own achievements. He murdered those who had taken refuge in this temple, because they refused to follow him to Carthage. Q. Fulvius Flæcus, in 174 B. C., took away the one half of the marble slabs which covered this temple, to form the roof of that of Fortūna equēstris, which he had vowed in the war with the Cæliberis. Enraged at this act of sacrilege, the senate ordered them to be replaced, but, after they were carried back, no tradesman, who knew how to put them again on the roof, could be found (Liv. xlii. 3). The

ruins of the temple gave rise to the modern name, *Adj. Læconius*, *a*, *um*. Læconia dicit, Jūno (Virg. Æn. iii. 552).

Læmon, *ōnis*, *m.* a mountain of Apollōnia (Herod. ix. 93).

Læco, *ōnis*, *m.* a native of Achæia, who fell a victim to the cruelty of the emperor Tiberius. He was the father of Argollicus, who suffered the same fate, in the year 33 (Tac. Ann. vi. 18).

Læcon, *ōnis*, *m.* (Spartan, or, Barker), one of Actæon's dogs (Ov. Met. iii. 219).

Læconica, *et*, Læconia, *ae*, *v.* Læconice, *es*, *f.* a district in the southeast part of Pélōpōnnēsus, the Morea, of which the capital was Lacedæmon or Sparta, *q. v.* The first of these terms is, in strict propriety of speech, an adjective, when used to denote the territory; *rēgio*, *v.* *terra*, is understood. *In*: Læcones, *um* (Sing. Læco, *ōnis*), *m.* *Adj.* Læconicus, *a*, *um*. Læconicus ager (Liv. xxxv. 27). Læconica terra (Gel. xvi. 19).

Læcōtēna, *ae*, *f.* Merasch, a town of Arminia (Amm. Mar. xx. 11).

Lacumæces, *is*, *m.* the younger son of Gēsāles, king of Nūmidia. Mēzetulus, related to the royal family, took up arms against Capūsa, who succeeded Gēsāles in the crown, defeated his forces, and he fell in battle. The whole country submitting to Mēzetulus, he called Lacumæces, who was only a boy, king; and himself, protector. Māsīnissa defeated them both, although they had powerful succours from Syp̄hax, on which they fled into the country of the Carthaginians; but were kindly invited, by Māsīnissa, to return to their native country. He restored all his property to Mēzetulus, and gave the same station to Lacumæces which his father, Gēsāles, had enjoyed during the reign of Gāla (Liv. xxix. 29, 30). In the battle of Zāma he held a command (Ap. Bel. Pun. 22).

Lāda, *ae*, *v.* Lādē, *es*, *f.* an island in the Archipelago, opposite Milētus (Herod. vi. 7).

Ladas, *ae*, *m.* the swiftest runner of his age, who gained the prize at the Olympic games, soon after which he died, and was buried near Eurōtas, the *Vasilipotāmo* (Paus. ii. 19 *seq.*). The name is frequently employed to denote a very swift runner, and occurs in the writings both of Mārtialis and Cātullus.

Lādes, *ae*, *m.* son of Imbrāsus, and brother of Glaucus, a Lycian, who accompanied Ænēas to Italy, and was killed by Tūrnus (Virg. Æn. xii. 343).

Lādinus, *i*, *m.* a man in the Carthaginian army, killed by Murrus, as he advanced to the assistance of Hībērus (Sil. Ital. i. 297 *seq.*).

Lādon, *ōnis*, *m.* one of the followers of Ænēas, killed by Hālēsus (Virg. Æn. x. 413).—2 A sailor who plied on Tiber, the Tevere, by which he acquired money sufficient to purchase a farm near his favourite river (Mart. x. 85).

Lādon, *ōnis*, *m.* a river of Archidia, one of the branches of Alphēus, the *Roufia*. Towards its source, it is called *Poniatiko*, afterwards the *Rusca*. Sýrlux was changed into a reed on its banks (Ov. Met. i. 702). Apollō became enamoured of Dāphnē, the daughter of this river, hence Stātilus, *Apollinēus*: Lādon (Th. iv. 837). Pausanias reckons it the most beautiful of all rivers (viii. 25).—*Parrhāsus* Lādon (Claud. xxi. 185).—2 A branch of Pēnēus, the River of *Gastuni*, running by Pylus. Its most distant

sources are at the foot of mount Astra, and it is formed by many rivulets from the gorges of the woody heights extending to *Lalla* and *Olympia*.—3. A river of *Beotia*, the original name of *Ismēnus* (Paus. ix. 10).

Ladon, ōnis, m. (*Catch*), one of *Actæon's* dogs (Ov. Met. iii. 216).

L. Læcilius, v. Læcilius Bāssus, C. Læcili Bāssi, m. held the office of consul, with *M. Licinius Crassus*, surnamed *Frūgi*, in the year 64 (Tac. Ann. xv. 33).

Lælaps, āpis, m. (*Tempest*), one of *Actæon's* dogs (Ov. Met. iii. 211).

Lælia, æ, f. a woman of vicious morals, who married *Quintus*, her gallant, in order to avoid the penalty of *Jūlia lēx*. Her name occurs in several of the epigrams of *Mārtialis* (v. 76).—2. A vestal virgin, who died in 63, the memorable year in which *Pōmpēi* was overthrown by an earthquake (Tac. Ann. xv. 22).

Lælius, i, m. a *primipilus* of considerable military reputation, whose address to *Cæsar* at the commencement of the civil war, displays a mind devoted indeed to his commander, but destitute of every moral, humane, and patriotic principle. To the horrible and iniquitous sentiments of *Lælius*, the troops of *Cæsar* expressed their assent in such loud acclamation, that *Lūcānus* resembles it to the roaring of the northern blast amidst the tall pines on *Ossa*, *Kiasano* (Phar. i. 356—391).—2. A poet who criticised with severity the poems of *Mārtialis*; certainly the writings of few poets more justly deserve unqualified reprehension in point of gross indelicacy, than the epigrams published under his name (Mart. l. 92).

Lælius Archēlius, Lælii Archēlii, m. a grammarian mentioned by *Suetōnius* (ll. Gram. 2).

Lælius Bālbis, Lælii Bālbii, m. the accuser of *Acūtia q. v. Jūnius Otho*, a tribune, interposed, and *Lælius* did not receive the recompence adjudged to him for that action by the senate. He was afterwards banished from the senate on account of his immorality with *Albucilla*, a punishment well merited by the perversion of his powerful eloquence to accomplish the destruction of the innocent (Tac. Ann. vi. 47, 48).

C. Lælius, C. Lælii, m. the intimate friend of *P. Cornēlius Scipio Africānus*, who commanded the fleet at *Tarrāco* in 212 B. C., thence sailed to *Carthāgo Nōva, Carthage*, where his bravery contributed greatly to the carrying of the town, for which the commander-in-chief presented him with thirty oxen, and a golden crown. In the contention between *Sextus Diglītus* and *Q. Trēbellius*, he supported the claim of the former, and, by the propriety of his conduct, prevented bloodshed between the sea and land forces. *Scipio* despatched him to convey the news of that important victory to *Rome*, whither he carried *Māgo* and fifteen senators of old *Carthage*, who were made prisoners at *Carthage*. After returning to *Spain*, he sailed with the commander-in-chief to the court of *Sýphāx*, which he had previously visited, and procured a passport for *Scipio*. They reached the African coast in safety, concluded a treaty with that monarch, and came back to reduce the rest of *Spain* under the dominion of *Rome*. Both in the formation and execution of his plans, *Scipio* had the valuable

assistance of *Lælius*, who felt the same interest for the character of his commander as for his own. In a short time, almost the whole of *Spain* submitted to the dominion of the Romans, nor was this accomplished more by force of arms than by the address, clemency, and conciliating measures of *Scipio* and *Lælius*. The latter commanded the fleets which conveyed the Roman troops to Africa, where to his talents, courage, and prudence, the victory of *Scipio* over *Hannibal* must, in no small degree, be attributed. In every thing connected with the conquest of Africa, the submission of the Carthaginians to the Romans, the condition of the treaty between the two states, and even in the conduct of individuals, we find *Lælius* an active agent, never losing sight of the honour of his country, but blending the moderation, delicacy and refinement of the scholar with the martial intrepidity and resolute firmness of the soldier. Neither he nor *Scipio* approved the harsh and unrelenting measures adopted by their countrymen against the Carthaginians, particularly the illustrious *Hannibal*. The honours which *Lælius* afterwards obtained, should have been voluntarily and unanimously conferred by his fellow-citizens, and not the result of an active canvass, and sometimes procured after a previous unsuccessful attempt. On obtaining the consulship with *Lælius*, the brother of his friend *Scipio*, he proposed, that for their provinces they should not have recourse to the lots, but refer the matter to the appointment of the senate, a thing quite new, or if it had ever before taken place, all remembrance of it was lost from distance of time. The senate decreed *Asia* to *L. Cornēlius Scipio*, probably in consequence of his brother *Africānus* having promised to serve under him as a lieutenant-general, and *Gallia* to *Lælius*, who was continued in command for another year (Liv. xxvi. 42 seq.). *Silius Italicus* has drawn a beautiful character of this distinguished Roman (xv. 453 seq.).—2. Sent an ambassador to *Macedōnia* in 176 B. C., and, four years after, he went in the same character to *Gallia, France* (Liv. xli. 22 seq.).—3. Son of *C. Lælius*, the friend of *Scipio Africānus* the elder, had the surname of *Sāpiens* on account of his knowledge. He obtained the consulship, in 142 B. C., with *Q. Servilius Capio*. In *Spain* he carried on a successful war against *Viriāthus q. v.* For his great celebrity he was less indebted to his martial abilities, than to his eloquence and learning. Of the friendship which subsisted between him and *Scipio Africānus* the younger, *Cicero* has given an admirable description in his treatise inscribed "*Lælius*," or, "*in friendship*." *Terenus* is supposed to have received considerable assistance in the composition of his plays, from these elegant scholars. From the writings of *Cicero*, it is manifest that he entertained a high idea of the propriety of his conduct, his mental acuteness, the extent of his information, and the elegance of his orations. It is to be regretted, that so few particulars of his history are known. *Horatius* mentions the mildness of his disposition, as well as his wisdom (Sat. ii. l. 72). He was the father-in-law of *Q. Mucius Scavōla* and *C. Fannius* (Cic. Brut. 21 seq.). The death of this eminent Roman is supposed to have happened about 126 B. C.

Dēcius Lælius, **Dēci Lælii**, *m.* a noble Roman, who, with **C. Triarius**, commanded the Asiatic ships under **Pompeius** (Cæs. B. C. iii. 5). According to **Appianus**, he was killed by the soldiers of **Arabis**, a king of Africa, during the second triumvirate. **Cicero** has introduced him in his treatise, *De finibus bonorum et malorum*. *Adj.* **Lælianus**, *a. um.*

D. Lælius Ingenuus. See *Ingenuus*.

Lænas, ætis, *m.* a Roman soldier who killed **Myconus** in the Spanish war (Sil. Ital. xv. 447).

Lænas, ætis, *m.* a surname of the **Poppilii**.

Læneus, e. Læneus, *i. m.* a freedman of **Cn. Pompeius**, who recorded some anecdotes of **Mithridates**, king of **Pontus**, and translated a tract on medicine from Greek into Latin, which had been written by that monarch (Gel. xvii. 16).

Lærces, *is, m.* a chief of the **Myrmidones** and father of **Alcimædon**, who fought at **Troy** under **Achilles**. He was the son of **Æmon**, hence called **Æmonides** (Hom. II. xvi. 197 seq.).—2. A celebrated goldsmith in **Pylus** (Hom. Od. iii. 425 seq.).

Lærtes, æ, *m.* the son of **Arcæsius** and **Chileomedusa**. He was king of **Ithaca**, *Theaki*, and **Dulichium**, islands to the W. of **Greece**, *Greece*, opposite **Sinus Corinthiacus**, the *Gulf of Lepanto*. This prince married **Anticlea**, the daughter of **Autolycus**, who, at the time she gave her hand to him, is said to have been pregnant by **Sisyphus**, and to have born **Ulysses**, eight months after the marriage. In opposition to this surmise, may be advanced the conduct of **Lærtes** with respect to that child. He not only showed the most tender solicitude and affection in the education of **Ulysses**, but also, at an early period of life, resigned the crown to him, and retired into the country, where he spent his time in gardening. It were absurd to attempt reconciling such proceedings with any suspicion, much less a conviction, of **Anticlea** having imposed on him a spurious heir. See *Ulysses*. **Lærtes** was one of the **Argonauts**, according to **Apollodorus**. **Lærtiades, æ**, *m.* **Ulysses** (Ov. Met. xlii. 48). *Adj.* **Lærtius, æ**, **Lærtidius** (sometimes contracted into **Lærtidius**), *a. um.* of **Lærtes**; of **Ulysses**. **Lærtius Hæros**, **Ulysses** (Ov. Met. xlii. 124). **Lærtia puppis**, the ship of **Ulysses** (Stat. Ach. ii. 1).

Læstrygones, um (*Sing.* **Læstrygō, ōnis**), *m.* a barbarous and ferocious people of *Italy*, who inhabited first **Formiae** anciently **Hormæ** (Plin. l. 325). **Homerus** describes them as cannibals, and settles them in *Italy* near **Circæis mōns** (Od. x. 119 seq.). **Thucydides** mentions them as the most ancient inhabitants of *Sicily*; and **Plinius** fixes their residence near **Læntini**, *Lentini*. *Adj.* **Læstrygōnius, a. um.** of the **Læstrygones**, of **Formiae**. In **Læstrygōniā amphōrā**, in a **Læstrygōnian**, *i. e.* **Formian** cask, called **Læstrygōnian** from the **Læstrygones** once possessing that country (Hor. Od. iii. 16. 34). **Læstrygōni recessus** (Sil. Ital. vii. 410).

Lætē, e. Lætē, *is, n.* a town of **Macedonia** (Plin. l. 434). *Apud Lætē* (Sal. Frag. 1).

Læti, orim, m. a German nation, who were expert in acts of theft. At the time the Romans received them under their protection, they lived in **Gallia**, not in **Germania** (Amm. Mar. xvi. 11).

Lætorius, i. m. a tribune of the people, who uttered severe invectives against **Appius Claudius**, consul, and his family, in 471 B. C. (Liv. ii. 56).—2. A friend of **Martialis**, whom he mentions (xii. 25).

C. Lætorius, C. Lætorii, m. a curule edile who, with **Tib. Sæmpronius Græchus**, when consul elect, performed the Roman games which were repeated during three days. He rose to the prætorship in 210 B. C., and next year was created a decemvir for the performance of religious rites (Liv. xxiii. 30 seq.).—2. A young man of patrician rank who, on being convicted of adultery, pleaded his youth, and particularly that he was in possession of the ground which **Augustus** first touched upon his coming into the world. It is probable the senate showed him favour, since, by a decree of that assembly, the part of his house, in which **Augustus** was born, was consecrated (Suet. Aug. 5).

Cn. Lætorius, Cn. Lætorii, m. a lieutenant-general under **L. Furius** in 202 B. C. (Liv. xxxi. 21).

L. Lætorius, L. Lætorii, m. was elected a plebeian tribune in 204 B. C.; but, some irregularity in the appointment having been discovered, both he and **P. Ælius Tubero** resigned their offices (Liv. xxx. 39).

M. Lætorius, M. Lætorii, m. a Roman centurion of the first rank, appointed by the people to dedicate a temple to **Mercurius**. This honour was conferred not so much from respect to him, as from a desire to affront the consuls, 495 B. C. (Liv. ii. 27).

M. Lætorius Mergus, M. Lætorii Mergi, m. a military tribune whom **Cornelius**, a tribune of the people, summoned to stand trial for impurity. To avoid the disgrace, he fled, and afterwards killed himself (Val. Max. vi. 1).

P. Lætorius, P. Lætorii, m. a faithful and resolute friend of **C. Sæmpronius Græchus**, in whose defence he sacrificed his own life, in 123 B. C. (Val. Max. iv. 7).

Lævina, æ, f. a woman on whom the waters at **Baia** had an immoral effect. **Martialis** says she went thither **Penelope**, and returned **Hélène** (l. 68).

Lævinus, i. m. a man severely wounded in the battle at **Trasimænus**, the *Lake of Perugia*, by **Hannibal**. He appears to have been a native of **Prævernum**, *Piperno*, to have held a commission in the Roman army, and to have been a man of horrible ferocity (Sil. Ital. v. 544 seq.).—2. A Roman knight who slept, or rather pretended to sleep, in **Pompey's theatre**, lest he should be expelled, as his estate had fallen below that of the equestrian order (Mart. vi. 9).

Lægon, ōnis, m. a youth of great beauty, which appears from **Plinius** to have been his chief excellence (v. 125). In reference to his personal advantages, **Martialis** says, "we make **Lægon** alive," *i. e.* we write poetry as beautiful as the person of **Lægon** (ix. 51).

Lægos, i, f. a city of **Ionia**, which the inhabitants deserted on the approach of **Cn. Mælius Vulpus**, the Roman consul, as he marched from **Ephesus** against the **Gallæci**, in 191 B. C. (Liv. xxxviii. 15).

Lægus, i. m. one of the **Rutuli**, killed by **Pallas** (Virg. Æn. x. 381).—2. The father of **Ptolemæus**, one of the generals of **Alexander the Great**, who succeeded to the crown of **Alexandria**, and was the first Macedonian

king who reigned in Egypt, hence Juvénalis calls Alexandria, *Magna Lāgi* (Sat. vi. 83). Cleopātra was a descendant of this prince. *Phārius Lāgus* (Luc. Phar. x. 86). *Adj.* Lāgēus, a, um, of Lāgus, of Alexandria, of Egypt, Egyptian. *Lāgēus amnis*, the Nile (Sil. Ital. i. 196). *Lāgēa prōles*, the descendants of Lāgus (Luc. Phar. x. 522). *Lāgēa nōvālia* (Val. Placc. vi. 118).

Lāis, idis, f. a native of Corinth, who obtained great distinction amongst women of her character and lewd practices. The sum which she obtained from personal prostitution was so high, as gave rise to the common saying, *non cuius adire Cōrinthum contingit*. *Ephērea Lāis*, Corinthian Lāis (Prop. ii. 6. 1). To her Mārtialis alludes (iii. 11). Sotio wrote her history (Gel. i. 8).

Lāius, i, m. son of Lābdāeus, who lost his father when only one year old. Lēus, the granduncle of Lāius, took upon him the administration of the government by appointment of his brother Nēctēus, who outlived his son Lābdāeus. Amphion and Zēthus, having put Lēus to death, expelled Lāius, who fled to Pēlōpōnnēsus, the *Morca*, was kindly entertained by Pēlōps, and taught his son Chrysippus the art of charioteering. On the death of Amphion, he married Iōcāsta, daughter of Mēnēcūs; but, having been informed by an oracle, that he would fall by the hand of his own son, he resolved to have no children. In a fit of intemperance he forgot the prediction, and the result was eventually his death. When his wife had born to him a son, he gave the infant afterwards named Œdipus, to be exposed by a herdsman who obeyed his injunction, leaving the infant on Cithæron, *Elatias*. The child, having been brought up with care, on arriving at manhood, accidentally met with Lāius in a narrow way, and, having ordered him to give place, which he refused, transported with rage, Œdipus instantly killed his father, without knowing who he was, and his armour-bearer shared the same fate. Stāsius represents him as a man of great clemency, *O mīssime Lāi* (Th. vii. 365). Lāiades, æ, m. a patronymic of Œdipus (Ov. Met. vii. 759).

Lālāgē, es, f. a woman with whom Hērāclēus was in love (Od. i. 22. 10).—2. A servant girl cruelly punished (Prop. iv. 7. 45).

Lālētānia, æ, f. a maritime district of Hispania, Spain, to the north of Rūbricātus, the *Lobregat*. *Tia Lālētānia* (Mart. i. 50). *Iah. Lālētāni*, orum, m. (Plin. i. 300). *Adj.* Lālētānus, a, um. *Lālētāna fax* (Mart. i. 27). *Lālētāna (vīna)* (Plin. iii. 135).

Lāmāchus, i, m. a noble Athenian, son of Xēnōphānes, and one of the colleagues of Alcibiādes and Nicias, in an expedition against the Sýracūsāni. He possessed intrepidity and fortitude; but his poverty prevented him from having that dignity and influence essential to a great commander. In the third engagement with the Sýracūsāni, under Gýlippus, a Macedonian, Lāmāchus was killed (Just. iv. 4).—2. An Athenian general, sent against the Hērāclēenses in Pōntus, to compel them to enter into an alliance against the Persian monarchy. His fleet being wrecked, he owed his safety, and that of his surviving army, to the clemency of the Hērāclēenses (Just. xvi. 3).

Lāmbrus, i, m. the *Lambro*, a river in the

north of *Italy*, which falls into the *Po* above Crēmōna. Lāmbrātū, orum, m. a people who lived on the banks of that stream (Suet. Jul. Cæs. 9). Here the readings vary, and, consequently, admit of various explanations.

Lāmfoctum, i, n. a town of Maurītānia. *Adj.* Lāmfoctēnsis, is, e. *Lāmfoctēnsē opīdum* (Amm. Mar. xxix. 5).

Lāmila, æ, f. *Zeitoun*, a town of Phthiōtis in *Thessaly*, at which the *Ætōli* under Pýrrhūs, with auxiliaries from Attālus, king of Asia, and a thousand men sent from the Roman fleet by P. Sūpicius, were defeated by Philīppus, king of Mācēdōnia, in 210 B. C. Eighteen years after, it was taken by the Romans (Liv. xxvii. 30 seq.). *Adj.* Lāmīlicus, a, um.

Lāmīlē, es, e. Lāmīla, æ, f. the mother of Scýlla, according to Stēsichōrus (Virg. Cir. 66).—2. A woman of great riches and high rank, who was a native of Sēgēsta, a town of Sicily, hence Cicero calls her *mūlier Sēgēstāna* (Ver. iv. 26).

Lāmpēa, æ, f. the highest summit of the range of Erymānthus, in Arcādia, in which the river of this name originates (Paus. viii. 24). See *Lāmpia*.

Lāmpēdō, e. Lāmpidō, ūs, f. a queen of the Amazons, who boasted that Mārs was her father (Just. ii. 4).—2. A Lacedemonian, who was the daughter, sister, wife, and mother, of a king (Plut. in Ages. Plin. ii. 63).

Lāmpētīē, es, e. Lāmpētīa, æ, f. a daughter of Apōllo and Nēara, who fed her father's cattle, which it was deemed impious to touch. Ulyssēs and his companions, disregarding their being sacred to that god, slew some of them; but their flesh on the spit bellowed, and filled the country with terrific noise. Besides this prodigy, as an additional punishment, Apōllo, on the complaint of Lāmpētīē and her sister, caused the skins of the oxen to walk, on which the Greeks embarked in great trepidation. The anger of Jūpiter followed them for this act of sacrilege, and he raised a storm, in which all, except Ulyssēs, perished. To this Prōpērtius alludes (iii. 12. 29). Ovidius makes Lāmpētīē a sister of Phācethon, and adds, that, after his death, she was changed into a poplar-tree (Met. ii. 349); but perhaps a different person.

Lāmpia, æ, m. a mountain of Arcādia, sacred to Pan. In it Erymānthus had its sources (Stat. Th. iv. 290).

Lāmpōn, ōnis, m. a Grecian, who had two sons victorious at the Isthmian games (Pin. Isth. vi. 3 seq.).

Lāmpōn, ōnis, m. the horse of Cýrnus, which ran in the chariot-race, on Scipio Africānus bringing to a conclusion the war in Spain (Sil. Ital. xvi. 334).

Lāmpōnium, i, n. a town of the Troad (Herod. v. 26). Pīnius calls it Lāmpōnēa, as does also Stēphānus.

Lāmpōnius, i, m. an officer in the interest of Mārius, sent with Cārinus against L. Cōrnēlius Sūlla, and fought a very bloody battle with him at Cōlina pōrta. Their force consisted of seventy thousand men, of whom twelve thousand deserted to Sūlla, and the rest fell either in battle, or in flight, to allay the insatiable rage of the conqueror. The readings are doubtful (Eutrop. v. 8. Flor. iii. 21).—2. An Athenian, sent with a

fleet to Sicily, in 428 B. C., under the pretence of assisting the Catinians against the Syracusans; but, in reality, to obtain the government of the island (Just. iv. 3).

M. Lämpönius, M. Lämpöni, *m.* attacked Licinius Crassus, of whose troops he killed eight hundred (Ap. Bel. Civ. 377).

Lämpsius, *e.* Lämpsäcos, *i.* *f.* *et.* Lämpsäcium, *i.* *n.* *Lämpshus*, a town of Mysia, on the coast of Hællæspontus, the *Dardanelles*, near its northern extremity at Pröpöntis, the *Sea of Marmora*. Priäpus, reckoned by some the founder of Lämpsäcos, was said to have been king of that town, though banished for his lasciviousness, received from the inhabitants divine honours after his death, and was the chief object of their adoration. His temple was a den of the utmost impurity and lewdness, probably originating in his own practice. The modern town consists of a few houses and windmills; its wine, so celebrated by the ancients, has lost its fame, and ceased to be in repute. *Inh.* Lämpsäceni, *orum* (*Sing.* Lämpsäcenus, *i.*), *m.* from the nature of their worship were strangers both to mental and corporeal purity. Notwithstanding their vices, they possessed some military courage, and steady adherence to their treaties with other states. They revolted from Persëus, to whose dominion and that of his father they had formerly been subject, in 172 B. C., sent a golden crown of eighty pounds' weight to Jupiter, and requested the Romans to admit them into alliance, begging they would protect them against Persëus, on the return of peace. The senate granted their request, and instructed the prætor to enrol them as allies (Liv. xliii. 6). *Adj.* Lämpsäcius, *et.* Lämpsäcenus, *a.* *um.* *Lämpsäcius përus*, obscene poetry (Mart. xi. 17). *Lämpsäcendärks* (Val. Max. vii. 3).

Lämpus, *i.* *m.* a musician, commended by Cönnellus Nëpos (Epam. 2), and by Plütarchus (de Musicä). *et.* *Lämpus*, *i.* *m.* a fortress of Thëssälia, which surrendered to Amynänder, king of the Athämänes, in 200 B. C., after Gömpfi had fallen into his hands (Liv. xxxii. 14).

Lämpüta, *orum*, *a.* that part of the town Phöcea, where it is most contracted, being only fourteen hundred paces broad, and seems the part nearest to the main land (Liv. xxxviii. 31).

Lämpus, *i.* *m.* a Thëban, who obeyed the order of Etëocles, by lying in ambuscade to murder Tydëus, as he was returning from an embassy, at the court of that monarch, to Argos. He fell by the bravery of Tydëus, who killed the whole party, consisting of fifty men, except Mæon (Stat. Th. ii. 623).—2. A man, who attempted to injure Mäntö, daughter of Tirësiäs, for which Apölo deprived him of life, when he was driving the chariot of Amphiaräus (Stat. Th. vii. 759).—3. A man of great merit, son of Lämëdon, and father of Dölöps. Lämëdöntiades, *a.* *m.* Lämpus, from his father, Lämëdon (Hom. Il. xv. 527).

Lämpus, *i.* *m.* a horse of Hëctor (Hom. Il. viii. 185).—2. One of the two horses of Auröra. Phäethon was the name of the other (Hom. Od. xxiii. 246).

Lämpus, *i.* *m.* a man killed by Nisus (Virg. Æn. ix. 384). He was a son of Hërcüles, by Omphälë, queen of Lydia, hence Ovidius calls him *Lydus Lämpus*; and makes Dëläura,

the wife of Hërcüles, complain that she had become a stepmother, by the adultery of her husband (Ov. Ep. Her. ix. 54).—2. Son of Nëptünus, who was king of the Læstrygönes, and, in the opinion of some, founder of Förmia, *Mola*, which Ovidius calls the ancient city of Lämpus, the Læstrygonian (Met. xiv. 233). To him Silius Italicus alludes (viii. 529), and from him Höratius derives Lämia, a surname of the Ælii, a plebeian clan (Od. iii. 17. 1). *Adj.* Lämpianus, *a.* *um.*—3. A man of elegant form in the army of Etëocles, killed by Pärthënopäus (Stat. Th. ix. 764 *seq.*).—4. One of the competitors for the prize in the foot-race, given by Scipio Africanus, on driving the Carthaginians out of Spain, 208 B. C. (Sil. Ital. xvi. 475).

Lämpyrus, *i.* *m.* a man killed by Nisus (Virg. Æn. ix. 384).

Länassa, *e.* *f.* daughter of Clëodäus, son of Hýllus, whose father was Hërcüles, consequently great-grand-daughter of that hero. Justinus has *neptis*, instead of *proneptis*. She was the priestess in the temple of Jüpiter, at Dödöna, afterwards the wife of Pýrrhus, son of Achilles, by whom she had eight children (Just. xvii. 3).

Länclia, *e.* *f.* a town of Astüria, supposed by some to be now called *Mansilla* (Flor. iv. 12).

Längia, *e.* *f.* a slow-running river of Pëlöponnësus, the *Morea*, which, some maintain, had its rise in the Nemean grove, and, running northward, fell into Cörinthiäcus Sinus, the *Gulf of Lepanto*. *Pigra Längia* (Stat. Th. iv. 51).

Längöbärdi, *a.* Längöbärdi, *orum*, *a.* a German nation of great bravery in war, who joined Arminius in the year 17. When their name first occurs in the writings of Tacitus, they appear to have occupied part of the territory between Albis, the *Elbe*, and Viadrus, the *Oder*. During the reign of Augustus, they are supposed to have lived on the west of the *Elbe*, inhabiting the country now called *Lauenbourg* and *Magdebourg*, having been compelled to cross that river. Common opinion reckons the Lombards, who flourished in the north of *Italy*, until Charlemagne conquered them in the year 784, the same with the Längöbärdi, although there seems good reason to doubt their identity. Etymologists have given various derivations of the name, and all appear somewhat doubtful (Tac. Ann. ii. 45 *seq.*). Velleius Pätërcülus says they were ferocious, even beyond German ferocity (ii. 106).

Länüvium, *i.* *n.* *Citta Lavina*, a town of Lätium, famous as being the place of exile of M. Völscius Fictor, who bore false evidence against Kæso Quincius, for which he was banished (Liv. iii. 29). *Inh.* Länüvini, *orum* (*Sing.* Länüvinus, *i.*), *m.* *Adj.* Länüvinus, *a.* *um.* *Länüvinus ager* (Hor. Od. iii. 27. 3).

Läocöon, öntis, *m.* son of Pärthäon, brother of Cëneüs, and a native of Cälýdon, is reckoned among the Argonauts.—2. A Trojan, priest of Nëptünus, who dissuaded, with great earnestness, his countrymen from admitting within the walls of Troy the wooden horse which the Greeks had built, pretending it was an offering to Minërya, because they had profaned her temple, by carrying away the image of the goddess. Suspecting the stratagem of the Greeks, Läocöon hurled his spear against it, and, soon after, two serpents

of enormous size swam across the sea from Ténédos, made a direct attack upon his two sons, whom they killed, and afterwards himself, as he went to their relief. His countrymen rashly and unjustly concluded that this was a merited punishment for his having violated this image, sacred to the goddess, and immediately made a breach in the wall, by which they received it into the city. Sinon *q. v.*, a perjured Greek, who had procured the protection of the Trojans, and was then in Troy, opened the horse, from which issued the armed men with whom it was filled, unbarred the gates during the night, and admitted his countrymen, who took the town (Virg. *Æn.* ii. 41 *seq.*). The elegant description of Virgilius suggested to the Rhodian sculptors, Agésander, Pólydorus, and Athénodorus, the idea of representing in marble the death of Lāoöon and his two sons, and their work is considered as the most admirable piece of sculpture which has ever been executed. This was the opinion of Plinius, in which every judge of that art, since his time, has acquiesced. This naturalist says, that the statue is of one stone; but, on close inspection, it is found to consist of five different pieces of marble, so dexterously united, that it is difficult to discover the joints. It was discovered in the palace of Titus, in Rome, in the year 1506, and is now in the Vatican. One of the arms of Lāoöon, and two of the arms of his sons, are lost.

Lāodamas, *antis, m.* an eminent son of Antenor, commanded the infantry in the Trojan war, and was killed by Ajax Telamônus (Hom. *Il.* xv. 516).—2. Son of Alcúon, king of Phaeacia. He was the most beautiful and handsome of all the Phaeacians, and gained the prize in boxing (Hom. *Od.* vii. 170 *seq.*).—3. Son of Etócles, who dedicated a tripod to Apóllo at Thēbe (Herod. v. 61).

Lāodamia, *æ, f.* wife of Protésilaus, was daughter of Aenetus, a Thessalian king, and Lāodóthea, others say Astydámia, hence Ovidius calls her *Haemonis Lāodamia* (Ep. *Her.* xlii. 2). On the death of her husband, she requested of the gods to be allowed to converse with him for three hours, which was granted, and she afterwards made a statue of him in brass, which she placed secretly in her bedchamber, under a religious pretence, and began to worship it. A man-servant, who had brought her fruit in the morning for the offering, through a chink saw her embracing and kissing the statue, which he told to her father, Acástus, supposing her guilty of immoral conduct. On rushing into her room, Acástus saw the statue, which, with the sacred things, he ordered to be burned on a funeral pile, upon which, from excessive grief, Lāodamia threw herself, and was consumed (Hyg. 104).—2. A daughter of Belléröphon and Phylónöe, who was the mother of Sarpédon by Júpiter, according to Hómérus (Il. vi. 198); but Apóllodorus makes Euröpa the mother of Sarpédon (iii. 1). From the father of epic poetry, it appears that Lāodamia was the sister of Hippólöchus and Isándrus (ib.).—3. Daughter of Pýrrhus II., king of Epirus, murdered by Milo, about 219 B. C. (Just. xxviii. 3). Her name is variously written.

Lāodice, *æ, f.* one of the three daughters of Agamémnon, of whom, with her two sis-

ters, her father allowed Achilles to make choice, if he returned to the Trojan war (Hom. *Il.* ix. 145).—2. The wife of Antiöchus, and mother of Seléucus. She lived about 300 B. C. (Just. xv. 4). Some copies read Laidice.—3. Wife of Antiöchus, king of Syria, and mother of Seléucus Callinicus. At her suggestion, her son commenced his reign with the murder of his stepmother, Bérénice, sister of Ptolémæus, king of Egypt, and her infant son, his own paternal brother (Just. xxvii. 1).—4. Queen of Syria, killed by Ammönus, in 150 B. C. (Liv. Ep. 50).—5. The wife of Ariaräthes, king of Cappadöcia, to whom she bore six male children. On the death of her husband, she cut off five of them by poison, the sixth was saved by his relations, and succeeded to the crown. The Cappadocians, for her cruelty, put Lāodice to death (Just. xxxvii. 1).—6. The sister and wife of Mithridätes *q. v.*, whom she attempted to deprive of life (Just. xxxvii. 3).—7. Sister of Mithridätes, and wife of Ariaräthes, king of Cappadöcia. After her husband had been murdered by Górdius *q. v.*, she married Nicómædes (Just. xxxviii. 1).

Lāodicea, *æ, f.* *Ladikie, Ladiche, or, Eski-hissar*, a town of Phrygia, frequently written Lāodicea ad Lycum, to distinguish it from other cities of the same name. *Lah.* Lāodicieni, *orum* (Sing. Lāodiceus, *i, m.*) were among the auxiliaries of the Rhödi, in 199 B. C. (Liv. xxxiii. 18).—2. *Latakia*, a maritime town of Syria, commonly called Lāodicea ad Märë (Tac. *Ann.* ii. 79). The other cities called Lāodicea were of less note, and do not require to be described.

Lāodöcus, *i, m.* a brave warrior, son of Antenor, and friend of Antilöchus (Hom. *Il.* iv. 87 *seq.*).—2. One of the Argonauts, brother of Aröus, and son of Përus, according to Orphëus, others say of Bias (Orph. 149).

Lāögönnus, *i, m.* son of Onétör, priest of Jüpiter on Ida, killed by Mériönes (Hom. *Il.* xvi. 604).—2. Son of Bias, who, with his brother Dardänus, lost his life by Achilles (Hom. *Il.* xx. 460).

Lāömëdon, *ontis, m.* fifth king of Troy, was the son of Ilus, and father of Priämus and Antigönë. He is said to have bargained with Nêptünus and Apóllo, for surrounding Troy with a wall, and, after they had executed the work, defrauded them of the promised reward, which Hörätius relates (Od. iii. 3. 22), and to which Virgilius alludes (G. i. 502). In consequence of this breach of faith, these gods became the enemies of the Trojans. This fiction has been attempted to be explained, by supposing that Lāömëdon took, from the temples of Nêptünus and Apóllo, the money with which he built the Trojan walls. To Hércüles, Lāömëdon promised his horses, on condition that he delivered his sister Hésiónë *q. v.*, and the hero intrusted them to his keeping until he returned from Cölchis, but the Trojan king imprisoned the ambassadors whom that hero sent for them, and formed a plan to cut off all the Argonauts. All on board the Argos then landed, advanced against the city, easily defeated the Trojans, and Hércüles killed Lāömëdon with his own hand. He carried Troy at the first assault, bestowed the kingdom on Priämus, because he, from a principle of justice, resisted the whole of his father's

conduct, and put all the other sons of Lāōmēdon to death. Hērēcles, having formed a treaty of friendship with the young monarch, set sail for Greece. Lāōmēdoniades, *m. m.* Priāmus (Virg. *Æn.* viii. 158). Lāōmēdoniades, *arum, m.* the Trojans (Virg. *Æn.* iii. 248); the Romans (Sil. Ital. x. 629). *Adj.* Lāōmēdonēus, *et.* Lāōmēdoniūs, *a, um,* of Lāōmēdon, Trojan. Lāōmēdonēa Troja, Troy of which Lāōmēdon was king (Virg. *G.* i. 502). Lāōmēdonēa gens, the Trojan nation (Virg. *Æn.* iv. 542). Lāōmēdoniūs hēros, Enēas (Virg. *Æn.* viii. 18). Lāōmēdonēa arva, Trojan territories (Ov. *Met.* xi. 196).—2. A Mitylenian, who served under Alexander the Great, in Asia, and, at his death, received Syria as his part of that monarch's dominions (Just. xiii. 4). Cūrtius adds Phoenicia (x. 10).

Lāōthōē, *es, f.* the mother of Lēcāon and Pōlydōrus, whom she bore to Priāmus (Hōm. *Il.* xxii. 48).—2. Daughter of Mēretus, and mother of Eurētus and Echion by Mercury (Orph. 134).

Lāpāthus, *i, m.* a fort in Thēssālīa, near which Pēscūs, king of Mācēdōnīa, had a garrison, when the Roman consul Q. Mārcius Philippus invaded Mācēdōnīa, 170 B. C. (Liv. xlii. 2—6).

Lāpīcīni, *orum, m.* a people of Līgūrīa, who lived on the west side of the Apennines (Liv. xli. 19).

Lāpīthae, *arum, m.* a people of Thēssālīa, who seem to have inhabited Pindus, Metzova, Othrys, Kata Vothri, and Pellon, *Platid.* Ancient authors describe them as savage and ferocious. Their battle with the Centauri has been sung by Hēsiodus, in his *Scutum Hērēcles*; by Hōrātius (Od. i. 18. 8); by Virgilius, in the Georgics; and by Ovid, in the twelfth book of the Metamorphoses. They are said to have been the first who broke horses, and to have excelled in horsemanship. *Adj.* Lāpīthaeus, *et.* Lāpīthēus, *a, um.* Lāpīthēa gens (Ov. *Met.* xii. 530). Lāpīthēa praelia (Ov. *Met.* xiv. 670).

Lāpīthas, *v.* Lāpītha, *v, m.* a mountain of Arcādīa, from which issues a spring of an offensive smell, and so unwholesome that no fish lives in it (Paus. v. 5). See *Acidas*.

Lāpīthōnīa, in Stat. *Th.* vii. 297, ought perhaps to be written Lāpīthōnīa, the accusative of Lāpīthōn. If this reading were accurate, Lāpīthōn would be the father of Alāthreūs by Dircētis, or Lāpīthōn may have been her father's name.

Lar, *v.* Lārs Pōrsēna. See *Pōrsēna*.

Lārānda, *orum, n.* Larendeth, a town of Lēcāōnīa (Amm. Mar. xiv. 2).

Lāres, *um* (*Sing.* Lar, *aris*), *m.* household gods, whose images and proper place were at the hearth in the hall (Liv. xxiv. 26). The poets use Lar to denote a house. See *Penātes*.

P. Lārgus Cēcīna, P. Lārgi Cēcīnae, *m.* a man who had considerable influence with the emperor Claudius (Tac. Ann. xi. 33).

Lārīdes, *m, m.* a Rutulian, son of Daucus, and twin-brother of Thymber, whose right hand Pallas cut off. They were so like that their parents could not distinguish the one from the other (Virg. *Æn.* x. 391).

Lārīna, *ae, f.* one of the three favourite attendants of Cāmīlla. The other two were Tulla and Tūpeia (Virg. *Æn.* xi. 655).

Lārīnum, *v.* Lārīnātum, *i, n.* Larino, a town in the district of the Frēntīni, south of

Tifērnus, the Tiferno, a river of Italy, which runs into the Gulf of Venice. *Ich.* Lārīnātes, *ium, v. um* (*Sing.* Lārīnas, *ātis*), *m.* *Adj.* Lārīnas, *as, as; ātis.* Lārīnātia signa (Sil. Ital. xii. 174).

Lārīssa, *v. f.* Lerissa (Greeks), and Yeniseri, or, Genishehir (by the Turks), a city of Thēssālīa, Thessaly, on the right bank of Pēscūs, the Salampria. On the day after the battle of Pharsālia, Pōmpeius entered this city, and was respectfully welcomed by the inhabitants (Val. Max. iv. 5). It is still the capital of Thessaly, as it was in ancient times. Probable population, twenty thousand Mahometans. Pēscūs now flows through the town, of a muddy colour, with a surface as smooth as oil. On all the coins the town is written with a single *s*. It is sunk in the hollow of the plain. There is another city of the same name, towards the south of Thessaly, on Sinus Mākēus, the Strait of Negropont, to which the word Crēmāstē, *i. e.* hanging, from the declivity of its situation, to prevent confounding the two towns, is generally added (Liv. xxxi. 46).—2. A city of Aēōlis.—3. A town of Arābīa.—4. Another, in the Troad (Plin. i. 428 seq.).—5. Another, in Syria.—6. A hill which overhangs the city Argos, on which there appears to have been a fort. Philōcles, a general of Philippus, king of Mācēdōnīa, took possession of this hill, and the town was afterwards betrayed into his hand (Liv. xxxii. 25). *Ich.* Lārīssēi, *orum, et.* Lārīssēnses, *ium, m.* *Adj.* Lārīssēus, *a, um,* of Lārīssa, Thessalian. Lārīssēus Achīllēs, Thessalian Achilles (Virg. *Æn.* ii. 197), for Lārīssa was not subject to Achilles, during the Trojan war, and he was a native of Pēlla. Lārīssēus āpex, the citadel or fort of Argos (Stat. *Th.* i. 382), called by that poet Lārīssēus vērtēx (id. iv. 5).

Lārīsus, *i, m.* the Riso, a river which separates the territory of Elis from that of Dymae, and flows from Skollis, according to Strābo, or, as Hōmērus calls it, Olēnīa pētra. On the banks of this stream, the Elēi and Aēōlī fought against the Achaei commanded by Philōpēmen, who killed Dēmōphānes, commander-in-chief, and completely routed the combined army.

Lārīus, *i, m.* (lācus), the Lake of Como, is thirty miles in length, including the Lake of Chiavenna, which is five miles long, has a winding direction, and, at Como, it is a mile in breadth, but at its greatest breadth it is two English miles. Addūa, the Adda, flows through this lake, and falls into Pādus, the Po (Plin. i. 249).

Lārōnīa, *ae, f.* a woman of considerable abilities, into whose mouth Jūvēnālīs puts a speech at once witty and sarcastic (Sat. ii. 36—65). Mārtiālīs mentions a rich, childless, aged widow of this name (ii. 32).

Lārōnīus, *i, m.* a Roman who had boarded the ship of Crāntor, a Carthaginian, with which that of Pēscūs had grappled, and killed a Cēlōps named Pōlyphēmus. This engagement took place off the coast of Sicily, during the second Punic war (Sil. Ital. xiv. 534).

Sp. Lārītius, Sp. Lārītī, *m.* a Roman of noble birth, who assisted Hōrātius Cōcēs in defending Pōns Sūbīcius (Liv. ii. 10—18).

T. Lārītius, T. Lārītī, *m.* the first Roman dictator in the opinion of the ancient historians, with whom Lāvīus seems to agree.

He named Sp. Cassius master of the horse. Both were of consular dignity, and T. Lartius was again elected consul in 498 B. C. In the consular calendar he is called T. Lartius Flavius (Liv. ii. 18-21). In the common editions of Eutrapius, he is improperly called Lartius (l. 12).

Larus, i, m. a Cantabrian of prodigious strength and uncommon bravery. P. Cornelius Scipio Africanus, during his command in Spain, cut off the right hand of Larus (Sil. Ital. xvi. 47 seq.).—2. A man in the army of Hannibal, killed by the Roman consul Scipio at the foot of the Alps (Sil. Ital. iv. 234).

Las, ños, f. *Macroboini*, a maritime village of Lacedonia, which the Lacedæmonians attempted to recover, in 191 B. C., as they were then without a seaport. The Achæi considered this as a pretext for war, which ended in levelling the walls of Lacedæmon, and abolishing the laws and institutions of Lycurgus, in the same year (Liv. xxxviii. 30, 31).

Læsthènes, is, m. a commander of the Cydonians, whom Q. Cæcilius Metellus Creticus conquered (Flor. iii. 7).

Lætius, i, m. a man killed by Mæzentius (Virg. Æn. x. 697).—2. A native of Cölchia, slain by Dærius (Val. Flacc. vi. 572).

Lætiniastus, i, m. a Cretan, who commanded his countrymen under Philopomen, in Greece, in 194 B. C. (Liv. xxxv. 29).

Lætianus, i, m. a Roman, wounded during the second Punic war by Syrticus (Sil. Ital. v. 229).—2. A man enriched by the emperor Septimius Sævus (Aur. Vic. Ep. 20).—3. &c. See *Plantius*.

Lætinius Lætarius, Lætini Lætarius, m. a man of prætorian dignity, who had obtained that rank through the interest of Scjænus, and who took an active part in the condemnation of Titus Sabinus. At a future period, Tiberius doomed him to the punishment which his conduct deserved (Tac. Ann. iv. 68).

Lætinius Pændus, Lætini Pændi, m. prætor of Mœsia, where he died in the year 19 (Tac. Ann. ii. 66).

Lætius, i, m. son of Faunus and the Laurentian nymph Mærica, was the grandson of Pæus, and great-grandson of Sætürnus. Justinus says he was a son of Hærcules by a daughter of Faunus (xliii. 1). When Æneas landed in Italy, Lætius was king of Lætium, then inhabited by the Aborigines (Dion. Hal. i. 44. Aur. Vic. Orig. 13). He married Amata, sister of Vênilla, wife of Daunus, king of the Rutuli, by whom he had a son who died in infancy, and a daughter, Lavinia, who was betrothed to her cousin Tûrnus, son of Daunus and Vênilla, before the arrival of the Trojan prince. Tûrnus persisted in the fulfilment of the engagement, in which he was supported by Amata, but Lætius encouraged the pretensions of Æneas, preferring him for his son-in-law. This gave rise to the war between the rival princes, in which the Trojan, supported by the Latins, or Aborigines, was victorious, and his bravery was rewarded by receiving Lavinia in marriage, with the kingdom of Lætium as her dowry. Livius states, that Lætius was killed in the first engagement with the Rutuli under Tûrnus (l. 2). The character of Lætius, in the Æneid, is that of a mild, calm, and interesting old man, whose life had

been embittered by the loss of all his children except Lavinia, and whose declining years witnessed the suicide of his wife, who saw Æneas prevailing against her nephew, and from grief hanged herself. He acts no distinguished part in the Æneid, yet the reader is pleased to meet with him, and what he says is gentle and cautious, calculated to excite attention and respect.—2. Son of Æneas Silvius, and father of Alba, v. Albus, the third king of Alba Lônga according to Dionysius of Halicarnassus and Eusebius; but the fourth according to Livius (l. 3), and to Ovidius (Fast. iv. 43). By him the Roman colonies were planted, called Prisci Lætini.—3. A Roman who killed Cirta in the Carthaginian army, when P. Cornelius Scipio Africanus commanded the Roman forces in Spain (Sil. Ital. xv. 447).—4. A mimic, who told the emperor Dômianus what he had seen happen to the body of Asclepius q. v. (Suet. Dom. 15).

Lætium, i, n. a small country of Hælia, Italy, on the south bank of Tyber, the Tevere, where it falls into that part of the Mediterranean, anciently called Mære Tuscum, v. Tyrrhenum, quod et Inferum, the Tuscan sea (not in use). Virgilius (Æn. viii. 322) derives the name from the verb *latere*, to lurk, because Sætürnus concealed himself there, when he fled from Cræta, Candia, to escape the fury of his son Jüpiter; and others, from Lætium, a king of that country. Lætium was admitted to the privileges of Rome, in 92 B. C., by Lex Julla (Gel. iv. 4). *Latini*, Latini, orum (Sing. Lætius, i), m. whom Livius calls Aborigines (l. 2). The Latins built Rome, by degrees extended their territories, at first exceedingly small, and gradually subjected to their power the different states of Italy. They next carried their arms against foreign nations, after many years' war, subdued their rivals the Carthaginians, and, at the commencement of the Christian era, gave laws to the known world. The hardy Romans returned from their Asiatic conquests, subdued by the luxury of the people whom they had vanquished. From that period, corruption, effeminacy, and indolence, vices unknown at Rome during the early ages of the state, acquired a gradual ascendancy, destroyed the morals of the people, sapped the foundations of the constitution, and rendered them a prey to the Goths and other northern nations, who began to make incursions upon the empire. Charlemagne, in 800, gave Rome and a considerable tract of the circumjacent country to the Pope. *Adj.* Lætius, v. Lætus, a, um, Lætialis, Lætarius, et, Lætiniensis, is, e, Latin, Roman. *Lætina fidi*, the Latin lute, i. e. Latin Lyric poetry (Pers. Sat. vi. 4). *Lætium calum*, the climate of Lætium (Juv. Sat. vi. 837). *Lætia matres* (Ov. Fast. iv. 123). *Lætialis populus* (Ov. Met. xv. 481). *Lætarius Jüpiter* (Liv. xxi. 63). *Adj.* Lætialiter, et, Lætine, in Latin, after the manner of the Latins. *Lætinae, arum, f.* festivals of Lætium in honour of Jüpiter. *Lætinitas, utis, f.* the Latin language, pure Latin style, in opposition to *Pægrinitas*, foreign words, or foreign idioms.

Lætius, i, m. *Palatchia*, a mountain of Lônia, celebrated for the fiction of Lônia falling in love with Endymion. *Adj.* Lætius, et, Lætius, a, um, Lætius vñator, Euph

mon (Val. Placc. viii. 28). *Lātūia sūa*, the rocks of *Palatchia*, i. e. the cave in which Eudymon lay (Catul. lxi. 5). *Lātūicus sinus*, a bay opposite this mountain (Strab. 911).

Latobrogi, orum, m. the Latobrogians, a nation adjoining to the Tulingi, Rauraci, and Helvetii, whose country lay on the bank of Rhēnus, the *Rhine*, about 90 miles to the W. of Lacus Brigantinus, the *Lake of Constance*. If they are the people called by Ptolemy, Latōbici, they must have changed their settlements before that geographer wrote, as he includes their territories in Pannonia, near to Noricum; where they could not have been neighbours to the Tulingi, Rauraci, and Helvetii, as stated by Cæsar (B. G. i. 5 seq.).

Lātōnia, æ, f. a name of *Diāna*, from her mother *Lātōnia*, on which account she is also called *Lātōis*, Idos, f. and her brother *Apōllo*, *Lātōides*, æ, m. *Lātōidia*, arum, *Apōllo* and *Diāna* (Claud. ci. 61). *Lātōnigēna*, æ, c. g. *Apōllo* or, *Diāna*. Delos has generally been considered the birthplace of *Apōllo* and *Diāna*; but some maintain that *Lātōnia* bore them on *Zoster*, *Cape Vari*, a promontory of Attica, whilst others think that she only loosened her zone there; hence the name. *Letōis*, Idis, f. of *Lātōnia*, or her children, *Apōllo* and *Diāna*; applied to a noun feminine. Adj. *Lātōnius*, *Lātōus*, et, *Letōius*, a, um. *Lātōnia Delos*, from its being produced for her accommodation (Virg. G. iii. 6). *Lātōus pater* (Stat. Syl. i. 2. 229). *Letōius*, i, m. *Apōllo*; *Letōia*, æ, f. *Diāna*.

Lātēus, eos, m. a centaur of prodigious stature, who killed *Hālēsus*, in the battle with the *Lāpithæ* at the marriage of *Prithōus*, and, after a long contest with *Cænēus*, fell by the bravery of that warrior (Ov. Met. xii. 463–493).

Lātris, is, m. a commander of the Iberians in the Argonautic war (Val. Placc. vi. 121).

Laudia, arum, f. a fort in *Mēsōpōtāmia* (Amm. Mar. xviii. 7).

Lāvērna, æ, f. the goddess of thieves and robbers, appears to have been the same with *Praxidice* of the Greeks. She had a temple and a grove on *Via Sālaria*. Her worship, particularly in prayers and sacrifices, was frequently conjoined with that of *Mercūrius*. She extended her protection not only to thieves and robbers, but to all who wished to conceal their designs. *Hōrātius* gives a specimen of the petitions presented to her, from which a just idea of her character may be formed (Epis. i. 16. 60 seq.).

Laufella, æ, f. a woman of vicious practices (Juv. Sat. vi. 319). This name is also written *Saufēa* q. c.—2. v. *Laufēa*, a lewd woman, whom *Martialis* describes in verses of the filthiest kind (iii. 72).

Lāvici. See *Lābicum*.

Lāvīnia, æ, f. daughter of *Lātīnus*, king of *Lātium*, and *Amātia*. *Vēnīlia*, her mother's sister, was married to *Daunus*, king of the *Rūtūli*, and she herself was betrothed to their only son *Tūrnus*, before *Ænēas* landed on the Italian coast. The Trojan prince solicited the hand of *Lāvīnia*, in which he was encouraged by her father, and keenly opposed by her mother, who wished her daughter united with her nephew, the heir apparent to the kingdom of *Ardea*, in preference to a

foreign exile. The fates decreed against the queen of *Lātium*, who, in despair, hanged herself, and *Lāvīnia* became the prize of the conqueror. By *Ænēas* she had a son whom, after the death of his father, she bore in a wood, to which she had fled for fear of *Ascānius*, a son of that hero, then on his father's throne. In the history of *Victor*, the infant was, from the place of his birth, called *Silvius*. His subjects suspecting that *Ascānius* had murdered her, threatened to have recourse to violence, and, to allay the odium thus excited, *Ascānius* made diligent search after her, and regained their affections by bringing her back to the city, in which she appears to have spent the remainder of her life. *Livius* describes her as a woman of great abilities, and skilled in administration. His account is considerably different from that of *Victor*, and, from the remote period in which she lived, uncertain and contradictory narratives may be expected. The latter historian makes her the daughter of *Anius*, priest of *Apōllo* in *Delos* (Orig. 9).

Lāvīnium, e. *Lāvinum*, i, n. a town of *Lātium*, which *Ænēas* built, and to which he gave this name in honour of his wife *Lāvīnia*. *Cluvērius* says it is now called *Patrica*. This, however, seems doubtful, as it appears to have been situated on *Monte di Lavinio*, at a considerable distance from *Patrica*. It was the metropolis of the *Lātīni*; at it *Tarquinius* died, and *Titus Tatius* was killed. The date of its foundation is uncertain; but *Dionysius* of *Halicarnassus* thinks it was in the year 1183 B. C. It was distant from *Rome* about twenty miles. *Inh.* *Lāvīni*, orum, m. whom *Philius* calls *Itionenses*, most probably in reference to its first inhabitants. Adj. *Lāvīnius*, a, um. *Lāvīnia littora*, the shores of *Lāvīnium* (Virg. Æn. i. 2). *Lāvīnia sedes* (Luc. Phar. ix. 991).

Lāvīnius, i, m. a southern branch of *Pādus*, the *Po*. On an island in this river, *Applianus* says the second triumvirate met, and divided the Roman empire among them (Bel. Civ. 589).

Lāvīnium, i, n. a town in Italy near *Ticinum*, *Paria*. *Lāvīnus*, entis, n. the brother of *Nūmītor* and *Lāvīnus*, the first excelled in running, the second in form, and the third in size. They each commanded a hundred men in the second Punic war (Sil. Ital. xiii. 195).

Laurēntum, i, n. *Paterno*, a city of *Lātium*, near the coast to the south of *Tiber*, the *Tevere*. This city derived its name from a laurel tree, preserved with great veneration for many years. It was probably at first the name of the palace of *Lātīnus*, and afterwards had a more extended signification. *Inh.* *Laurēntes*, ium, et, *Laurēnti*, *Laurēnti*, e. *Laurēntinī*, orum, m. by whom *Titus Tatius* was put to death (Liv. i. 14). Adj. *Laurēns*, ens, ens, et, *Laurēntinus*, e. *Laurēntius*, a, um, of *Laurēntum*, of *Lātium*, *Lātīn*. *Laurēns ager*, the territory of *Laurēntum*, *Paterno* (Juv. Sat. i. 107). *Laurēns oper* (Mart. x. 45). *Laurēntia jugera* (Stat. Syl. i. 3. 83). *Laurēntia bella* (Sil. Ital. viii. 593). *Laurēntine paludes*, appear to have been marshy land on *Nūmicus*, mentioned only by *Velleius Pāterculus* (ii. 19). *Laurēntini pēnates* (Luc. Phar. vii. 394). *Laurēntina via* (Gel. x. 2). *Laurētānus portus*, occurs in *Lāvius* (xxx. 39); but the reading is doubtful.

Laureolus, *i. m.* a character in a play of the same name, who, on a false accusation, was crucified. Some ascribe this play to Cæcilius, others to Nævius, and others to Læbrius (Juv. Sat. viii. 187). The reference to A. Gellius (iii. 3) does not prove Nævius to be the author, since the good editions do not read *Laureolus*, but *Hæriolus*. To him Martialis alludes (Spec. 7).

Lauriacum, *i. n.* *Lorch*, a town of Noricum (Amm. Mar. xxxi. 10).

Laurium, *i. n.* a mountain in Attica, which contained veins of silver (Herod. vii. 144).

Lauro, *v.* *Lauron*, *ōnis*, *f.* *Leria*, a town of Spain to the south of Tūrias, the *Guadalquivir*. Here Cæsonius killed Cn. Pōmpeius, son of Cn. Pōmpeius Māgnus (Flor. iv. 2).

Lauro, *ōnis*, *m.* a river of Hispania Tarrāconēnsis (Flor. iii. 22).

Laurus, *i. m.* a Roman, killed by Crēxus in the first engagement with Hannibal on his entering Italy. Picēns shared a similar fate (Sil. Ital. iv. 175).—2. Another Roman, killed by Hannibal in the same engagement (Sil. Ital. iv. 343).

Lausus, *i. m.* son of Mēzentius, distinguished for the elegance of his form, for his dexterity in horsemanship, and for his skill in hunting, led a thousand Agyllini to the aid of Turnus. Virgilius describes him as endowed with more amiable qualities than his father. He was nearly of the same age with Pallas, possessed great bravery, and performed some gallant acts. His filial affection impelled him rashly to engage Æneas, who had wounded his father, and his life atoned for his temerity (Virg. Æn. x. 775–820).

Laudus Laurentis, from the Tuscans being a colony of Lydians (Stat. Syl. iii. 3. 191).—2. Son of Nūmitor, king of Lātium, killed by his uncle Amūlius to secure the usurped crown to himself and his descendants (Ov. Fast. iv. 55). Dionysius of Halicarnāssus calls the son of Nūmitor, Agēstus.—3. A man to whom Martialis addresses an epigram (vii. 160).

Lautūla, *arum*, *f.* a narrow woody pass, at which there was, perhaps, a small town or village, in Lātium, between Anxur and Fūndān. Here part of the Roman army, which had entered into a dangerous conspiracy, in 341 B. C., posted themselves, intercepted all whom the consul dismissed, and compelled T. Quinctius to become their leader. This mutiny terminated without bloodshed (Liv. vii. 39).

Lautūlia, *v.* *Lautūlia*, *arum*, *f.* a prison at Rome in which criminals were confined. It appears to have been of stone, as dungeons of that kind were either constructed of stone or hewn out of the solid rock; nor was this abode of wretchedness appropriated solely to criminals, forty-three princes of the Ætoli having been brought to Rome and cast into it, in 192 B. C. (Liv. xxxvii. 3).

Lāzarus, *i. m.* the brother of Mārtha and Mary, raised by our blessed Saviour from the dead, after he had lain four days in the grave. Claudianus (xcix. 11, 12) has described this miracle in the following lines,

*Lāzarus e tumulo, Christo inclamante, rēsurgit,
Et dūm mōrtis lēx rēsolūta pērit.*

Lāzi, *arum*, *m.* a people on the borders of the Black Sea, anciently called Cōlchi. *Adj.*

Lāziens, *a. um.* *Lāzica* (rēgio) (Amm. Mar. xxvii. 12).

Leānder, *v.* *Lēandrus*, *i. m.* a native of Abēdos, who, having fallen deeply in love with Hērō of Sēstus, swam across Hēllēspōntus, the *Dardanelles*, during the darkness, and returned before daylight. She directed his course, by a burning torch displayed from the top of the tower. In this perilous way did the fond lovers obtain nightly interviews, but at last Lēānder perished in a storm. On learning his fate, Hērō, from excessive grief, precipitated herself from the tower into the sea, and, in this manner, terminated her life (Ov. Ep. Her. xviii. and xix). *Adj.* *Lēānder* (Mart. xiv. 181). *Adj.* *Lēāndrus*, *a. um.* *Lēāndrius Hēllēspōntus* (Sil. Ital. viii. 621).

Lēarchus, *i. m.* a son of Athāmas and Ino, whom his father, on becoming mad, through the agency of one of the furies sent by Jūno to torment him, killed against a wall, supposing his mother to be a lioness, and her sons whelps (Ov. Met. iv. 515). *Adj.* *Lēarchēus*, *a. um.* *Lēarchēa umbra* (Ov. Fast. vi. 491).

Lēbādēa, *v.* *Livadia*, a town of Bēōtia, possessed by Lēbādus, who quitted Athens, and settled there. Neither the name of his father nor the cause of his changing his residence is known. Pausanias says, that he married Nicē, which is all that is recorded of her history. From Lēbādus the town was called Lēbādēa, before that period it was known by the name of Mīdēa, from the mother of Asplēdon. Here was a temple of Jūpiter Trōphōnius. From its buildings, situation, and other advantages, Lēbādēa ranked amongst the most flourishing cities in Greece. It anciently occupied the hill on which the modern castle now stands, and afterwards extended over part of the adjoining plain. The modern city scarcely retains any sculpture or architectural ornaments. From some ancient inscriptions lately discovered there, the inhabitants appear to have written the name differently, Lēbādēa and Lēbādēia. Cōpāis is now sometimes called the *Lake of Livadia*. Stāsius mentions Lēbādēa (Th. vii. 345).

Lēbaa, *v.* *Lēba*, a town of Mācedōnia (Herod. viii. 187).

Lēbēdus, *i. f.* a town of Iōnia, on the coast, which was nearly deserted when Hōrātius wrote. Scenic exhibitions, in honour of Bāechus, used to be performed here annually (Hor. Epis. i. 11. 6).

Lēbēynthus, *i. f.* *Levita*, one of the Sporades, an island in the southern part of Agēum Mārē, the *Archipelago*, near Nisyros, Nigari, and Cālymnia, *Cabine* (Pom. Mel. ii. 7).

Lēcānia, *v.* *Lēcānia*, a woman who had artificial teeth, mentioned by Martialis (v. 44).

Lēcānius, *i. m.* a man supposed by some to have killed the Roman emperor Gālba, in the year 70 (Tac. Hist. i. 41). See *Cāmārius* and *Tōrentius*.

C. Lēcānius Bāssus, C. Lēcānii Bāssī, *m.* obtained the consulship, and had for his colleague M. Licinius Crāssus, in the year 64 (Tac. Ann. xv. 33).

Lēcānum, *i. n.* *Pelago*, a port of Cōrīnthus, at which all the merchandise from Italy, Sicily, &c., arrived. It was also called Lēcānus portus, and Lēcēa, *arum*, *f.* A

double wall of about twelve stadia in length connected it with *Corinth*. *Palaemonium Læchæum*, from the Isthmian games being instituted in honour of Palaemon (Stat. Th. ii. 381). *Adj.* *Læchius*, *et.* *Læchæus*, a, um. *Læchia* (rûpes) (Stat. Syl. iv. 3. 59). *Læchæum Mære*, that part of Corinthiæus Sinus, the Gulf of Lepanto, adjoining to Læchæum (Plin. i. 260).

Læcisternium, i, n. a spreading of a bed or couch. This ceremony was first introduced into Rome in 393 B. C., in consequence of a sickly summer being followed by a severe winter, and the prevalence of a pestilence. The duumviri for religious matters, according to the books of the Sibyl, spread three couches with the greatest possible magnificence, on which were laid the statues of Lætina, Apollô, and Diâna; Hærcules, Mærcurius, and Nèptûnus. On the altars were placed the most costly dishes, and, during eight days, the people implored the favour of these deities. It is said, that through the whole city, the doors being thrown open, all things were used in common, that strangers, known and unknown, were invited to their houses, that people at variance conversed with kindness and complaisance, refraining from quarrelling and contention, that chains were removed from the fettered during those days, and that a regard for religion prevented them from again binding those to whom the gods had brought deliverance. Recourse was had to this religious rite chiefly on account of pestilence; but, in later times, that honour was conferred on individuals, as on Cicero, for crushing the conspiracy of Câtulina, and sometimes at extraordinary solemnities. That sacred rite was performed by private persons, and by the senators; but the ordinary ministers of this rite were the *Sèptemviri epulônium*. The statues of the goddesses were laid on Sellisterna, never those of the gods; but those of the goddesses were frequently laid on Læcisterna. Pulvinaria conveyed the idea of both these words (Liv. v. 15. Cie. Cit. iii. 6. Dio. Cas. xxxvii. 36. Val. Max. ii. 1).

Læcius, i, m. a Roman, who directed at public exhibitions, funeral processions, &c. His office seems to have nearly coincided with that of the Master of revels in Scotland. He had the power of removing from the seats allotted to the knights, any one whose property fell beneath the sum fixed by law (Mart. v. 26).

Læctoria, e, f. the wife of Lygdus, who seems to have married to avoid the penalty of Julia lex (Mart. vi. 45).

M. Læctorius, M. Læctorii, m. a Roman senator, and one of the twelve who were declared enemies, from the part which they took in exciting sedition at Rome in the war between Sulla and Marius (Ap. Bel. Civ. 388).

Læctum, i, n. Cape Raba, a promontory of Trôas (Liv. xxxvii. 37).

Leda, e, f. daughter of Thestius, was wife of Tyndarus, king of Sparta. Jupiter, having assumed the form of a swan on the banks of Eurôtas, the *Paripotamo*, violated this queen. To the king of the gods she bore Pollux and Hèlène; and to her husband, Cæstor and Clytemnestra. According to some authors, Leda produced two eggs, from the one of which sprang Pollux and Hèlène, and from the other Cæstor and Clytemnestra,

to which Hôrâtius alludes (Art. Poet. 147). In this fable, as it is narrated by the different mythologists, there is much uncertainty and contradiction. *Adj.* *Lædeus*, a, um, of Læda; of a swan, from Jupiter's transformation; of Læcædæmon, Lacedæmonian. *Lædea* (âlia), Hèlène (Ov. Ep. Her. xvi. 1). *Lædea sidéra*, the constellation Gëmini, i. e. Cæstor and Pollux (Luc. Phæar. iv. 526); which Martialis calls *Lædæum astrum* (viii. 21). *Lædeus apex*, a plume of swan feathers (Stat. Th. iv. 236). *Lædei frâtres*, Cæstor and Pollux (Stat. Th. xi. 133). *Lædeus Phalantus* (Mart. viii. 28).—2. A slave purchased by Milichus, for whom he paid an hundred sesteria, which was the full amount of all his money (Mart. ii. 63).

Lægatus, i, m. a lieutenant-general, who was appointed by the consul, or commander-in-chief, under whose orders he acted. The number of these officers varied in proportion to the greatness or importance of the war. Each legion had at least one, often two. When separated from the main army, sent into winter quarters, &c., the lieutenant-general, being the deputy of the commander, had the honour to be the highest officer. At their first institution, the Lægati were counsellors to the governors of provinces, and decided all causes of minor importance; but held no military rank. Hence the word primarily denoted an ambassador. Their admission into the army naturally resulted from that place of intimacy and confidence. Among the Romans, the person of an ambassador was held sacred. The ediles, Q. Fäblius and Cn. Aprônus, in a quarrel, struck the ambassadors from Apollônia, of which outrage the senate was no sooner informed, than a decree was passed, giving up, through the *feciales*, the ediles to the ambassadors (Val. Max. vi. 6). Under the emperors, the term Lægatus became a common appellation for all invested with the highest military command in foreign countries. and W.

Læges. See *Lex*.

Légio, ônis, f. a legion, or body of soldiers consisting of different numbers at different times. In the early part of the reign of Rômulus, the legion contained 3,000 foot, and 300 horse, which he, on the increase of the citizens, by the admission of the Sabines, raised to 4,000. To that number 1,000 was added during the war which Hännibal carried on in Itälia, Italy, about 216 years B. C.; but a reduction of 500 had taken place before of the time Polybius wrote his history. Livy states that the legion consisted of 5,000 foot, and Vegetius, of 6,000 foot, which agrees with the statement of A. Gellius, that there are sixty hundreds in a legion, thirty maniples, and ten cohorts (xvi. 4). It cannot be doubted that these historians recorded the exact number, which constituted a complete legion in their respective times. These are most probably not the only changes the legion underwent; but they have not been transmitted, from few of the writers of antiquity taking any notice of the precise number and regulations of the legion. Perhaps no part of Roman antiquities is involved in greater uncertainty than the constitution of the legion; and the limits necessarily prescribed to a work of this kind do not admit of a full investigation of this very important and interesting subject. Modern writers on the

Roman army have, in general, implicitly adopted the idea of Jüstus Lipsius, that the legion consisted of 10 cohorts, each cohort of 3 maniples, and each manipulus of 2 centuries; and that, in the order of battle, the troops were drawn up in three lines, first, the *Hastati*; second, the *Principes*; and third, the *Triarii*. At one period that account was probably correct, although it does not exactly correspond with the facts mentioned by Caesar, and subsequent writers. Those who formed the first line were called *Hastati*, from their fighting with *Hasta*, a long spear; and were the flower of the Roman youth. The second line consisted of the same number of maniples, but of men more advanced in life, and of greater military experience, who were called *Principes*, probably from their being, at one time, the first line. Their arms were heavy. The *Triarii* made up the third line, and seem to have been a body of reserve. They were frequently, from *Pilum*, a javelin, called *Pilani*, and the *Hastati* and *Principes*, *Antepilani*, from being stationed before them. The *Vélites* generally skirmished before the lines, sometimes between them, and appear to have been what the moderns call Irregulars, or light Infantry. They had light armour, hence called *expediti*, *levis armatura*, &c. Livius refers the formation of this body to the first Punic war. The archers and slingers were attached to it. According to that historian, 20 *Vélites* seem to have belonged to each manipulus. They were, in battle, not formed into cohorts, or maniples, but fought in such parties, and in such places, as the commander judged most advantageous. In the early ages of the Roman state, their army in battle-order was drawn up, like the Macedonian phalanx, in a continued line. This fact rests on the authority of Livius. The disposition into three lines, and arranging in maniples at some distance from each other, seem an improvement of later times. When the *Hastati* yielded to the superior force or bravery of the enemy, they fell back to the *Principes*, who filled up the spaces between the maniples, and with them they renewed the charge. If both were forced to give way, the *Triarii* came up, and a third attack was made on the enemy. Hence, *ad Triarios ventum est*, it is come to the last push; matters are in the utmost danger. The cavalry fought on the wings, but their exact form or position is not certainly known. It probably did not differ very much from the practice of the moderns. If, after the whole force was brought into action, the enemy still prevailed, they, of necessity, submitted to a defeat.

Of the constitution of the legion when Livius wrote, the following short account will convey an idea perhaps not far from the truth. In each company (*ordo*), were 60 rank and file, 2 centuries, probably he means the centurion, and his substitute (*Optio*, Livius, *Succenturiatus*), and 1 ensign-bearer. A manipulus contained twice that number, or 126. The 15 maniples of the *Hastati*, and the same number of the *Principes*, of course, amounted to

The <i>Triarii</i> to	600
The <i>Vélites</i> to	600
The Legate, Tribunes, Prefects, and Standard-bearer, &c.	20
	5,000

How long this constitution of the legion remained, Roman history gives no precise information. Caesar and the historians after him are silent respecting it. Hence it may justly be inferred, that it had ceased before the period in which he wrote. It was probably discontinued about the time when Marius tyrannised over the commonwealth. The Romans continued to draw up the troops for battle in three lines, but in Caesar we find the third frequently performing the lowest offices, quite unsuited to the dignity of the *Triarii*, and incompatible with the immunities which they enjoyed.

All the cohorts of the legion were manifestly on an equal footing in the army of that general, and no preference seems to have been either acknowledged, or claimed, more than by the different battalions of the same brigade in the British army. The only vestige of the ancient division was the officers retaining their former appellations, as *Primus hastatus*, *Primus pilus*, &c. Caesar frequently kept the third line as a body of reserve. See his account of his engagement with the Helvēti, and of the battle of Pharsalia against Pompeius, where his success was the first mortal blow at Roman independence.

For fuller information respecting the Roman legion, the reader is referred to Polybius, Livius, Vegetius, Salmasius, and Jüstus Lipsius. The last of these writers has been followed, with little, if any, variation, by Cantelius, Cnippingius, Rosinus, Kennet, and Dr. Adam, late Rector of the High School of Edinburgh, whose accurate treatise on Roman Antiquities forms one of the most useful school-books which has ever issued from the press. *Légioncula*, *a*, *f*, a little legion. *Adj.* *Légiônarius*, *a*, *um*, of a legion, legionary.

Laiōdes, *is*, *m*, one of the best hearted of the suitors of Penelope (Hom. Od. xli. 144-166).

Lætus, *i*, *m*, a prince of Boeotia, son of Alcetron, who killed Phylæus, and was wounded by Hector (Hom. Il. ii. 494 seq.).

Lélēges, *um* (*Sing.* *Lélēx*, *egis*), *m*, a race of Nomades or wanderers, who appear in the neighbourhood of Caria, according to Ovidius. People of this name, however, were to be found in various places. *Lélēgis*, *idis*, *f*, applied to females or nouns feminine (Ov. Met. ix. 651). *Adj.* *Lélēgius*, *a*, *um*.

Lélēx, *egis*, *m*, an Egyptian, who came to Mēgāra. During his reign the natives were called *Lélēges* (Paus. i. 39). *Adj.* *Lélēgius*, *a*, *um*. *Lélēgēta mania*, the walls of Mēgāra (Ov. Met. vii. 443).—2. A native of Læconia, who was the first king of that country. Polycæon, his younger son, succeeded him, to the prejudice of his elder brother, Miles (Paus. iii. 1).—3. A native of Narycia, one of the hunters of the Calydonian bear (Ov. Met. viii. 312).

Lēli, *orum*, *m*, a ferocious people, mentioned among other rude and savage nations in the Argonautic expedition (Orph. 1071).

Lēmānus (*Lacus*), the Lake of Geneva, is a most beautiful expanse of water, in the form of a crescent, the concave side of which is upwards of fifty-four miles long. Its hollow side is towards Switzerland, and its greatest breadth measures about twelve miles. This lake is twelve hundred and thirty feet above

the level of the sea. Rhodanus, the Rhone, descending from the Alps, traverses the whole length of the lake, and renders the water at its entrance turbid, on account of the quantity of earth and mud brought down from these steep mountains. Like the other waters and lakes of *Switzerland*, for nearly an hour in the evening, after the sun is hidden behind mount *Jura*, it shines with a splendour resembling burnished gold, by the reflection of the solar rays from the Glaciers. Even in the severest winters it never wholly freezes; and rises about 10 feet in summer, by the melting of the snow on the Alps. There is no island in the lake of Geneva, but near the town of that name, there is a small rocky eminence, called the *Stone of Neptune* (*Pierre à Neptune*). Forty streams besides the Rhone, run into the Lake of Geneva, of which the waters appear of a greenish colour, on issuing out at its western extremity. *Cuvius Lémnus* (Luc. Phar. i. 396).

Lēmbus, i, m. a short little ship used in fishing; a fishing-boat (Liv. xxiii. 34.)

Lēmnus, i, f. now *Lemnos*, or, *Lemni*, or, *Stalimen*, an island in *Mare Ægeum*, the *Archipelago*, about 35 miles west of the entrance into *Hellēspōntus*, the *Dardanelles*, and nearly at the same distance east of *Athos*, *Monte Santo*, or, *Agionīros*, as it is called by the Greek peasants. *Plinius* erroneously estimates the distance between *Athos* and *Lemnos* at 87 miles, and adds that *Athos*, *Monte Santo*, or, *Agionīros*, projected its shade at the Solstice into the Forum of this island. This extravagant assertion it is not necessary to refute. See *Athos*. The circumference of *Lēmnus* is about 112 miles.

The capital, *Castro*, is built in the form of a crescent, along the top and sides of a small semicircular bay, and has a pleasant appearance. The island consists of that species of rock which mineralogists consider as produced by the agency of fire. *Vulcānus*, having, in consequence of his deformity, been thrown down from heaven, is said to have fallen on this island, on which account it was sacred to that god, from whom it was called *Vulcānta Lēmnus*. The place which he first touched produces a kind of earth (*terra Lēmnia*), which the ancients believed to have the virtue of curing the bite of serpents: the Turks and many other nations have still the same opinion of its efficacy. It is a reddish yellow argillaceous earth, and is dug up with great pomp only on one particular day of the year; and the Signior's seal being affixed, is sent to different countries, where people are found sufficiently credulous to ascribe to it the virtues, which, on experiment, it is found not to possess. At one period *Lēmnus* was in the possession of the *Cæres* (Cor. Nep. Milt. 2). In *Lēmnus* was a famous labyrinth reported to surpass those of *Egypt* and *Candia*. From the women of this island, at one time, murdering all their husbands, and the men, at another, putting all the children by Athenian women to death, Lemnian actions came to signify actions of the greatest cruelty.

Lēmnus, i, m. *Vulcānus*. *Lēmnecola*, m. *Erichonius*, son of *Vulcānus*. *Lēmnias*, iādos, f. of *Lēmnus*, with relation to a female, or to a noun feminine. *Lēmnīades* (mulieres) (Ov. Ep. Her. vi. 53). *Lēmnias* (i. e. *Hypsipyle*) *orsa refert*. (Stat. Th. v. 29). *Inh. Lēmnii*, orum, m. (Cor. Nep.

Milt. 1). *Adj. Lēmnīacus*, et, *Lēmnius*, a. um. *Lēmnīaca cātēna*, the Lemnian chains, i. e. the chains fabricated in *Lēmnus*, with which *Vulcānus* bound *Mars* and *Vēnus* detected in adultery (Mart. v. 7). *Lēmnīaca antra*, the caverns in that island, which were the workshops of *Vulcānus* (Stat. Syl. iii. 1. 132). *Lēmnius pater*, *Vulcānus* (Virg. Æn. viii. 454).

Lēmōvices, um, m. a people of *Gallia Cēltica*, between *Gārūnna*, the *Garonne*, and *Ligēris*, the *Loire*. Their name is recognised in *Limoges*, formerly *Augustōrium*. There appear to have been more than one tribe or state of this name (Cæs. B. G. vii. 4).

Lēmōvii, orum, m. the Lemovians, a German nation adjoining to the *Rugii*, who lived on the coast of *Suevicum Mare*, the *Baltic Sea*, near *Dantzic* (Tac. Mor. Ger. 43).

Lēmūres, um, the spirits of the dead, also ghosts, or hobgoblins. From the description of *Ovidius*, the *Lēmūres* appear to have excited terror and, therefore, were regarded as evil spirits. The Romans entertained many foolish notions respecting them, and adopted solemnities to prevent their alarming or haunting their relations, who were alive. *Lēmūria*, orum, v. ium, n. festivals instituted in honour of the *Lēmūres*, which the Romans celebrated in the month of May, during which the temples of the other gods were shut, and no marriage solemnized. This solemnity was anciently called *Rēmūria*, from *Rēmus* (Pers. v. 185).

Lēneus, i, m. a name of *Bacchus*, derived from the Greek word *λενος*, a wine-press (Virg. G. ii. 529). *Adj. Lēneus*, n, um. *Lēneus dōna* (Stat. Syl. iv. 6. 80).—2. A freedman of *Cn. Pompeius Magnus*, and attendant in almost all his expeditions. After the death of his patron and that of his sons, he supported himself by his school. His affection for that family did not expire with their lives, he cherished the memory of *Pompeius*, and wrote a most severe and sarcastic poem against the historian *Sallustius*, for a reflection upon the character of that illustrious Roman. It is reported, that he was stolen from *Athens* when a boy, that he effected his escape to his native city, where he learned the liberal sciences, and returned to his master with the price which he had paid for him. The latter declined receiving any sum from him, but granted him his liberty in consideration of his genius and learning (Suet. II. Gram. 15).

Lēns, tis, f. a district bordering on *Rhetia*. *Inh. Lēntienses*, ium, m. *Adj. Lēntiēnsis*, is, e. *Lēntiēnsis pagus* (Amm. Mar. xv. 4).

Lēntinus, i, m. a man ridiculed by *Martialis*, because he complained of continued fever, the consequence of his own luxury (Mart. xii. 17).

Lēntulus, i, m. a surname of *gens Cornēlia*, which *Juvēnalis* uses for the name of any nobleman (Sat. vi. 80).

Lēntulus, i, m. the friend of *Läterianus*. See *Cn. Cornēlius Lēntulus*.—2. A Roman prætor, whose camp the Slaves carried in the Servile war (Flor. iii. 19).—3. A questor in *Cæsar's* army during the civil war (Cæs. B. C. iii. 62).

Lēo, ōnis, m. the fifth sign of the Zodiac. The Nemean lion, which *Hercules* killed, was changed into this constellation. The

destruction of that terrible animal was one of the 12 labours of that renowned hero.

Lēo, ōnis, m. a lion; a hunt of lions and panthers, was first exhibited at Rome, by M. Fulvius Nobilior, in 188 B. C. In the war with the Ætoli, he vowed games if he conquered that nation; and, in fulfilment of his vow, he entertained the public with shows and spectacles during ten days. Of these games this new kind of hunting formed a part (Liv. xxxix. 22).

Lēocritus, i, m. a man in the Grecian army killed by Æneas. He was the son of Aristas, and companion of Lycōmēdes (Hom. Il. xvii. 344).—2. Son of Evēnor, killed by Telēmāchus (Hom. Od. ii. 242 seq.).

Lēodocus, i, m. son of Bias, and brother of Arctus and Tālus, was one of the Argonauts, although his name is not mentioned by Apollodorus and Hyginus (Val. Flacc. i. 358).

Lēon, ōntis, m. son of Eurycrātides, and grandfather of Lēonidas, joint sovereign of Sparta with Hēgēsicles (Herod. vii. 204).—2. Son of Teesias, one of the Athenian ambassadors who went to Rome, to mediate for the Ætoli, in 191 B. C. He had previously accused Apollodorus of inducing the Athenians to revolt. He appears to have been a man of great eloquence (Liv. xxxv. 50 seq.).

Lēon, ōntis, m. a place in Sicily, at the distance of five miles from Hexapylum, on which Claudius Mārcellus fortified a camp, in which he erected huts, in 216 B. C. (Liv. xxiv. 39).

Lēonātus, i, m. a prefect in the Macedonian army, in 173 B. C. (Liv. xlii. 51).

Lēoniceus, i, m. an active friend of Mithridates who was taken in a naval engagement by the Rhodians. To obtain his release, that monarch exchanged the whole prisoners of the enemy (Val. Max. v. 2).

Lēonidas, x, m. a king of Sparta, sent by his countrymen with a small body of men to oppose the advancement of Xerxes, king of Persia, who had invaded Greece with an immense armament. Justinus makes the troops of Lēonidas amount to four thousand; Hērodōtus, five thousand two hundred; and Diodorus, seven thousand four hundred. Of these, only three hundred were Spartans. He posted himself at Thermopylæ, Thermo, which he defended with the three hundred Spartans against the whole combined army of Asia, for three successive days. Many of the enemy had fallen by these gallant heroes, who might have ultimately succeeded in repelling that powerful army, had not Ephialtes, a name devoted to infamy, by birth a Trachinian, conducted up the mountain by a secret path, a detachment of the Persians, who, attacking from the heights and in the rear, the warriors whom they were unable to resist on level ground and in the front, soon crushed them to death. Only one escaped to tell the fate of his companions, and his countrymen insulted him with the bitterest reproaches, for having fled from that pass which would immortalize the Spartan name. The Greeks, taught by the example of Lēonidas, placed their security in their own bravery, and despised the countless numbers of the Persian monarch. The Spartans erected temples in honour of Lēonidas, to commemorate his heroism, and trained their youth to admiration of valour, by celebrating his vir-

tues. Valerius Maximus states, that, being left alone with his countrymen, Lēonidas desired his soldiers to take their dinners quickly, adding, "We shall sup with Pluto." On purpose to procure intimidation, and, of consequence, a surrender, one of the Trachinians told him, that the Persian darts, from their number, would intercept the solar rays. "Then," said Lēonidas, "we shall fight in the shade" (Val. Max. iii. 2).—2. Son of Cleomēnes, and brother of the Spartan king (Just. xix. 1).—3. An officer in the army of Alexander, to whom that monarch gave the command of the troops which beheaded the death of Parmenion, after they had been separated from the rest of the army, in 329 B. C. (Curt. vii. 2).

Lēonides, m, m. a noble youth of Hēraclea in Pōntus, who, with the assistance of Chion, put the tyrant Clearchus to death. These brave young men were the scholars of Plato, and showed to their countrymen the virtues which they had learned from their instructor (Just. xvi. 5).—2. A Lacedemonian officer under Persēs, king of Mācedōnia, in 173 B. C. (Liv. xlii. 51).

Lēonnātus, r, Lēonātus, i, m. one of the generals of Alexander the Great, whose bravery saved the life of that monarch in battle. Ambitious of dominion, and not satisfied with Phrygia Minor (to which Curtius adds Hēlēspōntus, x. 10), allotted to him after the death of his prince, he aspired at the kingdom of Mācedōnia, and endeavoured, by every possible means, to obtain the concurrence of Eumēnes. The latter, steadfast in his fidelity to the family of Alexander, opposed his designs, which he would have resisted with the sword. To assist Antipater against the Athenians, he left his own country, crossed the Archipelago, and fell in battle soon after his arrival in Greece. Curtius describes him as of royal descent (iii. 12 seq.).

Lēonōrius, i, m. a Gallic chieftain, who with Lūtarius, conducted a number of their countrymen into Asia Minor, in 191 B. C. (Liv. xxxviii. 16). See *Gallia*.

Lēontēus, ōs, m. a man in the army of Etēocles, whom Stātilius describes as cowardly and cruel. Hippomedon cut off his hand, with which he had insulted the dead body of Tydēus (Stat. Th. ix. 133).—2. A Thessalian, the son of Cērōnus, one of the warriors against Troy (Hom. Il. ii. 745 seq.).

Lēontini, ōrum, m. (Sometimes written Lēontium, i, n.) Lēntini, a town on the eastern part of Sicily, Sicily, near which, according to Plinius, the Laestrygones lived. The name has been derived from the Greek word *leō*, a lion, from their coins having been stamped with the figure of that animal. According to Thucydides, Thēocles, with a colony from Chalcis in Euboea, built this town seven years after the foundation of Syracuse, Saragossa. It is now in ruins. It was taken by M. Claudius Mārcellus, in 216 B. C. (Liv. xxiv. 30). *Inh.* Lēontini, ōrum (Sing. Lēontinus, i), m. Adj. Lēontinus, a, um. Lēontinus, ager, a, cōmuns (Sil. Ital. xiv. 125), a plain of astonishing fertility, which lies to the north of the town, on the river Terias, the St. Leonard.

Lēontiscus, i, m. a son of Pithagoras Lāgus, king of Egypt, taken prisoner by Demetrius, son of Antigonus, in 312 B. C. (Just. xv. 2).

Lēontōdāmē, es, *f.* (lion-tamer), one of Diana's attendants (Claud. xxiv. 249).
Lēophron, ōnis, *m.* the tyrant of the Rhēgini, who made war on the Lōcrēans (Just. xli. 3).

Lēoprēpis, is, *m.* the father of Simōnides, a native of Cos, *Lango*, and an excellent poet. *Lēoprēpides*, is, *m.* a patronymic of Simōnides (Ov. Ib. 512).

Lēosthēnes, is, *m.* the commander of the Athenians, in the war against Antipater, in which he was killed, in 323 B.C. (Just. xlii. 5).

Lēotychides, is, *m.* son of Agis and Timaea, and nephew of Agēsilaus, with whom he disputed respecting the sovereignty. This contention originated in Agis not acknowledging him as his son, until he was on his deathbed; therefore, doubts were entertained respecting his legitimacy. From these circumstances, the Lacedemonians refused his claim, and appointed his uncle, Agēsilaus, king (Cor. Nep. Ages. 1). Plūtarchus informs us, that Agis considered Alcibiades as the father of Lēotychides, and, therefore, openly disavowed him during his whole life, and, only on his deathbed, yielding to the entreaties of the youth and of his other friends, avowed that he was his son.—2. Son of Mēnēres, a Spartan, who obtained the crown, carried on several wars, commanded the Grecian fleet against Mardōnīus, but, accepting a bribe in the Thessalian war, he was banished, and died in exile at Tēgēa (Herod. viii. 131 seq.).

Lēpida, is, *f.* daughter of Jūnius Silānus and *Emilia Lēpida*, was the wife of C. Cāsīus, governor of Syria. The informers preferred groundless accusations against her, and the matter was reserved to the emperor, whose decision Tāctus does not mention (Ann. xvi. 8 seq.).—2. Wife of the emperor Gālbā, by whom he had two sons, both of whom died in infancy. It appears that she did not live long after their marriage, and he continued a widower during the remainder of his life (Suet. Gal. 5).

Lēpīdus. See *Emilius*.

Lēpōnticus, i, *m.* a brave warrior, killed as he attacked the Roman consul Scipio, in the battle with Hānnibāl, at the foot of the *Alps* (Sil. Ital. iv. 235).

Lēpōntii, orum, *m.* a people of the *Alps*, near the source of Rhōdānus, the *Rhone*, on the south of that river (Cæs. B. G. iv. 10). The road by *St. Gothard* comes from the lake of *Lucern* to *Bellinzona* and *Lugano*, passes along the *Val Leventina* by the side of the *Ticino*, which flows along *Val Leventina* into the head of the lake *Maggiore*. It is manifest *Leventina* is an alteration of *Lēpōntii*. *Adj.* *Lēpōnticus*, is, *m.*

Lēprūm, i, *n.* a town of the Minyæ. *Inh.* *Lēpræte*, arum, *m.* (Herod. ix. 28).

Lēptāsta, is, *m.* a king of Mauritānia (Sal. Frag. 2).

Lēptines, is, *m.* a mathematician, who, according to some authors, discovered the cause of that complaint which seemed to be destroying the life of Antiochus (Val. Max. v. 7). See *Stratonicē*.—2. The murderer of Cn. Octavius, at the Syrian court (Ap. Bel. Syr. 117).

Lēptis, is, *acc. im. f.* *Lebeda*, a maritime town of Africa, between the Syrtēs, built, according to Sallustius, by a colony of Sido-

nians (Jug. 78). The emperor Sēptimius Sēvērus was a native of this town; and the only African who obtained the purple (Eutrop. viii. 18). There is another town in Byzācium, *Tunis*, of this name, now *Zemta*, near Adrūmētum, which appears to have been founded at a later period. Hence the former was called *Mājor*, and the latter *Minor*. *Asia Lēptis*, inaccessible *Lebeda*, from its situation between the Syrtēs (Stat. Syl. iv. 5. 30). *Tēpida Lēptis* (Luc. Phar. ix. 524). *Inh.* *Lēptitāni*, orum (*Sing.* *Lēptitānus*, i), *v.* *Lēptini* (Tac. Ann. iii. 74), orum, *m.* *Adj.* *Lēptitānus*, et, *Lēpticus*, is, *um.* *Lēptitānus ager* (Amm. Mar. xxviii. 6). *Lēptica* (ostrēa) (Plin. iv. 850).

Lēros, i, *f.* an island in the *Archipelago* (Herod. v. 125).

Lērna, is, *f.* a grove and lake of Argolis. The lake is now called the *Lake of Molini*. It is a small, marshy pool, overgrown with reeds and other aquatic plants. The stream which issues from it turns some *mills*, on which account it is called *Mææ*. Some consider *Lērna* and *Alcēon* as the same lake. Pausanias and Pompōnius Mela mention a city of this name, which probably stood near the lake, at which the sons of *Ægyptus* were murdered, and their heads cut off. Some gave to the serpent of *Lērna* nine heads, others fifty, and some an hundred. Dodwell never saw it portrayed with more than nine. The overflowing of the lake probably formed the *Hydra* of *Lērna*, which still occurs occasionally in the winter months; but Pallas-phātus explains the fiction, by asserting that *Lērnas* was king of the town *Hydra*, and that he made war upon *Mycēnæ*. *Adj.* *Lērnæus*, is, *um.* *Lērnæus Anguis*, *Pestis Lērnæa*, *Bellica Lērnæa*, &c., the *Hydra*, a monstrous serpent which *Hēracles* killed. This act formed one of his twelve labours. *Lērnæum vēnenum*, the poison of the *Lērnæan* serpent, in which *Hēracles* dipped the arrow with which he killed *Nessus* (Ov. Met. ix. 130).

Lēsbia, is, *f.* probably a fictitious name (Prop. ii. 34. 88).—2. A girl beloved by Cātullus, to whom he addresses several of his poems. He describes her as a perfect beauty (lxxxvi. 5).—3. An ugly, lewd woman, with whom *Martialis* appears to have been acquainted (vi. 23). To this depraved woman, the same poet addresses several odes equally dishonourable to the mind of the writer, whence such pollution emanated, and to the female whose character was rendered detestable by such defilement as *Martialis* has described.

Lēsbos, i, *v.* *Lēsbia*, is, *f.* *Mitylenē*, a large and celebrated island in *Mææ Egæum*, the *Archipelago*, on the coast of Asia, about 30 miles south of *Tēnedos*, *Tenedo*, according to Strābo, nearly sixty miles long, and 170 in circumference. The capital, *Mitylēnē*, was built by a colony from *Æolia*, in *Natolia*; hence the adjective *Æolicus*, is, *um*, signified of *Mitylēnē*, of *Lēsbos*, *Lesbian*. This city was remarkable for the elegance of its buildings, the learning of its inhabitants, and the fertility of the adjacent country. The Lyric poets *Alcæus*, *Sapphō*, *Terpander*, and many other characters illustrious in Grecian history, were natives of *Mitylenē*. *Lēsbis*, idos, et, *Lēsbias*, idos, *f.* a *Lesbian* woman; also applied to nouns feminine. *Lēsbides*, *Les-*

biau girls (Ov. Ep. Her. xv. 16). *Lēsbias*, *adis*, *f.* a Lesbian gem. *Adj.* *Lēsbīacus*, *Lēsbios*, *et*, *Lēsbōus*, *a*, *um*. *Lēsbia rina* (Hor. Epod. ix. 34). *Lēsbius pes*, lyric measure.

Lēthaea, *a*, *f.* a woman changed into stone, on mount Ida (Ov. Met. x. 70).

Lēthē, *es*, *f.* a river of the Infernal Regions, the waters of which produced forgetfulness. *Adj.* *Lēthaeus*, *a*, *um*. *Lēthaea rātis*, the boat of Chāron (Tib. iii. 5. 24).—2. *c.* Oblivio, Līmaeus, Līmaeus, Līmaea, Līmaeus, the *Lima*, a river of Portugal, which the Roman soldiers, under Dēcius Jūnius Brūtus, refused to pass, in 139 B. C., because, like *Lēthē* in the Infernal Regions, it was supposed to cause a total forgetfulness of one's native country and of past occurrences. The commander himself lifted the standard, and crossed it first (Liv. Ep. 55. Flor. ii. 17).—3. A fountain in Beōtia, which an earthquake joined with Mnēmōsynē; and their united stream pours its waters into Hērēynna.

Lēthus, *i*, *m.* a Pelasgian, father of Hippōthōus (Hom. Il. xvii. 288).

Lētus, *i*, *m.* a mountain of Līgūria. On it and Bālīsta the Līgūres encamped, in 178 B. C., after they had been driven from the level lands by C. Claudius Pūlcher, and in the dislodging of them the Roman consul, Q. Pētīlius Spūrinus was killed (Liv. xli. 18).

Lēvāci, *orum*, *m.* a people in the northern part of Gallia Belgica, on Scāldis, the *Scheldt*, between the Nērvii and Grūdii. The Cēntrōnes, Grūdii, Lēvāci, Pleumōsīi, and Gōrdūni, were vassals of the Nērvii (Cæs. B. G. v. 39).

Lēuca, *a*, *f.* *Lēuca*, *orum*, *a*, a small town on Lāpīgium promōntōrium, *Capo di Leuca*, eighty stādia from Tārēntum, *Taranto* (Luc. Phar. v. 376).

Lēucādia, *a*, *f.* a woman whose praises Varro Atticus sounds (Prop. ii. 34. 86).

Lēucādia, *a*, *f.* *Santa Maūra*, in ancient times a peninsula, afterwards an island, by cutting an artificial canal across the isthmus which connected it with Acārnānia, *Karili*. Some derive the name from *Lēucas*, a companion of Ulysses, others, with more probability, from the *white* rocks which form the Lover's leap. With respect to the canal, it is uncertain at what period and by what people it was made; but Līvius states that it was artificial, although some have maintained that the isthmus was destroyed by an irruption of the sea. It is of no great depth, is fordable in calm weather, but is very dangerous, from being infested with pirates. The island, of which the greater part is mountainous and rocky, may be estimated in circuit about forty miles, and the population at eighteen thousand. *Lēucātes*, *a*, *Lēucāta*, *a*, *m*, *et*, *Lēucātē*, *es*, *f.* *Cape Duonto*, the promontory of Lēucādia, the celebrated Lover's leap of antiquity, on which Apōllo had a temple (Virg. Æn. iii. 274). *Lēucas*, *adis*, *f.* *Leucadu*, the capital of *Santa Maūra*, distant about sixty-four miles from the chief city of *Corfu*, contains about five thousand inhabitants, whose commerce is inconsiderable. The town is ill-built, and the island has only about eight or ten villages. *Adj.* *Lēucādīus*, *e*. *Lēucādīus*, *a*, *um*. *Lēucādīus*, *Apōllo*, from the temple already mentioned; for a similar reason, he is called *Actius*

Apōllo (Prop. iii. 11. 69). *Lēucōdīcus*, *ēēdēx* (Luc. Phar. v. 638).

Lēucē, *arum*, *f.* *Finiki*, a town of Lēcōnia, in the vicinity of Acērie, both of which were commanded by Boē (Liv. xxxv. 27). Strābo mentions a small town of this name near Smyrna (926).

Lēucāspis, *is*, *m.* a companion of Enēas, who was drowned with Orōntēs, who commanded the Lycian fleet. Enēas saw both their shades among those on the banks of the Styx, who were without the honour of burial, and therefore could not be allowed to cross that river for a hundred years (Virg. Æn. vi. 334).

Lēucāta, *a*. See *Lēucādia*.

Lēucē, *es*, *f.* a place in Chersōnēsus Taurica, the *Crimea*, dedicated to Achilles. It had its name probably from the *white* birds; resembling *halcyons*, which bred there (Amm. Mar. xxii. 8).

Lēucē Actē (*i. e.* *white shore*), a place in Thrācia (Herod. vii. 25).

Lēuci, *orum* (*Sing.* *Lēucus*, *i*), *m.* the Leucians, a Belgic nation who lived between Mōsa, the *Meuse*, and Mōsella, the *Moselle*, near the source of the latter (Cæs. B. G. 40). Their country is now part of *Lorraine*.

Lēucippus, *i*, *m.* son of Pēricēs and Gōrgōphōnē. He married Philōdicē, daughter of Ināchus, by whom he had two daughters, Hilāira and Phēbē. *Lēucippis*, *idis*, *f.* Phēbē, daughter of Lēucippus (Prop. i. 2. 15). *Gōmīna Lēucippides*, the two daughters of Lēucippus, *i. e.* Phēbē and Hilāira (Ov. Ep. Her. xvi. 327).—2. A son of Hērēules, by Eurytēlē (Apol. ii. 7. 8).—3. One of the hunters of the Calydonian boar (Ov. Met. viii. 306).

Lēucon, *ōnis*, *m.* (*White*), one of Acteion's dogs (Ov. Met. iii. 218).

Lēucōnōē, *es*, *f.* one of the daughters of Minyas, who relates the loves of Sol (Ov. Met. iv. 168—270).

Lēucōpētra, *a*, *f.* *Cape Piattaro*, the southern termination of the *Apennines* (Ap. Bel. Civ. 734).

Lēucōphrēnē, *e*. *Lēucōphrēnē*, *es*, *f.* a surname of Diāna, as worshipped by the Mag-nesiens. The Roman commanders, in compliment to the fidelity of that people, declared the temple of Lēucōphrēnē a sanctuary (Tac. Ann. iii. 62).

Lēucōsā, *a*, *f.* *Licosā*, a small island on the western coast of *Italy*, south of *Naples* (Ov. Met. xv. 708).

Lēucōsyrī, *orum*, *m.* (*i. e.* *white Syrians*), a name originally given to the inhabitants of the northern part of Cilicia and the southern part of Cāppādōcia (Plin. i. 653).

Lēucōthēē, *es*, *e*. *Lēucōthēn*, *a*, *f.* a name given to Inō, by the Greeks, after she was changed into a sea goddess (Ov. Met. iv. 541). She brought assistance to Ulysses, at the time Nēptūnus raised a storm against him, before he reached the island of the Phæacēs. The fiction introduced here, to support the spirits of Ulysses, is short and interesting (Hom. Od. v. 334).—The name of several other women; from Diōdōrus, it appears to have been a title of every female of distinction, who lost her life in the sea.

Lēuctra, *a*, *f.* *Lēuctra*, *orum*, *n.* *Lefthā*, a town of Beōtia, near which Epāmīondas obtained a brilliant victory over the Spartans, and rescued Greece from the tyranny of that

warlike people. From the ancient foundations; it appears to have been of an oval form; the present insignificant village consists only of five houses. *Leuctridæ, arum, f.* daughters of *Scœdæus*, who hospitably entertained some Spartans, and they, in violation of the laws of hospitality, as well as of moral obligation, deprived his daughters of innocence, on which, despising life, they laid violent hands on themselves, and were buried there.

The father in vain demanded justice on the perpetrators of that crime, and, therefore, killed himself on the tomb of his daughters. From that time, many prophecies and oracles forewarned the Spartans to beware of the vengeance of *Leuctra, Lefha*, which predictions the bravery of *Epaminondas* many years after amply fulfilled.—2. A town of *Lacœonic* ager, mentioned by *Plinius* (i. 416).

Leucus, i, m. a friend of *Ulysses*, whom *Antiphon*, a son of *Præmæ*, killed (Hom. II. iv. 492).

Leucymma, Lefhino, a cape in *Corfu*.

Lœsis, v. Lœsin, inis, f. a place in *Egypt*, four miles distant from *Alexandria*. Here, in 170 B. C., the Roman ambassadors *C. Pœpilius Lœnas*, *C. Dœlmaus*, and *C. Hœstilius met Antiochus*, king of *Syria*, to whom they had been sent, by an order of the senate, to forbid his making war on *Egypt* (Liv. xlv. 12).

Lœstus, i, m. a Cretan, who came with *Atheneus* to *Cn. Mænius Vulsus*, in 191 B. C., on his march against the *Gallœgræci* (Liv. xxxviii. 13).

Lœx, legis, f. a law. From the excellence of the Roman constitution, at its first formation by *Rœmulus*, it may be justly inferred, that the laws which he enacted, gave proofs of a mind endowed with a wonderful degree of political knowledge, considering the barbarous age in which he was born. His successor, *Numa Pœmpilius*, ranked still higher as a legislator, and it is deeply to be regretted, that the whole of his writings have not been transmitted to modern times. See *L. Pœtilius*. Of the code framed from the constitution of the Grecian states, known by the name of *The Laws of the Twelve Tables*, only a few fragments now remain. It is not necessary here to enumerate the laws passed from that period, as they will be found under the names of the individuals by whom they were proposed and carried.

Lexæor, ōris, m. a Scythian commander in the war against the *Argonauts* (Val. Flacc. vi. 630).

Lexœvil, oram, m. a people of *Gallia Cœlica*, whose country was bounded on the N. by *Sequnæ*, the *Seine*, and on the W. by *Frêtum Gællæum, v. Britannicæum, the English Channel* (Cæs. B. G. iii. 9 seq.). Their country now forms part of the province of *Normandy*.

Libæus, i, m. (Lebanon, in Scripture), *Libanus*, the highest mountain in *Jûdia*, according to *Thætus*, covered with verdant groves, unless towards the summit, which even in the heat of summer, is never free from snow (Hist. v. 6). Adj. *Libæus, a, um, Libæna cœdrus*.

Libery, ōri, m. a name of *Bacchus*, from the adjective *liber*, free; because wine frees from care (Ov. Met. iii. 520 seq.).—2. Maternal uncle of *Arrius* (Catul. lxxiv. 5).—3. A son of *Cœres*, whose temple at *Rome* was conjoined with that of his sister *Libera q. v. M. Acilius Glæbrio*, and *C. Lælius plebeian*

ediles, set up a brazen statue to each of them in 199 B. C. (Liv. xxxiii. 25).

Libœrni, æ, f. the daughter of *Cœres*, the same as *Prœsœrpina q. v.* (Liv. xxxiii. 25). This name is not of frequent occurrence in Roman authors.

Libœrti, orum, m. freedmen, or enfranchised slaves, who, under the emperor *Claudius*, rose to equestrian rank, and, as the *Equites q. v.* possessed the judicial authority by the decree of that prince, the freedmen became armed with the power of the laws, and thus placed on a level with the monarch. *Augustus* empowered the knights, who ruled in *Egypt*, to hear and determine causes with the same authority as the magistrates of *Rome*. This rule was afterwards extended to the other provinces, and although many of the governors had been born in slavery, yet, their decisions had the same weight as those of the Roman magistrates, or of the emperor. In *Britain* the rank of the freedmen scarcely exceeded that of the slave. *Tacitus* considers this Roman practice a proof of public liberty, since they rose above freeborn men and even surpassed the nobles in despotic governments (Ann. xii. 60 seq. Mor. Ger. 25). Such changes seldom, if at all, take place in settled and well regulated governments.

Libœrtini, orum, m. the sons of freedmen, who, in 170 B. C., had been enrolled at *Rome*, in the four city tribes, except those who had a son above five years of age. The censors, this year, ordered, that all should be surveyed in the place where they had been at the last cœnus, and those who had a farm or farms, in the country. All of more value than thirty thousand sesterces to be included in the country tribes. *C. Claudius Pûlcher* maintained, notwithstanding of the reservation, that a censor had not the power of depriving any man, much less a whole class of men, of their power of voting, that he could remove a man from his tribe, but he could not exclude him from all the thirty-five tribes, for this exclusion would deprive him of all the rights of citizenship, since he could not be comprehended in the survey. At last the two censors agreed, that they should publicly select by lot one of the city tribes, in which all who had ever been in slavery should be enrolled. The lot fell on *Tribus Esquiline*, and *Tib. Sœmprœnulus Græchus* ordered all the *Libœrtini* to be surveyed in that tribe, a measure which gave great satisfaction to the senate (Liv. xlv. 15). The *Libœrtini* were for the first time received into the Roman army in 91 B. C., during the Social war (Liv. Ep. 74).

Libœthra, æ, f. v. Libœthrus, i, m. et, Libœthrum, i, n. a fountain in *Mægnœsia*.—2. Another, in *Pieria* (Pom. Mel. ii. 3).—3. A cave in *Hælicon, Zagarevœnsi*. *Libœthrides, um, f.* the muses, so called either from the fountain or cave in *Hælicon*. The former appears to have been the opinion of *Heyne* (Virg. B. vii. 21).

Libœthrus, i, m. a mountain about forty stadia from *Côrœnœ*. On it were statues of the muses and nymphs; hence, says *Pausanias*, the former were called *Libœthrides*. *Libœthris, idis, f.* a fountain in *Libœthrus* (Paus. ix. 34).

Libœthrum, i, n. a town of *Thessalia*, between which and *Hæracœum* the Roman consul *Q. Mærcius Philippus* encamped, 171

B. C., on his march to Mæcædonia (Liv. xlv. 5).

Libitina, *m. f.* the goddess who presided over funerals, considered by some the same with Proserpina. At Rome, she had a temple, in which every thing necessary for burials was sold, and a register of deaths kept. The poets frequently use Libitina as synonymous with *Mors*. *Vt ubi Libitina, shall escape Libitina, i. e. death* (Hor. Od. iii. 30. 7).

Libitinaus, *i. m.* a man who attended in the temple of Libitina, and conducted funerals; an undertaker.

Libo, *onis, m.* a surname of Scribonia gens (Prop. iv. 11. 31).

Libo, *onis, m.* a worthless man, whom Cæcilius ridicules (liv. 3).

Libo Drusus, Libonis Drusi, *m.* of the Scribonian family, allowed himself to be duped by Firmus Catus, who accused him to the emperor Tiberius. The latter brought him to trial on very trivial pretences, and he put himself to death. Vanity, rather than crime, appears to have been his fault; and his wild imagination formed a powerful engine for his destruction, in the hand of his deceitful friend Firmus Catus (Tac. Ann. ii. 27—31).

Librarius, *i. m.* a slave who copied books, or manuscripts, among the Romans (Cic. Nep. Att. 18).

Libi, *orum* (Liv.), Libici, *orum* (Plin. Nat. Hist. x. 10). *m.* a Gallie nation, who possessed the country round Brixia and Verona, of which it is probable they were dispossessed by the Gauls under Bellövesus. According to Livius, had Hannibal passed Peninum or Crémò, he would have gone through the country of the Salsati to the Libi Galli. The Boii plundered the Libi in 193 B. C., but the Roman consuls recovered the spoil, and did not allow a single man of the Boii to escape (Liv. v. 85 seq.).

Liburna, *m. f.* considered by Florus the same with Libricum, a considerable tract of land which lay on the east coast and towards the top of Mæcædonia, the Gulf of Venice. *Inh. Liburni, orum* (Sing. Liburnus, *i. m.* a savage nation, who seem to have been chiefly pirates, hence Lucanus, *Liburni pugnaces mari* (Phar. iv. 530). *Horridus Liburnus* (Mart. i. 50). *Intima regna Liburnorum*, the inmost realms of the Liburni, *i. e.* the most inland part of the territory or kingdom of Liburna (Virg. Æn. i. 244).

Liburnis, *idis, f.* of Liburna, applied to females or nouns feminine. *Adj. Liburnus, et, Liburnicus, a, um.* *Liburna terra* (Luc. Phar. viii. 38). *Liburna navis*, a small and very fast-sailing galley, generally of two banks of oars (Sil. Ital. xii. 240 seq.). *Sæva Liburna* (*naves*), cruel or hostile Liburnian ships (Hor. Od. ii. 37. 30). At the battle of Actium, Augustus obtained the victory over Antonius chiefly by means of the Liburnian galleys (Dio). The emperor Caligula built, after the Liburnian manner, two ships of cedar wood, of ten banks of oars, decked their sterns with jewels, gave them sails of different colours, furnished them with large baths, porticoes and rooms of entertainment, besides having in them a great variety of vines and other fruit trees. In these he sailed along the coast of Cæmpânia (Suet. Cal. 37). *Liburnica* (*insule*) (Plin. i. 387). Strabo makes the number of these islands forty.

Liburnus, *4, gen.* the name of a slave or

chamberlain. The Liburni were tall and strong, on which account most of the carriers of litters came from Liburna (Juv. Sat. iii. 240; vi. 477).

Libya, *m. f.* Libyæ, *es, f.* a country of Africa, to the W. of Ægyptus, Egypt, corresponding to Barca, part of Tripoli, and of the desert of Zahara. Its boundaries are not exactly defined by ancient geographers. In the writings of the Greeks, Libyæ most commonly denotes the whole of Africa except Egypt. According to Apollodorus, Libya was the daughter of Epaphus and Memphis, who gave her name to the district adjacent to her native country, which, among the Greeks, became the general appellation of Africa. She had to Neptuneus two sons, Agenor and Belus. The former settled in Phenicia, and reigned over that country; the latter succeeded to the crown of Egypt, and married Anchinoë, a daughter of Nilus, the Nile, by whom he had two sons, Ægyptus and Danaus, so celebrated in the writings of the Greeks. In Libya, there was a scarcity of rain and spring water (Curt. iv. 7).

Libyæ, *um* (Sing. Libys, *os*), *m.* Libyssa, *æ, et* Libyssis, *v. Libystis, idis, f.* Libyan or African, with relation to a female, or to a noun feminine. *Adj. Libycus, Libyssinus, et, Libystinus, a, um.* Libyan, Carthaginian, African. *Libycus deus*, Ivory (Mart. xiv. 3). *Libyci triumph*, African triumphs, *i. e.* of C. Marius over Jugurtha (Luc. Phar. ii. 69). *Libycæ urbs, Carthage* (Virg. Æn. iv. 348). *Libycæ pectus*, an ivory quill. Scaliger understands it of the citron or lote tree, but improperly (Virg. Cir. 179). *De Libycis arvis*, from the Libyan threshing floors, *i. e.* the whole grain of Libya or Africa (Hor. A. l. 10). *Libycum Mæcæ* (Flor. iii. 6). *Libycus mons*, the boundary of Egypt on the west (Herod. ii. 8). *Libycus sol*, a vertical sun.

Libya, *m. f.* a ship captured by the Romans, in an engagement with the Carthaginians off Sicily, during the second Punic war (Sil. Ital. xiv. 577).

Libyphenices, *um, m.* a people of Byzantium, of whom little is known. Their name occurs in Livius (xxi. 22 seq.).

Libys, *os, m.* one of the sailors who carried off Bacchus from Naxos, *v. Naia, Naxia*, and were turned into seamsters (Ov. Met. iii. 617).

Libyssa, *æ, f.* a village of Bithynia, at which Hannibal was buried (Aurel. Vic. Vir. II. 42). From Appianus there appears to have been a district in Bithynia called Libyssa terra from the river Libyssa *q. v.* (Ap. Bel. Syr. 92).

Libyssa, *i. m.* a river of Bithynia, which ran in a southern direction and fell into Propontis, the Sea of Marmora (Ap. Bel. Syr. 92).

Lichas, *æ, m.* the servant of Hercules, by whom Deianira sent to that hero the poisoned robe which occasioned his death. As soon as his person took fire, Hercules, enraged at Lichas, lifted him up, whirled him several times round, and cast him into the Euboean sea. In his fall, Lichas was changed into a rock which retains his name. From the nature of the business on which he was sent, Martialis calls him *fallax Lichas* (lx. 67).—2. A native of Thise, a town of Boeotia, killed by Hippomedon in the Theban war (Stat. Th. ix. 291).

Licinius, v. Licinianus, i. m. a native of Bithynia, a town of Hispania, Spain, to whom Martialis addresses one of his epigrams (l. 50).

Licinia, æ, f. a woman of noble rank in Rome, who was tried, and, after giving surety, was, by her relations, put to death for poisoning her husband Claudius Asellus, 154 B. C. (Liv. Ep. 48).—2. A vestal virgin who, with Emilia and Marcia, was condemned for incest in 116 B. C. (Liv. Ep. 63).—3. Sister of Licinius Varro Murena, and wife of Mæcenas (Hor. Od. ii. 12. 13). She is more frequently called Terentia.

Licinius, i. m. was the countryman and friend of the Roman emperor Galerius, to whom he bore a strong resemblance both in his military and general character. The cruelties and vices which form so considerable a part of his history need excite no surprise; although his inhumanity to the wife and son of his benefactor, can produce nothing in the mind of the reader but abhorrence. Galerius raised him at once to the rank of Augustus, and dying, recommended to his protection his wife and son. After the decease of that emperor, he remained master of most of the territories which had belonged to Galerius, and he married Constantia, sister of Constantinus. These two published an edict in favour of the Christians, and concerted measures for their mutual advantage. Licinius afterwards prosecuted the widow and son of his benefactor Galerius, besides in a few years he caused both to be put to death. After he had defeated Maximianus, a war broke out between him and Constantinus, which ended in a treaty of peace that lasted for eight years. The cruelty of his disposition again appeared in another persecution of the Christians, and, in a second war with Constantinus, the bravery of his opponent was crowned with a decisive victory, yet he granted to Licinius his life, fixing his residence at Thessalonica, Saloniki; but only a few months had elapsed when, in violation of his oath, he sent an order for his execution, and he was immediately strangled, about the year 325 (Entrop. x. 4—6).—2. A freedman of the emperor Augustus, who was to trade a barber, and by the sovereign appointed to an honourable station. To him Juvénalis is supposed to allude (Sat. i. 24), and Persius (Sat. ii. 36).

Licinius Cæcina, Licinii Cæcinæ, m. a man of senatorian dignity, who had a violent dispute with Epius Mæcellus q. c. (Tac. Hist. ii. 53).

Licinius Gábilius, Licinii Gábili, m. a man of prætorian rank, whom the revengeful spirit of Agrippina had driven into banishment, and whom her son Néro recalled after her death (Tac. Ann. xiv. 12).

Licinius Mæcer, Licinii Mæceri, m. a Roman historian, mentioned by Livius, whose writings, except a few fragments, are lost (iv. 7. ix. 46).

Licinius Mucianus, Licinii Muciani, m. a noble Roman, who had powerful friends, and a large fortune which he ruined in courting the favour of the great; on that account he gladly accepted a commission in the army then in Syria, both to obtain the means of subsistence, and to be removed from the capital, where he dreaded the anger of the emperor Claudius. Here he prevailed on

the legions to swear allegiance to Vitellius whom he afterwards deserted, and entered into secret negotiations with Vespasianus. In concerting measures, he greatly surpassed Vespasianus, to whom he was much inferior as a soldier. Fond of magnificence, he oppressed the provinces where he commanded, and obtained an influence, which induced Vespasianus, after he became emperor, to treat him almost like an equal. On returning to Rome, he became sole arbiter, and, by his skill in negotiation, both thwarted his rivals, and overawed his enemies. He died before the emperor, after he had been thrice consul. He collected and published all the information which could be obtained, respecting the learning and eloquence of the most distinguished Romans towards the end of the republic. Plinius frequently mentions his observations on the history and geography of the east. All his writings have perished (Tac. Hist. i. 10 seq.).

Licinius Procilius, Licinii Procili, m. an intimate friend of the Roman emperor Otho, who reposed the greatest confidence in his fidelity. In time of peace, he discharged the duty of præfect of the prætorians with sufficient ability, but he had no experience in war, and, therefore, was unfit for the conquest of the Péninsule or Cottian Alps, to which command Otho appointed him in the year 69. Tacitus says he had talents for mischief, of which he gave sufficient proof at that period. His fidelity ranked with his military skill, for after being defeated he fled, and confessed that he had betrayed Otho (Tac. Hist. i. 40 seq.).

Licinius Sura, Licinii Sura, m. a friend of Martialis, whom he congratulates on regaining health, after a dangerous disease. From Plinius (Epis. iv. 30), as well as Martialis (vii. 46), he appears to have been a man of very great erudition.

Licinius Varro Murena, Licinii Varro Murena, m. was adopted by L. Terentius Varro, hence he assumed that name. He was the brother of Procilius, and Terentia, wife of Mæcenas. His turbulent and factious spirit stimulated him to oppose the measures of Augustus, and the admonitions of Horatius (Od. ii. 10) dissuading him from inordinate ambition, and hopeless despondency, proved ineffectual, for he entered into a conspiracy with Fannius Cæpio which, on being discovered, cost both their lives. He lost his whole property in the civil war; but the generosity of Procilius supplied to him and another brother the means of living happily, and respectably, had he been contented with a moderate, and not aspired at an immense fortune. He is supposed to be the same person whom Horatius mentions (Od. iii. 19. 11, and Sat. i. 5. 38). *Adj.* Licinius, et Licinianus, a, um.

A. Licinius Archias, A. Licinii Archias, m. a native of Antiochia, Antakie, who, after he had been presented with the freedom of several states in Greece, came to Sicily, which he left with L. Licinius Lucullus, accompanied him to Héraclea, and, through his influence, obtained the freedom of that city, on which he took the name of A. Licinius. Why he assumed the prænomen of Aulus, no ancient author states. Archias, his original name, he retained for his cognomen, a frequent practice with foreigners.

who obtained the rights of Roman citizens. His citizenship having been questioned, Cicero, formerly his pupil, and afterwards his intimate friend, defended him in a beautiful oration still extant. None of his poetical writings have been transmitted (Tac. Orat. 37).

A. Licinius Nerva, A. Licinii Nervæ, *m.* a tribune of the Roman people, in 180 B. C. After being sent a commissioner into Macedonia, he obtained the prætorship in 168 B. C. (Liv. xli. 6 *seq.*).

A. Licinius Nerva Silvanus, A. Licinii Nervæ Silvânî, *m.* son of P. Silius, was adopted into gens Licinia. In the year 7 he was consul. The historian, Velleius Paterculus, has expressed a very high opinion of his merits (ii. 116).

C. Licinius, C. Licinii, *m.* a tribune of the people, in 493 B. C., when the commons revolted, and a reconciliation between them and the patricians was effected by Mænius Agrippa *q. r.* Licinius and his colleague, L. Albinus, elected other three, and from this period the tribunes of the people were invested with inviolable privileges (Liv. ii. 33).—2. A tribune of the soldiers with consular power, in 377 B. C. P. Mænius, dictator, ten years after, appointed him master of the horse, and he was the first plebeian who held that office (Liv. vi. 31—39).—3. A Roman ambassador sent to Carthage, in 220 B. C., to inquire whether Hannibal had attacked Saguntum of his own accord, or by order of the senate. Q. Fabius Maximus Verrucosus was the chief of that embassy (Liv. xxi. 18).

C. Licinius Calvus, C. Licinii Calvi, *m.* a Roman poet of great elegance, taste, and genius, who lived in friendship with the poet Catullus. Nor did he only excel in poetry, since both Quintilianus and Seneca assert, that he disputed the palm of eloquence with Cicero. The last commends his iambics. Against Caesar and Pompeius he wrote with severity; nor can it be denied that the characters of both furnished too many subjects for the pen of the satirist. His writings are lost (Suet. Jul. Cæs. 49. Hor. Sat. i. 10. 19).

C. Licinius Crassus, C. Licinii Crassi, *m.* obtained the office of city prætor, in 175 B. C., when he repaired the fleet by order of the senate, and enlisted Roman citizens to man some of the ships for the Macedonian war. In the battle at Callinicus, P. Licinius Crassus, consul, his brother, gave him the command of the right wing, which consisted of the whole Italian cavalry, intermixed with light infantry. In 170 B. C., he obtained the consulship, when Gallia fell to his lot, where he performed nothing memorable, which superstition would impute to his having neglected the auspices; yet the senate continued him in command. His public character terminated with his being appointed one of the ten commissioners to regulate the affairs of Macedonia, in 169 B. C. (Liv. xlii. 9 *seq.*).

C. Licinius Hæpelmæchus, C. Licinii Hæpelmæchî, *m.* obtained an interdict from the prætor to prevent his father from spending part of his property; and, soon after, became penniless (Val. Max. viii. 6).

C. Licinius Lucullus, C. Licinii Lucullî, *m.* a tribune who proposed the law for the

creation of triumphal epulones *q. r.* and himself was in the first election. With another he dedicated a temple to Juvénitas, the goddess of youth, in the great circus, 193 B. C. (Liv. xxxiii. 42 *seq.*).

C. Licinius Mæcer, C. Licinii Mæcri, *m.* a Roman of prætorian rank, who was accused of extortion, and put himself to death, about 69 B. C. (Val. Max. ix. 12).

C. Licinius Murenæ, C. Licinii Murenæ, *m.* held the office of deputy-governor of Gallia, France, at the time Cætilina attempted the execution of his plot for the subversion of the government of Rome, and secured a number of the rebels whom, after convicting, agreeably to a decree of the senate, he imprisoned (Sal. Cat. 42).

C. Licinius Nerva, C. Licinii Nervæ, *m.* an ambassador appointed to carry the intelligence to Rome, that the Illyrians had been defeated, and their king, Gentius, taken prisoner, in 170 B. C. Licinius afterwards obtained the command of the garrisons in Rhizæ and Olcinium *q. r.* When prætor, he obtained the south of Spain for his province. In 169 B. C. Licinius, with Quinctius Flamininus and M. Cæcilius Ræbilus, was appointed to conduct the Thracian ambassadors to their native country (Liv. xlv. 3—42).

C. Licinius Sacerdos, C. Licinii Sacerdotis, *m.* a knight whom Africanus the younger, when censor, charged with perjury, and offered to bear evidence to that effect. On no person appealing to prosecute, Africanus ordered him to take his horse, lest he should seem to have performed the triple office of accuser, witness, and judge (Val. Max. iv. 1).

C. Licinius Stolo, C. Licinii Stolonis, *m.* a plebeian of considerable eminence, who married the younger daughter of M. Fabius Ambustus, who was mortified at becoming the wife of a man into whose house neither honour nor influence could enter. To lessen her uneasiness, her father promised that, in a short time, she should see in her own house the honours which at present she saw in that of her sister, the wife of Ser. Sulpicius. The period seemed favourable for innovations, on account of the immense burden of debt. The plebeians had gained one important step, the election of tribunes, an office which Licinius easily obtained as a preparatory measure for procuring a law, that plebeians should be eligible to the consulship. Accordingly Licinius, with the aid of his colleague, L. Sextius, proposed several laws advantageous to the plebeians, but injurious to the patricians. One enacted, that whatever sum had been paid as interest should be deducted from the principal, and that the remainder should be discharged in three years at three equal instalments. A second enacted, that no one should possess more than five hundred acres of land; and a third, that there should be no more military tribunes, and that one of the consuls must of necessity be a plebeian. The patricians refused to pass these laws, at which the plebeians, offended, re-elected for five successive years the same two tribunes, who prevented the election of all the curule magistrates. At last the patricians yielded, and Licinius obtained the consulship in 363 B. C., the first plebeian who held that office. Three years after, he was re-elected, but this

honour, which he no doubt considered a triumph over the patricians, was sullied by his being condemned upon his own law, for holding more than five hundred acres of land, and for attempting to evade that law by manumitting his son (Liv. vi. 34 seq.). In con. cal., his name is written C. Licinius Cælius Stolo.

L. Licinius, L. Licinii, m. a prætor who led out from the senatehouse C. Valerius Flaccus, flamen of Jupiter, who claimed a seat in the senatehouse as an ancient privilege of his priesthood, in 211 B. C. The senate afterwards assented to the claim of the flamen (Liv. xxvii. 8).

L. Licinius Crassus, L. Licinii Crassi, m. when censor with Cn. Domitius Ahenobarbus, in 95 B. C., formed a regulation against Latin rhetoricians, considering that that kind of instruction had an injurious effect upon the youth (Gel. xv. 11).

L. Licinius Lucullus, L. Licinii Luculli, m. a curule edile in 204 B. C. To Licinius blame was attached from some of the inferior officers of the ediles having stolen money from the treasury (Liv. xxx. 39).—2. Consul and his colleague, A. Postumius Albinus, were thrown into prison by the tribunes of the people, 153 B. C., because they would not exempt from warfare some of their friends at their request. The Roman arms, under Licinius, compelled to subjection the Væceci, Cântabri, and other nations previously unknown. He took by storm Intercatia (Liv. Ep. 43).—3. A Roman of uncommon abilities, great military knowledge, and an ardent love of literature, but of excessive luxury. He excelled in eloquence, philosophy, and all the liberal arts. In the Marsian war, the success of his enterprises not only attracted the notice, but commanded the admiration, of L. Cornélius Sûlla, from whom he received both honour and distinction. When questor in Asia, and prætor in Africa, he secured the love and esteem of all with whom he had intercourse, by his justice, kindness, and prudence. In 76 B. C., he obtained the consulship with M. Aurelius Cotta, and having been appointed commander against Mithridates, he relieved his colleague whom the enemy had pent up in Chalcædônia. On the banks of Granicus, the

Onstrola, he defeated the forces of Mithridates, whom he compelled to quit his kingdom, conquered Bithynia, and gained important victories at sea. Anticipating the flight of that monarch to his father-in-law Tigranes, king of Arménia, Licinius, by forced marches, crossed the Euphrates before Mithridates came up, overpowered the numerous forces of the Armenian king, and took his capital Tigranocerta, by which the greater part of the royal treasures fell into his hands. The sternness of his command, added to the haughtiness of his deportment, lost him the favour of the army, and the senate appointed Cn. Pompeius Magnus to succeed him. The triumph which his military success more than merited, was with difficulty obtained. Received with coldness by his fellow-citizens, and probably disgusted at their ingratitude, he retired to the country, where, banishing from his mind all care of public matters, he spent his time in study, and in conversation with the learned. According to Aurélius Victor, the powers of his mind became im-

paired, so that he required to be under the management of another, and was committed to the charge of his brother Marcus (Vir. Il. 74.). He had a most extensive and valuable library, accessible to the inspection of all who wished either to examine or peruse the numerous writings which it contained. His unbounded extravagance and immoderate luxury, have been censured with merited severity by Roman authors, and cannot be referred to without deep regret, when attached to the character of a man, whose splendid talents might have placed him on a level with the first characters of the Roman state.

Besides being a perfect master of his native tongue, he had a thorough knowledge of the Greek language, in which he wrote a history of the Mærsi in Hexameter verse, a work now lost. Cicero, in whose writings his name often occurs, has extolled his merit and transactions with his usual felicity of language, and elegance of description. He was married to a sister of Mætelus Numidicus, and died at the age of sixty-seven. His remains were privately interred by his brother in his own lands at Tusculum, in opposition to the wish of the people, who honoured his memory, by offering to bury him magnificently in Cæmpus Martius. Archias sang his praises, and those of his relations, in a Greek poem, of which no fragment now remains. To him Phædrus refers (ii. 5), *Atq. Lucullæus, Lucullianus, et, Lucullianus*, a. um. *Lucullæum marmor*, black marble with white or coloured spots. Plinius says it was found on an island in the Nile (v. 289). *Luculliani horti* (Tac. Ann. xi. 32). *Lucullana cæcina*.

L. Licinius Murena, L. Licinii Murenæ, m. was the colleague of D. Junius Sullus, in the consulship, 64 B. C. (Eutrop. vi. 16). When lieutenant-general, he defeated the Mærsi, and afterwards renewed the war against Mithridates (Liv. Ep. 76 seq.).

L. Licinius Pöllio, L. Licinii Pöllionis, m. one of the three deputies appointed by the Roman senate to wait on the consul Quintus Crispinus, who had been wounded in an engagement with Hannibal, and could not go to Rome to hold the elections, 210 B. C. (Liv. xxvii. 29).

M. Licinius, M. Licinii, m. a military tribune, killed in an engagement with Hannibal, in which M. Claudius Mærcellus, consul, fell, in 211 B. C. (Liv. xxvii. 12).

M. Licinius Crassus, M. Licinii Crassi, m. a Roman who would not permit an aqueduct to be brought through his grounds, in 181 B. C. (Liv. xl. 51).—2. Surnamed *Dives*, on account of his prodigious wealth, was, in early life, very poor, but, by trafficking in slaves, and by other dishonourable practices, soon acquired great riches. To escape the cruelties of Cinna, he fled to Spain, where he had formerly passed some years with his father, when governor of that country; and remained eight months concealed in a cave. On hearing of Cinna's death, he raised 2,500 men, for whom he procured shipping, sailed to Africa, and attached himself to Mætelus Pius. The friendship of Crassus with Mætelus was not of long continuance. He then formed an alliance with Sûlla, and was of great service to him in the civil war. The military talents of Crassus were greatly inferior to those of Pompeius, who, on that ac-

count, necessarily stood higher in the favour of Sulla. Hence the enmity of these two powerful citizens, which all the address and eloquence of Caesar could scarcely subdue. The great object of Crassus seems to have been the accumulation of wealth. Besides buying the estates of the proscribed, he had recourse to other base and scandalous means in order to increase his overgrown fortune. Crassus was not, however, destitute of bravery or generosity. He was honoured with an ovation for putting an end to hostilities with Spartacus by a decisive engagement, in which 12,000 of the slaves were killed. In that war, for cowardice, he decimated the legions, and four thousand were thus put to death (Ap. Bel. Civ. 425). It was not unusual with him to lend money to his friends without interest. After entertaining the populace at 10,000 tables, giving to every citizen corn to support him for three months, and consecrating the tenth part of his property to Hercules, he was worth 7,100 talents. He used to say that no man, who could not maintain an army, ought to be called rich. His slaves, whom he had ingenuity enough to employ so profitably that they not only defrayed their own expenses, but added greatly to the wealth of their master, were in number equal to an army. With the view of making himself perpetual dictator, he entered with C. Julius Caesar, into a conspiracy, to which the consuls elect became parties. As many of the senators were to be massacred as was necessary to give them the complete command of the government. Compunction on the part of Crassus prevented the execution of this design (Suet. Jul. Cæs. 9). A reconciliation between Crassus and Pompeius was, at last, effected by Caesar. The iniquitous combination of these three men to destroy the liberties of their fellow-citizens, was called the first triumvirate. Less solicitous for honour than riches, Crassus, in this division of the empire, chose Syria for his province, in expectation of making large additions to his fortune. Without the authority of the senate, he crossed the Euphrates, the *El-Frat*, and advanced against Parthia. But he was deceived by Artabanus, an Arabian, defeated by the Parthians, and his army nearly annihilated. He then fled with a small number of his soldiers to Carræ, a town of Mesopotamia, *Jezirah*, and was prevailed on to meet Surêna, on pretence of negotiating a peace, where he was treacherously put to death. Eutropius says nothing of treachery, but states that he fought against both the omens and auspices, and having been conquered by the commander of the forces of Orôdes, was killed with his son, a very distinguished and excellent youth. The Parthians cut off his head and right hand in 56 B. C. and, in contempt of his avarice, poured melted gold into his mouth. It appears that part of his army settled in that country, married Parthian wives and joined their armies, on which account Horace considered them unworthy of being restored to their country. The bond of union between Pompeius and Caesar, which had been greatly weakened by the death of Julia, was finally dissolved by that of Crassus. They had now recourse to arms, and their struggles for the superiority terminated in the final extinction of Roman liberty. By Crassus, Juvénalis means M. Licinius Cras-

sus and his son, P. Licinius Crassus, who both fell in the Parthian war, which the former had excited (Sat. xi. 108). To him Sallustius alludes (Cat. 17). *Adj. Crassianus*, a. m. *Crassiana clades* (Flor. iv. 4).—3. Carried on war against the Bactria, Media, and Thræces (Liv. Ep. 134, 135).—4. The colleague of L. Culpurnius Piso in the consulship, in the year 27 (Tac. Ann. iv. 62).—5. A Roman consul who had for his colleague C. Licinius Bassus in the year 64 (Tac. Ann. xv. 33). In con. cal. he is surnamed Frugi.—6. Husband of Seribônia, and father of P. Licinius. Tacitus writes M. Crassus (Hist. i. 14).

M. Licinius Lucullus, M. Licinii Luculli, m. prætor pægrinus, in 188 B. C. (Liv. xxxix. 6—8).—2. Cousin, according to Eutropius, of L. Licinius Lucullus, who was consul in 76 B. C., and carried on war against Mithridates with success. To M. Licinius Lucullus, the government of Macedonia was given that year, and he marched against the Thracians as far as Tanais, the *Don*, and Palus Marotis, the *Sea of Azoph*, which Florus considers as the boundary of that nation on the east. According to this historian, he acted with the greatest cruelty, and made those nations suffer all the severity of fire and sword, which he aggravated by cutting off the hands of the people, so that they remained monuments of his barbarity, and of Roman vengeance (liv. 4).—3. Son of L. Licinius Lucullus, joined the republican forces under Brutus and Cassius, for which reason M. Antonius put him to death (Vol. Max. iv. 7).

M. Licinius Strabo, M. Licinii Strabonis, m. a military tribune of the third legion, who fell in battle with the Istri, in 180 B. C. (Liv. xli. 2). See *A. Mianlus*.

P. Licinius Calvus, P. Licinii Calvi, m. was elected a military tribune with consular authority in 399 B. C., when an old man, and also an old senator. He was the first plebeian who obtained that office, in which he conducted himself peacefully; and had the honour of being chosen a second time without being candidate; but he declined accepting, and his countrymen complied with his request, by conferring the appointment on his son, who was of the same name (Liv. v. 12—20).

P. Licinius Crassus, P. Licinii Crassi, m. stood candidate for the office of pontifex maximus when very young, and gained it over M. Fulvius Flaccus, and T. Manlius Torquatus, both men of great eminence, and had twice held the consulship. For a hundred and twenty years, no person had been appointed pontifex maximus, who had not sat in a curule chair, except P. Cornelius Cælus. At the request of the senate, M. Claudius Marcællus named Q. Fulvius Flaccus, then besieging Cæpæ, dictator, and he named C. Licinius Crassus, pontifex maximus, master of the horse. Both of these nominations were in obedience to an order of the people. Licinius next was made censor, afterwards foreign prætor, and consul in 207 B. C., when he obtained the territory of the Bruttii as his province, without having recourse to the lots. Here, a severe disease rendered the army unfit for service, and he did not escape the disorder himself. The senate continued him in command, and he

united his forces with those of the consul, after which they engaged in battle with Hannibal, routed his army, killing upwards of four thousand, and putting the rest to flight. His opinions and conduct had great influence with his countrymen, from the former indicating a strong judgment, and the latter proceeding from rectitude of principle. He died in 185 B. C., having retained the office of pontifex maximus to the end of life. From nature and fortune he enjoyed, says Livius, every advantage; the descendant of a noble family, of great wealth, of uncommon personal beauty, and bodily strength. His eloquence was prompt and forcible, which enabled him either to oppose or support with singular effect. To the consulship he was indebted for the acquisition of military fame, and his knowledge of the pontifical law entitled him to prescribe every kind of observance without opposition. To the people, a largess of flesh was distributed at his funeral, a hundred and twenty gladiators fought, funeral games were celebrated during three days, and, after the games, was a public feast. In his room were chosen C. Servilius Geminus, pontifex maximus, and M. Semprius Tuditanus, pontifex; hence it appears, that he held two offices (Liv. xxv. 5 seq.).—2. Was elected praetor in 179 B. C., and the south of Spain next year became his province; but he gave a solemn oath in the public assembly, that certain annual sacrifices prevented his going from home, the only excuse which the Roman law could have sustained for not performing the duties of his office. Six years after, he obtained the consulship, when the war against Persæus fell to his lot. After having performed the usual solemnities in the capital, he set out for Greece, not without anxious reflections on the nature of the war, which he was to conduct; or on the talents and resources of the prince, against whom he had to contend. After overcoming the difficulties of a long march through a rough and mountainous tract, where the enemy might have easily obstructed, or, at least, annoyed him in his passage, he arrived on Peneus, the *Salampria*, where he received auxiliaries from all the states of Greece, besides a strong force under Eumenes and his brother Attalus. Persæus soon brought on a general action, in which the Romans were routed, and the war might have been terminated, had the Macedonian king followed up the advantage which he had gained. In place of pursuing the routed enemy, he sounded a retreat, nor did he even attempt the day following, to prevent the Romans crossing the river, by which he might have repaired his former error. Next morning he became sensible of the opportunities which he had lost, which induced him to yield to the advice of his friends, who recommended his suing for peace. The consul refused to treat with him except on this condition, that he should refer both himself and his country to the determination of the senate. The severity of the terms, added to the inflexibility of Licinius, impressed the king's mind with considerable dejection, believing that the answer proceeded from a consciousness of Roman strength. This idea excited him to renew his application with greater earnestness, and he offered a large sum of money to the consul, which the latter refused with disdain. Persæus then formed

the design of burning the Roman camp, which he might have easily accomplished, had not information been communicated to the commander-in-chief, who adopted measures by which the execution was rendered impracticable. The success of Persæus against a large foraging party, raised the spirits of the Macedonian troops; but the timely arrival of a reinforcement from the Roman camp produced an opposite effect, by gaining an important advantage, after which he retired to his winter quarters in deep dejection. The conduct of Licinius, as well as that of the praetor C. Lucrætius Gællus, was marked with uncommon cruelty and avarice; yet it does not appear, from the pages of Livius, that the senate or people instituted any inquiry into the general behaviour of Licinius whilst he was commander-in-chief in Greece. On the contrary, he was appointed, four years after, an ambassador to mediate a peace between Eumenes and the Gallægræci (Liv. xli. 14—xlv. 34). The narrative of Eutropius agrees, in substance, with that of Livius (iv. 6). Justinus has by mistake *Sulpicius* (xxxiii. 1).—3. (Surnamed in con. cal. Dives Mucianus), was elected consul with L. Valerius Flaccus, in 133 B. C., marched against Aristonicus, a reputed son of Eumenes, king of Asia. At that time, Licinius held the office of pontifex maximus, and was the first pontifex maximus who went beyond the boundaries of Italy. Several kings supplied him with auxiliary troops, notwithstanding of which that usurper defeated him, and he was killed in the battle. The consul's head was carried to the conqueror, and his body interred at Smyrna (Eutrop. iv. 20. Liv. Ep. 59). Florus says Aristonicus made him prisoner, and put him in confinement; but that, mindful of his family and the Roman name, Licinius wished to die, and accomplished his own destruction by depriving his keeper of sight with a rod, which so enraged the barbarian that he slew him (ii. 20).—4. A Roman who, in the civil war, transfixed himself with his own sword, after L. Cornélius Cinna, and C. Marius had slain his son by the cavalry of C. Flavius Fimbria, that he might not suffer any thing unbecoming his character (Liv. Ep. 80).

P. Licinius Gællienus. See *Gællienus*.

P. Licinius Lucullus, P. Licinia Luculli, m. a tribune of the people, who, with L. Annius, formed the design of continuing in office beyond the time limited by law, and persisted in this encroachment, in opposition to their colleagues. During the contest, which continued for a whole year, no assembly was held for the election of magistrates (Sak. Jug. 37).

P. Licinius Tégula, P. Licinii Tégula, m. composed a hymn to be sung through Rome, by thrice nine virgins, by order of the decenvirs, in consequence of the many monstrous births, in 202 B. C. (Liv. xxxi. 12).

P. Licinius Valerianus, P. Licinii Valeriani, m. succeeded to the Roman empire, in the year 253, having, like most of his successors, as well as many of his predecessors, previously held a high command in the army. He was a man of noble birth, whose excellence of character procured him universal respect. His accession to the throne was hailed with the sincere congratulations of all orders of the state. Every office which he held added

to his fame, by the able and conscientious manner in which he discharged its duties. Nor did the splendour of imperial authority, or the applause of the nation, inspire him with a single sentiment either of vanity or pride. The reader of his life regrets to find that the qualities of his head fell so far beneath the qualities of his heart. Had moral excellence, right intention, and benevolent dispositions constituted a great prince, perhaps few, if any, of the Roman emperors, would have stood higher than Vălerianus. Dominions of so great extent, assailed by numerous and powerful foreign enemies, and often embroiled by internal commotions, required firmness of courage, activity of execution, a knowledge of the human heart, and a prudent distrust of the stratagems of the insidious, qualities which Vălerianus did not possess. On the contrary, to a feeble judgment he added a wavering unsteadiness, defects which, in the head of a great empire, would most probably have occasioned misfortunes and disasters, unless in very peaceful and settled times. At this deplorable period, the whole northern boundary was assailed by Germans, Goths, and Scythians, whilst the Persians had made inroads on the provinces of the east. Against the last, Vălerianus marched, having created his son, Găllienus, Augustus, and invested him with equal authority, whom he sent against the Gauls. Having repaired the city Antiochia, he advanced to relieve Odessa, which Săpor then besieged, and, crossing Euphrates, *El-Frat*, he came to an engagement with that monarch, and experienced a severe defeat. Intimidated by the unsuccessful result of this battle, Vălerianus sued for peace, which Săpor refused, unless on a personal interview with the emperor. Săpor's intention was to get Vălerianus in his power, which the credulity of the monarch rendered not only practicable, but easy. In their first interview, Săpor made him prisoner, loaded him with chains, as a proof of his servitude, arrayed him in imperial purple, to attract the gaze of the multitude, and aggravated the misery of Vălerianus, by compelling him to stoop, that he might use his neck in mounting his horse. To this degradation Săpor added insulting language, carried him constantly in his retinue, and took every opportunity of embittering his sufferings. Vălerianus fell into the hands of his enemy in the year 260, and lingered three, others say nine, years in miserable captivity. After death had freed him from insult and slavery, Săpor ordered his body to be flayed, and his skin, which he painted red, stuffed so as to preserve the human form, and hung it up in a temple, as a monument of his victory over the Romans. Găllienus made no effort to rescue his father, to whom this want of filial affection must have been nearly as distressing as the contemptuous rudeness of Săpor. In behalf of the captive emperor, only a single appeal was made to Săpor, and that too by a foreigner, Odénathus *q. v.* (Eutrop. ix. 7).

P. Licinius Vărus, P. Licinij Vări, *m.* a curule edile, in 212 B. C. (Liv. xxvii. 6).

Sextus Licinius, Sexti Licinij, *m.* a Roman senator thrown from the Tarpeian rock, in 89 B. C., by order of Mărtius, the very day on which he entered on his seventh consulship (Liv. Ep. 80). Velleius Păterculus men-

tions one of this name, who had been a tribune of the people, and next year was thrown from the Tarpeian rock, by the agency of P. Păpillus Lănas (ii. 24).

Sp. Licinius, Sp. Licinij, *m.* a tribune of the people, in 481 B. C., who undertook to obstruct the preparations for war, unless the patricians agreed to the Agrarian law. The odium excited by this turbulent tribune recoiled on himself, nor did the consuls unite their efforts against him with greater zeal, than did his own colleagues, by whose assistance the levies were completed (Liv. ii. 43).

Lictor, *ōris, m.* a lictor. Rômulus, the first king of Rome, appointed twelve lictors who constantly attended him. According to some, he made choice of that number from the birds which portended to him the kingdom being twelve; Lăvius is of opinion that he imitated the Etrusci, whose king was jointly chosen by twelve states, and each state gave him one lictor. The dăcuviri had twelve lictors each, hence the historian says they filled the forum with their lictors. The consuls had the same number of attendants, and it appears from Lăvius, that they preceded the consul, walking singly behind each other. The first was called *prămus lictor*, and the last *prăximus lictor, i. e. prăximus consilij lictor*. He was sometimes designated *postrămus*, or, *summus, lictor*. The last epithet indicated his office, that he received and executed the commands of the magistrate. The lictors are supposed to have derived their name from the verb *ligăre*, because they bound the hands and legs of criminals, before they scourged or beat them with rods. On their shoulders they carried rods tied together with a thong, called *făsces*, and in the middle of this bundle an axe, hence *făsces et secures*. As attendants on the chief magistrates, their duty was to remove the crowd, or any incumbrance, which might obstruct the consul, and when they arrived at his house, or that of any other person, a lictor knocked at the door with his rod. To this circumstance, inconsiderable in itself, the eligibility of a plebeian to the consulship must be referred. The removal of the crowd or other hinderance implied that the lictors observed, if the proper marks of respect were paid to the supreme magistrates. See *Cōsules*. The execution of the sentence, pronounced by the consul, fell to the lot of the lictors, whether it was scourging, beheading, or hanging. This part of their duty would necessarily prevent people of respectability, however poor, from accepting the office. In general they were either the lowest of the common people, or freedmen (Liv. i. 8 seq.).

Licymola, *ae, f.* a slave who became the mother of Hălenor by a king of Măconia (Virg. Aen. ix. 546).

Licymnius, *i, m.* brother of Alcmenă, whom Hămărus calls a branch of Mars (Il. ii. 663). His name likewise occurs in the odes of Pindărus.

Lida, *ae, m.* a mountain of Căria (Herod. i. 175).

Ligănus, *i, m.* a man in the Carthaginian army, who cut off the left hand of Quirinus in the battle between Hănnibal and the Romans at the foot of the Alps. From his name, he appears to have been a Gaul (Să. Ital. iv. 206).

Ligus, *i, m.* a Cretan, son of Iqlis, and

father of a child called by the same name, who was born a girl and afterwards changed by Isis into a man. His anxiety for a son induced his wife Telchusa to practise this deception. See *Iphis* and *Telchusa*.

Ligēa, *æ*, *f.* a nymph, one of the attendants of Cyrene (Virg. *G.* iv. 336). Her name has been derived from *lyra*, *melodious*.

Liger, *ēris*, *m.* a man by whom Emathion was killed (Virg. *Æn.* ix. 571).—2. The brother of Lucius, both of whom fell by the hand of Æneas (Virg. *Æn.* x. 576 seq.).—3. An augur in the Roman army, who foretold, on Hannibal's crossing the Alps, that he would tyrannise in Italy for sixteen years (Sil. Ital. iv. 120).

Ligeris, *is*, *r.* *Liger*, *ēris*, *acc.* in, *abl.* *i.*, *m.* the Loire, a large river of Gallia, France, which takes its rise in the country of the Helvi, in Cevenna, Cevennes, runs N. N. W., and, after a course of 540 miles, falls into Oceanus Cantabricus, the Bay of Biscay. According to the division of that country, made by Augustus, the Loire was the northern boundary of Aquitania. *Placida unda Ligeris* (Luc. *Phar.* i. 439). Tibullus calls the water of this river *carulæa*, sea green, from its forming an estuary at its mouth (i. 7. 12).

Ligii, *v.* *Ligii*, *orum*, *m.* the Ligians, a numerous people of Germany, who seem to have occupied part of the country now called Poland, and Silesia (Tac. *Ann.* xii. 29).

Liguria, *æ*, *f.* formerly Lombardy, now Genoa, Piedmont, Parma, &c., a country of Italy, between the rivers Varus, the Var, and Macra, the Magra, in Gallia Cispadana, which formed the one part of Gallia Citerior, Cisalpina, *v.* *Togata*, as Gallia Transpadana did the other. *Iah*, *Ligures*, *um* (Sing. *Ligus*, *v.* *Ligur*, *ūris*), *m.* (Luc. *Phar.* i. 442), excelled in running; *Pernix Ligus* (Sil. Ital. viii. 605). They were called Ligyes, by the Greeks. Of the Ligurians there were various tribes, as Alpini Ligures, Apuani Ligures, Ingauni Ligures, Ilvates Ligurum. *Ligustis*, *idos*, *f.* Ligurian, with relation to a female, or to a noun feminine. *Adj.* *Ligustinus*, *Liguscus*, *Ligurnus*, *Ligustinus*, *et*, *Ligusticus*, *a*, *um*. *Stius Ligusticus*, the Gulf of Genoa. *Ligustinus oger* (Liv. xlii. 4). *Ligustica saxa*, marble (Juv. Sat. iii. 257). *Ligusticum scutum*, appears to have differed from the Roman shield (Liv. xlii. 35).

Ligurius, *i*, *m.* a man mentioned by Horatius (Od. iv. 1. 33). The same poet addresses to him one of his odes (iv. 10); but nothing further of his history is known.—2. A poet whom every person shunned, from perpetually repeating his own verses. Martialis ridicules him in three of his epigrams (iii. 44 seq.).

Ligurius, *i*, *m.* a man mentioned by Cæcilius (xvii. 19). The meaning of this word has been disputed.

Ligurra, *æ*, *m.* a man who pretended to be afraid lest Martialis should write epigrams against him; but the poet assures him that he is unworthy of his notice (xii. 62).

Ligus, *ūris*, *m.* a man drowned in Trebia, the Trebia (Sil. Ital. iv. 591).

Sp. *Ligustinus*, *Sp.* *Ligustini*, *m.* a Roman, who made a very judicious speech, related his own origin, history, and character, recommended obedience on the part of the

soldiers to the orders of the senate and consul, and his advice had the effect of inducing the centurions to enlist without hesitation. For the propriety and merit of his behaviour, the military tribunes appointed him first centurion of the first legion (Liv. xlii. 34. 35).

Lilæa, *æ*, *f.* one of the Nais, the daughter of Cephissus, the *Macroeris* (Paus. x. 33).

Lilæa, *æ*, *f.* a city of Phœcis, near the sources of Cephissus, the *Macroeris*, which, according to Pausanias, had its name from Lilæa, a daughter of that river. It appears to have been a very considerable town at the period when the author above-mentioned wrote (x. 33). Homærus mentions this city (Il. ii. 523), and Statius (Th. vii. 348).

Lilæus, *i*, *m.* a man whose hands were cut off as he attempted to hold the ship of Mircellus, in a naval engagement off Sicily, between the Carthaginians and Romans, during the second Punic war (Sil. Ital. xiv. 489).

Lilybæum, *v.* *Lilybæum*, *i*, *n.* *Marsalia*, a town of Sicily, Sicily, on a promontory of the same name, the Cape of Marsalia, likewise called Cape Boeo, a supposed corruption of the ancient name, the most westerly point of that island. It was taken from the Carthaginians by the Romans in 250 B. C. (Flor. ii. 2). The legs of the giant Typhoeus were, according to Ovidius, buried below this promontory (Met. v. 351). *Nobilis Lilybæum* (Sil. Ital. xiv. 75). *Adj.* *Lilybæus*, *Lilybæus*, *et*, *Lilybætinus*, *a*, *um*. *Dura Lilybæa ræda*, the dangerous shoals of Cape Boeo. These rocks extend three miles into the sea, and are only covered by four feet and a half of water, hence Virgil calls them *dura*, *i. e.* *periculosa* (Æn. iv. 706). *Lilybæum litus* (Luc. *Phar.* iv. 588).

Limeas, *v.* *Limeas*, *et*, *Limeæ*. See *Obliet*.

Limigantes, *ium*, *m.* a Sarmatian nation, originally slaves, who expelled their masters, and took possession of the country which was of difficult access. After they had been conquered by the Romans, enraged at their perfidy and rebellion, Constantius put them all to the sword (Amm. Mar. xvii. 13 seq.).

Limnea, *æ*, *f.* *Loutrachi*, a town of Thessaly, which was attacked by Philippos, king of Mæcedonia, in 193 B. C., but surrendered on the arrival of the Roman consul Mælius Acilius Glabrio (Liv. xxxvi. 13 seq.).

Limnæte, *es*, *f.* a daughter of the river Ganges, said to have been mother of Atys (Ov. Met. v. 48).

Limnætis, *idis*, *f.* a surname of Diana worshipped under this appellation by the Lacedæmonians and Messenians. The derivation of this term is uncertain; it has been referred to her presiding over roads and gates, to Limnea, a village, otherwise called Amycle, and to a marsh (Limnæ) (Tac. Ann. iv. 43).

Limnœa, *æ*, *f.* one of the Nereids (Homer. Il. xviii. 41).

Limon, *ōnis*, *m.* the name of a farm or estate of Pöllio Felix (Stat. Syl. ii. 2. 82).

Limonium, *i*, *n.* afterwards Pictōnes, now Poitiers, the capital of the Pictōnes.

Limyra. See *Lymira*.

Lindus, *i*, *f.* *Lindo*, a town of Rhodus, built, according to Silius Italicus, by Tlepölemus, a son of Hércules (iii. 364). In ancient times Rhodus had three very celebrated towns, Lindus, Ialysus, Neocastro, and Camirus, *Camiro*, hence it was called Tripolis. Clëobulus, one of the seven wise men,

was a native of *Lindus*. *Inh.* *Lindil*, *orūm* (*Sing.* *Lindius*, *i*). *m.* *Adj.* *Lindius*, *a*, *um.* *Lindus Clēdūlus* (Auson. *eccl.* 16).

Lingōes, *um* (*Sing.* *Lingon*, *ōnis*), *m.* a people of *Gallia*, *France*, whose territories included *Vogēsus*, *Vange*, consequently the sources of the rivers *Mōsa*, the *Meuse*, and *Mātrōna*, the *Marne*. Their chief town was *Andōmadūnum*, *v.* *Andōmatūnum*, afterwards *Lingōes*, now *Langres* (*Cæs.* B. G. i. 26 *seq.*). They were a warlike nation, and fought with painted arms, hence *Lūcānus*, *Pūgnāces pictis cōhibebant Līngōnas armis* (*Phar.* i. 398). *Mārtiālis* frequently mentions their making of woollen stuffs (xi. 57 *gc.*). *Adj.* *Lingōnicus*, *a*, *um.* *Lingōnicō comitē* (Claud. xxiv. 94).—2. A people in the north of *Italy*, who crossed the *Alps* by the *Penine* pass, in conjunction with the *Līgūres* went over the *Po* in rafts, and expelled the *Etrurians* and *Umbrians*, of whose country they took possession, but confined themselves within the *Apennines* (*Liv.* v. 35).

Lingos, *i*, *m.* *Popingo*, a ridge of mountains which belonged to *Epīrus*, and which separated between *Mācēdōnia* and *Thēssālīa* (*Liv.* xxxii. 13).

Linus, *i*, *m.* son of *Apōllō* and the muse *Urānia* (*Hyg.* 161); *Apōllōdōrus* makes him the brother of *Orphēus*, says that he taught *Hērclēs* to play upon the harp, and that, using his privilege as a preceptor, he had whipt the hero, who, enraged at the indignity, killed him with his own harp. According to *Pausānias*, the wrath of *Hērclēs* was excited by *Linus* ridiculing the awkward manner in which he held the musical instrument. Both these authors agree as to the fact, that the teacher was killed by the scholar. The latter mentions two of this name, one a son of *Apōllō*, a poet of great antiquity; another, son of *Amphīlārus* and *Urānia*, who excelled all in music, and who was killed by *Apōllō*, because he considered himself as a superior musician to that god. He adds, that the *Thebans* assert, that there was another *Linus*, born at a later period, the son of *Ismēnus*. According to this people, the last was the preceptor of *Hērclēs*, and fell by his hand. The *Theban Linus*, some say, invented several of the letters (*Tac.* *Ann.* xi. 14). From *Pausānias* we learn, that *Linus* the second had a statue on *Hēlicon*, to which certain rites were annually paid, before sacrifice was offered to the muses.—2. A man in the army of *Adrastus*, whom *Hypseus* slew in the *Theban* war (*Stat.* *Th.* ix. 254).—3. A man of prodigious size, and proportionate strength, who could carry seven or eight boys on each arm (*Mart.* v. 12). Perhaps he is the person mentioned by the same poet; but giving his character in a different point of view (xii. 49). It is, however, more probable, that the latter was a different man, as there is no point in which the one resembles the other.

Lipārē, *es*, *v.* *Lipārā*, *es*, *et*, *Lipārē*, *arum*, *f.* *Lipari*, the largest of that cluster of islands which lie between *Itālīa*, *Italy*, and *Sicīlīa*, *Sicily*. They were anciently called *Æolīe* islands, and now, from this island, the *Lipari*, or *Liparēan* islands. On *Lipari* is a small town of the same name, situated on a rock, and defended by a fort. *Claudīanus* describes it thus, *Ignipūstaque gemit Lipārē fumōsa cavernis* (vii. 196). Nine of the *Carthaginian*

quinquerēmes arrived here in 220 B. C. (*Liv.* xxi. 49). *Inh.* *Lipārēnses*, *ion* (*Sing.* *Lipārēnsis*, *is*), *et*, *Lipārītāni*, *orūm*, *m.* In the early ages they seem to have been pirates. From *Pausānias* it appears the *Liparēans* were a colony from *Gnidus*, that they first built a town on *Pāchynus* *q. v.*, from which they were expelled by the *Elīmī* and *Phoenices*, and then settled on these barren islands (x. 11). They took the ship which carried the Roman commissioners with the golden bowl for *Apōllō* at *Dēlphī*, *Castri*, in 893 B. C. (*Liv.* v. 28). *Adj.* *Lipārēnsis*, *is*, *e*, *Lipārēus*, *v.* *Lipārēus*, *et*, *Lipārītānus*, *a*, *um.* *Lipārēnsis ager* (*Cic.* *Ver.* iii. 37). *Lipārēus Hēbrus* (*Hor.* *Od.* iii. 12. 6). *Lipārēa tēbēna*, *Liparēan* shop, *i. e.* the smithy or forge of *Vulcan* (*Juv.* *Sat.* xiii. 45).

Līrīōpē, *es*, *f.* one of the *Ocēanīdes*, who, by the river *Cēphīsus*, was the mother of *Nārcissus* (*Ov.* *Met.* iii. 342).

Līris, *is*, *m.* a Trojan whom *Cāmilla* killed (*Virg.* *Æn.* xi. 670).

Līris, *is*, *m.* the *Gargiliano*, a river of *Italy*, which divides *Lātium* from *Cāmpānia*. *Cluvērius* says, it was anciently called *Glānis* and *Glānis*. It is broad towards the lower part, and winding under the shade of poplars through a beautiful valley, glides gently on to the sea. *Claudīanus*, in place of the poplars in modern times, has groves of oak (i. 260). *Silius Itālicus* gives a beautiful description of this river (iv. 348 *seq.*). *Sulphūreus Līris*, either from sulphur being found in its vicinity, or from the whitish colour of its waters (*Sil.* *Ital.* viii. 399). *Carūlus Līris* (*Mart.* xiii. 83).

Līseus, *i*, *m.* the supreme magistrate of the *Ædūi*, who, along with *Divitiācus* and other chiefs of that nation, was in *Cæsar's* camp in the *Gallie* war, and informed him of the conduct and plans of *Dumnōrix* (*Cæs.* B. G. i. 16 *seq.*). See *Vergīthretus*.

Lisīnē, *arum*, *f.* a fort of *Thessaly* (*Liv.* xxxii. 14).

Lissus, *i*, *m.* *Alexo*, a town on the western coast of *Greece*, between the rivers *Drīlūm Nigrum*, the *Black Drīno*, and *Drīlūm Album*, the *White Drīno*, at their junction (*Cæs.* B. C. iii. 26). According to *Strābo*, *Lissus*, *Alexo*, was the boundary between *Illyricum* and *Mācēdōnia*. It is, in modern times, a bishop's see, and a place of some note.

Lissus, *i*, *m.* a river of *Thracīa*, to the *W.* of *Hēbrus*, the *Marīca*; and, like that stream, falls into the *Archipelago*. The water of *Lissus* was not sufficient to supply the troops of *Xērxes* (*Herod.* vii. 108). To this *Jūvenālis* alludes.

Litābrum, *i*, *n.* *Buitrago*, a strong and wealthy town of *Spain*, taken after a siege, in 194 B. C., by *C. Flāminius*, who made *Cōrrībilo*, a noble chieftain, prisoner (*Liv.* xxxv. 22).

Litāna, *a*, *f.* a wood in the north of *Italy*, in the territory of the *Bolī*, remarkable for the destruction of *L. Pōstūmīus Albīnus* *q. v.*, consul-elect, and his whole army. *Livius* mentions several bloody battles at this wood (xxiii. 24 *seq.*).

Litavicus, *i*, *m.* a nobleman of great influence and authority among the *Ædūi*. Some time after *Cōnfectōnīus* had been appointed, by *Cæsar*, the supreme magistrate of that state, he persuaded them to revolt, and so

join the Gallic standard against the Romans. In order to carry the plan secretly into execution, Litavius received the command of 10,000 foot who were to join Caesar. But when he was within 30 miles of the Roman camp, he made an artful speech to the troops, which induced them to a man to rebel (Cæs. B. G. vii. 37 seq.).

Liternum, *v.* Linternum, *i. n.* Torre di Patria, a town of C  mp  nia, between C  nn   and V  lt  r  us, the *Volturno*. Here H  n  bal having been effectually pent up in 219 B. C., the Romans expected he would be obliged to winter among the rocks of F  rm  ia, *Mola*, the sands of Liternum, Torre di Patria, and the horrible stagnant marshes. From this difficult situation he extricated himself, by tying dried twigs to the horns of oxen, which he set on fire, after night had come on, and drove them over the passes kept by Roman guards. During the terror excited by this stratagem, he led his whole army in safety through the defiles, and pitched his camp in the territory of Allife. P. C  rn  lius Sc  pio Afric  nus chose this town for his residence, when he went into voluntary banishment (Liv. xxii. 16, 17). *Adj.* Liternus, *et*, Liternulus, *a. um.* *Lit  rna p  lis, Lago di Patria* (Sil. Ital. vii. 278). *Lit  r  num rus* (Plin. iii. 123).

Lit  r  us, *i. m.* the *L'Agno*, a river of C  mp  nia, at the mouth of which stood Liternum, Torre di Patria. This river is also called Cl  n  us *q. v.*

Lith  nos p  rgos, a village of the S  cie, mentioned by Aram  anus M  rc  llinus (xxiii. 6); but by no other ancient author. From him it appears to have been a place of some trade.

Lith  b  lia, *  . f.* a festival celebrated by the Tr  zenians, in commemoration of their having *stoned* to death some Cretan virgins, who had fled to their city (Paus. ii. 32).

Lit  rius, *i. m.* a man of prodigious stature and strength, said by D  m  st  es to have lived three hundred years (Val. Max. viii. 13).

Lit  bium, *i. n.* a town of the Lig  res, which surrendered to the Roman consul, Q. Min  cius R  fus, in 199 B. C. (Liv. xxxii. 29).

Lit  us, *i. m.* an augur's staff, crooked at the upper end, but without a knot, and had its name from its resemblance to the musical instrument called *lit  us* (Liv. i. 18. Cic. de Div. i. 17).

Livia, *v.* L  villa, *  . f.* daughter of N  ro Claudius Dr  sus (Velleius P  ter  cius writes Dr  sus. Claudianus, ii. 71, 75), by his wife Ant  nia the younger, was the sister of G  rmanicus, and also of the emperor Claudius. Her first husband was C. Caesar, son of Agrippa, after whose death she became the wife of Dr  sus Caesar, to whom she bare twin sons soon after the death of G  rmanicus. To gratify an inordinate ambition, she violated her conjugal fidelity with S  janus, and indulged the hope of rising to imperial dignity along with her flagitious adulterer. S  janus wished to destroy all the relations of Augustus, in order to remove every obstacle which stood in his way to the imperial sovereignty, and easily induced her to conspire against her husband. For this murder she afterwards suffered the punishment of death, by order of the emperor Tiberius, and the senate passed a decree commanding her pic-

tures and statues to be destroyed, and her memory branded with infamy (Tac. Ann. vi. 2 seq.).

Livia Dr  silla, Livia Dr  silla, *f.* daughter of L. Dr  sus C  lidianus, was married to Tiberius Claudius N  ro, by whom she had two sons, Tib. Claudius Dr  sus Caesar, the third Roman emperor, and Dr  sus, surnamed G  rmanicus. She possessed great abilities, an insinuating address, and inflexible resolution, by which she executed whatever plans she had formed, with perfect indifference to the interests and lives of others. Augustus, in whose character we discover a mixture of strength and weakness, of liberality and meanness, of cruelty and benevolence, not often united in the same person, formed an attachment to Livia Dr  silla, when pregnant to her husband, who had embraced the interest of Ant  nius, and, having divorced his own wife Scri  bonia, married her. To the emperor she had no child, and, therefore, availing herself of her unbounded ascendancy over him, she procured the adoption of her children by her former husband. To ensure the imperial dignity to her eldest son, she devised means to destroy the whole male descendants of Augustus by his daughter J  lia, the wife of Agrippa. The calm, resolute, but bloody policy which she adopted, can only be equalled by the steady, unwearied perseverance with which she executed her plans. The eldest grandson of Augustus she cut off by the agency of M. L  llius, the second, after being banished to C  mp  nia, was assassinated, and the youngest, P  stinus Agrippa, shared the same fate. Augustus seems to have entertained no suspicion of C. Caesar Agrippa being murdered, and it may be inferred, that Livia and Tiberius, who had procured the banishment of the other two on fictitious pretences, would carefully conceal, from their grandfather, their assassination. To Livia has been imputed much of the dissolute conduct of J  lia, the emperor's daughter, and to render her an object of aversion both to her father and the public, would naturally form a part of the horrible system which she had adopted. It can hardly be disputed, that she cut off Augustus by poison, to accelerate her son's accession to the government of the Roman empire. By this act she introduced among the Romans the horrible practice of domestic murder, which descended to succeeding ages, in violation of every principle both of humanity and morality. On the accession of Tiberius to the empire, some of the senate proposed giving her the title of J  lia Augusta, some of PARENT, others, MOTHER OF HER COUNTRY, and several suggested the propriety of adding to the appellation emperor, SON OF JULIA, all of which Tiberius prevented, as well as a licitor to attend her, and the erection of an altar, in consequence of her adoption into the Julian family, on which she took the name of J  lia (Tac. Ann. i. 14 seq.). Retributive justice overtook this ambitious and unprincipled woman before her death, in the ingratitude of her son, a natural consequence of the crimes to which she had familiarized him; nor was his want of respect confined to her when alive, for, so completely had her conduct destroyed all affection and esteem, that he neglected her funeral, and prohibited all

honours, both public and private, from being paid to her memory. Following out this order, he would not allow the senate to decree her divine honours; but her grandson enrolled her among the objects of religious veneration, hence Claudianus, *venerabilis Livia* (x. 13). *Adj.* Līvius, a, um. *Livia porticus* (Ov. Art. Am. i. 72).

Livia Mēdullina Cāmilla, Līvīe Mēdullinae Cāmilla, *f.* a descendant from M. Fūrius Cāmillus, who died on the day fixed for her nuptials with the emperor Claudius (Suet. Claud. 26).

Livia Orēstilla, Līvīa Orēstilla, *f.* on the night of her marriage with C. Piso was carried off by the emperor Cālgūla, divorced in a few days, and afterwards banished (Suet. Cal. 25).

Livia Osēllina, Līvīe Osēllinae, *f.* second wife of Gālla, the father of the emperor (Suet. Gal. 3).

Livīnēus Rēgulus, Livīnēi Rēgūli, *m.* one of the three appointed to defend Cn. Cālpurnius Piso, the murderer of Gērmānēus. At a future period, Tācītus mentions him as expelled from the senate; and, for being one of the ringleaders in a bloody fray between the inhabitants of Nūcēria, *Nocera*, and Pōmpēii, he was banished in the year 59 (Tac. Ann. iii. 11 seq.).

Līvius, i, m. See L. Līvius Andrōnīcus.

C. Līvius Sālinātor, C. Līvīi Sālinātoris, *m.* obtained first the office of pontiff, next that of curule edile, and in 205 B. C. he was elected praetor, where Līvius gives him his full name. In his province, which was the territory of the Brūtīi, he performed nothing worthy of being recorded; but in a battle with the Boii several years after, he commanded the allied cavalry, when his bravery and talents contributed, in an eminent degree, to the defeat of the enemy, who lost in killed and prisoners, upwards of fifteen thousand men. The same year he stood candidate for the consulship, probably calculating on his merits in that battle, yet success did not crown his efforts, and it does not appear that he ever after canvassed for that office. He died, in 172 B. C. (Liv. xxvi. 23 seq.).—2. Obtained the praetorship and the command of a fleet, in 193 B. C., with which he sailed for Greece, and, after a prosperous voyage, arrived at Piræus, *Porto Leone*, where he was joined by the fleet, which had been for some time in the *Archipelago*. On Eumēnes, king of Asia, coming up with his squadron, the combined fleet consisted of a hundred and five decked ships, and a hundred open ones. After an engagement with Pōlyxēnidas, who commanded the ships of Antiochus, king of Syria, in which he claimed the victory, Līvius cruised amongst the islands, and, on the approach of winter, he proceeded to Cāna, where he hauled the ships ashore, and surrounded them with a rampart and a trench. Strengthened by some ships from Eumēnes, he sailed for Hēllēspōntus, the *Dardanelles*, on purpose to convey over the Roman army, then on their march against Antiochus, king of Syria. After taking Sēstos and Abýdos, visiting different states, giving audiences to ambassadors, and transacting much political business, he sailed to Sinas, where he gave up the fleet to L. Emīlius Rēgillus, who succeeded him in command. Some time after, he was ordered against Pātara, *Potari*,

where his attack failed; on this he crossed to Greece, in which he met P. Cōrnēlius Scīpio Africānus, and his brother Lūcius, the consul, with the army which was to invade the Syrian kingdom. The senate afterwards sent him ambassador to Prūsas, king of Bithynia, on whom he prevailed not to join Antiochus. In 190 B. C., Līvius was consul with M. Vālērius Mēssāla, when Gāllia became his province (Liv. xxxv. 24 seq.).

L. Līvius, L. Līvī, *m.* a tribune of the people, in 320 B. C., who, with Q. Mānius, another tribune, opposed Sp. Pōstūmīus Albinus, the consul, being given up to the Sānnītes, but without effect (Liv. ix. 8).

L. Līvius Andrōnīcus, L. Līvī Andrōnīci, *m.* the freedman of Līvius Sālinātor, who lived, according to Gēllius, not long after the first Punic war. Līvius has the merit of being the first who formed any thing like regular plays at Rome. Cicero considered them not worthy of a second reading. He translated the *Odyssey* into Latin verse. The orator informs us, that he published his first play in the year of Rome 514, or the year before the birth of Ennius; this is disputed. Only fragments of his writings now remain. The universal practice, at that period, was, that the author acted his own plays. Having been called upon too often to repeat, his voice failed, and he requested the audience to permit a boy to sing, and he would accompany him with the proper looks and gestures. Freed from all anxiety with respect to the modulation of his voice, his acting had greater freedom and animation, which the audience had discernment and justice both to see and applaud, hence it became usual; and to it pantomime may be referred (Liv. vii. 2 seq.). *Adj.* Līvīānus, a, um. *Līvīāna fābūla* (Cic. Brut. 18).

M. Līvius, M. Līvī, *m.* a Roman, who successfully defended the citadel of Tārēntum, *Taranto*, against Hānnībal, after the town had been betrayed into the hands of that general, by Phīlēmēnus and Nico. His whole dependance for supplies was on Sicily, and, the Roman fleet under D. Quīnctius having been completely destroyed, the garrison was in the greatest want of provisions, and had frequently the mortification to see vessels, laden with grain for their relief, taken in sight. Ever on the alert, he attacked and cut off a foraging party of nearly four thousand men, which occasioned a similar disappointment to the Tārēntini. For five years he retained possession of the citadel, until relieved by the retaking of the town, when the senate debated whether he should be censured for his indolence in allowing the town to be betrayed, or applauded for his bravery in keeping possession of the citadel. His conduct was at last referred to the censors, whose judgment Līvius has not recorded (xxiv. 20 seq.).

M. Līvius Dēnter, M. Līvī Dēntis, *m.* was consul, in 303 B. C., and one of the first plebeians who obtained the office of pontiff. He prescribed the words which P. Dēcius Mūs was to repeat, when he devoted himself for the safety of the Roman army. To Līvius, Dēcius transferred his lectors, with orders to act as proprætor, in 297 B. C. (Liv. x. 1—29).

M. Līvius Drūsus, M. Līvī Drūsi, *m.* was the great grandson of the first of the Līvian clan, who obtained this surname from

having killed a general of the enemy called Drusus, which the Romans changed into Drusus. In his consulship, 114 B. C., he defeated the Scordisci, a Thracian nation, descended from the Gauls (Liv. Ep. 63).—2. Son of the former, a man of great eloquence, and of the strictest integrity, whose disposition and talents were superior to his fortune. The senate applied to him, in his tribuneship, 93 B. C., to procure from the knights part of the jurisdiction which they possessed by the Sempronian law. The partiality which that order exhibited in the administration of justice, imperiously demanded a reformation, which Drusus undertook to accomplish; but Græchus, one of his colleagues in the tribuneship, opposed him, and the two parties often appeared in the streets like two hostile armies, and sometimes proceeded to open violence. Recourse was now had to every species of corruption, and every act of political intrigue, in contempt of moral rectitude and even of common decency. From certain regulations respecting the Agrarian law, Drusus hoped to consolidate the interests of all parties in the state, which, perhaps, he might have done; had not the senate distrusted his sincerity, and objected to his law, which enacted that they should be placed on a level with the knights, on condition that three hundred of the latter should be admitted into the senate. The knights, too, considered the loss of their judicatory, and the emoluments which flowed from it, as poorly compensated, by a part of their order being raised to senatorian rank. In favour now with neither party, Drusus expected to overpower both, by a proposal, that all the Italian states should be made citizens of Rome, a measure which he knew would secure their overwhelming aid. In a tumultuous assembly, the prodigious multitudes which had thronged into the city, carried the law of Drusus, who did not long enjoy the pleasure of his triumph. On that very same day he was assassinated, in the court-yard of his own house, although surrounded by numerous friends and dependants. A knife was thrust privately into his side, and allowed to remain. Thus fell Drusus, in 93 B. C. The commission of the horrid outrage has been generally ascribed to Q. Varius. A difference of opinion respecting the murder of this great man prevailed in ancient times. Livius states that the perpetrator was unknown. This historian mentions, that he had promised the Italian states the freedom of the city, on purpose to obtain their support, and, having failed to procure them this advantage, tumults ensued, the senate withdrew their favour, and opposed his plans, from considering him the cause of these commotions. It will be readily allowed, that the Social war necessarily resulted from the line of conduct which Drusus had latterly pursued. However pure his intentions may have been at first, it cannot be doubted, that the measures which he afterwards attempted, under the name of patriotism, had, for their object, private aggrandizement rather than public utility, for he boasted that he had recourse to every method of corruption, and that he left nothing for any one to divide, except dirt, or the atmosphere. Velleius Paterculus has drawn the character of this

eminent Roman (li. 13 seq.). *Adj.* Livius, *et*, Drusianus, *a*, *urn*. *Lilia* Eyes, the laws of M. Livius Drusus, which the senate abolished at his death (Cic. de Leg. ii. 6). *Drusiana* *cedes* (Flor. ii. 19).

M. Livius Macatus, M. Livii Macati, *m*, a kinsman of M. Livius Sallinator, for whom the latter made a speech to the senate, in 210 B. C., when brought to trial, of which the result is not stated. This speech had the effect of producing a change of public opinion with respect to the speaker, M. Livius Sallinator, and procured him the consulship (Liv. xxvii. 34).

M. Livius, M. Livii, *m*, afterwards surnamed Sallinator, was one of the ambassadors sent to Carthage in 220 B. C., to inquire whether the taking of Saguntum had been the result of an order of the state, or solely the measure of Hannibal. At the expiry of his consulship, the Commons had condemned Livius, whose spirit the disgrace depressed so deeply, that he retired to the country, avoided all society, wore a squalid dress, and allowed his hair and beard to grow. M. Claudius Marcellus and M. Valerius Laevinus brought him back to the city, and the censors compelled him to shave his beard, to lay aside his sordid dress, to attend the meetings of the senate, and to perform other public duties. A keen sensibility of the disgrace, which had been inflicted on him, continued to sink his spirits until his relation M. Livius Macatus was brought to trial, when he delivered a speech to which the senate paid great attention. The public, now convinced that he had been treated with injustice, and that the state had suffered by being deprived of the counsels and services of so great a man, resolved to re-elect him to the consulship, a proposal to which he only objected, charging them with levity and inconstancy, in formerly refusing him compassion when he appeared as a defendant, and now heaping upon him honours unsolicited. To the public opinion he at last yielded, and accepted the consulship with C. Claudius Nero, against whom he avowed his enmity, because he had treated him with disrespect during his misfortunes. At the solicitation of the senate, the consuls laid aside their animosities, and conducted the administration of the state with justice and unanimity. The war against Hannibal in the north of Italy fell to the lot of Livius. Here he was joined by his colleague, and, by their united exertions, Hannibal himself was killed, besides his army was almost wholly cut off. In the opinion of Livius, his army might be withdrawn from that country, and the senate ordered both consuls to return to the city. Between themselves they agreed that they should enter Rome at the same time, and, at their request, after hearing a recital of their transactions in the temple of Bellona, the senate granted a triumph, when Livius rode in a chariot drawn by four horses, attended by his troops as they had been withdrawn from the north of Italy, and Claudius rode on horseback without troops, yet he attracted the greatest notice from his well-known superiority. By his colleague Livius was created dictator for holding the elections, which he had no sooner finished than he went into his province Etruria, Tuscany, and Umbria, to inquire into the states which seemed inclined to favour

Hannibal. This command was continued to him for the two following years. During his censorship with C. Claudius Nero in 206 B. C., he established a new duty on salt. The people referred this measure, which bore heaviest on the tribes by whose influence he had been unjustly condemned, to resentment for his condemnation, and, therefore, surnamed him *Saltator*. The censors behaved to one another in a scandalous and resentful manner. Claudius ordered Livius, who belonged to Pöllia tribus, to sell his horse, because he had been condemned by the people; then he ordered Claudius to sell his horse, because he had borne false witness against him, and had not been sincere in his reconciliation. At the treasury, Claudius gave in his colleague as disfranchised, and Livius gave in the whole of the Roman tribes, except Mælia tribus, as disfranchised, because they had condemned him when innocent, and had elected him under that sentence, first consul, then censor. Either the condemnation, or the elections must have been a fault. Mælia tribus had neither concurred in his condemnation nor election. Cn. Babius, a tribune of the people, summoned the two censors to trial before the Commons; but the senate interfered, that the censorship might not in future be subject to the caprice of the populace. By Livius and his colleague a contract was entered into, for building a temple to Cybele, which, thirteen years after, M. Junius Brutus dedicated (Liv. xxi. 18 seq.). To Saltator, Silius Italicus alludes (xv. 1593), and Mælius (i. 789).

Livius, T. Livius, T. Livii, m. was born in the year 58 B. C. at Patavium, Padua; hence Statius calls him *Alumnus Tiberi* (Syl. iv. 7. 56). His life, like that of most other learned men, past in study and retirement, furnishes little for biographical narrative. Very few particulars respecting his private character have been transmitted, and equally scanty is the information respecting his education and course of study. History does not inform us in what year he removed to Rome, how long he continued there, or when he fixed his residence at Naples. It has been stated, on what authority we know not, that he became acquainted with Augustus by some historical and philosophical writings which he had dedicated to him. Seneca mentions the work, but says nothing of the dedication; which renders the assertion very doubtful. Quintilian has praised his treatise on rhetoric written for his son. Rome possessed many advantages for the historian, from the records kept in certain temples, or in the possession of individuals, either from office or hereditary succession. These inducements probably drew Livius from his native city to the capital, for it does not appear that he either liked the bustle of the city, or had the smallest wish for political preferment. Had ambition influenced his conduct, he might have improved his connexion with the emperor, afforded by the appointment of preceptor to his grandson Claudius, afterwards emperor. Absorbed in his great undertaking, the history of Rome, his mind would revolt at the drudgery of teaching, and he sought the delight of tranquillity in the town, or vicinity, of Naples. Here he enjoyed undisturbed ease and quiet, continued his labours, and finished his work, consisting of one hundred and forty-two

books, commencing with the arrival of Æneas in Italy, and ending with the death of Drusus in 10 B. C. After he had completed that arduous undertaking, he returned to spend the rest of his days in his native country, where he died at the age of seventy-five, in the year 17. Besides his son already mentioned, he had a daughter married to L. Mægius; but whether they outlived, or predeceased, their father, or whether he had more than these two children, we have no means of ascertaining. Of the hundred and forty-two books, thirty-five only have been transmitted to modern times, and of these, some are imperfect. We have entire the first ten books, and from the twenty-first to the forty-fifth inclusive. Portions of the forty-third and forty-fourth have been lost. A few fragments of the books wanting, viz., from the eleventh to the twentieth inclusive, and all after the forty-fifth, have been preserved, and are annexed to every complete edition of our author. The contents of the whole have come down to us entire, according to some, from the pen of Livius himself, and, according to others, from that of L. Annaeus Florus, author of a Roman history. These summaries, while they furnish some important facts, excite deep regret at the irretrievable loss of so great and interesting a portion of this valuable work. The first ten books contain a rapid sketch from the foundation of Rome, till 461 B. C. Here the reader finds a number of curious statements written with great elegance and liveliness of style. Of the records to which Livius had access, and of the traditional narrations, he made the very best use, still candour must acknowledge, that these pages contain much that is uncertain, much that is marvellous, and much that is fictitious. The next ten books contained among other occurrences the first Punic war, and comprised a period of seventy-five years. The second Punic war occupies the greater part of the next ten books, and from the minuteness of the detail embraces only a period of sixteen years. The next ten, or fourth decad, record the wars with Philip, king of Macedonia, and Antiochus, king of Syria, comprising a space of twenty-three years. Of the fifth decad, only the first five remain, and these imperfect. They give, however, an account of two important wars, one with Persius, king of Macedonia, who, after gaining many advantages over the Romans, was at last conquered, and his kingdom reduced to the form of a Roman province; the other with the Carthaginians, commonly called the third Punic war, which continued only for five years, and ended with Carthage being levelled with the ground. For the scantiness of his materials in the first five books, Livius makes an apology at the opening of the sixth, from their great antiquity, from letters being then little or rarely known, and from the destruction of the commentaries of the pontiffs and other public and private records by the burning of the city. From its second foundation he promises to give its history with more precision and minuteness. That he has redeemed his pledge, no attentive or impartial reader can deny. Every page of this author's writings which time has destroyed, the literary world have agreed in regretting as a general loss. Much valuable information must have been contained in the

second decal, when the Roman state, having emerged from barbarity, began to be distinguished for military prowess, and salutary laws. How incomparably greater the injury sustained by the loss of the last ninety-seven books when, during the period which they record, Rome became the seat of universal government! We cannot doubt the excellence of their execution, when we consider how much more interesting and copious his materials must have been, obtained in personal conversation with some of the principal actors in the great transactions, which he narrates, without mentioning the memoirs of L. Cornélius Sulla, C. Julius Caesar, and many others. The outlines sketched by such writers must have formed an admirable picture, finished by the able hand of Livius. Contemporary writers inform us of the high estimation in which the work of Livius was held, not only by his countrymen but by foreigners. Plinius the younger states, that an inhabitant of Cadiz travelled to Rome, for no other purpose than to see the great genius who had produced a work of such extraordinary merit, and that he had no sooner gratified his curiosity by an interview with Livius, than he returned home (ii. 3). The emperor Cælius ordered his books from his library, because, as a historian, he was verbose and careless (Suet. Cal. 34). Tacitus gives the character of Livius in the following words: "Titus Livius of the most eminent distinction for eloquence and fidelity, extolled Cn. Pompeius with so great praises, that Augustus called him a Pompeian, nor had this idea the least effect upon their friendship" (Ann. iv. 34). The merit of this great historian brought against him a host of detractors, whose censure resolved itself chiefly into charging him with *Patavinity*. No ancient author has defined what the term distinctly implied. Some suppose it expressed his attachment to Pompey, others, that it denoted hatred to the Gauls, whilst many consider it symbolical of a fault or peculiarity which they either did not know, or did not choose to explain. Critics latterly seem agreed in referring it to the use of provincial words, or expressions. Without attempting to decide the controversy, on which much has been written, the last seems the more probable opinion. That the Patavinity of Livius was of little consequence, may be inferred from Quintilianus mentioning it without saying in what it consisted, which he unquestionably would have done, had the fault either been important, or of frequent occurrence. Charges of a more serious nature might have been preferred against this author. He sometimes mentions the proposal of a law, without saying whether the senate passed or rejected it. As an instance, C. Licinius Calvus Stolo brought in a bill prohibiting any one from possessing more than five hundred acres of land (vi. 35), and nothing further is said respecting it, till Licinius himself was condemned on his own law (vii. 16). In general, he states the number of times a man held any particular office; but sometimes omits one or two of them, as in the instance of C. Marcus Rutilius, whose first and third consulship he notices, passing by the second (Liv. vii. 16-28). Instances very frequently occur, in which he gives only a part of a name, as near the beginning of the twenty-second chapter

of the seventh book, we find C. Sulpicius an interrex, and a few lines below C. Sulpicius Peticus, a consul, although the same person is meant. This inaccuracy frequently perplexes the reader. It is not unusual with him to speak of a thing as known, of which he had not previously taken any notice, such as the temple of Victory (x. 33). Several of the offices of the Roman state do not find a place in the pages of Livius, for years after their first appointment, and to ascertain their date, the inquirer must apply to other authors. Other defects might be enumerated, were the exposure of great consequence; but candour refuses to dwell on trivial inaccuracies, when numerous opportunities are afforded for unqualified approbation.

Lixus, *i. f. L'Aræe*, or, *Larache*, a town of Tingitania, a district of Mauritania, bordering on Mære Atlanticum, the *Atlantic Ocean* (Sil. Ital. iii. 258).

Löcha, *m. f.* a town of Africa, taken by Scipio the elder. *Inh.* Löchenses, *ium, m.* barbarously put to the sword, after they had surrendered to that general (Ap. Bel. Pun. 9).

Löcri, *orum, m.* surnamed Epizephyrii, *Lerace*, a town of the Bruttii, founded by the Löcri, from Greece; but it is uncertain whether by the Löcri Ozöle or Epicnemidii. Virgilius seems to refer its origin to the latter, on which account he has *Naryclæ posuerunt mœnia Löcri*, *i. e.* Naryclæ, from Naryx, *v. Naryclæ*, which was one of the chief towns of the Löcri Epicnemidii (Æn. iii. 399). Strabo says it was founded soon after Cröton and Syracuse, by the Löcri Ozöle, and adds that Epizephyrii was derived from the promontory Zephyrium, which was so called from having a harbour exposed to the west wind (372). *Inh.* Löcri, *orum* (*Sing.* Löcras, *i.*), *et, Löcrenses, ium, m.* were called Hesperii from their westerly situation with respect to Greece, and Strabo says their public seal was the evening star. *Adj.* Löcrænsis, *is, e.* Löcrænsis (*ager*) (Plin. ii. 524).

Löcris, *idis, f.* a district of Græcia Propria. At the conclusion of the war with Philippus, king of Mæcedonia, in 197 B. C., Löcris and Phöcis were annexed to the territory of the Ætolii, because these districts had formerly belonged to them (Liv. xxxiii. 34). *Inh.* Löcri, *orum, et, Löcrenses, ium, m.* were divided into three parties, and had an additional appellation to distinguish them from each other; Löcri Ozöle, Löcri Opuntii, and Löcri Epicnemidii. Ozöle being a term of reproach, cannot be traced to any authentic source. Næssus, according to some, gave the name of Ozöle to Löcri, from the smell of his wound; but Dodwell was assured that a fetid stream rises at the foot of the mountains Chalcis and Taphlæssos, which falls into the Gulf of Lepanto. To this stream the name may, with more propriety, be referred. Opuntii is a derivative of Opus, their chief city, and Epicnemidii must be referred to Cnemis, the name of a hill in the district which they possessed. These three distinctions did not obtain in the days of Hómærus, since he alludes only to the last two, and writes that the Locrians sent forty ships against Troy, under the command of Ajax, son of Oileus. The Löcri discharged their weapons backwards (Il. ii. 527: xlii. 721).

Löcūsta, æ, f. a woman who had great skill in poisons, and dexterity in their application. Sentence of condemnation had been passed against her for her murderous practices, yet her very vices preserved her life, as a fit instrument of state to accomplish the purposes of guilty ambition. Agrippina employed her to cut off the emperor Claudius, and she prepared a new compound, by which she expected to deprive him of reason, without causing death. Its effect was less powerful than the sorceress intended, but Xēnophon, the emperor's physician, completed the murder, and, no doubt, received the reward. Nēro employed Jūlius Pōllio to cut off Brītiannicus *q. v.*, and he, having Löcūsta in his power, called in her skill in poisons to accomplish the wish of the emperor. The first potion failed of effect, and Nēro threatened the tribune, and had nearly put the sorceress to death, when they promised that they would administer a draught as certain and fatal as the sword of an assassin. To their perpetual infamy, they fulfilled their promise (Tac. Ann. xii. 66 *seq.*). For this murder, Nēro rewarded Löcūsta with a large estate, and placed others under her to learn the infamous art, which has immortalized her name. After the armies had declared against him, Nēro himself received from her a quantity of poison, which he had not courage to swallow (Suet. Ner. 33—47. Juv. Sat. i. 71).

Löllia, æ, f. the wife of A. Gābius, corrupted by Jūlius Cæsar (Suet. Jul. Cæs. 50).

Löllia Paulina, Löllia Paulina, f. daughter of M. Löllius Paullinus, was first married to C. Mēmmius Rēgulus, and afterwards to Cālgūla, who took her from her husband, and soon afterwards parted with her. She was one of the three who aspired at the honour of being empress on the death of Mēssalina, in the year 48. The freedman Callistus supported her claims, alleging that, having never been a mother, Brītiannicus and his sister Octāvia would engross the whole of her tenderness and affections; but the emperor preferred Agrippina, who, next year, ordered her to put an end to her days (Tac. Ann. xii. 1—22).

Löllianus Avitus, Löllian Aviti, m. a Roman of consular dignity, through whose interest Pērtinax, afterwards Roman emperor, obtained a commission in the army, and whose kindness he gratefully recollected, considering him the author of his fortune.

Löllius Gēntianus, Löllii Gēntiani, m. the patron of the emperor Pērtinax, on whose lands that emperor, a man of mean parentage, was born (Aur. Vic. Ep. 18).

M. Löllius, M. Löllii, m. was consul with Q. Æmilius Lēpidus, in 22 B. C. In Germany he was defeated, lost the eagle of the fifth legion, and this disaster obliged Augustus to set out for Gāllia. Hörātius addresses to him one of his odes, in which he praises him for virtues which, after the death of the poet, he gave proof that he did not possess (Od. iv. 9). Augustus, believing that he exhibited his real character, sent him with C. Cæsar, his intended heir, on an expedition against the Parthians, in which his rapacity and sordid love of gain rendered him the scourge and robber of the eastern princes. Suetonius writes, that the heir-apparent fell by his hands. The emperor at last saw him in his true colours, and dismissed him from

court, on which he terminated his life by poison. The account of Vellēus Pāterculus is somewhat different (ii. 97, 102). Estrōpius mentions him as governor of Gāllia, with the title of proprætor (vii. 10). *Adj.* Löllianus, a, um. *Lölliana clādes*, the defeat of Löllius in Germany (Tac. Ann. i. 10).

M. Löllius Paullinus, M. Löllii Paullini, m. a man of consular dignity, whose son, of the same name, was the father of Löllia Paullina *q. v.*

Lōndīnum, i, n. London, a place, says Tacitus, not dignified with the name of a colony, but very celebrated for the number of its merchants and commerce. From that date (the year 61), it has continued to increase, and is at last become the greatest city, not only in Britāia, of which it is the capital, but in the whole world, for trade, population, and wealth. It stands on the banks of Tāmēsis, the Thames, one of the principal rivers in England. The circumference of London may be estimated at sixteen miles, and the population at one million and a half (Tac. Ann. xiv. 33). Ammianus Mārcellinus states that Lōndīnum was an old town, to which after ages gave the name of Augustā (xxvii. 8).

Lōngārus, i, m. king of the Dārdāni, was the father of Bāto, who offered assistance to the Roman consul, P. Sulpicius Gālba, in 202 B. C., against Philippus, king of Mācedōnia. Lōngārus had, in his own name, carried on war with Dēmētrius, the father of Philippus (Liv. xxxi. 28).

Lōnginus. See Cāssius.

Lōnginus, i, m. an officer of distinction in the army of the Roman emperor Trājānus, who sent him to treat with Dēcēbālus, king of Dācia. Disregarding the law of nations, Dēcēbālus put Lōnginus in prison, and endeavoured to extort from him the plans of his master, which the other refused to divulge, preferring death by poison.

Lōngōbārdi. See Lāngōbārdi.

Lōngūla, æ, f. a town of the Volsi, which Cōrdiānus took from the Romans in 491 B. C. (Liv. ii. 39).

Lōngūstica, æ, f. a city of Spain, near to Hōnōsca, mentioned by Lārtius (xxii. 20).

Lōracina, æ, f. the Macchione, a river of Lātium, from which C. Lūcrētius Gāllus, prætor, was bringing water into Antium, in 172 B. C., when he was arraigned for avarice and cruelty in Greece, during the preceding year (Liv. xliii. 4). The town Cēna stood on this stream.

Lōrium, i, n. v. Lōrii, orum, f. a villa on Via Aurēlia, at which the father of the emperor Aurēlius Antōnius died (Aur. Vic. Cæs. 16).

Lōrnē, es, f. a fort in Mēsōpōtāmia (Amm. Mar. xix. 9).

Lōryma, orum, n. a port of Cāria, opposite Rhōdus, and distant from it about twenty miles (Liv. xxxvii. 17 *seq.*).

Lōtis, idis, f. a nymph who, flying from the advances of Priāpus, was changed into a tree called from her, *lōtus* (Ov. Met. ix. 347). Lōtus is often used to denote a musical instrument.

Lōtōphāgi, orum, m. a people of Lībā, whose manners Hōmērus describes (Od. ix. 84—97). Some suppose they lived in Sicily, contrary to the authority of Hērōdōtus (liv. 177 *seq.*), and of Hōmērus, who mentions

that, quitting the *Lösöphagi*, they sailed to the land of the *Cyclopes* (*Od.* ix. 105).

Lūa, *m. f.* a daughter of *Sātūrnus*, to whom the arms and spoils of the enemy used to be burnt, as well as to *Mārs* and *Minērvā*. The name has been derived from the verb *laere*, to expiate, and considered by some a surname of *Dīāna*, in which case, *Lūa* must be a corruption of *Lūna*. The name is generally written *Lūa* māter, and *Livius* conjoins her with *Mārs* and *Minērvā* (*xlv.* 33).

Lūca, *m. f.* *Luca*, an ancient town of *Etruria*, *Tuscany*, built by the *Etrusci*, and taken from them by the *Ligurians*. To it the Romans sent a colony of two thousand citizens, in 179 B. C., when each received fifty-one acres and a half (*Liv.* xli. 13). Here the common editions of *Livius* by mistake have *Lūna*, and also of *Lucan's Pharsalia*, in the line part of which is quoted below. At *Lūca*, the first triumvirate had an interview, which excited great interest among the citizens of *Rome*, and induced many, both of the senate and nobility, to repair thither. This iniquitous combination gave a celebrity to this town, not otherwise entitled to great distinction. *Luca* is about three miles in circumference, well built, and encompassed by a rampart beautifully planted all around. Its territory extends to about forty-five miles in length, and sixteen in breadth. *Dēserta Lūca* (*Luc. Phar.* i. 596). *Inh.* *Lūcēnses*, *im.* *m.* *Adj.* *Lūcēnsis*, *is, e.*

Lūcūgus, *i. m.* brother of *Liger*, both of whom were killed by *Ænēas* (*Virg. Æn.* x. 575 seq.).

Lūcānla, *m. f.* a district in the southern part of *Italy*, bounded by *Sinus Tūrentinus*, the *Gulf of Taranto*, *Apūlia*, *Sānnitum*, *Mārē Tūscum*, *Tyrhēnum*, *quod et Infērum*, the *Tuscan Sea*, and the country of the *Brūtii*. *Inh.* *Lūcāni*, *orum* (*Sing.* *Lūcānus*, *i. m.*). At first they brought up their children in the *Spartan* manner, rendered them hardy by going naked, living on what they took in hunting, and sleeping on the bare ground (*Just.* xxiii. 1). After frequently taking up arms and as often submitting to the Romans, they became a part of that state in 211 B. C. (*Liv.* xxvii. 15). In *Lūcānis*, among the *Lūcāni*, *i. e.* in *Lūcānla* (*Cor. Nep. Hann.* 5). *Adj.* *Lūcānicus*, *et*, *Lūcānus*, *a. um.* *Lūcāna pascua*, pastures of *Lūcānla*, which were excellent (*Hor. Epod.* i. 23), as were also its wines (*Plin.* iii. 134).

Lūcānus ager, the territory of the *Lūcāni* (*Plin.* i. 334). *Lūcānus ursus* (*Mart. Spec.* 8).

Q. Lūcānius, *Q. Lūcānū*, *m.* a centurion of the first rank, who was killed in attempting to rescue his son when surrounded by some of the troops of *Ambliorix*, after that king had treacherously persuaded *L. Aurunculeus Cotta*, and *Q. Titurius Sabinus*, lieutenant-generals, with the army which they commanded, consisting of one legion and five cohorts, to leave their winter-quarters among the *Eburones* (*Cæs. B. G.* v. 35).

Lūcānus, *i. m.* the brother of *Tullus*. From *Martialis*, they appear to have lived most affectionately, and mutually vied in contributing to the comfort of one another (*i.* 37 seq.).

Lūcar, *āris*, *n.* the money expended on plays and players at *Rome*. It had this name because it arose from the annual produce of

woods (*lūci*) in the neighbourhood of the city (*Tac. Ann.* i. 77). *Adj.* *Lūcāris*, *is, e.* *Lūcāris pēcūnia*, the money above-mentioned. *Lūcūria* (*sacra, e. festa*), festivals celebrated in the wood between *Via Salaria*, and *Tiber*; because the Romans, on being overcome by the Gauls, concealed themselves there.

Lūcas, *e. Lycas*, *m.* a *Rutulian*, who fought in the van under *Turnus*, and fled from *Ænēas* (*Virg. Æn.* x. 561).—2. The eldest of the six sons of *Crista*, whom, with four of his brothers, *Hannibal* killed at the battle of *Cānna* (*Sil. Ital.* x. 139).

L. Lūccius, *L. Lūccius*, *m.* a Roman who, with *C. Cōscōnius*, conquered the *Sānnites* in battle, killed *Mārius Egnātius*, the most noble general of the enemy, and received the surrender of many of their towns, in 91 B. C. (*Liv.* Ep. 75).—2. One of the three intimate confidential friends of *Pompey*, whom that general used to consult on the most important affairs. *Scribonius Libo* and *Thēophānus* were the other two (*Cæs. B. C.* iii. 18). *Lūccius* wrote the history of the *Marsic* war, and of the civil war between *Mārius* and *Sūlla*. His talents as an historian were so highly valued by *Cicero*, that he requested him to record the transactions of his consulship. The world has to regret that the civil wars prevented the historian from complying with the request of the orator, as well as the loss of his two histories above-mentioned. Of his composition, a single letter only has been transmitted to modern times.

Lūccius Albinius, *Lūccius Albini*, *m.* governor of *Mauritania*, *Morocco* and *Fes*, killed, together with his wife who attempted to oppose the assassins, because on the death of *Gālba*, he had declared in favour of *Otho*, and the Moors had embraced the interest of *Vitellius* (*Tac. Hist.* ii. 58 seq.).

Lūccres, *um, m.* See *Lūccrus*.

Lūcēria, *m. f.* *Lucera*, a town of *Apūlia*, a district in the south of *Italia*, *Italy*, about thirty miles distant from the coast of *Mārē Adriaticum*, the *Gulf of Venice*. *Cn. Pompeius Māgnus* chose *Lūcēria* for the seat of war, when *Cæsar* raised the standard of rebellion against the Roman government (*Cæs. B. C.* i. 24). *Inh.* *Lūcērii*, *orum, m.* were faithful allies of the Romans. False information which soldiers, disguised like shepherds, and sent by *C. Pōntius*, the general of the *Sānnites*, with whom the Romans were then at war, gave to the consuls *T. Vētricius Cālvinus*, and *Sp. Pōstūmius*, induced them to march to the relief of the *Lūcērii*, to enter *Furellæ Caudinæ*, in which they were surrounded by the *Sānnites*, and purchased their liberation by passing under the yoke, in 321 B. C. *L. Pāpius Cūrsor* soon retaliated this disgrace of the Romans upon the *Sānnites*, by obliging them to leave their arms and baggage within *Lūcēria*, and to pass under the yoke with only one garment. Besides much spoil, he recovered the standards and arms lost at *Caudium*, and the six hundred hostages given in terms of that treaty. At a future period, the Romans retook the garrison of that town, betrayed to the *Sānnites*, and put every man of the *Lūcērii* and *Sānnites* to the sword. A colony of two thousand five hundred was then established at *Lūcēria*, to secure it against the enemy, after several senators had voted that it should be destroyed (*Liv.* ix. 2 seq.). *Appianus*

mentions that on surrendering to Hannibal, who promised them protection and safety, he suffocated the senate in a bath (*Bel. Pœn.* 33). *Adj.* Lūcērinus, *a*, *um*. *Lūcērinus finis* (*Liv.* x. 35).

Lūcērus, *i*, *m*. a king of Ardea, who assisted Rōmulus against T. Tātius, king of the Sabines. Lūcēres, *um*, *v*. Lūcērenses, *i*um, *m*. one of the three tribes of the Roman people, according to the division of Rōmulus and T. Tātius, so called from Lūcērus; also one of the centuries of horsemen or knights. Some derive this appellation from Lūcimo, a Tuscan, who assisted Rōmulus, and others from *lucus*, the grove, which he opened as an asylum for the reception of fugitives, in order to increase the number of his subjects. The first derivation seems most probable; but the matter must remain doubtful, since it was so in the days of Līvius (*Liv.* i. 13).

Lūcētus, *i*, *m*. a Rutullan whom Ilioneus laid flat with a great stone, as he advanced to set fire to the gate of the capital of Lātinius (*Virg. Æn.* ix. 570).

Lūcifer, *eri*, *m*. the morning star. The planet Venus, the second in the solar system, has this name when seen in the morning, and is called Hesperus when it sets after the sun, from its situation being westerly. Venus is in each of these positions alternately, for 299 successive days.

Lūcilla, *as*, *f*. wife of Cn. Pōmpēius Strābo, and mother of Cn. Pōmpēius Magnū. From Velleius Pāterculus, she appears to have been of noble birth, of great dignity, firmness and propriety of conduct, suited to her rank, and maintained to the end of life (*ii.* 29).

Lūcillus Bāssus, Lūcilli Bāssi, *m*. a prefect of the fleet, to which command Vitellius had raised him. Disappointment in not being made prefect of the pretorian bands, excited him to perjury against his benefactor, and he joined Vespasianus with all his ships. The defection of the army followed that of the fleet, and Vitellius soon became inferior to his rival (*Tac. Hist.* ii. 100 *seq.*).

Lūcillus Cāpito, Lūcilli Cāpitōnis, *m*. collector of the government taxes in Asia, whom the province prosecuted, and procured sentence of banishment against him, in the year 22 (*Tac. Ann.* iv. 15. *Dio Cas.* lvii. 23).

Lūcillus Lōngus, Lūcilli Lōngi, *m*. an intimate friend and faithful companion of the emperor Tiberius, who attended him to the island Rhodus, and in all scenes, either of prosperity or adversity. The emperor bewailed his death which happened in the year 23 (*Tac. Ann.* iv. 15).

C. Lūcillus, C. Lūcili, *m*. a Roman knight, was born at Suessa Aurunca, *Sessa*, in 440 B. C. He enjoyed the intimate friendship of P. Cōrnēlius Scipio Africānus, the younger, of C. Lælius, M. Licinius Crassus, and many eminent men of that age. Of his military talents, history has transmitted no account, and subsequent writers have mentioned him only as a poet. He possessed a vigorous mind, and a sarcastic severity, qualities requisite for writing of satire, a species of composition wholly Roman, and of which his countrymen considered him the father. Quintilianus praises him for his knowledge of the Latin language, which had not attained that elegance and purity, which distinguished the writings of the Augustan age.

Hōrātius censures him for the negligence of his verses, but allows him wit, and seems to commend the freedom with which he branded, by name, the vicious. The age in which he lived, excuses, if it do not justify, the liberty which he assumed in holding up to ridicule or detestation, the openly vicious. As Roman manners refined, the Satirists used greater delicacy, and described the characters which they lampooned, without exposing by name. This is a refinement unknown in the rude states of society. Although Lūcilius wrote satire with harshness and severity, we have the authority of Cicero for considering him a man of great politeness, as well as of great learning. Of all his writings a few fragments of his Satires only now remain. He died at Nēapōlis, *Naples*, in the forty-sixth year of his age. To him Mārtialis alludes (*xi.* 91: *xii.* 96). *Adj.* Lūciliānus, *a*, *um*. *Sine illo Lūciliāno*, without the satirical severity of Lūcilius (*Cic. Att.* xvi. 11).

Lūcillus, *i*, *m*. a centurion in the Roman army, killed in the year 14. The soldiers humorously nicknamed him *Cedo alteram*, *i. e. da alteram vitam*, because, in punishing the soldiers, when a stick broke, he cried, "Give me another, and then another" (*Tac. Ann.* i. 23).

Lūcina, *as*, *f*. the goddess of childbirth, said, by some, to be Dīana, by others, Jūno. She had this name, either because *lucem nascentibus dare credebatur*, or, a *lucio* in quo ades ei sacrata. *Adj.* Lūcīnus, *a*, *um*. *Lūcina Jūno*, Dīana; whence it is manifest, that Cātullus considered Dīana, not Jūno, the goddess of childbirth (*xxxiv.* 14).

Lūcius, *i*, *m*. a Spanish poet, of great celebrity, who flourished in the reign of the Roman emperor, Dōmītiānus (*Mart.* iv. 65).—2. A Roman knight (*Mart.* v. 14).

Lūcio, *v*. Lūcimo, *ōnis*, *m*. a Tuscan, who brought assistance to Rōmulus, against the Sabines, and from whom some derive the word Lūcēres. *Gūlterius Lūcio*, from his wearing *gūlterus*, a kind of cap, made of the skin of a wolf, which, according to Sārvius, formed part of the dress of the Tuscan peasantry. Lūcio, in the Tuscan language, signifies a king, or, prince (*Prop.* iv. 1. 29). By some writers, this man is mistaken for Tāquīnius Priscus.

Lūcōmēdus, *i*, *m*. supposed, by some, to be the same with Lūcio *q. v.*, and, by others, to have a plural signification, including all the troops who marched under the standard of Lūcio, to join Rōmulus (*Prop.* iv. 2. 51).

Lūcīna, *as*, *f*. daughter of Sp. Lūcrētius Triclitipitnus, was married to L. Tāquīnius Cōllatīnus, who, in a dispute which arose among some of the young nobles of Rome, particularly those of the royal family, respecting the merits of their wives, proposed, that matters should be brought immediately to the test, by taking their horses, as they were then in the camp at Ardea, hastening to the capital, and personally inspecting the behaviour of their wives. This proof, he maintained, would be unquestionable, as their arrival was unexpected. The suggestion was approved by the whole, who, in a short time, reached the city; after visiting the matrons of the different families they proceeded to Cōllatīna, where they found

Lúcrétia, not, like the rest, wasting her time in luxurious entertainments, with those of her own rank, but sitting in the midst of her house, busily employed, though at a late hour, with her wool, and her maids at work around her. The honour of superiority was unanimously adjudged to Lúcrétia, who kindly received her husband, and the Tárquinii. Her beauty and modesty excited, in the breast of Séxtus Tárquinius, desires equally repugnant to purity and innocence. Returning a few days afterwards to the same place, inflamed with a criminal passion, the chaste Lúcrétia, unapprehensive of his iniquitous purpose, received him with kindness as the kinsman of her husband. Soon after the family had retired to rest, the wretch entered the room of Lúcrétia, whose purity and peace of mind his brutality destroyed. She immediately sent for her husband and father, whom she informed of her dishonour, urged them to revenge the indignity she had suffered, and then thrust a poniard into her bosom, on which she instantly expired, in 509 B. C. (Liv. i. 57, 58).

Lúcrétius, *is, m.* *Monte Libretti*, a most beautiful mountain in the territory of the Sábini, rising in a gentle but irregular swell, forming several hills of different shapes in its ascent, and leading the eye by several easy gradations to its summit. Near it Hórátius had a villa, in place of which he gives the name of the mountain. *Mutat amicum Lúcrétilem Lúceum*, changes Lúceus for pleasant Lúcrétius (Od. i. 17. 1).

Lúcrétius, *i, m.* the name of a Roman tribe or clan.

Lúcrétius Véspillo, Lúcrétii Véspillónis, *m.* He and Minúcius Rúfus had, by an order of Lælius, the command of eighteen ships at Oricum, *Ric*, in the civil war (Cæs. B. C. iii. 7).

C. Lúcrétius, C. Lúcrétii, *m.* appointed with C. Matienus to command the fleet, in 183 B. C., after the Ingauni Lígúres had attacked the camp of L. Æmilius Paulus (Liv. xl. 26).

C. Lúcrétius Gállus, C. Lúcrétii Gállí, *m.* was elected prætor in 174 B. C. To him the fleet was assigned, with which he sailed to Céphallénia, where he had given orders to his brother, M. Lúcrétius Gállus, to join him, after he had collected the ships due by the allies. In five days he reached that place, and in the Grecian war his conduct was marked by uncommon avarice and cruelty. It would have been better for the states to have shut their gates against him; since the calamities of war would not have equalled the rapacity of this commander. For numerous acts of enormous avarice and great severity, the tribunes of the people brought him to trial, pronounced him guilty by the whole tribes, and sentenced him to pay a fine of one million asses, in 172 B. C. (Liv. xlii. 28 seq.).

Hósti Lúcrétius Tricipitinus, Hósti Lúcrétii Tricipitini, *m.* elected consul in 429 B. C., with L. Sérgius Fidénas (2) (Liv. iv. 30).

L. Lúcrétius, L. Lúcrétii, *m.* a military tribune with consular authority, in 332 B. C. (Liv. vi. 21).—2. A Roman questor, whom the Lígúres seized by treachery, and delivered up to Hannibal, in 220 B. C., together with two military tribunes, and five persons of equestrian rank (Liv. xxi. 59).

L. Lúcrétius Flávus, L. Lúcrétii Fláví, *m.* held the consulship in 392 B. C., when he marched against the Æqui, who had made themselves masters of Vitéllia, a Roman colony in their territory, defeated them, and returned to Rome to join the patricians in a more arduous contest, a violent opposition to the tribunes of the people. Two years after, he was elected a military tribune with consular power, when, with C. Æmilius, he carried on a successful war against the Volsiníenses, whom they defeated in the first engagement, and compelled to sue for a truce, after they had been deprived of a great part of their property (Liv. v. 29—32).

L. Lúcrétius Tricipitinus, L. Lúcrétii Tricipitini, *m.* was elected consul, and entered on his office before the third day of the Ides of Séxtilis, in 462 B. C. He routed a prodigious multitude of the Volsi, by which that nation was almost utterly extinguished, returned with immense plunder to Rome, and triumphed over the Volsi and Æqui, for they had united the fragments of their forces, yet afforded an easy conquest to the Roman troops (Liv. iii. 8—10).—2. Obtained three times the office of a military tribune with consular authority (Liv. vi. 4—22).

M. Lúcrétius, M. Lúcrétii, *m.* a tribune of the people, who consulted respecting the nomination of a dictator. The senate decreed, that the consul should desire the people to name the person whom they wished to hold that office, and that the consul should nominate the man of their choice. If the consul should refuse, application should be made to the prætor, and if he likewise objected, the tribunes should lay the matter before the commons. The consul claimed the nomination as his right, on that account declined to comply with the will of the senate; besides, he forbade the prætor; it, therefore, only remained for the tribune to consult the commons, who ordered Q. Fúlvius Flaccus to be nominated dictator; and P. Licinius Crassus, pónífex máximus, to be master of the horse. With this order of the people the other consul complied, in 212 B. C. (Liv. xxvii. 5).—2. Brother of C. Lúcrétius Gállus, a tribune of the people, who sent him with one ship of five banks of oars, in 173 B. C., to collect ships from the allies, and to meet him at Céphallénia. From the Rhéginí he received one of three banks of oars, from the Lócri two, from the Ufítes four, and at Dýrráchiúm he found ten barques belonging to the Dýrráchiini, twelve to the Issæi, and fifty-four to Géntius *q. v.* which he added to his fleet, pretending that he believed that they had come hither for the use of the Romans. With this large armament he touched at Céphallénia, then proceeded to Chálcis, where other ships from the allies arrived, but, having no enemy, he excused them from service. On land his operations are scarcely worthy of notice (Liv. xlii. 19—56).

P. Lúcrétius, P. Lúcrétii, *m.* was præfect of Rome, in 459 B. C., and appears to have been a man of prudence and judgment, from the manner in which he overcame, or at least impeded, the violence of the plebeian tribunes (Liv. iii. 24).

P. Lúcrétius Tricipitinus, P. Lúcrétii Tricipitini, *m.* was elected consul in 507 B.

C., the year in which Porsena made his last application to the senate in behalf of the Tarquins (Liv. ii. 15). The consular calendar differs from Livius.—2. Was elected a military tribune, with consular power, in 418 B. C., and two years after he was re-elected to the same office (Liv. iv. 44 seq.).

Q. Lúcrētius Ofēllā, Q. Lúcrētii Ofēllae, m. a commander under L. Cōrnēlius Sūllā, who besieged C. Mārius the younger, in Prenēstē, 84 B. C., and, by preventing his escape, caused him to kill himself. At a future period, Sūllā deprived Lúcrētius of life, merely because he had offered himself a candidate for the consulship without his permission (Liv. Ep. 88, 89), contrary to the laws, which he had newly enacted, respecting the order in which the higher offices could be obtained (Ap. Bel. Civ. 413).

Q. Lúcrētius Vēspillo, Q. Lúcrētii Vēspillōnis, m. a senator, who, with Attius Pēlignus, and the troops which they commanded, attempted to prevent the inhabitants of Sūlmo, *Sulmona*, from submitting to Cæsar. On the Sūlmōnēses surrendering to that general, Q. Lúcrētius, from an aversion to fall into the hands of his enemy, threw himself from the wall of the city, on purpose to effect his escape, but without success (Cæs. B. C. i. 18). When proscribed, his wife Thūria concealed him so artfully in his own house, that his life was preserved (Val. Max. vi. 7). He is often mentioned in Cicero's letters to Atticus.

Sp. Lúcrētius, Sp. Lúcrētii, m. after being edile, was elected prætor in 207 B. C., when Gallia became his province, in which he was continued during the following year, that he might rebuild the city of Gēnūa, *Genoa*, which had been demolished by Māgo, a Carthaginian. He was one of the three ambassadors sent, four years after, to Carthage, to remonstrate against the proceedings of Hāmīlcar (Liv. xxviii. 38 seq.).—2. A prætor sent by the consul Q. Mārcius Philippus, to take possession of the forts about Tēmpē, which the Macedonians had deserted in 171 B. C. In them Lúcrētius found plenty of grain and other necessities, which were of great service to the Roman army (Liv. xlii. 9 seq.).

Sp. Lúcrētius Tricēpitīnus, Sp. Lúcrētii Tricēpitini, m. was præfect of *Rome* at the time his daughter Lúcrētia, wife of L. Tārcūtiū Cōllātinus, suffered violation from Sēxtus Tārcūtiū, son of L. Tārcūtiū, surnamed Sūpērbus, the Roman monarch. After his son-in-law had retired from the territory of *Rome*, and L. Jūnius Brūtus had fallen in battle, he was elected consul in 509 B. C., and died in office. M. Hōrātius Pūlvillus was elected in his stead, so that there were five consuls in the first year after the expulsion of the Tārcūtiī (Liv. i. 58).

T. Lúcrētius Cārus, T. Lúcrētii Cāri, m. was born at *Rome* in 95 B. C. In early life his parents sent him to *Athens*, where he studied for some time under Zēno and Phēdrus, and embraced the doctrines of Epicūrus. The tenets of that sect he has embodied in a poem, "*De Natūrā rerum*," consisting of six books, of which the poetry claims higher praise than either the imagination or philosophy of its author. He maintains the eternity of matter, and the materiality of the soul, denying the existence of a supreme Being,

and a state of rewards and punishments, which he doubtless considered legitimate conclusions from the former premises. These notions, degrading to man, and subversive of his best interests and highest consolations, he has prosecuted with considerable ingenuity, considering his ignorance of the physical system of the universe, and his inaccurate knowledge of legitimate metaphysical discussion. His style is, in general, elevated, his versification harmonious; but the diction is not always chaste, and often obscure. Abstract reasoning seems repugnant to poetry, and logical precision unattainable in verse, hence few have excelled in didactic poetry, where the writer has only to lay down rules, or communicate information, a task of comparative facility in relation to the subject of Lúcrētius. He has not only to relate the doctrines of his sect, but has these doctrines to justify by abstract reasoning, besides his arguments must be subjected to the laws of metrical composition. To these difficulties, add, that the writer composed the greater part of his poem in the lucid intervals of mental derangement, and therefore his work must be considered a splendid testimony of human genius. It contains many grand and a few sublime passages, although as a whole it is not without great faults, and, as the bulwark of atheism, cannot be held in too great abhorrence. Soon after Lúcrētius had finished this poem, he put an end to his life, for which different reasons have been assigned, and of which the true cause may, perhaps, be found in the doctrine which he espoused, incompatible with fortitude and resignation. Cicero is said to have revised his work, which must be understood as applying solely to the language, for the opinions of the orator were very different in many instances from those of the poet. His ideas of the merits of that work will be found in *Epis. ad Quint. frat. ii. 11*. "Lúcrētii poemā, ut scribis, ita sent; non multis luminibus ingenii, multae tamen artis. Sed quum veneris, virum te putabo, si Sallustii Empēdōclēa legeris; hominem non putabo." Cōrnēlius Nēpos considers Lúcrētius and Cātūllus the most elegant poets of their age (*Att. 12*). Ovidius allows him elegance, acuteness, and sublimity, but complains of his obscurity (*Amor. i. 15. 23* &c.).

T. Lúcrētius Tricēpitīnus, T. Lúcrētii Tricēpitini, m. was elected consul in 508 B. C., when he aided his colleague in a successful attack on the Etruscī. Four years after, he was re-elected consul with P. Vībērius Pūblīcōla, with whom he had formerly borne the same office (Liv. ii. 8—16).

Lúcrinus, a, um, et, Lúcrinēnsis, is, e. Lúcrinus lācus, the *Lake of Licola*, a lake of Cāmpānia, *Campania*, adjoining to that of Avērnus, the *Lake of Averno*. Strābo says, that it extended to Baie, that the sea was excluded by a mole or rampart, the work of Hērclēs, eight stādīa long, and so broad that a chariot could drive along, that after this rampart had been partly washed away by the storms, Agrippa repaired it so that it admitted ships of no great burden. According to some authors, this lake was also called Achērūsiā. Suetōnius states, that Augustus formed a harbour at Baie, to which he gave the name of Portus Jūlius, in honour of his grand-uncle, C. Jūlius Cæsar, by letting the sea into this

lake and that of *Avēnus*. In this harbour during the whole winter, he trained to the use of the oar twenty thousand slaves whom he had manumitted (Aug. 16). This explains Virgilius (G. ii. 161–164). The lake was famous for oysters (Juv. Sat. iv. 141). It was nearly filled up by an earthquake in the year 1538. *Lucrina ostræa* (Plin. ii. 259). *Lucrinenses res* (Civ. Att. iv. 10).

Lucterius, i. m. one of the nation of the *Cadurci*, hence called *Cadureus*, a man of great intrepidity, whom Caesar sent against the *Ruteni* (Ces. B. G. vii. 5 seq.).

Lucumo, *anis*, m. son of *Damārius*, a Corinthian, and husband of *Tanāquil*, who, on removing from *Tarquinii* to *Rome*, took the name of *L. Tarquinius Priscus* q. v.—2. A native of *Clustum*, *Chiusi*, a young man of great fortune, who corrupted the wife of *Aruns* his guardian (Liv. v. 33). See *Aruns*.

Lucus, i. f. *Luc*, a free town of the *Vōcontii*, which *Vālēns* would have burned in the year 69, had they not ransomed their city by a considerable sum, and by other means which history blushes to name (Tac. Hist. i. 66).—2. *Asturum*, *Oviedo*, a town in the N. of *Spain*.—3. *Augusta*, *Lugo*, another town of *Spain*, in the province of *Gallicia*.

Lugdunum, anciently *Lugudunum*, i. m. *Lyons*, a large and ancient town of *Gallia*, France, at the junction of *Rhōdānus*, the *Rhone*, and *Arar*, the *Saone*. The houses are high, and well built, the population amounts to two hundred and thirty thousand, and the inhabitants excel in manufacturing silk. There is a stone bridge over the *Rhone* at *Lyons*, where the river is nearly a thousand feet broad, and, although rapid, it is sometimes frozen over. Here was a temple dedicated to *Augustus*, and a celebrated altar, frequently mentioned by Roman authors, on the point at the junction of the *Rhone* and *Saone*, called *Atanacum*, the *Point of Aims*. The emperor *Cārācālla* was born at *Lugdunum*, *Lyons* (Aur. Vic. Ep. 21), as was also *Claudius* (Suet. Claud. 2). Near this town, the emperor *L. Septimius Sēverus* gained a decisive victory over *Dēcimius Clōdus Albinus*, a rival competitor for the empire, in the year 197. *Adj. Lugdunensis*, is. e. *Lugdunensis ora*, the altar at *Lyons* (Juv. Sat. i. 44), at which the emperor *Cālgūla* appointed a contest for pre-eminence in Grecian and Roman oratory. Those who excelled received rewards from those who failed, and the latter were compelled to write speeches in their praise. The regulations obliged the worst speakers to blot out with a sponge, or their tongue, what they had written, unless they preferred being chastised with rods, or plunged into the nearest river (Suet. Cal. 20). *Lugdunensis Gallia*, a district of Gaul, of which *Lugdunum*, *Lyons*, was the capital (Tac. Hist. ii. 59).

Lugōtorix, *Igis*, m. an officer of high rank and noble birth, taken prisoner in the attack which the British made on Caesar's naval camp (Ces. B. G. v. 22).

Luna, e. f. *Erixi*, a town, harbour, and promontory of *Etruria*, *Tuscany*, on *Mæra*, the *Magra*. *Inh. Lunenses*, ium, m. *Adj. Lunensis*, is. e. *Lunensis ager*, the territory belonging to *Luna* (Liv. xxxiv. 56). *Lunæ* (marmor) (Plin. v. 288).

Lupercus, i. m. a name given by the Ro-

mans to *Pan*, probably derived from *Lycus*, a wolf (following the idea of the Greeks with respect to *Lycæus*); and *erectus*, driving away, as he was supposed to protect the flocks from the wolves. His statue was covered with a goat's skin (Just. xliii. 4). *Lupercal*, *alis*, n. a large dark cave, at the bottom of *mōns Palātīnus*, called by the Greeks *Lycæum*, from a temple built there, by *Evander* to *Lycæus* (*Pan*), whose worship he established in *Italy*, whence it is manifest that the worship of *Pan* in *Arcadia*, and at *mōns Palātīnus*, was originally the same. The name seems to be derived from *Lycæus*, or *Luceus*, properly speaking an adjective (belonging to a wolf), and ought to be so understood, whether applied to the mountain or to *Pan*, the noun in both cases being often suppressed, but sometimes not, as *Lycæus Pan* (Virg. Æn. viii. 344). *Ovidius* derives it from *Lūpa*, in reference to the fiction of *Rōmulus* and *Rēmus* being suckled by a wolf (Fast. ii. 267 seq.). This seems also to be the opinion of *Plūtarchus*. In it, or its immediate vicinity, were several small fountains. *Luperci*, *orum* (Sing. *Lupercus*, i), n. the priests of *Pan*, or *Faunus*. *Lupercalia* (sacra), festivals in honour of *Pan* or *Faunus*, celebrated on the third day after the *Ides* of *February*, and repeated on the *Nones* of *December*, under the name of *Fauālia*, when the worshippers were clothed with goatskins (Just. xliii. 1).

Lupercus, i. m. a man to whom *Martialis* addresses several odes.

Lūppia, e. m. the *Lippe*, a river of *Germany*, one of the branches of the *Rhine* (Tac. Ann. i. 60).

Lūrda, e. m. a river which has its source in mount *Taurus* (Sal. Frag. 2).

M. Lūlius, *M. Lūrii*, m. a commander under *Augustus*, whom he appointed governor of *Sardinia*. From *Vellēus Pāterculus* he appears to have had a command in the naval engagement at *Actium*, with *M. Antonius* (ii. 85).

Lūscinla, e. f. a nightingale. *Ictu* this bird, *Philōmēla*, a daughter of *Pandion*, king of *Athens*, was changed, after she and her sister, *Prōcnē*, had served up to *Tērēus*, king of *Thracia*, the body of his son *Ity*, in revenge for the injury which that monarch had done to *Philōmēla* (Ov. Met. vi. 424 seq.).

Lūscinus, i. m. a prince in the south of *Spain*, who appears to have had great interest, for he was joined by the two principal cities, *Bārdo* and *Cārdo*, with the design of taking up arms against the Romans, in 199 B. C. (Liv. xxxiii. 21).

C. Lūscius, *C. Lūsell*, m. a sister's son of *C. Mārtius*, and a tribune of the soldiers, killed by *C. Plōtius* q. v. (Val. Max. vi. 1).

Lūsi, *orum*, m. *Suthend*, a town of *Arcadia* (Paus. viii. 18).

Lūsitānia, e. f. *Portugal*, anciently a part of *Spain*, the boundaries of which were different at different times. It received this name from the *Lūsitāni*, the most powerful tribe who inhabited that country at the time it was invaded by the Romans. At one period, *Lūsitānia* seems to have extended nearly from *Prōmōntōrium Sacerum*, *Capē St. Vincent*, to *Prōmōntōrium Trifūcium*, *Capē Oringat*, including all the western part of the Peninsula of *Spain*. Its limits on the E.

were not precisely ascertained. By a later division, Lusitania was bounded on the W. and S. by the *Atlantic Ocean*, and on the N. by the river *Durius*, the *Douro*. It then corresponded nearly to modern *Portugal*, only it included part of the provinces of *Leon* and *Extremadura*, which now belong to *Spain*. *Portugal* contains 27,280 square miles, and the population is supposed to exceed two millions. *Inh. Lusitani, orum* (Sing. *Lusitanus*, i), *m.* the Portuguese, were, in ancient times, a brave people, and did not tamely submit to the domination of *Rome*. Yet, in 186 B. C., C. *Calpurnius Piso*, praetor, triumphed over them and the Celtiberians, and, six years after, L. *Postumius Albinus*, for his victory over the *Lusitani*, had the same honour (*Liv. xxxix. 42 seq.*). *Adj. Lusitanus, a, um.*

Lusius Geta, Lusii Getae, m. a commander of the praetorian bands, under the emperor *Claudius*, in the year 48, an office of which he was deprived three years after, through the influence of *Agrippina* (*Tac. Ann. xi. 31 seq.*).

Lusius Satrius, Lusii Satrii, m. a man whose death formed one of the charges against *P. Scyllus* (*Tac. Ann. xlii. 43*).

Lusones, um, m. a people of *Spain*, to the south of *Iberus*, the *Ebro* (*Ap. Bel. Hisp. 278*).

Lutricus Brutianus, Lutrici Brutiani, m. a Roman poet, who flourished in the reign of *Trajanus*, highly praised by *Martialis* (*iv. 23*), and commended by *Plinius* the younger, for his integrity, which he proved by the evidence of *Montanus Atticus*, who had accused him to the emperor (*vi. 22*).

Lustrum, i, n. a purification, or expiatory sacrifice, at the conclusion of the census, by *Sacrosanctia* (*q. v.*). Of this term various derivations are given, one from *lustrum*, because the victims, before they were sacrificed, were led round the people, which appears to have been the original meaning of the verb, afterwards it signified to encompass, to survey; another from *lucro*, which is supported by *Varro*, because the taxes were then paid. *Candere lustrum*, to finish the purification, or the census; seldom *perficere lustrum*. From its being held at the end of every fifth year, *lustrum* came to signify a period of five years (*Liv. i. 28*; *Hor. Od. ii. 4. 24*). The Romans purified their fleets in this manner. Altars were placed on the extremity of the shore, the ships, with their entire crews, were drawn up in order, in the deepest silence; they sacrificed victims standing in the sea, afterwards they carried the symbols of expiation thrice around the fleet in boats, the commanders sailing along with them, and praying that all unlucky omens might be averted from the fleet to these expiations. Afterwards they divided the bowels of the victims, threw part into the sea, burned part upon the altars, the whole belonging to the fleet supplicating earnestly for success (*Ap. Bel. Civ. 727*).

Lutarius, i, m. a Gallic chieftain, who, with *Leodorus*, conducted a number of their countrymen into Asia Minor, in 191 B. C. (*Liv. xxxviii. 16*). See *Gallia*.

Lutatus, a, um. *Lutitia gens*, a Roman clan, of which the most distinguished branch was that of the *Catuli* (*Val. Max. ix. 2*). *Lutitia* (*uobilitas, v. domus*) (*Tac. Hist. i. 15*).

Lutatus Daphnis, Lutati Daphnides, m. a man of talents, and some distinction among grammarians, was born a slave, and purchased by *Q. Catulus*, who gave him his liberty (*Suet. II. Gram. 3*).

C. Lutatius, C. Lutatii, m. appointed a commissioner, along with *C. Servilius* and *T. Annius*, for settling a colony at *Placentia*, *Placenza*, in 220 B. C. He was seized by the *Boii*, and rescued, with *C. Servilius*, from slavery, by the Roman consul, *C. Servilius Geminus*, the son of the latter, after a lapse of fifteen years (*Liv. xxi. 25 seq.*).

C. Lutatius Catulus, C. Lutatii Catuli, m. held the office of consul with *A. Postumius Albinus*, in 244 B. C. At the island *Ægates*, he gained a complete victory over the Carthaginian fleet, which, with their former defeats, obliged that nation to make peace with the Romans. This was the conclusion of the first Punic war. *Lutatius* appears to have formed a treaty with the Carthaginians, which the Romans declared invalid, although he was then consul, because it was unsanctioned either by the senate or the people; for that reason, a new treaty was concluded. *Livius* says, that the former entered into by *Lutatius* was conditional, and consequently not obligatory (*Liv. Ep. 19 seq.*). To him, and to his destruction of the Carthaginian fleet, *Claudius* alludes (*xviii. 455*), and *Silius Italicus* (*vi. 687*).

Cn. Lutatius Cereus, Cn. Lutatii Cereonis, m. consul in 243 B. C., the year after the first Punic war terminated, and in which a treaty of peace was confirmed (*Liv. xxx. 44*).—2. One of five ambassadors sent by the senate to *Macedonia*, to examine the state of affairs in that country, in 175 B. C. They afterwards proceeded to *Alexandria*, where they renewed a treaty of friendship with *Ptolemy* (*Liv. xlii. 6*).

Q. Lutatius Catulus, Q. Lutatii Catuli, m. was consul with *C. Marius* (4), in 104 B. C. When proconsul, the *Cimbri* drove him from the *Alps*, where he had possessed himself of the narrow passes, had crested a castle on *Athēsis*, the *Adige*, and had left it. He then joined his forces with those of *C. Marius*, and their united army obtained a decisive victory over the *Cimbri*, killing a hundred and sixty thousand, and making sixty thousand prisoners (*Liv. Ep. 68*). *Eutropius* makes the number of the slain two hundred thousand, and that of the prisoners eighty thousand, adding that their general *Teutobodus* was amongst the slain, and that for this victory *Marius* was made consul, the fifth time. According to this author, *Q. Lutatius Catulus* was then consul, and not proconsul, as stated in the epitome of *Livius*. From the *Cimbrian* spoils, *Lutatius* built a portico on the site of the house of *M. Fulvius Flaccus*, who fell with *C. Sempronius Gracchus*, which *Cicero* calls *Monumentum Catuli*. In the war between *L. Cornélius Sulla* and *C. Marius*, he embraced the interest of the former, and the latter had no sooner obtained the ascendancy, than he doomed *Catulus* to death. The savage cruelty of *Marius* repulsed the numerous intreaties made by the friends of *Lutatius* for his life, and *Florus* states, that he delivered himself from the mockery of his enemies by swallowing fire. This brave Roman shut himself up in a newly plastered room, and

kindled a large fire, which extracted the moisture, and the pestilential vapour soon proved fatal (Flor. iii. 21). Perhaps this historian meant, that the inhalation of the noxious air was nearly the same in effect as the fire which caused it would have been in the stomach. From the writings of Cicero, Lutatius appears to have been an elegant scholar, and an author of considerable merit (Brut. 35 &c.).—2. Son of Q. Lutatius Catulus, a Roman of great distinction, who merited, by his love of country and virtuous conduct, the approbation of his fellow-citizens. He held the consulship (80 B. C.) with M. Aemilius Lepidus, whom he drove out of Italy, because he excited a new war in attempting to rescind the acts of L. Cornilius Sulla. Ten years after, he rebuilt the temple of Jupiter, in the capitol, which had been consumed by fire (Liv. Ep. 90, 98). Florus commends him for the moderation with which he and Cn. Pompeius acted, on quelling these disturbances, and adds, that they were satisfied with having restored peace. Of this excellent man, it ought to be recorded to his honour, that he was the last Prince of the senate, a high dignity suppressed first by the Triumviri and afterwards by the emperors. Aristocratic in his politics, he opposed, with all the influence in his power, the measures of C. Julius Caesar, who prevailed against him in his canvass for the office of Pontifex Maximus. Nor is this wonderful. His heart despised deceit and stratagem, and his patriotism abhorred aggrandizement to the injury of the state. A stranger to flattery and adulation, he reprov'd, with equal openness, the levity of the multitude, and the misconduct of the senate. With him all was subservient to the advantage of the state, and the promotion of virtue. He opposed investing Cn. Pompeius with extraordinary power for the suppression of the Sicilian pirates, because he considered it greater than the safety of the republic permitted. Although the intimate friend of that great man, he harangued the people on that topic, and, finding them deaf to the interest of the republic, he advised them not to expose a man of so great valour to so many dangers, adding, "Should he lose his life at sea, where can you find such another?" **THEE, O CATULUS!** exclaimed the whole assembly, on which he retired. The commonwealth enjoyed the benefit of his counsel, and example of his virtuous life, during a long period. In the judgment of M. Tullius Cicero, he was one of the wisest and most excellent of the Romans. His speeches discovered considerable elegance, learning, and judgment, yet Cicero does not reckon him among the number of orators. By him was Tullius saluted with the title of **FATHER OF HIS COUNTRY**, and the Orator introduces him as one of the speakers in his Academies. The traitor, Catilina, wrote to Lutatius after he had reared the standard of rebellion, and Sallustius has preserved a copy of that letter (Cat. 34, 35). To him Tacitus alludes (Hist. iii. 72).

Q. Lutatius Cereus, Q. Lutatii Cereonis, m. was elected consul in 243 B. C. with A. Manlius Torquatus q. v. (Eutrop. ii. 28).

Lutetia, æ, f. L. Lutetia Parisiorum, Paris, now the capital of France, was originally a fortress on a small island in Sequana, the Seine; but it had become a town, before Cæ-

sar's invasion of that country (Cæs. B. G. vi. 3 seq.). There are other two islands in the Seine at Paris covered with buildings, and connected with each other and the town, by means of bridges. It is situated in a plain on both sides of the Seine, of a circular form, and upwards of eleven miles in circumference. The population is not certainly known. By some the inhabitants are computed to amount to 600,000, and by others, not to exceed 400,000.

Lütia, æ, f. a rich town in Spain, about three hundred stadia from Numania (Ap. Bel. Hisp. 308).

C. Lütorius Priscus, C. Lütörli Prisel, m. a Roman knight, who wrote an excellent poem on the death of Germanicus, for which he received a reward from the emperor Tiberius. His tragical fate exhibits a fearful state of society at Rome, at that period. Drusus had been taken ill, and Lütorius wrote another elegy from which he expected to derive similar or greater emolument, if the prince died. This poem formed the ground of a charge against him, and Haterius Agrippa, consul elect, proposed that the poet should suffer death. Two senators only moved, that he should be banished; all the rest assented to the motion of Agrippa, and the poet having been hurried away was immediately strangled in prison (Tac. Ann. iii. 49 seq.).

Lýceus, i, m. a Greek name of Bæchus, equivalent in signification to Liber q. v. Adj. Lýceus, a, um (Virg. En. i. 686).

Lýcæbas, æ, m. an Assyrian killed by Perseus (Ov. Met. v. 69).—2. A man who had been banished from Tuscany for murder. He was the intimate friend of Atys, and one of the sailors whom Bæchus, for refusing to fulfil their promise, changed into dolphins (Ov. Met. iii. 673).—3. A centaur, who was for some time present in the battle with the Læpithæ, but afterwards sought safety in flight (Ov. Met. xii. 302).

Lýcæbessos, i, m. a mountain of Attica, fertile in olives (Stat. Th. xii. 621).

Lýceus, v. Lýceus, i, m. Tetragi, or, Diæforti, was sometimes called Olympus, Kotylion, Elaion, and Nomia; a mountain in Arcadia, an inland district in Peloponnesus, the Morea, in which was a grove sacred to Pan, who is hence called Lýceus. The name is derived from the Greek word signifying a wolf. *Avërsa a völe (loca) gelidi Lýcei*, the parts of cold Lýceus turned away from the sun, i. e. the sunless parts of cold Tetragi (Stat. Th. iv. 250). Adj. Lýceus, a, um, of Lýceus, of Arcadia, Arcadian. Lýceus deus, Pan. Terror Lýcei dei, a panic (Val. Flacc. vi. 533). Lýceus collis (Ov. Met. i. 698). Lýceia (sacra), games celebrated on this mountain in honour of Pan, which the Romans called *Lupercalia* q. v.

Lýcambes, æ, m. father of Nébülë, who promised her in marriage to the poet Archilochus, but afterwards violated his promise, and gave her to a wealthier lover. Indignant at his perfidy, Archilochus wrote a poem against him in a strain of such cutting sarcastic wit, that both father and daughter hanged themselves in despair. To this Hëratius alludes, and calls Archilochus *genet*, from his being the betrothed husband of Nébülë (Epid. vi. 13). Adj. Lýcambes, a, um. *Si qua tell' mädent Lýcambes sanguine,* if any weapons are wet with the blood of

Lýcambes, *i. e.* if any lines are written with such severity, as to impel the subject of them to suicide (Mart. vii. 11).

Lýcaon, *ónis*, *m.* son of *Pelásgus*, an impious king of *Arcádia*, an inland district of *Peloponnesus*, the *Morea*, whom *Jupiter* turned into a wolf, for having murdered one of his hostages, and served up his flesh to him when his guest, in order to prove his divinity. *Arcádoe Tyranni*, of the *Arcadian* king, *i. e.* of *Lýcaon* (Ov. Met. i. 218). *Lýcaónis*, *idos*, *f.* *Callistó*, the daughter of *Lýcaon*. *Adj.* *Lýcaónius*, *a. um.* *Lýcaónia Arctos*, the *Ursa Major*, into which *Callistó*, daughter of *Lýcaon*, was changed after her death (Ov. Fast. iii. 793), called *Lýcaónia ursa* (Stat. Th. iv. 304).—2. A son of *Príamus* by *Láothoe*, a concubine, whose thorax *Páris* wore in the battle with *Ménélaus*. *Achilles* took him captive to *Lémnus* where the son of *Iáson* ransomed him, sent him to *Aríada*, whence he escaped, returned to his father's house, and, after spending there eleven days, on the twelfth fell again into the hands of *Achilles* who put him to death (Hom. Il. iii. 333 seq.).—3. A prince of *Lýcia*, and father of *Pándarus* (Hom. Il. iv. 89).

Lýcaónia, *m. f.* part of *Karamania*, of which the capital was *Íconium*, *Konieh*. Strictly speaking, *Lýcaónia* was included in *Phrygia*, and formed the southeast part of that district. It was given by the Romans to *Euménès*, king of *Asia*, in 190 B. C. (Liv. xxxviii. 39). The district is now called *Kunyah*. *Inh.* *Lýcaónes*, *um. m.* *Adj.* *Lýcaónius*, *a. um.* *Lýcaónius Erýcetes*, *Erýcetes*, a native of *Lýcaónia* (Virg. Æn. x. 749).

Lýcas, *ádis*, *f.* a woman mentioned by *Márcialis* (l. 72).

Lýcaste, *es. f.* a *Cretan* nymph, one of *Diana's* attendants, whose name appears to have been derived from her hunting *wolves* (Claud. xxiv. 252).—2. A woman of *Lémnus*, who killed her brother *Cýdimo*s with great ferocity and barbarity. To this horrid act her mother forced her, after she had slain her husband. To her, or, at least, to one of her name, *Hýpsípýle* gave her twin sons by *Iáson* to be brought up (Stat. Th. v. 226 seq.).

Lýcastus, *i. f.* a city of *Créta*, so called from *Lýcastus*, a son of *Míno*s, its founder (Hom. Il. ii. 647).—2. A river of *Póntus*.

Lýcē, *es. f.* an *Amazon*, wounded in the war betwixt the *Argonauts* and *Scythians* (Val. Flacc. vi. 574).—2. A woman of *Tuscan* parentage, to whom *Hóratius* addresses *Ode* iii. 10 and iv. 13. The latter ode does more credit to the animation and elegance of the poet, than to the feelings and dispositions of the man. From these poems, *Lýcē* does not appear in a very respectable point of view. The latter indeed goes to prove that she was a woman of abandoned character, and of vicious habits.

Lýces. See *Lýcus*.

Lýcētus, *i. m.* a man killed by *Pérsēs* at his nuptial feast. He was the son of *Spércheius*, the *Agriónela*, hence called *Spércheiônides*, *a. m.* (Ov. Met. x. 86).

Lýceum, *i. m.* one of the three principal *gymnasias* appropriated to the education of the youth at *Athens*. It stood on the banks of *Iáusus*, and received its name from *Apóllō* (*Διογενὲς τῷ Ἀπολλωνί*), to whom it was dedicated,

and whose statue was placed at the entrance. Beautiful paintings ornamented the walls, and the gardens were laid out with great elegance. Uncertainty with respect to the builder must be admitted, probably a consequence of its having been enlarged and embellished at different periods. *Philippus*, king of *Macedónia*, burned it to the ground in 202 B. C. At the same time he destroyed *Cýnosarges*, another of the *gymnasias*, and whatever was beautiful about *Athens* (Liv. xxxi. 24).

Lýcheus, *i. m.* a man in the *Carthaginian* army, who caused the death of *Cýdnus* (Sil. Ital. xiv. 434).

Lýchnidus, *i. f.* *Larida*, a village of the *Dassáretili*, a people of *Illyricum*, which was taken in 210 B. C. by *Erópus*, who had bribed the commander of the garrison and citadel (Liv. xxvii. 32).

Lýcia, *a. f.* anciently *Milyas*, a country of *Asia Minor*, bounded by *Cária* on the W., *Phrygia* on the N., *Pamphylia* on the E., and the *Mediterranean* on the S. There was also a *Lýcia* in *Phrygia*. The Roman nobility purchased slaves from this country, and *Phrygia*, from their being elegant and handsome (Juv. Sat. xi. 147). *Inh.* *Lýcii*, *orum* (*Sing.* *Lýcius*, *i.*), *m.* ordered by the Romans to be free, in 171 B. C. (Liv. xlv. 15). *Adj.* *Lýcius*, *a. um.* of *Lýcia*, *Trojan*. *Lýcii Sarpédonis*, of the *Lycian Sarpédon*, *i. e.* of *Sarpédon*, king of *Lýcia* (Ov. Met. xiii. 255). *Lýcium mare* (Tac. Hist. ii. 60).

Lýcidas, *a. m.* a lovely youth (Virg. B. vii. 67).—2. A boy of great beauty (Hor. Od. i. 4. 19).—3. A centaur, killed in the battle with the *Lapithæ*, by *Drýas* (Ov. Met. xii. 310).—4. A man killed by a grappling hook, in the naval engagement between the fleets of *C. Julius Cæsar* and the inhabitants of *Marseilles*. *Lýcinius* has beautifully described his death (Phar. iii. 635—646). The poet is said to have died repeating these lines, after he had opened his veins, to procure his own death, in obedience to the order of the Roman emperor *Néro*.

Lýcimnius, *i. m.* a son of *Elctryon* and *Mídea*, who, having been preserved when his brothers were killed, went to *Théba*, *Thera*, with *Amphitrýon*, whose sister, *Périmède*, he married. By her he had three sons, *Geópus*, *Argéus*, and *Mélas*. *Tlepólemus* unintentionally killed him by throwing at his servant a stick, which missed him, and struck *Lýcimnius*. *Adj.* *Lýcimnius*, *et. Lýcimnius*, *a. um.* *Lýcimnia arx*, a citadel, or fort, in *Argolis*, about twelve stádja distant from *Nauplia*, so called from *Lýcimnius* (Strab. 541). *Lýcimnium stagnum*, a lake of *Argolis* (Stat. Th. iv. 734).

Lýciána, *a. f.* a girl to whom *Propertius* formed a very early attachment (iii. 15. 6).

Lýcisca, *a. f.* a woman of lewd practices (Mart. iv. 17).—2. An abandoned woman (Juv. Sat. vi. 123).

Lýcisca, *a. f.* a dog's name, either a wolf dog, or a mongrel, between a dog and a wolf (Virg. B. iii. 18).

Lýciscē, *es. f.* (*Wolf*), one of *Actæon's* dogs (Ov. Met. iii. 220).

Lýciscus, *i. m.* a praetor of the *Ætolii*, who, with *Tisippus*, put five hundred and fifty of the chief of the *Ætolians* to death (Liv. xlv. 28).—2. A youth who boasted that he surpassed girls in effeminacy (Hor. Epod. xl. 24).

Lýclus, *i. m.* the guide who conducted Alexander the Great into Persia, and whose services he rewarded with a present of thirty talents (Curt. v. 7).

Lýco, *ónis, m.* an Achaean, who commanded the Ætolians and Boeotians in the army of Përsëus in 173 B. C. (Liv. xlii. 51).

Lýcônêdes, *is, m.* king of Scýros, *Sciro*, an island in Marc' Egëum, the *Archipelago*, at whose court Achilles was brought up disguised in a female dress, to prevent his being known, and, by this deception, to save his life; because his mother knew, that, if he joined the Grecian army, he would inevitably fall at Troy (Stat. Ach. i. 207).—2. Son of Crëon, a Grecian nobleman, the friend of Lëocrítus (Hom. Il. ix. 84 seq.).—3. Son of Æschreás, a Greek of great bravery, and the first who boarded an enemy's ship in the battle off Artëmisíum (Herod. viii. 11).

Lýcon, *ónis, f.* a town of Spain, in the country of the Västëñani, at which six thousand of the Romans were killed, in 192 B. C., under L. Æmilius, proconsul (Liv. xxxvii. 46).

Lýcôphon, *ônitis, m.* a Boeotian killed by Týdëus. He was one of the fifty commanded by Etëocles to murder that hero, as he returned from Theca to Argos (Stat. Th. ii. 610).

Lýcôphônites, *æ, m.* a noble Theban, son of Antôphônus (Hom. Il. iv. 395).—2. A Trojan, who fell by the hand of Téucer (Hom. Il. viii. 275 seq.).

Lýcôphron, *ónis, m.* a Greek poet, who was born at Châlëis, *Egripo*, a town of Eubœa, *Negropont*. He wrote tragedies, which Ovidius has forcibly expressed in one word, *Côthurnatus*. All his dramatic compositions are lost; but a poem called Cássandra has been transmitted, which Státius censures for its obscurity (Syl. v. 3. 157). According to Ovidius, he lost his life by an arrow from the bow of an opponent, when he had engaged in a contest for the superiority among ancient poets (Ibis 531).—2. Son of Mästör, killed by Héctor, Mästörídes, *æ, m.* Lýcôphron (Hom. Il. xxv. 430 seq.).

Lýcôreus, *ëos, m.* a priest of Apóllo, unintentionally killed by Amphílaräus (Stat. Th. vii. 715).

Lýcôrias, *ädis, f.* a sea nymph, one of Cyrene's train (Virg. G. iv. 339).

Lýcôris, *ädis, f.* a woman to whom C. Cornélius Gallus was much attached. She appears to have slighted him, and to have preferred another (Virg. B. x. 2).—2. Another, distinguished for her small forehead, which the ancients esteemed beautiful. She was ardently in love with Cýrus (Hor. Od. I. 33. 5).

Lýcôrmas, *æ, m.* a man who killed Pëttäus at the marriage feast of Përsëus, by a piece of wood torn from the door post (Ov. Met. v. 119).—2. A Saguntine, twin-brother of Earýmëdon, to whom he bore a very striking resemblance. Both killed themselves rather than surrender to Hannibal, when their native city fell into his hands (Sil. Ital. ii. 637 seq.).

Lýcôrmas, *æ, m.* a river of Ætöña, the banks of which were of a golden colour, hence, *Ælëma Lýcôrmas* (Val. Flacc. iii. 544). It was afterwards called Evënus, the Phidari, from a king of that name, who threw himself into it, and was drowned. *Cëntaurëus Lý-*

côrmas, from Nëssus, a centaur, who was ferryman of that river (Stat. Th. iv. 836).

Lýcôrtas, *æ, m.* a native of Mëgälopölis, who commanded the cavalry in a battle which Philöpeemen, prætor of the Achæi, fought with Nabis, tyrant of Lacedæmon, in 194 B. C. From Livius, Lýcôrtas must have been a man both of influence and distinction; but his name has been rendered more remarkable, by his being the father of the historian Pölybius. The pages of Livius record some favourable specimens of his oratory, integrity, and political knowledge (Liv. xxxv. 29 seq.).

Lýcôtas, *æ, m.* husband of Arëthüsa, to whom Pröpertius, in her name, writes a beautiful epistle (iv. 3).—2. A centaur, whom Thëseus stretched on the ground by a blow with an oaken stick (Ov. Met. xii. 350).

Lýctus, *i. f. Lassiti*, or, *Licto*, an inland town of Crëta, *Candia*, taken along with many other cities in that island, by Q. Cæcilius Métëllus, proconsul, 69 B. C. (Liv. Ep. 99). Stëphänus says it was so called from Lýctas, a son of Lýcäon; but others call it Lýttos, from its elevated situation. Lýctëis, *Idis, f.* of Lýctus, applied to females, or to nouns feminine. *Adj.* Lýctius, *a, um*, of Lýctus, Cretan. *Lýctius Idömönëus*, Cretan Idömönëus, from his being a native, and king, of that island (Virg. En. iii. 401).

Lýcürgus, *i. m.* the famous legislator, was the son of Eunömus, king of Spärta, and younger brother of Pölydëctes, whom he succeeded in the throne. On learning afterwards that his brother's widow was pregnant, he resigned the crown, and acted merely as tutor to the unborn heir. His integrity refused, with contempt, the offer made him by his brother's widow, that she would procure an abortion, on condition that he married her. During the minority of his nephew, whose name was Chärläus, he conducted the administration with the utmost propriety and faithfulness, which, however, did not exempt him from misrepresentation and reproach, excited, most probably, by the resentment of the slighted widow. Yielding to the unjust calumny of his countrymen, he quitted his native city, travelled into foreign countries, where he obtained such extensive information and celebrity of character, that the Spartans invited him to return. To rectify the numerous abuses which had crept into the administration during his absence, he consulted the Delphian oracle, and the sanction of the priestess enabled him to accomplish the reformation of the state. He established the strictest temperance, united with the most correct discipline which had ever been known, and enacted a number of laws, admirably calculated to produce the effect which he intended. After his death, the Lacedæmonians built a temple to him, as to a god (Paus. iii. 16). If Livius be correct in his dates, the code of Lýcürgus must have been formed, 891 B. C. Seven hundred years after that date, the laws of Lýcürgus were abolished by Philöpeemen, prætor of the Achæi, who had compelled the Lacedæmonians to submission, and obliged them to adopt the laws and institutions of the Achæi, their conquerors. *Fortis Lýcürgus* (Mänil. i. 771).—2. A king of part of Thräcia, *Romania*, son of Drýas, whom Bæchus put to death for violating his

rites, hence called *Sacrilégus*. This does not appear to have been precisely the idea of Hómērus, who, in a highly poetic description, makes him destroy the vines, and put Bāchus to flight, who, in great trepidation, goes under the waves, and is received by Thētis. By the latter idea, Hómērus probably meant that he was the first who mixed water with wine, and thus rendered it less injurious to his subjects. The gods were enraged at his conduct towards Bāchus, and Jūpiter first deprived him of sight, and then put him to death (Hom. II. vi. 130 seq.). From his cutting the vines with an axe, Ovídius calls him *Bipēnnifer* (Met. iv. 22).—3. An Arcadian, the father of Ancēus and Cēphēus. Lŷcūrgēs, *æ, m.* a patronymic of Ancēus (Ov. Ibis 503).—4. A son of Phēres, and brother of Admētus, who dwelt near Nēmēa, and married Eurydicē, or, according to others, Amphithēa, by whom he had a son, Ophētes. *Isūchius Lŷcūrgus*, to distinguish him from others of that name, particularly the Thracian Lŷcūrgus (Stat. Th. iv. 742).—5. A son of Hērclēs by Hēsichēe.—6. A son of Alēus and Nēera, who was the father of Ancēus, Epōchus, Amphidāmas, and Ideus, by Clēōphīlē, or, Eurymōnē.—7. Tyrant of the Lacedemonians, who drove out Agēsīpōlis, the heir of the crown, in 197 B. C. (Liv. xxxiv. 26). From Jūstinus, the date appears to have been earlier (xxix. 1).

Lŷcus, *i, m.* son of Hŷrīōus, and the nymph Clōnia, who, with his brother Nŷctēus, having killed Phlēgŷas, fled to Hŷria, and afterwards deprived Lālus of the kingdom of Thēba, *Theba*. At a future period, he killed Epōpēus, and carried off his wife, Antiōpē, whose treatment her sons Zēthus and Amphion avenged, by putting Lŷcus to death.—2. Son of Dāscŷlus, a native of Mŷsīa, whom Hērclēs assisted, and whose territory that hero enlarged. In gratitude for these good offices, he called the country Hōrāclēa.—3. King of the Māriāndŷni, and brother of Otreus, who treated the Argonauts kindly and hospitably. His name occurs frequently in the poem of Valērius Flācŷus (iv. 173 seq.).—4. A centaur, killed by Pīrithōus in the battle with the Lāpithæ (Ov. Met. xii. 332).—5. A companion of Diōmēdes, who was changed into a bird (Ov. Met. xiv. 504).—6. A companion of Ānēas, whose fate he laments (Virg. Ān. i. 222).—7. Another Trojan in the army of Ānēas, who, with the aged Hēlēnor, escaped from a turret which Turnus had set on fire, and who, soon after, fell by the hand of that hero (Virg. Ān. ix. 545—566).—8. Son of Nēptūnus and Cēlēnō, whom his father carried to the Islands of the Happy.—9. A son of Pāndion, and brother of Āgēus, Pallas, and Nisus. From him the Lŷciāns derived their name.—10. A brave man, who fought in the army of Etēocles, in the Theban war, and attacked Hippōmēdon as he attempted to carry off the dead body of Tŷdēus. He and Mōges had the charge of the watch, during the night preceding which Hippōmēdon and Pārthēnōpēus had fallen (Stat. Th. ix. 106 seq.).—11. A Saguntine, killed by Asbŷtē during the siege of his native town (Sil. Ital. ii. 177).—12. An old man mentioned by Hōrātius, who was probably an unpleasant neighbour (Od. iii. 19. 24).

Lŷcus, *i, f.* a city of the Hŷrīā, in the country of the Dāssāretī, which had been under the dominion of Philippus, king of Mācēdōnia, and was given to Plēurātēs at the conclusion of the war with Philippus, in 193 B. C. (Liv. xxxii. 34). Some consider it the same with Lŷchnīdus *q. v.*

Lŷcus, *i, m.* the *Kolci-hisar*, a river of Pōntus, which joins Iris, the *Jezil-Erneh* (*i. e.* the green river), which falls into the gulf Lēuco-sŷrōrum *Æon*, *i. e.* The crech of the white *Syrians*. Valērius Flācŷus calls it *Flāvus Lŷces* (iv. 719).—2. A river of Phŷrgia, which runs between Lāōdicēa, *Eskihissar*, and Hērāpōlis, *Taluk Kolisi*, afterwards falls into Mæander, the *Meinder*, below Colōssa, *Chonos* (Curt. iii. 1).—3. A river of Armēnia, now called the *Bing-gheul*, one of the branches of Euphrātes, *El-Frat* (Virg. G. iv. 367).—4. The *Nahr Kelb* (*i. e.* the river of the dog), a river of Sŷria, which is lost in the *Mediterranean Sea*, about thirty-three miles below Sidon, *Saida*.—5. The *Greater Zab*, a river of Assŷria, which D'Anville says the Greeks called Lŷcus, or the Wolf. It is the same river which is denominated by Xēnōphon, *Zabātus*, is one of the branches of Tigris, and is nearly as large as that river at their junction. Darius threw a bridge over this river (Curt. iv. 9).

Lŷdē, *es, f.* a woman of vicious morals (Hōr. Od. ii. 11. 23).—2. A seller of a particular drug which she pretended cured barrenness. The illiterate among the Greeks and Romans believed, that a spider shut up in a box, and carried in the bosom, rendered wives, naturally barren, prolific (Juv. Sat. ii. 141).—3. A woman mentioned by Mārŷtālīs (i. 72).

Lŷdia, *æ, f.* a woman with whom Hōrātius was in love, and who does not appear to have been one of the most respectable of her sex. Her name occurs frequently in his writings, and his attachment to her furnishes no proof either of the delicacy of his taste, or of his regard for female purity (Od. i. 8).—2. A silly woman mentioned by Mārŷtālīs (xi. 103). The poet addresses an epigram to a female of this name, who unquestionably was of the most vicious habits (xi. 22).

Lŷdia, *æ, f.* known also by the name of Mæōnia, a maritime district of Asia Minor, *Natolia*, bounded on the north by Mŷsīa; on the east by Phŷrgia; and on the south by Cāria. Cræsus, so famed for his riches, was king of Lŷdia, at whose death it fell under the power of Rōme. The Ionians took possession of the coast of this district, and, from their celebrity, the tract which they inhabited was called *Ionīa*. Plinius considers the latter as a separate district (i. 539). The chief city of Lŷdia was Sārdes, *Sart*, on the side of the mountain *Tmolus*, *Buzdagh*, from which the river *Pactōlus* flows. The Romans gave Lŷdia to Eumēnes, king of Asia, in 190 B. C. (Liv. xxxviii. 39). *Ion. Lŷdi, orum* (Sing. Lŷdus, *i, m.* the Lydians. According to Hērōdōtus, the one half of the Lŷdi quitted their native country under the command of Tŷrrhēnus, their king's son, settled in Umbria, and from him were called Tŷrrhēni (i. 94). Livius says, that the Tūsci settled first in *Tuscany*, and afterwards possessed the shore of the *Gulf of Venice* towards the *Alps*, by sending out colonies. Their possessions were then very extensive,

and their power must have been very great (v. 33). A late writer has rendered it probable, if not certain, that the Týrrhēni, or Týsci, were a Celtic nation, and that they migrated from the Alps into the more fertile parts of Italy. The Asiatic Lydians were of very vicious morals, and, in proof of this assertion, it is only necessary to refer to the manner in which their daughters procure their dowries (Herod. i. 93). According to Appianus, they introduced a kind of play called from them *Ludio* (Bel. Pun. 35). *Adj.* *Lýdus*, *et*, *Lýdus*, a, um, of Lýdia, or the Lýdi, also Etrurian or Tuscan. *Lýdius Tibris*, the Tuscan Tevere (Virg. *Æn.* ii. 781). *Lýdius amnis*, Páctolus (Tibul. iii. 3. 29). *Lýdia pēna*, Lydian tasks, i. e. the tasks imposed on Hērēdēs by Omphālē, queen of Lýdia (Mart. ix. 67). *Lýdia urbes* (Ov. Met. vi. 11). *Lýdia gaza* (Stat. Syl. v. 1. 60).

Lýdias, *m*, a branch of the Hálliacon (Herod. vii. 127).

Lýdus, *i*, *m*, son of Atys and Callithēa, and brother of Týrrhēnus, who reigned in Lýdia, and from whom that country had its name. See *Maōnia*.

Lýgdāmis, *is*, *m*, the father of Artēmisia (Herod. vii. 99).

Lýgdāmus, *i*, *m*, the servant of Cýnthia, to whom Prōpērtius addresses an elegy, and whose name occurs frequently in the writings of that poet (iii. 6).—2. A fictitious name, which occurs in Tibullus, considered by Heynius as equivalent to Albū (iii. 2. 29).—3. A slinger, who deprived Týrrhēnus of both his eyes at a single throw (Luc. Phar. iii. 710 seq.).

Lýgdos, *i*, *f*, a place in mount Taurus, from which marble of uncommon whiteness was obtained. *Candida Lýgdos* (Mart. vi. 13). *Adj.* *Lýgdinus*, a, um.

Lýgdus, *i*, *m*, a priest in the army of Etēōcles, wounded by Páthēnōpeus, in the Theban war (Stat. Th. ix. 764).—2. A man killed by Hannibal at the siege of Saguntum, *Muriedro* (Sil. Ital. i. 438).—3. A man mentioned several times by Mártiālis (xi. 42 &c.).—4. A eunuch, who, by order of Sējanus, administered poison to Drusus, which occasioned his death. From Tacitus, he appears to have been one of the worst of men, and confessed his guilt with respect to Drusus on the rack, after Apicāta, the widow of Sējanus, had brought the tragical event to light (Tac. Ann. iv. 8—11).

Lýmīra, *es*, *f*, *Lýmīrē*, *es*, *f*, *Phineka*, a town of Lýdia, which, from Strābo, appears to have stood on the river Lýmýrus. Here, says Velleius Pátērciūlus, C. Caesar, grandson of Augūstus, died (ii. 102).

Lýncēus, *es*, *v*, *ēi*, *m*, a man whose head Túrns cut off at a single blow (Virg. *Æn.* ix. 763 seq.).—2. Son of Aphāreus and Arēnē, the daughter of Gēbūlus, a man of remarkably quick sight, who was said to see whatever was concealed in the earth, and that darkness had no effect on his sight; but others maintained, that he did not see during the night. Hyginus explains the fiction of his eye penetrating the bowels of the earth, by stating, that he knew where metals were to be found. To his remarkable strength of vision, Hōrātius alludes (Epis. i. 1. 28). He was one of the hunters of the Calydonian boar (Ov. Met. viii. 304), and one of the

Argonauts (Val. Flacc. l. 463).—3. A son of Egýptus, and husband of Hýpērcēnēstra. He was the grandfather of Prōtus and Arisius (Pin. Nem. x. 2).

Lýncēides, *a*, *m*, a man who killed Hýpēscūs, at the marriage of Pērsēus and Andrōmēda (Ov. Met. v. 99).

Lýncus, *i*, *m*, a Scythian king, who received into his house, and treated with kindness, Triptolēmus, whom Cēres had sent over the world to teach mankind the art of agriculture. This monarch, after he had received what information Triptolēmus had to communicate, anxious to secure to himself the honour of the invention, perfidiously attempted to murder his guest in his bed. Cēres interfered to preserve her favourite, arrested the hand of Lýncus, when lifted to perpetrate the crime, and punished his treachery by changing him into a lýnx (Ov. Met. v. 650 seq.).

Lýncus, *i*, *f*, the capital of Lýncēstis, a district of Mácedōnia, which received that name from Lýncēus, by whom it was built. Lýncēstis, *Idis*, *f*, of Lýncus, applied to females or nouns feminine. *Lýncēstis aqua*, which was acid to the taste, and when drunk in considerable quantities, intoxicated like wine (Plin. i. 253). *Inh.* Lýncēstae, *arum*, *m*. *Adj.* Lýncēstius, *a*, *um*. Lýncēstius *amnis*, Erigōnus, the *Kutchuk Carasu* (Ov. Met. xv. 329).

Lýrcēus, *i*, *m*, a fountain and mountain of Arcādia, or, according to Stēphānus, of Argōlis, in which Ināchus the *Planizza* had its rise. *Adj.* Lýrcēus, *v*. Lýrcēus, *et*, Lýrcēlus, *a*, *um*. Lýrcēa *arva* (Ov. Met. i. 598).

Lýrnēssus, *i*, *f*, a city of Mýsia, a district of Asia Minor, *Natolia*. The beautiful captive Briseis, who fell to the share of Achilles, in the division of the spoils obtained by the sacking of that city during the Trojan war, was a native of it, from which she is called Lýrnēssis, *Idis*, *f*. *Adj.* Lýrnēssius, *a*, *um*. Lýrnēssia *maxia* (Ov. Met. xii. 1083).

Lýsānder, *dri*, *m*, a Lacedæmonian general, son of Aristōclitus, or Aristōcritus, who owed his celebrity more to his good fortune than his merit. He brought the Peloponnesian war to a termination, after it had been carried on for twenty-six years, and that victory appears to have been a consequence of the insubordination of the Athenian forces, not of his generalship, or the valour of his troops. After he had taken the Athenian fleet at Ægos Pótamos, his ambition displayed itself in his attempt to retain all the states under his own authority, whilst he pretended, that he did it on account of the Lacedæmonians. With this view, he changed their form of government, and appointed ten men in each state, to govern, admitting none into that number, from whom he had not received assurance, that they would be entirely at his devotion. His countrymen set aside the Decemviral authority. Enraged at this measure, he formed the design of taking away the Lacedæmonian king, and of usurping the royal authority. For the success of this scheme, he knew that the assistance of the gods was necessary, and, therefore, attempted to bribe, first the oracle at Dēlphi, *Castri*, next that of Dōdōna, and, afterwards, that of Júpiter Ammon in Affrica. The priests of all these oracles not only refused his bribe, but those of Júpiter Ammon sent ambassadors to Lacedæmon, *Mistræ*, to accuse him of offering such an insult

to the priests of the temple. 1. The judges acquitted him, on which he was sent to the assistance of the Orchomenians, and was killed in battle with the Boeotians at Haliartus, *Mikrobura*, by Nēchōrus, in 394 B. C. Cōrnēlius Nēpos describes him as a man of great cruelty, avarice, and perfidy, nor does the opinion of Plūtarchus seem more favourable, since he forms a comparison between him and Sōlla. That he possessed a powerful mind, great knowledge of politics, and considerable activity, admits of no doubt, since he obtained an influence over the Grecian states, beyond whatever had been enjoyed by any of his countrymen. Although he disregarded honour, virtue, and the obligation of an oath, yet the Greeks erected altars to this tyrant, and paid him divine honours. From the appointment of Agēsilāus, he sunk both in dignity and consequence, and, when the whole merits of his life are considered, the feeling mind must regret, that he ever attained such distinction, which he sullied by avowed treachery and remorseless cruelty. —2. A man in the Trojan army, wounded by Ajāx, at the time the latter rescued Ulysses (Hom. II. xi. 491 *seq.*).

Lysias, *es. m.* tutor of Antiochus, infant son of Antiochus Epiphānes, who, together with his ward, was murdered by Dēmētrius, son of Sēlēucus, in 164 B. C. (Liv. Ep. 46). —2. An orator of Athens, Jūstinus says of Sýracūse, frequently mentioned in the writings of Cicero. Of the numerous orations which he left at his death, only a few have been transmitted to modern times. The learning and virtue of Sōcrātes commanded his esteem, and he wrote an oration for that great man, when he stood before his judges; but the latter declined using it. Before this time, it is probable, that the Greeks had the same idea of oratory as of poetry, since he was the first who maintained that it was an art. He excelled in description. Of the extent and variety of his information, an accurate opinion cannot be formed from the few orations now extant (Cic. Brut. 9 *ge.* Just. v. 9). Fāvōrius writes, that if any change be judiciously made in the writings of Plāto, his elegance only is injured; but the sentiment in Lysias (Gel. ii. 5).

Lysimachia, *es. f.* *Hexamili*, a town of Thracian Chersōnēsus, built by Lysimachus, one of the successors of Alexander the Great. It had also the name of Hēxāmiliūm, in consequence of the Isthmus being there *six stadia* broad. From the Grecian states frequently contending for possession of this city, it must have been deemed a place of considerable importance. Stēphānus makes Cārdia the ancient name of Lysimachia, in which he stands opposed both to Strābo and Ptolēmaeus; these geographers mention three cities of some note in that peninsula, Cārdia on Sinus Mēlas; Pāctyē on Prōpōntis; and Lysimachia, inland. —2. *Koukistra*, a town of Etrōlia, on a branch of Evēnus, the *Fidari*. *Inh.* Lysimachiēnses, *iun. m.* (Liv. xxxii. 33 *seq.*).

Lysimachus, *i. m.* son of Agathōcles a Macedonian nobleman. In mental greatness, philosophical knowledge, and bodily strength, he surpassed all the conquerors of the east. He incurred the displeasure of Alexander the Great, by giving poison to Callisthēnes, a philosopher, from whom he had received in-

structions respecting the nature of virtue, to shorten his life after that monarch had, by maiming, rendered him a shocking spectacle, on suspicion of his being accessory to the plot formed against him by the Persians. Not satisfied with dooming this brave general to death for so trivial an offence, Alexander ordered him to be thrown into the den of a very fierce lion, which made a furious attack on him; but, wrapping his cloak round his hand, he thrust it into the lion's mouth, seized his tongue which he pulled out, and killed him. When this act of resolute bravery was reported to the king, his admiration pacified his wrath, and he ever afterwards held Lysimachus dearer for the greatness of his fortitude. A perfect reconciliation on both sides ensued. Long after, Lysimachus accompanied the king pursuing his routed enemies in India, when his own life guards had fallen behind. Had he harboured the least resentment, he would not have let slip this opportunity of retaliating, since the king, greatly his inferior in strength, was wholly in his power. After the death of Alexander, Thrācia and the countries bordering on the Black Sea, were assigned to him, in consequence of his superior bravery. He built a town on Chersōnēsus Thrācia, *Gallipoli*, which from his own name he called Lysimachia, *Hexamili*. His success against that warlike nation did not satisfy his ambition; for he expelled Pýrrhus from Mācedōnia, and took possession of the kingdom. The noble and wealthy, detesting his cruelties, quitted that country, and took refuge under Sēlēucus, whom they prompted to make war on Lysimachus, although he had formerly united with him and Cāssānder, against Antiochus and Dēmētrius. In that war he lost fifteen children, and was added, says Jūstinus, the last leap to the ruin of his own house, in 282 B. C., and the seventy-fourth year of his age. From this author, he appears to have been a man of enormous cruelty, having cut off by poison his son Agathōcles *q. v.* In this unnatural murder, he employed the agency of his wife Arsinoē, the stepmother of the gallant youth (*xlii. 4 seq.*). —2. Son of the former, killed by his maternal uncle Ptolēmaeus Cēramus (Just. xxiv. 3). —3. Father of Aristides, a noble Athenian (Cov. Nep. Arist. 1). —4. A friend of Philippus, king of Mācedōnia, whom he invited to be present at the dispute between his sons Pērsēs and Dēmētrius, in 184 B. C. (Liv. xl. 8).

Lysinoē, *es. f.* a city of Pisidia, from which ambassadors came, in 191 B. C., delivering it up to the Roman consul Cn. Mānius Vūlso, as he marched against the Gallōgræci (Liv. xxxviii. 15).

Lysippus, *i. m.* an excellent Grecian statuarian. Alexander the Great forbade any one except Lysippus to form statues of him (Hor. Epis. ii. 1. 240). In order to animate his men to bravery, Alexander commanded Lysippus to make statues of all the horsemen who had fallen at the crossing of Grānēus, the *Oostroba*. On Mācedōnia being conquered by the Romans, L. Cæcilius Mētēllus Mācedōnicus sent these equestrian statues to Rome, where they were placed in the portico of Octāvia, and formed, says Vellēus Pātēr-cūlus, the greatest ornament of the place (*i. 11*). He made a famous statue of Hērēcles, which he presented to Alexander the Great,

and on which Martialis has written two epigrams (ix. 44, 45).

Lysis, *is*, *m.* a native of Tarentum; *Taranto*, who adopted the opinions of Pythagoras, and instructed Epaminondas in that philosophy. He is mentioned with great respect by Cicero, as the preceptor of that eminent Boeotian, and as teacher of philosophy (Orat. iii. 34. Offic. i. 44).

Mæca, *arum* (*Sing.* Mæces, *e*), *m.* a people of Africa, neighbours of the Asbystæ, on the western shore of Syrtis Major, the Gulf of Zadic, between the Nāsāmōnes on the east, and Lōtōphāgi on the west (Plin. i. 543). Herodotus describes their manner of wearing their hair, which appears to have been very particular, and adds, that their country was watered by Cinyps, the *Wadi-quaham* (iv. 175).—2. A people of Arabiā Felix, whose territory bordered on the Persian Gulf.

Mæcar, *aris*, *m.* a Lesbian prince, probably of great wealth (Hom. Il. xxiv. 544).

Mæcæus, *ēs*, *m.* a centaur, who, in the battle with the Læpithæ at the marriage of Pirithōus, slew Erygdius (Ov. Met. xii. 452).—2. A native of Ithāca, *Theaki*, whom Ovidius calls *Neritius*, probably from his having been born on or near Neritus, a mountain of that island. He followed Ulysses to Troy, and, after the destruction of that city, accompanied him to the western coast of Italy, where, deserting his companions, he settled at Caieta (3 syl.), *Gaëta*, and attached himself to Ennius (Ov. Met. xiv. 159 seq.).—3. The son of Jūpiter and Cērē, a native of Lesbos, and father of Issē. Mæcæus, *idis*, *f.* a patronymic of Issē (Ov. Met. vi. 124).—4. *zi* Mæcar, *āros*, *m.* the son of Æolus, and brother of Cānācē, whom he injured, and afterwards, having heard of her fate, killed himself (Hyg. 242).

Mæcæria, *æ*, *f.* a fountain at the foot of the hill of Pānus, at the foot of the mountain of Pindus, once possessed by the Hellenians, who afterwards migrated to Peloponnesus, the *Morea*, where they were known by the name of Dorians (Herod. i. 56).

Mæcēdōnia, *æ*, *f.* (the Latin poets lengthen the second syllable making Mæcēdōnia, as does also Dionysius in his *Periëgēsis*), an extensive country to the north of Greece, having Mārē Egæum, the Archipelago, and Thraciā, Romania, on the east; Mœsia, Dardānia, and Illyricum on the north; Mārē Adriaticum, the Gulf of Venice, on the west; and Epirus and Thessaliā, Thessaly, on the south. It was anciently called Hæmōnia, *æ*, *et*, *Æmāthia*, *æ*, *f.* Some, however, have maintained, that a part only of Mæcēdōnia was called by this name, which the poets more frequently employ to denote Thessaly. Respecting the boundaries and the exact geography of Mæcēdōnia and Thessaliā, great uncertainty prevails, in consequence of the scanty information transmitted by the writers of antiquity with regard to these districts. Much, if not the whole, of this deficiency, would have been supplied,

Lysis, *is*, *m.* a river of Iōniā, the sources of which the Roman consul, Cn. Mānius Vūlso, passed on his march from Ephesus, *Aionius*, against the Gāllogræci, in 191 B. C. (Liv. xxxviii. 15).

Lýstra, *æ*, *f.* a town of Lycōnia. *Iak. Lýstrini*, *orum*, *m.* (Plin. i. 627).

Lýxus, *i*, *m.* a youth in the Carthaginian army, killed by Mōpsus (Sil. Ital. ii. 112).

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had the writings of Strābo been transmitted entire. Mæcēdōnia sometimes included both Illyricum and Epirus, hence towns, mountains, and rivers which, strictly speaking, belonged to these countries, are, by some authors, reckoned in Mæcēdōnia. It was conquered by the Romans in 170 B. C., and divided into four districts, of which Livius has given a description (xlv. 30). From Cārānus till the conquest of Persēs were thirty kings, who reigned in Mæcēdōnia, 923 years (Just. xxxiii. 2). Others write, from Cārānus to Alēxānder twenty kings, and from Cāsānder to Persēs sixteen, in all thirty-six. Vellēus Pātērcūlus makes the years 649. From such variety of statements, certainty is unattainable. The population in modern times is seven hundred thousand. Mæcēdo, *e*, Mæcēdon, *ōnis*, sometimes Mæcētes, *e*, Mæcēta, *æ*, *m.* a native of Mæcēdōnia; a Macedonian; *Plur.* Mæcēta, *arum*, frequently contracted Mæcētū, particularly by the poets: *Mæcēta sua gēna citent*, the Macedonians throw their javelins (Stat. Ach. ii. 418). *Subjēct Mæcēdo Pēreen*, the Macedonian (i. e. Alexander the Great) conquered the Persian (Claud. xxiv. 165). *Adj.* Mæcēdōnius, Mæcēdōnicus, *a*, *um*, *et*, Mæcēdōnēnsis, *is*, *e*, Mæcēdōnia strissa, a Macedonian spear (Ov. Met. xli. 406). Mæcēdōnicum bellum (Sal. Cat. 51). Mæcēdōnicum Mārē, that part of the Archipelago, which washes the shores of Mæcēdōnia and Thraciā (Liv. xlv. 11). Mæcēdōniū fines (Amm. Mar. xvii. 5).

Macēlla, *æ*, *f.* *Caltā Busanar*, an inland town in the western part of Sicily, which revolted from the Romans, in 213 B. C. (Liv. xxvi. 21). Polybius mentions, that the Romans took it by storm (i. 24).

Mæcēlli fundus, a village or fort in Cāppādoēia, at which Gāllus and his brother Jūliānus were brought up (Amm. Mar. xvi. 2).

Mæcēpræta, *rect.* Mæcēcē *q. e.* Mæces, *e*, Mæcēra, *et*, Mæcēta, *æ*, *f.* *Ros Fillam*, a promontory opposite to Hærmōzon in Cārmanīa (Amm. Mar. xxiii. 6).

Mæchēra, *æ*, *m.* a public erler at Rome, who notified sales by auction (Juv. Sat. vii. 9).

Mæcēriānus, *i*, *m.* a man killed during an entertainment, by Bōxus, at the suggestion of Bicon, both men of bad dispositions, and both suffered a violent death (Curt. ix. 7).

Mæchānidas, *æ*, *m.* a king of the Lacedæmonians, who harassed the Achæi, in 210 B. C., on which account Philippus, king of Mæcēdōnia, brought them assistance. Dread of that king prevented him from attacking the Elæi, as they were preparing to celebrate the Olympic games, a measure on which he

had previously resolved (Liv. xxvii. 29 seq.).

Mächon, ōnis, m. son of Æsculapius and Epione (of Córōnis, Hyg. 97), was one of the suitors of Hēlēna (Apol. iii. 10). In the Trojan war, he and his brother Pódāli-rius, being skilled in medicine, cured the wounds of the Greeks. According to Virgil-ius, he was the first who descended from the Trojan horse (Æn. ii. 263). Mārtiālīs uses Mächon as synonymous with Mēdicus. *Dimitte Mächōnas omnes*, dismiss all physicians (Mart. ii. 16). *Adj.* Mächōnius, a, um. *Mächōniæ artes* (Ov. Ep. Pont. i. 3. 5).

Mächāres, is, m. son of Mithridātes, king of Bōsphōrus, received in friendship with the Roman people by L. Licinius Lucullus, in 72 B. C., to whom he had given a golden crown. At that time, Licinius was making war against his father (Liv. Ep. 98). The conduct of Mächāres enraged his father, whose cruelty he dreaded, and therefore attempted to escape. To prevent pursuit, Mächāres burned the ships at Chērsōnēsus Pōntica, on which the implacable Mithridātes sent another fleet after him, and, rather than fall into his hands, the noble youth deprived himself of life (Ap. Bel. Mith. 227-241).

Māchlyes, um, m. an African nation, on the east side of the lake and river Tritōnis (Herod. iv. 178).

Mācra, æ, m. the *Magra*, a river in the north of Italy, originally the boundary of Ligūria on the one side, and Vārus, the *Vara*, on the other. The consul, M. Sēmprōnius Tūdītānus, ravaged the lands, burned the villages and forts, and opened the country of the Ligūres as far as this river, in 187 B. C. (Liv. xxxix. 32).

Mācra Cōmē, Mācræ Cōmēs, f. (i. e. long village), a town of Thēssālīa, the ground round which the Ætōli ravaged, in 200 B. C. (Liv. xxxii. 13).

Mācri Cāmpi, Mācrōrum Cāmpōrum, m. a town in Gallia Cisalpina, according to Strābo, and plains between Pārma and Mūtina, according to Columella. From the latter, Mācri Cāmpi included the whole tract between these towns, and afforded excellent pasture for sheep (Liv. xli. 18. Colum. R. R. vii. 2. Strab. 305 seq.).

Mācrinus, i, m. (called by Eutrōpius M. Opilius Mācrinus), a man of low birth, who obtained the rank of a prætorian præfect under Cāricālla, against whom he conspired, and obtained the purple by the murder of his sovereign, in the year 217. He assumed the name of Sēvērus, on purpose to conceal the obscurity of his origin, and the senate added the surnames of Plus and Fēlix, of which he accepted the latter, and declined the former. On his son Mādāmēnus, whom he named Antōnius, he conferred the title of Cæsar. Advēntus, the colleague of Mācrinus, in the commission of prætorian præfect, alleged the empire belonged to him; from his being an older officer, and the emperor, though he had little apprehensions of his rivalry, judged it prudent to appoint him præfect of Rome. Among the excellencies of Mācrinus may be mentioned, his respect for the laws, abolishing several enormous taxes of Cāricālla, and refusing to give up a list of the informers, in order to prevent the unnecessary shedding of human blood. Timidity marked his conduct

as a soldier, and he purchased peace from the Parthians at a sum exceeding one million sterling. The relations of Hēhōgābātus, encouraged by the luxury of Mācrinus at Antiōchia, *Antakiē*, set up for the empire, and both Mācrinus and Diādāmēnus his son, lost their lives, the former in his fifty-fourth year, and the latter in the tenth year of his age. His reign continued only fourteen months. In comparison of Cāricālla, Mācrinus deserved to be loved, although some acts of iniquitous rigour exposed him to merited hatred. His wife, whose name was Nōnia Cēisa, had the title of Augūsta, and does not appear to have been recommended by strictness of morals, or propriety of conduct.

Mācris, is, f. *Nicaria*, commonly called *Icāria q. v.*, an island in the Ægean Sea, opposite the promontory Mýonnēsus (Liv. xxxvii. 28).

Mācro, ōnis, m. See *Nevius Scrtōrius Mācro*.

Mācrōbii, orum, m. (i. e. long-lived), E-thiopiāns, who inhabited that part of Africa which lies towards the Southern Ocean. Hērōdōtus places them to the west of the Straits of Babelmandeb (iii. 17).

Mācrōchir, iris, m. (longhand) a surname of Artāxerxes q. v.

Mācrōnes, um, m. a people of Asia Mīnor, *Natolia*, whom Hērōdōtus makes neighbours to the Syrians, who lived on Thērmodōn, the *Termē*, adding that they learned the rite of circumcision from the Colchians (ii. 104). Plinius fixes their residence on the river Ab-sīrus (i. 665). From Vālerius Flācus, their country appears to have been elevated (v. 152). Their name originally seems to have been Sānni, and were probably the people called by the Greeks Mācrōcēphālī (Amm. Mar. xxii. 8).

Mācrōntichos, i, f. a fort in Chērsōnēsus Thrācia, *Gallipoli*, which had this name from the long wall built by Mūtlādes across that peninsula. Some editions of Cōrnēlius Nēpos read Nēōntichos (Alcibid. 7). Plinius writes Mācron Tichos (i. 440).

Māctōriūm, i, n. a town in the south of Sicily, between the rivers Gēla and Himēra (Herod. vii. 153). *Inh.* Māctōriī, orum, m.

Mācūlōnus, i, m. a rich man, who willingly patronised the learned, when it cost him nothing; but barred his doors, and denied admission to poor authors (Juv. Sat. vii. 40).

Mādātes, is, m. a Persian nobleman, brother-in-law of a sister of Sisygambis, whose daughter he had married (Curt. v. 3).

Mādātēni, orum, m. one of the nations of Thrācia, which, with the Astli, Cæni, and Corēli, attacked the Roman army under Cn. Mānlius Vālbō, in 190 B. C., returning home from Asia, and carried off a considerable part of the booty, killing a number of them (Liv. xxxviii. 40).

Madytos, i, f. a town in Thracian Chērsō-nēsus, taken by Philippus, king of Mācēdō-nia, in 202 B. C. (Liv. xxxi. 16).

Mæandros, e, Mæandrus (Sil. Ital. vii. 139), et, Mæander (Luc. Phar. vi. 475), drī, m. the *Mæander*, a very considerable and celebrated river of Asia Minor, *Natolia*, which has its source in Phrygia, runs in a westerly direction, receives a number of streams on both banks, and, after a course of 250 miles, falls into Mārē Ægeum, the *Archipelago*.

considerably to the south of the island Sâmos. Six miles, says a late traveller, are added to the mouth of the river since Strabo's time by the alluvion. It is said to have no less than six hundred windings, which are supposed to have suggested to Dædalus the first idea of the Cretan labyrinth. *Adj.* Mæandrius, a, um. *Mæandrius Juvénis*, Caunus, the son of Miletus and Cyânée, the daughter of Mæander (Ov. Met. ix. 573).

Mæcenas. See *Cilnius*.

Mæcenas, ætis, m. a descendant from the kings of Tuscany, killed in the battle at Cannæ (Sil. Ital. x. 40).

P. Mæcilius, P. Mæcili, m. a tribune of the people in Rome, in 471 B. C. This was the first election of the tribunes at Comitia Tributa (Liv. ii. 58).

Sp. Mæcilius, Sp. Mæcili, m. a tribune of the people for the fourth time, in 415 B. C. Both he and Sp. Mætilius appear to have been men of very turbulent dispositions, anxious to excite violent contentions between the two orders of the state (Liv. iv. 48).

Mæcium, i, n. (Castrum), a place near Lânúvium, in Italy. *Adj.* Mæcius, a, um. *Mæcia tribus* (Liv. vi. 2).

Mædi, orum, m. a Thracian nation, who were in the practice of making inroads into Mæcedônia (Liv. xxvi. 25). *Adj.* Mædius, a, um. *Mædia regio*, the country of the Mædi, at the mountain Pangeus, west of Nêstus, the *Mesto*.

P. Mælius, P. Mæli, m. a Roman, who held the office of military tribune, with consular authority, in 399 B. C., and again in 395 B. C. (Liv. v. 12 seq.).

Q. Mælius, Q. Mæli, m. a tribune of the people, in 320 B. C. See *L. Livius*.

Sp. Mælius, Sp. Mæli, m. a Roman of equestrian rank, of great riches, and inordinate ambition. During a famine, he bestowed largesses of grain on the people, a thing in itself laudable; reprehensible only from the motive of the giver. The consulship was not sufficient to satisfy his love of power, therefore he aspired at the sovereignty of Rome. The great multitude which accompanied him, rendered it necessary to elect a dictator, and the choice having fallen on T. Quinctius Cincinnatus, he sent Servilius Ahala, master of the horse, to bring Mælius before him. The ambitious Mælius refused to obey the summons of the dictator, on which Ahala instantly put him to death, and Cincinnatus applauded his conduct. The house of Mælius was then levelled with the ground, and the site of it, by a decree of the senate, remained unoccupied, as a monument of his treasonable design having been frustrated. It had the name of *Æquimælium*. *Adj.* Mælianus, a, um. *Mælianum frumentum*, the grain collected by Mælius (Liv. iv. 16). *Mæliana eades*, the violent death of Mælius (Liv. iv. 13—16).

Mænâlus, i, m. a noble Myrmidon, the father of Pisander. Mænâides, æ, m. Pisander (Hom. Il. xvi. 194).

Mænâlus, i, m. a son of Lycæon, king of Arcædia (Apol. iii. 8).

Mænâlus, i, f. a celebrated city of Arcædia, built by Mænâlus, son of Lycæon, hence its name. Its site has not been discovered in modern times, probably from its having been so long in ruins.

Mænâlus, i, m. *Plur.* Mænâla, orum, n.

Rôino (Aidin, Leake), a mountain in Arcædia, of considerable height, which, from the excellence of its pastures, was sacred to Pan. It is diversified with glens and rivulets, watered by numerous brooks, and adorned with woody scenery. All its loftiest summits are, says a late traveller, covered with large pines. According to some, it had the name of Mænâlus, from the son of Lycæon. Mænâlis, idis, f. of Mænâlus, applied to females or nouns feminine. *Mænâlis ursa*, the Arcadian bear, i. e. Callisto, or, *Ursa Major* (Ov. Trist. iii. 11. 8). *Mænâlis ora* (Ov. Fast. iii. 84). *Adj.* Mænâlius, a, um, of, or belonging to, Mount Mænâlus; Arcadian; pastoral. *Mænâlius deus*, Pan (Ov. Fast. iv. 650).

Mænas, ædis, f. a worshipper of Bæchus, a name derived from the infuriated manner in which they worshipped that god (*ære ou pavnôbai*) (Catul. lxiii. 23 seq.). *Jivênâlis* calls the Roman matrons sacrificing to Bona dea *Mænâdes Priâpi*, a concise description of the shocking worship of that goddess (Sat. vi. 316).

C. Mænîus, C. Mænî, m. was one of the Roman consuls in 337 B. C., and obtained a victory over the Aricini, Lârinii, and Vêlîterni. By his activity, and that of his colleague, L. Furius Câmillus, the whole of Lâtium was subjected to the dominion of the Romans. To the honour of a triumph, their countrymen added equestrian statues, a compliment very uncommon in that age. In consequence of a conspiracy at Cápua, Mænîus was nominated dictator, and appointed M. Fôsius master of the horse. He maintained that his power was unlimited, called some of the nobility to account, and thus excited against himself the aversion of that order, who maintained that such a charge did not lie against them, but against the new men, among whom were the dictator and master of the horse, and threatened a prosecution at the expiry of their office, on which they both abdicated. None of the charges against them having been proved, they were most honourably acquitted (Liv. viii. 13 seq.).—2. A prætor in 182 B. C., appointed to the government of Sardinia, and to preside at the investigation concerning the practice of poisoning, at places at a greater distance than ten miles from Rome. After he had passed sentence on three thousand persons, he informed the senate, by letter, that discoveries increased so rapidly, that he must either give up his province, or discontinue the inquiries. Such was the state of Roman morals at this period (Liv. xl. 35 seq.).

Fâbius Mænîus Pântolâbus, Fâbi Mænî Pântolâbi, m. a Roman who, by his extravagance and vices, ruined his fortune, and at last necessity compelled him to sell his paternal estate (Hor. Sat. i. l. 101). Horâtius introduces him again as a backbiter (Sat. i. 3. 21), and in Epist. i. 13. 37, he unites both with gormandizing, acting the parasite, a character into which a ruined prodigal and glutton naturally falls. *Adj.* Mænîanus, a, um. *Mænîanus* (lôcus), the courts of law, so called from having once been the property of Mænîus (Val. Max. ix. 12).

L. Mænîus, L. Mænî, m. a tribune of the people, who aided M. Dôllus q. v. in fixing the rate of interest at Rome (Liv. vii. 16).

M. Mænîus, M. Mænî, m. a tribune of

the people, in 409 B. C., who revived the Agrarian law, against which his colleagues protested, as they did likewise against his attempt to hinder the levies (Liv. iv. 53). —2. A tribune of the people, in 383 B. C., who joined his colleague, Q. Publilius, in bringing to trial M. Manlius Capitolinus q. v. (Liv. vi. 19, 20). —3. A tribune of the soldiers, who was killed in the battle with Mago, a Carthaginian, in 205 B. C. (Liv. xxx. 18).

P. Mænius, P. Mæni, m. a Roman patrician, who twice held the office of military tribune with consular power; first in 399 B. C., and afterwards in 396 B. C. (Liv. v. 12—18). —2. A Roman, who put one of his freedmen to death, because he had kissed his full-grown daughter, not from bad intention, but from thoughtlessness (Val. Max. vi. 1).

Q. Mænius, Q. Mæni, m. a prætor at Rome, in 172 B. C., whom the senate ordered to publish their decree respecting the Abdræte (Liv. xliii. 4). Adj. Mænius, a, um. *Mæniatrum* (Liv. xxxix. 44).

T. Mænius, T. Mæni, m. obtained the office of city prætor, in 188 B. C., and was afterwards a military tribune under Q. Fulvius Flaccus, in the north of Spain, by whom he was sent with L. Minucius and L. Tereñtius Massa, to inform the senate of his victories in that country (Liv. xxxix. 6 seq.).

Mæon, ðnis, m. a Rutulian killed by Æneās (Virg. Æn. x. 337). —2. Son of Hæmon, a Theban, whom alone of all the fifty who lay in ambush to cut off Tydeus, that gallant warrior spared, and sent back to Thebes, *Thera*, to inform Etæocles of the fate of his companions. He possessed the gift of prophecy, which he appears to have received from Apollo; but neither the sanctity of his character, nor the wisdom which he possessed, would have protected him against the cruelty of the king, for two of his ruffians started up to deprive him of life. Mæon smiled at the ferocity of the king, and slew himself in his presence, who, enraged at the success of Tydeus, the prophecies of Mæon, and this act of contempt, prohibited his relations from performing the rites of interment. Stælius has given a beautiful picture of moral excellence, in describing the character of Mæon, and the regard paid to his remains, and to the spot on which he lay, by ravenous animals. From his father he is called Hæmonides (Stat. Th. ii. 692 seq.).

Mæonia, æ, f. afterwards Lydia, æ, f. a country of Asia Minor, *Natolia*, the boundaries of which were not always the same. It was situated to the west of Phrygia Magna, and had Caria on the south, and Mysia on the north. It had its name from Mæon, a king of that country (Claud. xx. 245). From Lydus, brother of Tyrrhæus, it took the name of Lydia (Vel. Pat. l. 1). *Inh.* Mæones, um (Sing. Mæon, ðnis), m. Mæonides, arum, m. the inhabitants of Etruria, *Tuscany*, and Umbria; the latter, according to Hærodôtus (i. 94); and the former, according to Livius (v. 33), was originally peopled by a colony from Mæonia. Mæonis, idis, f. applied to females or nouns feminine; *Omphale* (Ov. Fast. ii. 310—351 &c.). Mæonides, æ, m. Hæmæus, from Mæonia being one of the countries which claimed the honour of giving birth to that immortal poet; also

Ennius, a Roman poet, who dreamed that Hæmæus informed him his soul passed into a peacock, and afterwards animated the body of Ennius (Per. Sat. vi. 11). This is a disputed passage, some considering Quintus the prænomen of Ennius, others the numeral adjective. See *Ennius*. Adj. Mæonius, a, um. Mæonius Senex, Hæmæus. Mæonium Cæmen, the poetry of Homer (Hor. Od. i. 6. 2). Mæonios Nantos, the Tuscan pirates (Ov. Met. iv. 423). Mæonius rex, Midas (Claud. iii. 166). Mæonium vadium, Pæctolus (Sil. Ital. l. 157). Mæonice heroides, women celebrated by Hæmæus (Prop. ii. 28. 29). Mæonius pes, the Mæonian foot, i. e. Hexameter verse, in which Hæmæus wrote (Ov. Rem. Am. 373).

Mæotis, idis, f. a sea nymph, or goddess, from whom Pælus Mæotis, the Sea of Asoph, had its name. Vælerius Flaccus introduces her bewailing the death of her son Pæuæron q. v. (vi. 565).

Mæotis, idis, f. the Sea of Asoph, *Azoph*, or, *Azof*, a sea of considerable extent, into which Tanaïs, the Don, flows, and which communicates with the Black Sea, by Cimærius Bosphorus, the Strait of Caffa. In Hærodôtus, Pælus Mæotis is called the mouth of Pontus Euxinus (iv. 86). The modern name must be referred to Asoph, a town of *Coban Tartary*, at the mouth of Tanaïs, the Don, which was ceded by the Turks to the Russians, in 1774. Mæotis, idis, f. applied to nouns feminine. Mæotis ripa, the shore of the Sea of Asoph (Claud. xv. 243). Mæotis hîms, a long and severe winter (Ov. Trist. iii. 12. 2). Mæotis lacus (Flor. iii. 4). Mæotis, arum, m. a people near the mouth of Tanaïs, the Don, from whom the lake had its name, according to Plineus (i. 471). Adj. Mæoticus, et, Mæoticus, a, um. Mæotia tælus, the country adjoining to the Sea of Asoph (Virg. Æn. vi. 800). Mæotia unda, the Sea of Asoph (Virg. G. iii. 349). Mæotica glacies (Juv. Sat. iv. 42).

Mæra, æ, f. daughter of Prætus and Antæa, remarkable for her beauty (Hom. Od. xi. 325 seq.).

Mæra, æ, f. the dog of Icarus, which remained by the body of his master, after he had been murdered, and, by howling, directed his daughter Erigônê to the spot, where his body remained unburied. This affectionate animal was afterwards changed into the constellation Canicula (Hyg. 130). —2. A dog mentioned by Ovidius, into which, according to some, a girl was transformed, and, according to others, Hæcuba q. v. (Ov. Met. vii. 362).

Mæsla, æ, f. (Silva), a wood which lay between Rome and the sea, taken from the Veientes by Ancus Mærcius (Liv. i. 33).

Mæsius Rûfus, Mæsi Rûfi, m. a man appointed governor of Egypt by the emperor Dômitianus (Suet. Dom. 4).

Mævla, æ, f. a woman whom Juvénalis describes as violating female delicacy, both by unnecessary exposure, and by masculine exercises (Sat. i. 22). Some of the names mentioned by this satirist, seem intended to denote a class of persons rather than individuals. Perhaps Mævla is of this description.

Mævlus, i, m. a mean poet, who, like Bævlus, appears to have been envious and scurrilous; otherwise Virgilius would not

have treated them with such severity (B. iii. 90). Hörātius has shown his hatred to him in *Epod.* xth, where he calls him *ōlēmtem*, probably in allusion to the he-goats and foxes mentioned by Virgilius in the lines where these poetasters are held up to ridicule and contempt. He wishes that the ship in which Mævius was to sail to *Athens* might be wrecked, in return for which he promised a sacrifice to the *Tempests*, which had a temple at *Rome*. Hörātius probably intended that *Epod.* as a counterpart, or contrast, to *Od.* i. 3, in which he showed his friendship and affection for Virgilius, by praying for a prosperous voyage to waft him to *Athens*. The sarcastic lines of Virgilius have rendered the dullness and malignity of Mævius and Bāvius proverbial, and immortalized their names only to their infamy.—2. A lewd character, on whom Mārtiālis writes a poem of equal pollution (xi. 47).

Mævius Pūdcēs, Mævī Pūdcētis, *m.* a relation of Sofonius Tigellinus, a fit instrument for any purpose which required a dark, cunning, and resolute agent (Tac. Hist. i. 24 *seq.*).

Mägāba, örüm, *n.* a mountain of Gällögracia, to which the Tectōsügi fled in 191 B. C., when the Roman consul, Cn. Mānilius Vūlso, marched against the Gällögraci (Liv. xxxviii. 19).

Mägādātes, *m.* commanded the Syrian army under Tigrānes (Ap. Bel. Syr. 119).

Mägālus, *i. m.* a petty prince of the Boii, who came to promise Hännlbal the assistance of his countrymen, and to conduct him over the *Alps*, in 220 B. C. (Liv. xxi. 29).

Magus (Justinus writes Agas, but inaccurately), *m.* a king of Cýrēnē, and brother of Ptolēmaeus, king of *Egypt*, to whose son he had betrothed his only daughter Bērēnicē. His wife, Arsīnōē, objected to the marriage, after the death of her husband; but her plans failed (Just. xxvi. 3).

Mägōdūs, *i. f.* a town on the confines of *Egypt* and *Syria* (Herod. ii. 159).

Magetōbria, *m. f.* a city of Gällia, *France*, at which Ariōvistus defeated the combined forces of the Gauls. This victory put the country under his dominion (Ces. B. G. i. 31). Even the site of Magetōbria is disputed in modern times. Some have, from a passage in Ansonius, supposed to refer to that battle, conjectured that it was afterwards called *Binga*, a city at the junction of the *Nava* with the *Rhine*. But this is very doubtful, and it were better to adopt the idea of late writers, that the modern village *Pont-tailleur* occupies part of the site of Magetōbria.

Mägli, örüm (Sing. Mägus, *i.*), *m.* a celebrated sect in *Asia*, particularly in *Persia*, who despised idolatry, or worship of images, and therefore paid their homage to the Supreme Being by fire, which they considered as the best symbol of the good principle, and consequently darkness as the truest representation of the evil principle. They denominated the former *Oromāsdes*, and the latter, *Arimānus*. The mixture of good and evil, of happiness and misery, in the lot of man, would suggest the idea of these two opposite principles, whom they considered subordinate to the One God. In this manner they accounted for the vicissitudes in human life, by ascribing whatever happiness we

enjoy to the ascendancy of the good principle,

or order of angels, and the calamities of life, to the superiority of the wicked principle, the two maintaining a perpetual contention, to terminate only at the end of the world, when the good angel and his followers shall enjoy perpetual felicity in the realms of light, and the bad angel and his disciples shall be tormented in perpetual darkness. Pausānias reckons them the first who taught the immortality of the soul. In that belief they were followed by the Chaldeans, from whom the Egyptians and Greeks most probably received their ideas on that subject (Paus. iv. 32). Zoroaster has been considered, if not the founder, at least the reformer of this sect, the priests of which surpassed, in a knowledge of mathematics and philosophy, all their contemporaries. Their science appeared so wonderful to the common people, that they considered it preternatural, or obtained from invisible beings. The perversion of this knowledge brought into contempt the term Mägi, at first equivalent to learned men, and now denoting deception, or a pretence of supernatural knowledge wholly without foundation. The sect, denominated Mägi, still exists in *Persia*, but now called *Gaurs*. When Claudianus wrote, they pretended to a knowledge of futurity. *Te Persa cecinerit Mägi* (Claud. viii. 144). The Mägi at *Rome* appear to have practised jugglery, or sorcery (Tac. Ann. ii. 27).

Mägister equitum, the master of the horse; was next in command to the dictator, by whom he was chosen, for several centuries. Q. Minucius Rāfus was the first who was nominated by a decree of the Commons, and his appointment took place in 219 B. C. (Val. Max. v. 2).

Mägus, *i. m.* the name of a Roman tribe. Mägus Cæciliānus, Mägli Cæciliāni, *m.* a prætor, accused of treason falsely by Cöndidius Equus and Cælius Cursor, for which they were punished by a decree of the senate at the instigation of Drusus, in the year 21 (Tac. Ann. iii. 37).

Mägus Celer Velleianus, Mägli Celeris Velleiani, *m.* brother of the historian C. Velleius Pāterculus, held the office of lieutenant-general under Tiberius in the Dalmatian and Pannonian wars, where his achievements merited applause, and he was honoured with gifts in the triumph of his commander, who, supported by Augustus, recommended him to the prætorship (Vel. Pat. ii. 115 *seq.*).

Cn. Mägus, Cn. Mägli, *m.* a native of Crēnōna, Pompey's commander of artificers, or chief engineer (*Præfectus Fabrum*), who was taken on his way to Bründisium, *Brindisi*, and brought before Caesar, who sent him back to Pompeius with proposals for an interview; but he continued with the latter, and did not return to Caesar (Ces. B. C. i. 24 *seq.*).

Cn. Mägus Atellānus, Cn. Mägli Atellāni, *m.* chief magistrate of Cāpua, in 216 B. C., who armed both the populace and the slaves, with the intention of attacking the Roman camp. His plan did not succeed (Liv. xxiv. 19).

Cn. Mägus Cilo, Cn. Mägli Cilōnis, *m.* the man who killed M. Claudius Mārcellus, of consular dignity, who was his own patron. He committed this crime at *Athens*, in 48 B. C. (Liv. Ep. 115). Valērius Māximus, who calls him Mägus Chilo, describes the

manner in which he perpetrated the crime (ix. 11).

Declus *Māgūs*. See *Declus*.

Māgnētūs, i, m. a man of mean origin, who had risen to the most important station in the imperial camp, under the emperor *Cōnstantūs*, and, by the friendship and activity of *Mārcellinus*, obtained the titles of *Augustus*, and *Emperor*, from the soldiers. This usurpation was followed by the murder of *Cōnstantūs*. *Italy*, *France*, and *Africa*, acknowledged his authority, on which he endeavoured, by oppressive exactions, to accumulate treasures sufficient for a civil war. *Vētrānō*, a general of great age and experience, instead of supporting the house of *Cōnstantinus* the Great, formed an alliance with *Māgnētūs*, and they sent ambassadors to the emperor *Cōnstantius*, offering terms, which he rejected with disdain, on which the emperor prepared to meet the usurpers in the field of battle, and he came to a decisive engagement with *Māgnētūs*, at *Mūrā*, *Essek*, on the *Dravē*. The latter displayed, during the engagement, the talents of an able general, and the bravery of an intrepid soldier, until the troops of *Cōnstantius* gained possession of his camp, after which, laying aside his imperial robes, he fled, and was pursued to the foot of the *Julian Alps*. To no purpose did his succeeding misfortunes compel him to sue for peace, for *Cōnstantius* was resolved to punish the murderer of his brother. To prevent falling into the hands of the emperor, he fell on his own sword. According to *Zonārus*, he first murdered with his own hand his mother, then his brother *Dēsiderius*. On learning the fate of the latter, his brother *Dēcētius* strangled himself (Eutrop. x. 9—12).

Adj. *Māgnētianus*, *et*, *Māgnētīlācus*, a, um. *Māgnētīāni dūces* (Eutrop. x. 11). *Māgnētīlāca lēgīōnes* (Amm. Mar. xix. 5).

Māgnēs, *ētis*, m. the magnet, or loadstone; an iron-coloured stone, harder and heavier than the ore of iron, possessing various properties, of which the most remarkable is the attraction of iron, pointing to the poles of the world, and, in some circumstances, dipping to a point below the horizon directly under the pole. It possesses the wonderful power of communicating these properties to iron, merely by a touch. Modern ingenuity has, on these qualities, constructed the mariner's needles of every kind, by which the seaman steers his course over the face of the deep. The ancients reckoned five kinds of magnet, knew its attractive power, but not its polarity; and used it almost wholly as a medicine, particularly for diseases in the eye. The precise period at which it was first employed for the purposes of navigation, and the person who made the discovery, are not certainly known. It seems generally agreed on, that it was about the middle of the thirteenth century, before it was much spoken of; although there is reason to believe, it was used at sea before that period. Some ascribe the invention to a Venetian, others to a Genoese; the French claim it, because the north is marked by a *fleur de lis*, and the British, because it is known in all countries by the name of *compass*, which is an English word. The absurdity of the last two arguments needs not to be pointed out (Lucret. vi. 908).

Adj. *Māgnēticus*, a, um. *Māgnētīca gēmma* (Claud. xlviii. 26).

Māgnēsīa, *ae*, f. a district of *Thēssālīa*; *Thēssaly*, on *Sīnus Pēlāgicus*, the *Gulf of Volo*. It had a cognominal town, built by *Dēlōps*, hence *Dēlōpīa būstis*, the tomb of *Dēlōps*, who was buried at *Māgnēsīa* (Val. Flacc. ii. 10).

Inh. *Māgnētes*, um (Sing. *Māgnēs*, *ētis*), m. were declared free at the end of the war with *Phīlippus*, king of *Mācedōnīa*, in 198 B.C. (Liv. xxxiii. 32 seq.). *Māgnēsīa*, *ae*, f. a woman of *Māgnēsīa*. *Māgnētis*, *et*, *Māgnēsīs*, *idis*, f. of *Māgnēsīa*, applied to nouns feminine. *Māgnētārchēs*, *ae*, m. the chief magistrate of the inhabitants of *Māgnēsīa*. *Adj.* *Māgnēsīus*, *et*, *Māgnēsūs*, a, um. *Māgnēsīa flūmīna*, the rivers of *Māgnēsīa* (Lucret. vi. 1062).

Māgnēsīa Hippolytē, *Hippolytē*, wife of *Acēstus*, king of *Māgnēsīa* (Hor. Od. iii. 7. 18).—2. *Guzel-hissar* (the beautiful castle), a town of *Lýdia*, on *Mæander*, the *Meander*, which had this name from the settlers there being a colony from *Māgnēsīa Thēssālīca*. It was distant from *Ephēsus*, *Aiozoluc*, about fifteen miles (Plin. i. 602).

After the battle of *Thyātīra*, *Ak-hissar* (i. e. the white castle), in 192 B.C., the town of *Māgnēsīa* voluntarily surrendered to the Roman consul *L. Cōrnēlius Scīpio* (Liv. xxxvii. 45).—3. *Māgnēsīa ad Sīpylum*, *Magnissa*, another town of *Lýdia*, which stood on the river *Hýllus*, or, *Phrygius*, near the mountain *Sīpylum*, hence the addition, to distinguish it from other towns of the same name.

When *Antiochus* sent his fleet, under *Pōlyxēnidas*, to fight that of the Romans in the *Archipelago*, in 193 B.C., he retired to this place on purpose to collect land forces. After the defeat of that monarch at *Thyātīra*, this city surrendered to *L. Cōrnēlius Scīpio*, and continued faithful to the Romans, when all the rest of *Asia Mīnor* revolted to *Mithridātes* (Liv. xxxvi. 43 seq.).

Of both these cities, the inhabitants had the same name with those of *Thessalian Māgnēsīa* (Ov. Met. xi. 408). In the opinion of some authors, the loadstone was called *Māgnēs*, from being found in the territory of the *Māgnētes*, and, in that of others, from having been discovered by a man called *Māgnēs*. *Lūcrētius* has adopted the former opinion (vi. 908).

Māgnus, i, m. a brother of *Piso Frūgi Licīnīanus*, whom *Gālba* adopted as his successor. The emperor *Claudius* put *Māgnus* to death, as *Nērō* did his brother *Crassus* (Tac. Hist. i. 48).

Māgo, *ōnis*, m. a commander of the *Carthaginians*, sent with a hundred and twenty ships to the aid of the Romans against *Pyrrius*, king of *Epirus*, about 280 B.C.; assigning as a reason, that since the Romans had been attacked by one foreign state, they should be supported by another. The senate expressed their gratitude for the offer, of which they declined to accept, and *Māgo*, after a private interview with *Pyrrius*, to obtain information respecting his plans and operations, with regard to *Sicily*, quitted *Italy*. From *Justinus* he appears to have been an able politician, as well as a successful warrior (Just. xviii. 2).—2. An eminent *Carthaginian* commander, who enlarged the boundaries of the empire, and obtained great fame for his warlike bravery. He was the father of *Hāsdrūbal* and *Hānnībal* (Just. xviii. 7; xix. 1).—3. A brother of *Hānnībal*, under whom he commanded the cavalry in

the second Punic war. His bravery contributed to the defeat of the Romans at Trébia, and to the more bloody battle at Cānnae, after which he was sent to Carthage to announce the victory. The pompous description which he gave of the Carthaginian success in *Italy*, induced his countrymen to send fresh reinforcements, and further supplies of money. From Livius, he appears to have given an exaggerated account of the loss on the part of the Romans, which did not altogether escape detection, for Hānno extorted from him some reluctant confessions, which considerably diminished the advantage of the victory. The senate of Carthage empowered the dictator and Māgo, to enlist troops in *Spain* for the war in *Italy*; but, when they were on the eve of setting out, accounts were received that the Carthaginian forces in *Spain* had been routed, and that almost all the states in that country had revolted to the Romans. He then set sail with troops for *Spain*, where Cn. and P. Cōrnēlius Scīpio, brothers, defeated him, Hāsdrūbal, and Hāmīlecar at Illitūrgi, *Andujar*, and took their camps in one day. Even after the defeat at Munda, 216 B. C., where Cn. Cōrnēlius cut off a great number of the Carthaginian army, Māgo levied soldiers with such rapidity, that, in a few days, they again met the Romans in the field, and again experienced a severe loss. After the death of the two Roman commanders, Cn. and P. Cōrnēlius Scīpio, he exerted himself, at the head of a considerable force, to annoy the Romans, or to recover the states which had revolted to them; but at last he was obliged to take refuge in Gādes, *Cádiz*, where he collected some ships from the adjoining ocean, and brought others across the strait from Africa with supplies. He plundered not only the houses, but the temples of the Gādītāni, then sailed for Carthāgo Nōva, *Carthage*, which he made an unsuccessful attempt to retake, afterwards returned to *Cádiz*, where he found the gates shut against him, and landed at Cymbis, a place not far from *Cádiz*, where, having enticed to his presence the chief magistrate and treasurer, he put them to death by crucifixion. After this barbarous action, he crossed to Pityūsa, *Ivica*, inhabited by Carthaginians, from whom he received provisions and reinforcements. Repulsed by the inhabitants of *Majorca*, he steered for *Minorca*, where he spent the winter, and enlisted two thousand auxiliaries, which he sent to Carthage; and next spring with thirty ships of war and a great number of transports, having twelve thousand foot and two thousand horse on board, he landed at *Genoa*, *Genoa*, which he took, and tried to raise commotions on that coast. After various plans to raise troops, and to induce the inhabitants to revolt, he was defeated in 205 B. C., by P. Quinctilius Vārus, praetor, and M. Cōrnēlius Cēthēgus, who killed five thousand of his men, and took twenty-two military standards. A wound, which he received in the thigh, and rendered him incapable of remaining on horseback, contributed greatly to the defeat. Recalled by the senate to Carthage, he went on board a ship, and died of his wound soon after he had passed Sārdīnia (Liv. xxi. 47 seq.).—4. An ambassador sent by Hānñibal to Philip, king of Macedonia, in 217 B. C., to ratify the treaty which his embassy, at the head of which was

Xēnōphānes, had concluded with that general in *Italy* (Liv. xxiii. 34).—5. A noble Carthaginian of the Barcine family, and a near relation of Hānñibal, taken by the Romans in Sārdīnia, in 217 B. C. (Liv. xxiii. 41).—6. A Carthaginian general, who had the command of Carthāgo Nōva, *Carthage*, in 212 B. C., when P. Cōrnēlius Scīpio Africānus carried that city by assault in one day. Neither he nor his troops seemed deficient in bravery, but the superior knowledge and personal intrepidity of the Roman commander, conjoined with the natural fortitude of the Romans, overwhelmed the Carthaginians, and obliged Māgo, after the town was taken, to surrender the citadel and garrison. He was sent prisoner to *Rome* with fifteen senators of old Carthage, who were taken in Carthāgo Nōva, under C. Laelius (Liv. xxvi. 44—51).

Māgūla, *æ, f.* a worthless character described by Martiālis (xii. 93).

Māgūla, *æ, m.* a Mauritanian prince, who fled from that country, as the king had him at ill-will. For a bribe, M. Livius Drusus delivered him up to Bōccus his sovereign, who exposed him to an elephant (Aur. Vic. Vir. II. 66).

Māgus, *i, m.* a Rutulian killed by Ænēas, although he earnestly begged for his life, and offered the Trojan hero a great reward, if he would save him (Virg. Æn. x. 521).

Māhālcēs, *is, m.* a Carthaginian killed by Q. Fabius Māximus, at the time Hānñibal had surrounded the troops of M. Minūcius Rūfus, who held the joint dictatorship with Fabius (Sil. Ital. vii. 599).

Māhārbal, *ālis, m.* son of Hāmīleco, to whom Hānñibal gave the command of the forces employed against Sāgūntum, *Murriedro*, when he marched to check an intended insurrection of the Cārpētāni, and Orētāni. That general sent him, after crossing the *Alps*, to desolate the lands of the allies of the Romans; but to save those of the Gauls as much as possible, and to endeavour to gain their chiefs over to his interest. To him about six thousand of the van-guard surrendered themselves on the day following the battle at Trāsīmēnus, the *Lake of Perugia*, to whom he pledged his faith, that he would allow them to depart with single garments. Hānñibal threw them all into chains. Māhārbal commanded the right in the battle at Cānnae, and advised Hānñibal, on gaining that brilliant and complete victory, to march directly to *Rome*. On the commander-in-chief replying that such a measure required time for consideration, he remarked, "That the gods did not bestow every quality on the same person. You know to conquer, Hānñibal; but you know not how to use your victory" (Liv. xxi. 12 seq.). He continued in the Carthaginian army after that event so honourable to the Carthaginians, but he does not appear to have distinguished himself by superior bravery or any military achievements; since the historian of *Rome*, who has gone into such minute detail of Hānñibal's operations in *Italy*, would not have failed to have recorded it. Silius Itālicus calls him *Savvus*, an epithet which, when applied to a soldier, did not convey an unfavourable idea to a Roman mind (iv. 562).

Maina, *æ, f.* the eldest of the seven daughters of Atlas and Plēiōnē. They were born on Cylēnē, a mountain of Arcādia, and, from their mother, were called Plēiādes. By Jū-

pitier, who offered her violence in a cave on that mountain, Maia became the mother of Mercúrius, who is hence called *Natus Maia*, *Génitrix Maia*, &c. She was the most beautiful of the Pleiades (Ov. Fast. v. 85). According to some, the fifth month in the year was called *Maia* in honour of this daughter of Atlas.

Maia, *as, f.* the fifth month of the year, so called, according to some authors, from Maia, the mother of Mercúrius; and, according to others, in honour of the aged (*majores*). *Adj.* Maius, *a, um.* *Mains mēsis*, the month of May (Ov. Fast. v. 1).

Málaga, *as, f.* *Malaga*, a seaport town of Spain, to the northeast of *Gibraltar* (Hirt. Bel. Al. 64). It stands at the bottom of a craggy mountain, and is said to have been founded by the Phœnicians, most probably on account of its excellent harbour. The modern town is populous, neatly built, and a place of considerable trade. Its chief exports are raisins and wine. It is defended by two castles. *Malaga* is the see of a bishop. Near *Cape Malaga*, Sir George Rooke, who commanded the English squadron, with the assistance of ten Dutch ships, obtained a signal victory over the French in August, 1704. Since that period, France has not disputed the empire of the seas with Great Britain.

Mālchion, *ōnis, m.* an effeminate man; probably a fictitious character (Mart. iii. 82).

Mālca, *as, f.* *Cape St. Angelo*, or *Malio*, a promontory of Lacedæmonia (Virg. Æn. v. 193). *Curca Mālca* (Ov. Amor. ii. 16. 24). *Adj.* Mālceus, *et*, Mālceus, *a, um.* *Mālceum jugum*, *et*, *Mālceus sinus*, more commonly Lacedæmonius *sinus*, the Gulf of *Calchythia* (Flor. ii. 9: iii. 6). *Mālca Doris* (Luc. Phœ. ix. 36). *Mālceus aque* (Luc. Phœ. vi. 367). *Mālceus sinus*, the Gulf of *Zeiton* (Liv. xxvii. 30 seq.).

Mālēventum, *i, n.* the ancient name of Beneventum *q. v.* (Liv. xxix. 27 seq.).

Mālceus, *i, m.* (perhaps the proper reading is Mālceus, or Mālceus) a Carthaginian commander, who, after some success in Sicily, was defeated in battle, on which account, his countrymen banished him. The soldiers under him resented this act of injustice, by returning to their native city and taking it by storm. Mālceus put ten of the senators to death, then placed it under the government of the laws, and resigned his authority. He was the father of Cartāgo (Just. xviii. 7). At a future period, his countrymen preferred against him an accusation for aspiring at the sovereignty (ibid.).

Mālca, *as, f.* perhaps a town in that part of Thessaly called Phthiotis. *Inh.* Mālceenses, *ium, m.* *Adj.* Mālceus, *is, e.* *Mālceus ager* (Liv. xlii. 40).—2. A town of Spain, not far from Numantia. *Inh.* Mālceenses, *ium, m.* cut off the guard of the Numantini, who held that town, and surrendered it to Q. Pōmpēius Atulus (Ap. Bel. Hisp. 298).

Mālōnā Silva, a wood in the country of the Sabines, the situation of which is unknown (Liv. i. 30).

Mālī, *orum, m.* a powerful Indian nation on the river Acētes. It is probable that their capital is now *Mol-Tun*. In battle with them and the Oxydræ, Alexander the Great received a severe wound, which nearly cost him his life. At last, however, these

nations surrendered themselves to the victorious monarch (Curt. ix. 4 seq.).

Mālīus Pāntolābus, Mālī Pāntolābi, *m.* a man of notorious profligacy, who destroyed his patrimony, and did not even leave as much as would bury him, on which account his remains were deposited in the ground assigned for the poor (Hor. Sat. i. 8. 11).

Māllea, *as, f.* a town of Perrhæbia, taken by Mēnippus, a general of Antiōchus, king of Syria, in 193 B. C., afterwards by Philippus, king of Mæcēdonia, and then by the Romans (Liv. xxxvi. 10 seq.).

Māllos, *i, f.* a town of Cilicia, near the river Pýramus (Curt. iii. 7).

Mālōbāthrum, *i, n.* an ointment extracted from the leaves of a tree which grew in the marshes in India, and also in Syria. Plinius adds, that the Indian was of a superior quality to the Syrian. Horātius has *Syrium Mālōbāthrum*, Syrian perfume (Od. ii. 7. 8). The poet, by *Syrian*, probably did not mean that it was produced there, but that from Syria it came to Rome. Still it ought to be always kept in mind, that the Roman poets often err in the geography of the inland countries of Asia.

Mālōrix, *igis, m.* a commander of the Frisii. Tacitus calls him a sovereign prince, if sovereignty could be said to exist in Germany. He and Verritus headed an emigration of their countrymen, to lands which Vibius Avitus threatened to force them to give up, unless they obtained leave from the emperor, upon which two chieftains set out for Rome, and exhibited, at all they saw, the gaze and indifference of uncultivated men. Néro bestowed on both the privilege of Roman citizens, but ordered them to quit the territory of which they had taken possession. The Frisians refused submission, until a number of them were slain (Tac. Ann. xiii. 54).

Mālōvēndus, *i, m.* a commander of the Mārsi, a German nation, who submitted to the Romans, and informed them where the eagle of one of the legions, commanded by Vāros, would be found (Tac. Ann. ii. 25).

Mālthīnus, *v.* Mālchīnus, *i, m.* a man whom Horātius ridicules for his effeminacy. It would require stronger evidence than has yet been produced, to persuade any one to believe, that Horātius ridiculed his patron, Mæcenas, under this name, on account of his effeminacy, deriving the appellation from Malta, *soft, effeminate*. Absurd as it is, such an idea has been advanced by commentators on this poet (Hor. Sat. i. 2. 25).

Māmērcus, *v.* Māmērcinus, *i, m.* a surname of the Æmili. Juvēnalis uses this word in the plural, as an instance of the descendants of great men debasing themselves, and sinking into contempt (Sat. viii. 192).

Māmērcus, *i, m.* a Roman, who, at Trāsmēnus, the Lake of Perugia, killed a Lusitanian standard-bearer, and carried off the standard. On completing this act of bravery, he made a vigorous attempt to stop his flying countrymen, by whom he was transfixed with numerous darts (Sil. Ital. v. 333).—2. An Italian commander, a warlike and powerful man, who had gone into Sicily to support the tyrants, and was defeated by Timolēon at the battle on the river Abōlus, according to Plutarchus. This unsuccessful engagement obliged the Carthaginians to sue for peace, &c.

such terms as Timoleon chose to grant. Mamerceus, by the conditions of the treaty, being reduced to despair, sailed for Italy to bring the Lucanians against Timoleon and the Syracusans. The crews of the galleys tacked about, returned to Sicily, and delivered up Catana, Catana, on which Mamerceus fled to Hippon, king of Messene. The latter, on the town being invested, attempted, without success, to escape, and Mamerceus surrendered to Timoleon, on condition that he should not be his accuser before the Syracusans. When put on his trial, Mamerceus endeavoured to deliver a long speech in his own behalf, but the assembly received it with groans and hisses, and, therefore, he ran through the theatre, and, to kill himself, dashed his head upon the steps. The Syracusans seized him, stunned but not killed, and afterwards inflicted on him the punishment of thieves and robbers. Neither Cornelius Nepos nor Plutarch says, that he was tyrant of Catana, an assertion introduced probably by the carelessness of his biographer.—3. A bad poet, against whom Martialis writes an epigram (li. 88). The same poet has another epigram, addressed to Mamerceus greatly addicted to slander; but it is not certain whether they both refer to the same individual or not (v. 29).

Mamertum, *c.* Mamertium, *i.* *n.* a town of Italy, which some place near the river Silius, others in the country of the Sabines, and Cluverius, between Ciminara and Apenninus, near the town Oppido. *Inh.* Mamertini, *orum* (*Sing.* Mamertinus, *i.*), *m.* a people who, when first mentioned in history, lived in Campania. Addicted to war, they served, as mercenaries, under any state or prince who hired them. Agathocles, king of Syracuse, took them into his pay, but afterwards, with difficulty, got clear of them. They claimed the right of Syracusan citizens, and took up arms to support their pretensions. Having been prevailed on to desist, and to quit that city, they prepared to return to Italy, and, having been admitted as allies by the inhabitants of Messana, they soon obtained possession of the city, either by expelling or massacring the very people, by whom they had been so kindly received. Pyrrhus, king of Epirus, after leaving Italy, defeated them, and obliged them to seek protection within their walls. When distressed by the Syracusan king, aided by the Carthaginians, they applied to the Romans for assistance. The latter, considering them too insignificant for allies, and anxious to enlarge their conquest, declared war against the Carthaginians, which, in history, is known by the name of the first Punic war, 264 B. C. *Adj.* Mamertinus, *a.* *um.* Mamertina amphora (Mart. xiii. 117).

C. Mamilius Limetanus, C. Mamili Limetani, *m.* a tribune of the people, who moved that a decree pass, ordaining that an inquiry be instituted into the conduct of the persons who had received bribes from Jugurtha, king of Numidia, had restored to him his elephants and deserters, and had advised him to disregard the authority of the senate. He further proposed to call to account all who had concluded treaties, either of peace or war, with the enemy, without the sanction of the senate. The people with the greatest zeal and energy carried this measure, not

from regard to the public, but from hatred of the nobility against whom it was levelled. *Adj.* Mamilius, *a.* *um.* Mamilla rigilla, the law above-mentioned (Sal. Jug. 40).

C. Mamilius Vitulus, C. Mamili Vitelli, *m.* a plebeian, and the first of that class who obtained the office of Censor Maximus. On his being elected praetor, in 209 B. C., Sicily fell to his lot. At a future period, he was one of three ambassadors sent to the Macedonian king, to demand reparation for the injuries he had committed on the allied cities of Greece. He died of a pestilence, in 176 B. C. (Liv. xxvii. 8 seq.).

L. Mamilius, L. Mamili, *m.* dictator of Tusculum, who induced his countrymen to send assistance to the Romans, in 460 B. C. For his good offices, the privileges of the city were conferred on him two years after (Liv. iii. 18, 29).

Q. Mamilius Turrinus, Q. Mamili Turrini, *m.* was a plebeian edile, in 209 B. C. Next year he was elected praetor, and obtained the foreign jurisdiction, which he transferred to his colleague, and took the command in the north of Italy (Liv. xxvii. 36 seq.).

Mamurius, *i.* *m.* a man to whom Martialis writes an epigram, alike discreditable to its author and the person to whom it was sent (Mart. i. 93).

Mamurius Veturinus, Mamuri Veturi, *m.* the name of the man who, in workmanship, surpassed all whom Numa Pompilius had employed to make eleven shields so exactly like the one which had fallen from the sky, that it would be impossible to discover the slightest difference. As the reward of his labour, he only asked that the Salli should in their songs repeat his name. To this Ovidius refers. The poet has embellished the historical tradition respecting these shields, although, in point of fact, he differs little from the account transmitted by writers in prose (Fast. iii. 259—292).

Mamurra, *m.* *m.* prefect of the artists in Caesar's army in Gallia, France, and stood high in the favour of that commander, for a reason too revolting to be named, and for which Catullus has branded both with merited infamy (xxix). He was a Roman knight, a native of Formiae, Mola; hence Horatius uses Mamurra, most probably, to denote the place of his birth. His great wealth and extravagant luxury are described by Plinius (v. 288), and Cicero (Epist. ad Att. vii. 7). Cornelius Nepos says that his house contained whatever had been in Gallia Comata, and that he was the first who had the whole columns of his house of solid marble.—2. A man who concealed his poverty by attending sales, and looking at valuable articles, as if intending to purchase them, on which account Martialis ridicules him (ix. 60).

Mancius, *i.* *m.* a governor of Tigranocerta (Ap. Bel. Mith. 223).

Mancinus, *i.* *m.* son of Satrius, who fell on the night before the battle at Cannas (Sil. Ital. ix. 13).—2. A man whom Martialis ridicules for his meanness and avarice (l. 44).—3. Another, who boasted of his wealth (Mart. iv. 61).

L. Mancinus, L. Mancini, *m.* a lieutenant-general, who took part of Carthage, in 149 B. C. (Liv. Ep. 51).

Mandane, *es.* *f.* the only daughter of As-

týages, and wife of Cambyses, a Persian, by whom she became the mother of Cyrus *q. v.* (Val. Max. i. 7).

Mändöla, *v. f. Bardela*, a village which stands on a hill partly well cultivated, and partly woody. Höräklus mentions it as being very cold, the natural effect of its high situation (Epis. i. 18. 105).

Mändöulus, *i. m.* a Spaniard, brother of Indibilis, whom Livius makes the two first men in that country, was chieftain of the Ilērgētes. His wife who, with many Spanish ladies, fell into the hands of P. Cōrnēlius Scipio, at the taking of Carthāgo Nōva, appears to have had a very delicate sense of female honour. In her speech to that eminent Roman, she discovers the greatest purity of mind, and anxiety for the protection of the young women against injury or insult. Her husband and his brother made frequent efforts to rouse their countrymen against the Romans; but every engagement proved the futility of their plans. At last, they deserted the Carthaginian commander, Hāsdrūbal, and joined Scipio, on which their wives and children were restored to them. On the defeat of the Carthaginians, these chieftains expected to govern the country, and mortified at the disappointment, they again took up arms, and experienced a severe defeat. Seeing no security, but in the clemency of the conqueror, they begged forgiveness, which was granted. In a short time after, they had again recourse to arms, were again defeated, Indibilis was killed in battle, and Mändöulus given up to the Romans for punishment (Liv. xxii. 21. seq.).

Mändöpölis, *is. f.* a town of Phrygia, at which the Roman consul Cn. Mānlius Vūlso halted, as he marched from Ephēsus against the Gallōgræci, in 191 B. C. (Liv. xxxviii. 15).

Mändūbīl, orum, *m.* a people of Gālīa, France, whose country lay near the source of Sequāna, the Seine. Their chief town was Alētia, *Alise* (Cæs. B. G. vii. 68. seq.).

Mändūbrātius, *i. m.* one of the nation of the Trinobāntes, who, on his father being killed by Cassivēlannus, fled from Britain to Cæsar, then in Gālīa, France, who took him and the state under his protection (Cæs. B. G. v. 20).

Mändūria, *v. f. Casalnuovo*, or, *Mandula*, a city of Cālābria, in the territory of the Sallēntini, on the lake Andoria, which the Roman consul, Q. Fābius Māximus, took by assault, in 211 B. C., on his way to storm Tārentum (Liv. xxvii. 15). *Is. h. Mändūri, orum, m.*

Mānes, ium, *v. Dii Mānes*, Deōrum Mānium, *m.* ghosts of the dead, to which the ancients ascribed great power, as is evident from the writings of their poets (Hor. Epod. v).

Manicius, *i. m.* was prætor of the Prænēstini, in 218 B. C., and most nobly defended Cāpillinum against Hānnibal. He had formerly been a notary, and, after the siege, a statue was erected to him, at the forum in Prænēstē, clad in a coat of mail, and dressed in a gown, with the head covered. Other evidence is produced by the historian to prove, that the garrison surrendered by capitulation, and was not cut down by a body of cavalry, after they had quitted the fortification, as some authors had asserted (Liv. xxiii. 19).

Mānīlia, *v. f.* a woman of infamous character (Juv. Sat. vi. 242. Val. Max. viii. 3. Gel. iv. 24).

Mānilius, *i. m.* a Roman prætor, whose camp the slaves carried in the Servile war (Flor. iii. 19).

Mānilius Māncinus, Mānīli Māncini, *m.* a tribune of the people who, in an assembly, asked whom they wished to carry on the war against Jūgūrtha, and C. Mārius was unanimously named for that command (Sal. Jug. 73).

Mānilius Tūscūlus, Mānīli Tūscūli, *m.* one of the conspirators against Cassius Lōnginus, proprietor of farther Spain.

C. Mānilius, C. Mānīli, *m.* a venal tribune of the Roman people, always the tool of a more powerful citizen, who carried a law, though violently opposed by the nobility, and some of his colleagues, that the war against Mithridātes should be committed to Cn. Pōmpeius, 68 B. C. (Liv. Ep. 100). Besides the law already mentioned, he passed another, respecting the votes of freedmen. Vālerius Māximus calls him Mānilius Crispus (vi. 2). *Adj. Mānilius, a, um.*

L. Mānilius, L. Mānīli, *m.* a proconsul, who was obliged to flee from Aquitānia, with the loss of all his baggage (Cæs. B. G. iii. 20).

Mānūs Mānilius, Mānī Mānīli, *m.* a Roman consul with L. Mārcius Cēnsōrinus, in 151 B. C. According to Līvius, these consuls began to besiege Carthage, and Mānilius took several towns in the neighbourhood of that city (Liv. Ep. 50). Hāsdrūbal, commander of the Carthaginians, conducted the war against them, and they received much assistance from Scipio, grandson of P. Cōrnēlius Scipio Africānus, who served in the army as tribune of the soldiers. Phāmēa commanded the Carthaginian cavalry; both he and Hāsdrūbal showed their high opinion of the military talents of young Scipio, by studiously avoiding, in battle, that part of the army which he commanded (Eutrop. iv. 10). Several Roman authors make the prænomen of Mānilius, Mārcus, in opposition to the consular calendar.

P. Mānilius, P. Mānīli, *m.* one of the Commissioners nominated to regulate the affairs in Illyricum in 169 B. C. (Liv. xlv. 17).

Sēxtus Mānilius, Sēxti Mānīli, *m.* a Roman who, during the secession of the soldiers to Mōns Avēntinus, *Monte Aventino*, in 449 B. C., was placed with M. Oppius at the head of their affairs (Liv. iii. 61).

Mānīmi, orum, *m.* the Manimians, a people of Germany, whose precise situation cannot be ascertained from ancient authors. Some critics place them between Viādrus, the Oder, and Vistūla, the Vistula (Tac. Mor. Ger. 43).

Mānūs, *i. m.* a man of mean birth, named by Pērsius, ready to be his heir (Sat. vi. 56).—2. A friend of the poet Mārthialis, on whose account he wished to return to Hispania, Spain (Mart. x. 20).

Mānīli Acidi, two eminent young men, the one the son of M. Mānilius, and the other the son of L. Mānilius. Their own prænomina are unknown. They accompanied the consul, P. Licinius, to Mācēdōnia, in 103 B. C., when he went to make war on Pērsēus, king of that country (Liv. xlii. 49).

Mānlius, a. nm. *Mānliagēns*, the clan of the Mānlii (Liv. vi. 20).

Mānlius, l. m. the paramour of Apūlciā Vāniliā, grand-daughter of a sister of the emperor Augustus, for which immorality the senate banished him from Italy and Africa, in the year 17 (Tac. Ann. ii. 50).—2. A man mentioned by Mārtiālis, probably a Spaniard (iv. 55).

Mānlius Māltinus, Mānlii Māltini, m. a lieutenant-general sent against Mithridātes, in 92 B. C. (Just. xxxviii. 3). Here the reading ought unquestionably to be Mānilius Māncinus.

Mānlius Pātrūtiūs, Mānlii Pātrūti, m. a man of senatorian rank, who complained to the senate that the inhabitants of Senensis Colōniā, *Sienna*, had assaulted, and even struck him, by order of the magistrates. Besides, they buried him in effigy, pronounced a mock oration, carried the images of his family in ludicrous procession, which they compelled him to witness, and to hear a torrent of abuse, both against himself and the senate. For this offence, the guilty suffered punishment (Tac. Hist. iv. 45).

Mānlius Vālēs, Mānlii Vālētis, m. the lieutenant-general of a Roman legion in Britain, who risked a battle, and suffered a defeat, in the year 50 (Tac. Ann. xii. 40 seq.).

Mānlius Vōpiscus, Mānlii Vōpisci, m. a noble Roman, who had a villa at Tibur, *Tivoli*, which Stātilius describes with such liveliness and precision, as presents the landscape distinctly to the view of his reader (Syl. i. B. 1).

A. Mānlius, A. Mānlii, m. obtained the consulship in 474 B. C., with L. Fūlius, who were both summoned to a trial before the people, because they had opposed an Agrarian law, on which they assumed the dress of suppliants, soliciting the good offices not only of the Commons, but of the younger patricians. During their supplication, the tribune who arraigned them was found dead. In 454 B. C., Mānlius was one of the three commissioners sent to Athens, on purpose to procure copies of the laws of Solon, and to obtain information respecting the customs and laws of the other Grecian States. After their return to Rome, he was appointed one of the decemviri, to reduce the laws into a regular system, and in the meantime to govern the state (Liv. ii. 54 seq.). In the consular calendar, he is called A. Mānlius Vālsō.—2. A tribune of the soldiers, with consular power, first in 404 B. C., and afterwards twice obtained the same office. He was one of the three commissioners sent with a golden bowl to Apōllō at Delphi, *Castri*, whom the Liparean pirates took, and, afterwards, by order of their chief magistrate, Timāstheūs, conveyed first to Delphi, and then brought back to Rome, in 393 B. C. (Liv. iv. 61 seq.).—3. A tribune of the soldiers, killed in an attack on the Roman army, by the troops under Hānibal, in 210 B. C. (Liv. xxvii. 27).—4. A lieutenant-general in the army of C. Mārius, whom he sent from Rome with military stores to Africa, on his being appointed commander-in-chief of the army in Nūmidia, *Algiers*. When Bōechus, king of Mauritanā, desired a conference with confidential assistants from Mārius, the latter entrusted

L. Cōrnēlius Sūllā. In age the former surpassed the latter, but was his inferior in eloquence, and therefore gave him the precedence in addressing that prince (Sal. Jug. 86—102). Here some editions read C. Mānlius, undoubtedly a mistake.

A. Mānlius Cāpitōlinus, A. Mānlii Cāpitōlini, m. a tribune of the soldiers, with consular authority, appointed first in 388 B. C. to that office, to which he was afterwards elected thrice. When his brother, M. Mānlius Cāpitōlinus, was brought to trial, Aulus did not put on mourning (Liv. vi. 1—36).

A. Mānlius Tōrquātus, A. Mānlii Tōrquāti, m. created consul with C. Sēmprōnius Blaesus (2) in 246 B. C., and three years after with Q. Lātānius Cērcō. In six days these consuls finished a war with the Pāllisci, of whom they killed fifteen thousand, and granted peace to the survivors (Eutrop. ii. 28). In cons. cal. he is called A. Mānlius Tōrquātus Atticus.—2. Elected praetor in 169 B. C., to whose lot Sārdīniā fell as his province, but was detained in the city to preside at some trials (Liv. xlv. 16).—3. Son of L. Mānlius Tōrquātus, school-fellow of T. Pōmpōnius Atticus.—4. A noble Roman, on whose marriage with Jūlia, Cātullus composed *Carm. lxi*, and to whom he inscribes *Carm. lxxviii*.

A. Mānlius Vūlsō, A. Mānlii Vūlsōnis, m. elected consul in 180 B. C. with M. Jūnius Brūtus, on which he marched to Istria, and shamefully allowed his camp to be taken and plundered. The Istrians gained no advantage by their success against the Romans, for they intoxicated themselves with wine, fell asleep, were killed, and the camp retaken. Jūnius joined his colleague; but they did not accomplish any thing worthy of notice, incurred the displeasure of the state, when some of the tribunes of the people attempted to bring Mānlius to trial, but others opposed. It does not appear from Livius that Mānlius was called to account for his misconduct (Liv. xl. 59 seq.).

C. Mānlius, C. Mānlii, m. a tribune of the soldiers with consular power in 378 B. C., to whom, with P. Mānlius, the war against the Vōlsci was assigned. From their unskillfulness, the troops would have been cut off, had it not been for their own bravery, and the steadiness with which they acted without a commander (Liv. vi. 30).—2. One of the accomplices of Cātullina, whom that traitor sent to Etrūriā, *Tuscany*, to levy troops, to take possession of strong stations, and to adopt whatever measures he considered necessary for the success of the conspiracy. Robbers crowded in great numbers to his standard, and the soldiers of L. Cōrnēlius Sūllā, who, having obtained great wealth by plunder and rapine, had squandered it in dissipation, and were overwhelmed with debt. To Q. Mārcius Rex, who had the command at Feslīe, *Piezola*, he sent a plausible, rather than a satisfactory, defence of his conduct, which having been laid before the senate, that court declared him a public enemy. Of the rebel forces he commanded the right wing in the engagement between them and the troops of the republic, and fell fighting with great bravery in the foremost ranks. He held a commission in the army of L. Cōrnēlius Sūllā, under whom he had acquired con-

siderable experience as an officer, and accumulated prodigious wealth which he soon dissipated in every kind of extravagance, and rejoiced at the prospect of another revolution, expecting to repair his ruined fortune. His vices as a man degraded him in the opinion of his fellow-citizens, who could not fail to commend his intrepidity as a soldier (Sal. Cat. 24-59). *Adj.* Mānlianus, a, um. *Mānliāna castra* (Sal. Cat. 32).

Cn. Mānlius, Cn. Mānlii, *m.* elected consul in 480 B. C. During that year he was killed in battle with the Veientians (Liv. ii. 43-47). In cons. cal. he is called Cn. Mānlius Cincinnātus.—2. Elected consul in 358 B. C., when he gained a victory over the Tibūrtes, who had marched to the very walls of Rome. Two years after, he was re-elected to the same office, on which he marched against the Fālsici; but nothing is recorded respecting his plans or operations in that country. He procured the passing of a law, that the twentieth part of the value of the persons set free should be paid into the treasury. This formed the fund which the Romans called *Sānctius Aērarium q. v.* He was afterwards an interrex, censor, and master of the horse to L. Fūrius Cāmillus (Liv. vii. 12-28). He had the surname of Cāpitōlinus.—3. Praetor, defeated in 73 B. C. by Spartacus, commander of the fugitive gladiators (Liv. Ep. 96).

Cn. Mānlius Maximus, Cn. Mānlii Māximi, *m.* held the consulship with P. Rūtillus Rūfus in 107 B. C. He and Q. Sērvilius Cēpio, proconsul, that year commanded two armies in Gallia, France, in order to subdue the Gauls, or, at least, to keep them in check. Whether the Roman generals were deficient in military knowledge, or the barbarians surpassed them in numbers, history does not inform us; but we have the authority of Liviū for stating, that their camps were taken with the loss of eighty thousand soldiers killed, besides forty thousand sutlers and other followers of the camp (Liv. Ep. 67). To this defeat Sallustius alludes (Jug. 114). Eutropius (v. 1) calls him Mānius Mānlius, and makes him consul with Q. Sērvilius Cēpio; both mistakes. They never were colleagues in the consulship. C. Atilius Serranus held that office with Q. Sērvilius Cēpio, the year before P. Rūtillus Rūfus and Cn. Mānlius Māximus obtained the consulship.

Cn. Mānlius Vūlso, Cn. Mānlii Vūlsōnis, *m.* after holding the offices of curule edile and praetor, obtained the consulship in 191 B. C., when Asia became his province, and he received the troops from L. Cōrnēlius Scipio. He undertook a war against the Gāllogræci, fought with success against the Tōlistōboii, Tectōsagi, and Trōceni. From the first, he took their camp, although it had great natural advantages. Having concluded a peace with Antiochus, he settled the differences between several princes, and contending communities, crossed into Thrācia, where the natives by their bravery took part of his plunder, passed through Thēssālā, and wintered at Apōlōnia. The senate decreed him a triumph for his victory over the Asiatic Gauls, which the ambassadors or plenipotentiaries, who acted along with him, opposed, on the ground that his conduct was dishonourable towards Antiochus, king of Sŷria, that his merits as

a soldier did not deserve that honour, and that the Gauls were a corrupted and effeminate people. He rebutted their accusations with considerable ingenuity, to which the favourable opinion of the elder senators gave additional strength, and, the business of the province having been completed, ancient usage prevailed. The luxury, and means of its gratification, which he introduced into Rome, first corrupted the manners of the state, and ultimately contributed to its destruction (Liv. xxxiii. 25 seq.).

L. Mānlius, L. Mānlii, *m.* a praetor in 230 B. C., for whom the Boii and Insūbres successfully laid an ambuscade, by which he lost a number of his men. In consequence of a mutiny of the soldiers, he vowed a temple to Concord, which was dedicated two years after (Liv. xxi. 17-xxiii. 21).—2. Accused with L. Minūcius Mŷrtilus, of having beaten the Carthaginian ambassadors, for which M. Claudius, praetor of the city, ordered them to be delivered up to the ambassadors, by whom they were carried to Carthage in 190 B. C. (Liv. xxxviii. 42).—3. Quæstor in 170 B. C., whom the Romans sent to Puteoli, *Puzzuolo*, to conduct Māsgaba *q. v.*, son of Māsīnissa, to Rome at the public expense, and to bestow upon him distinguished marks of Roman friendship (Liv. xlv. 13).—4. A proconsul whom L. Hērclēus, quæstor under Q. Sērtōrius, defeated with M. Dōmičius, a lieutenant-general, in 79 B. C. (Liv. Ep. 90).—5. A praetor in the interest of Cn. Pōmpeius, who fled from Alba with six cohorts. His troops, seeing at a distance Caesar's cavalry commanded by Bivius Cūrius, deserted him, and joined the enemy (Cæs. B. C. i. 24).

L. Mānlius Acidinus, L. Mānlii Acidini, *m.* was elected praetor, 213 B. C., and in the year following, when he was sent beyond seas to learn what was going on abroad. Africānus delivered the province of Spain to Mānlius and L. Lēntulus, 208 B. C., where these officers obtained a complete victory over the Spaniards, of which the consequence was submission to very hard terms. After being continued another year in that country, the senate appointed Mānlius an ovation which M. Pōrcius Læca, a tribune of the people, prevented him from celebrating (Liv. xxvi. 23 seq.).—2. Obtained the office of praetor, 190 B. C., when the north of Spain fell to his lot as his province. Over the Celtibēri he gained a decisive victory, and would have conquered that nation, had he not been superseded by the arrival of the new praetor. His transactions in that country entitled him to a triumph, which he demanded, but the senate refused it, because there was no precedent for conferring that honour unless the commander had either brought home his army, or delivered to his successor the province in perfect subjection and tranquillity. He obtained an ovation in which he exhibited a number of golden crowns, besides a great weight of gold and silver. In the senate he declared, that his quæstor was bringing home eighty pounds' weight of gold, and ten thousand pounds' weight of silver. He was elected consul in 181 B. C. with Q. Fūlvius Flāceus (Liv. xxxviii. 35 seq.).

L. Mānlius Cāpitōlinus, L. Mānlii Cāpitōlini, *m.* elected a military tribune with consular power in 421 B. C. (Liv. iv. 42).

L. Mānlius Censorinus, **L. Mānli Censorini**, *m.* a Roman consul with M. Mānlius in 151 B. C., according to Eutropius. In con. cal. he is called **L. Mārcius Censorinus** *q. v.*

L. Mānlius Imperiosus, **L. Mānli Imperiōsi**, *m.* created a dictator in 362 B. C., to drive a nail into the temple of Jūpiter, on purpose to remove a pestilence. These nails were driven into the right side of that edifice, where the temple of Minerva is. After performing that ceremony, he raised an army against the Hernici, when his great severity excited the hatred of the community, and the tribunes of the people compelled him to resign. His son prevented a prosecution from being raised against him. See **T. Mānlius Tōrquātus** (Liv. vii. 3-5).

L. Mānlius Tōrquātus, **L. Mānli Tōrquāti**, *m.* a lieutenant-general, who was surrounded by a party of Gauls or Umbrians, in 297 B. C., and owed his deliverance to **L. Cōruellus Scipio**, proprætor (Liv. x. 26).—2. A pontiff who died 204 B. C. (Liv. xxx. 39).—3. A noble Roman, who held the consulship with **L. Aurēlius Cotta**, in 67 B. C. He was the particular friend of **M. Tullius Cicero**, who mentions him in terms of high approbation in many of his letters. He obtained *Macedonia* for his province, with the title of *Imperator*, at the suggestion of the Orator, who extols his elegance in speaking, prudence in judgment, and the politeness of his manners (Cic. Brut. 68). In the civil commotions, Mānlius probably, like his friends, supported **Cn. Pompeius**. We have no certain information either on this particular, or respecting the time and manner of his death (Sal. Cat. 18).—4. The grandson of the former, to whom **Hōrātius** addresses one of his odes. He appears to have been wealthy, and a descendant of **T. Mānlius**, who had first the surname of **Tōrquātus**, on which account **Hōrātius** mentions his noble birth (*genus*). He excelled in eloquence, and led a virtuous life (*Hor. Od. iv. 7*). Some consider him the son of the former, and others maintain that this is the same person mentioned in former article; both these opinions seem erroneous.—5. A fellow-student with **T. Pōmpōnius Atticus**, whose intimacy, formed at school, continued for life (Cor. Nep. Att.).

L. Mānlius Vūlso, **L. Mānli Vūlsōnis**, *m.* obtained the consulship at Rome in 258 B. C., and had first for his colleague **Q. Cædicius**, and next **M. Atilius Rēgulus** (2). After obtaining a signal victory at sea over **Hāmilcar**, the Carthaginian commander, the consuls crossed over into Africa, took *Clippa*, *Athibia*, and advanced as far as Carthage, desolating wherever they went. Mānlius returned to Rome with twenty-seven thousand prisoners, leaving **Atilius** in Africa (Eutrop. ii. 21). In con. cal. he is called **L. Mānlius Vūlso Longus**.—2. The brother of **Cn. Mānlius Vūlso**, elected prætor in 200 B. C., obtaining Sicily for his province, where he performed nothing memorable (Liv. xxxii. 27 seq.).

M. Mānlius, **M. Mānli**, *m.* a Roman of patrician rank, who was elected a military tribune with consular authority, in 419 B. C. (Liv. iv. 44).—2. (Afterwards surnamed **Capitolinus**), was consul with **L. Vālērius Pōtius**, in 392 B. C. These consuls marched against the *Æqui*, and, for their victory over

that nation, the senate decreed to the former an ovation, and to the latter a triumph, because he had continued the pursuit and slaughter with greater earnestness than his colleague. When the capitol was besieged by the Gauls, and one of that nation had reached the top of the walls, whilst the sentinel on that post was asleep, Mānlius having been awakened by the cackling of the sacred geese, and flapping of their wings, snatched up his arms, and, by a stroke of the boss of his shield, tumbled down the first Gaul, whose weight, falling backwards, overthrew those who were next him, and Mānlius slew others who had thrown down their arms, and were clinging to the rock. By this time some of his countrymen came to his assistance, and by their united exertions, the whole Gauls were forced headlong down the steep. For this act of bravery, besides praises and gifts, he received the surname of **Capitolinus**. Of a temper naturally violent, and proud of his military achievements, he envied the fame of others, and excited discontent among the plebeians, by inveighing against the cruelty and injustice of the patricians. Having failed to prove some of his charges against the nobility, he was imprisoned by **A. Cōrnellius Cossus**, who had been created dictator in consequence of a war with the *Volsi*, and the commotions which were raised by this turbulent citizen. On being set at liberty, he continued his inflammatory harangues, and, at last, aspired to the crown, for which he was condemned to be thrown over the Tarpeian rock. Thus the scene of his bravery became the place of his punishment, and the guilt of his crime was expiated by the death of a traitor (Flor. i. 13. Virg. Æn. viii. 652). A decree was passed, that not one of the Manlian clan should afterwards be called **M. Mānlius**, and the ground on which his house stood was planted with trees (Liv. v. 31 seq.). Adj. **Mānlius**, *it.* **Mānlianus**, *a. um.* **Mānlii gēna** (Liv. vi. 20). **Mānliānum supplicium** (Liv. vi. 20).

P. Mānlius, **P. Mānli**, *m.* elected a tribune of the soldiers with consular authority, in 378 B. C. Because he and **C. Mānlius** were patricians, the *Volsians* were assigned to them as a province, out of the ordinary course, without casting of lots, or mutual agreement. Their rash and unskilful conduct exposed the army to the most imminent danger. See **C. Mānlius**. In 367 B. C. he was substituted dictator, in room of **M. Furius Cāmillus** (Liv. vi. 30, 38).—2. Created a triumvir epulo, in 198 B. C., with **C. Licinius Lucullus**, and **P. Pōrcius Laeca**. He afterwards obtained the office of prætor, was sent to the north of Spain, where he assisted the consul, and obtained a victory over the *Turdētani*. On his re-appointment to that office, in 184 B. C., the south of Spain fell to his lot, in which he fought several successful battles with the Lusitanians, and died in 182 B. C. (Liv. xxxiii. 42 seq.).

P. Mānlius Vūlso, **P. Mānli Vūlsōnis**, *m.* a Roman who, on being elected a prætor, in 212 B. C., obtained Sardinia for his province (Liv. xxvi. 23 seq.).

T. Mānlius, **T. Mānli**, *m.* (afterwards surnamed **Tōrquātus**), the son of **L. Mānlius Imperiosus**, treated with great cruelty by his father for no crime, but merely because he was not a man of eloquence, or ready utter-

ance. For this and other acts of violence, L. Mānlius was brought to trial by M. Pōmpōnius, a plebeian tribune; but the filial affection of T. Mānlius was not lessened by the barbarous treatment which he had received from his father. He waited on the tribune, and threatened to put him instantly to death, if he would not swear, that he would never hold a meeting of the commons for the purpose of prosecuting his father. The dread of death secured an immediate compliance; thus the affection of the son saved the father from the disgrace of a trial, which would have condemned him either to a fine or banishment. The people rewarded the goodness of his disposition, although they could not commend the propriety of his conduct. Tribunes of the soldiers were, for the first time, appointed by the votes of the people, in 361 B. C., when the second place among six was given to him, without his having obtained public favour, either by civil or military merit. With the permission of the dictator, he engaged, in single combat, a Gaul, who defied the Roman army, killed his antagonist, and stripped him of a chain, hence he was called *Torquātus*, a surname continued to all the descendants of this line. In consequence of the death of their champion, the Gauls deserted their camp, and the dictator conferred on him a golden crown. The favour of his countrymen procured him the dictatorship twice, and the consulship thrice. In 339 B. C., he and his colleague, after a very bloody engagement, defeated the Latins with great slaughter. Before they joined battle, in consequence of the Latins wearing the same dress with the Romans, Mānlius gave orders, that no one should fight with the enemy but by his appointment. His own son Titus, without waiting for his order, accepted the challenge of Gēmīnius Mētius *q. r.*, on which he ordered him to be beheaded. In another battle, he compelled the Latins under their pretor, Minūcius, to submit unconditionally to the Romans. His bravery and success procured him respect only from the aged, who met him on his return to the city; but the young, for that barbarous act, hated and cursed him during the whole of his life (Liv. vii. 4 *seq.*). To him Mānilius refers (v. 107), and Eutrōpius (ii. 5). *Adj.* Mānliānus, a. um. *Mānliāna impēria*, orders of the greatest strictness or severity (Liv. viii. 7). —2. Elected consul, 301 B. C. To his lot fell the province of Etrūria, *Tuscany*, which he had just entered, when he was thrown from his horse in exercising the cavalry, and died within three days (Liv. x. 9, 11). —3. Consul with C. Attilius Bālbis, in 237 B. C. The shutting of the temple of Jānus, for the second time from the reign of Rōmulus, distinguished their consulship, and a triumph over the Sardinians (Eutrop. iii. 3). Eleven years after, he was re-elected to that office with Q. Fūlvius Flācus. Livius writes, that, in the judgment of some, he carried primitive strictness to too great a degree of rigour, and his speech against ransoming the prisoners taken at Cānnæ, appears to justify that opinion. At the petition of the Latins to enjoy the rights of Roman citizens, and he admitted members of the senate, he expressed the greatest indignity. His success in arms, particularly against the Sardinians, may have raised in his mind a high idea of

the Roman character. Hāsdrūbal gained some advantages over him in Sardinia, retarded his conquest of the island, and acquired military reputation for his success; but Mānlius, at last, in a general engagement, killed upwards of three thousand of his men, and took seven hundred prisoners, among whom were Hāsdrūbal himself, Mānno, the author of the revolt, and Māgo, a near relation of Hānñibal. On reducing the whole island to subjection, he punished the cities according to their degree of demerit, sailed for Rome, and delivered the money, carried from Sardinia, to the quaestors, the corn to the ediles, and the prisoners to the praetors. After an unsuccessful canvass for the highest pontificate, he refused the consulship, and was afterwards appointed dictator, to preside at the elections, and solemnize the games (Liv. xxiii. 22: xxvii. 33). To him Silius Itālicus alludes (xi. 73). —4. Chosen pontiff in place of L. Fōrtius Phīlus, in 172 B. C. (Liv. xliii. 11). —5. Requested and obtained from the senate, that he should investigate the charges against D. Jūnius Silānus, praetor, preferred by Macedonian ambassadors, who accused him of extortion, in 143 B. C. He found the accusation true; condemned his son, and disowned him; nor did he even attend his funeral, when he had terminated his life by strangulation; but transacted business in the ordinary way, as if no such event had happened (Liv. Ep. 54).

Mānnēia, *ae. f.* a woman described by Mārtiālis as very dirty (i. 84).

Mānnēus, *r. Nannēus*, *i. m.* a man who pretended to be a Roman knight, and took his seat amongst them at public exhibitions, but, on being discovered, was expelled from the seats appropriated to that order of citizens (Mart. v. 14).

Mānnus, *i. m.* a tribune in the army of M. Attilius Rēgulus, who increased the fear of the soldiers at sailing into Africa. The consul drew his axe, and threatened him with instant death, if he did not obey his orders; the dread of personal danger produced immediate compliance (Flor. ii. 2).

Mānnus, *i. m.* a slave of the Cēlāvli, who informed the senate, that the fires which had been raised in Rome, had been kindled by his masters; and five noble Cāmpāni, in consequence of their parents having been put to death by Q. Fūlvius Flācus, on the taking of Cāpua. For this discovery, he received his liberty and twenty thousand asses; all concerned in the burnings were punished (Liv. xxvi. 27). —2. Son of Tūseo, celebrated by the Germans as one of the founders of their race. He had three sons, from whom the Ingēvōnes, Hērmlōnes, and Istēvōnes were descended, and from whom they derived their names. Mānnus is the German word *Man*, with a Latin termination (Tac. Ger. 2).

Māntīnēa, *ae. f. Milas*, anciently Ptōlis, a town of Arcādia, celebrated for the victory obtained there, by Epāmīnōndas, over the Lacedaemonians and Arcadians. A mortal wound, received during the action, terminated the life of that general. The rich plains of *Milas*, in favourable years, yielded twelve for one. Pausānias refers its foundation to Māntīnēus, a son of Lyeōn. In the walls of Māntīnēa were ten gates, and the direction of the roads leading from each of them may still be ascertained. *Inh.* Māntīnēsēs, *han.*

m. Adj. Māntinēnsis, is, e.—2. A town of Argolis, of which no vestige remains (Plin. i. 417).

Māntius, i, m. son of Mēlampus, and brother of Antiphates. Aurora carried him off (Hom. Od. xv. 242).

Māntō, e. Māntbō, ūs, f. daughter of Tirēsis, the prophet, who came into Italy after her father's death, and appears to have lived on the banks of Tiber, the *Terere*, since she had, by that river, a son whose name was Ocnus. Like her father, she possessed the gift of prophecy, which is indicated by her very name (*μαντις*, *vates*) perpetuated in the city *Mantua*, which was built by her son (Virg. *Æn.* x. 199 *seq.*). Stātilius describes her as skilful in necromancy, and aiding her father when he disturbed the ghosts of the dead, at the request of Etēocles, the Theban king (Th. iv. 463 *seq.*).

Māntūa, æ, f. the mother of Rūllus and Nōrbānus *q. e.* (Sil. Ital. xvii. 427).

Māntūa, æ, f. Mantua, a celebrated town of Gallia Cisalpina, which stands on a lake with reedy shores, and surrounded by a flat country. The streets are of a proper breadth, and are in straight lines. The town is fortified, has four communications with the land by bridges and causeways, and, from its situation, is capable of holding out against a long siege. Virgilius says it was walled by Ocnus, who called it from his mother's name *Māntūa*. The poet adds, that it was enriched with noble ancestry, but that the people were of different descent, consisting of three tribes, each of whom governed four provinces, and that *Māntūa* was the capital (*Æn.* x. 199 *seq.*). Virgilius was a native of this neighbourhood, and his account must be taken with some allowance for poetical embellishments. It is still a place of considerable note, and the capital of a Dutchy. *Adj. Māntūānus, a, um. Māntūāna fāma*, the celebrity of Virgilius (Stat. *Syl.* iv. 7. 27). *Māntūānus vātes*, Virgilius (Amm. Mar. xv. 9).

Maōamālcha, orum, n. a large town, surrounded by strong walls, not far from Ctēsiphon (Amm. Mar. xxiv. 4).

Māppa, æ, f. a kind of flag, which the prætor of the Roman games used, as the signal for the starting of the chariots. From Quiniliānus, we learn the Romans borrowed this custom from the Carthaginians (i. 5. 57).

Marāba, e. Baraba, orum, n. the metropolis of the Sābæi, in Arābia Fēlix (Amm. Mar. xxiii. 6).

Maracānda, orum, n. Samarcand, a town which stood between Oxus and Iāxartes (Curt. vii. 6).

Mārācus, rather *Mārābius, i, m.* the *Elbuga*, a river anciently in the country of the Saurōmātæ (Amm. Mar. xxii. 8).

Mārānga, orum, n. a district of Pērsia (Amm. Mar. xxv. 1).

Mārāthon, ōnis, m. Marathon, a small town or village twenty-one miles from Athens, with an adjoining plain celebrated, in history, for the defeat of the Persians, by the Athenians under Miltiades. The modern village consists of a few wretched cottages, inhabited by Albanians. *Adsertus Mārāthon*, delivered *Marathona*, alluding to the famous Marathonian bull killed by Theseus (Stat. Th. v. 431). *Mārāthōnis, idis, f.* of *Mārāthon*, applied to females, or nouns feminine. *Mārāthōnis quercus* (Stat. Th. xii. 730).

Isk. Mārthōnē, orum, m. Adj. Mārthōnēus, a, um. Mārthōnēus orum (Stat. Th. xii. 196). *Mārthōnēus taurus* (Cic. *Tusc.* iv. 22), the bull killed by Theseus, to which Ovidius refers (Met. vii. 434).

Mārāthos, i, f. Merakia, a town of Phœnicia, which had been destroyed before Strabo wrote, but has since been rebuilt (Plin. i. 575).

Mārāthus, i, m. a beautiful youth, who fell ardently in love with Phōlēse (Tib. i. 8. 71 *seq.*).

Mārīxēs, is, m. a Carthaginian commander under Hānnibal. To him Māgo reveals the stratagem formed by their general to effect an escape, at the time when they were shut up in a defile, by Q. Fābius Māximus. Fertile in resources, Hānnibal ordered dried twigs to be tied to the horns of the oxen which were in his camp, to be set on fire, and the cattle driven through the defile. During the agitation thus excited among the Romans, the Carthaginian army passed in safety (Sil. Ital. vii. 324 *seq.*).

Mārcellānus, i, m. a perfumer (Mart. ii. 29).

Mārcella, æ, f. the wife of Mārtilis, to whom he writes two epigrams in praise of her taste, talents, and disposition (xii. 21; xii. 31).

Mārcellinus, i, m. a Roman whom Mārtilis congratulates on his father's birthday, rendered more remarkable by the youth's having on it, for the first time, shaved his beard (iii. 6). This is one of the quaint and puerile additions, with which the epigrams of Mārtilis too frequently abound. The same poet addresses other odes to Mārcellinus (vi. 25 &c.).

Mārcellus, i, m. the surname of a Roman family, which produced many great and illustrious characters. They were a branch of the Claudian clan (*gens Claudia*). Different persons of the name of Mārcellus, C. Mārcellus, &c., are mentioned in Caesar, and other Roman authors, of whom it is not necessary to give any particular account. *Adj. Mārcellinus, a, um.*

Mārcellus Claudius, Mārcellus Claudii, m. a noble Roman, of the same age with T. Pōmpōnius Atticus, who, at his request, wrote the history of the Mārcellii. Cōrnēlius Nēpos commended this tract, and others by the same author, for the elegant and interesting manner in which they are written. *Mārcellus Claudii, Mārcellorum, i, e.* (rogātū) *Mārcellus Claudii* (Atticus enumeravit familiam) *Mārcellorum* (Cor. Nep. Att. 18).

Mārcellus, Cōrnēlius, Mārcellus Cōrnēlii, m. a man of senatorian rank, involved in the prosecution against Lēpida, wife of C. Cāssius, and afterwards murdered in Spain, by the emperor Gāllus (Tac. Ann. xvi. 8 *seq.*).

Mārēla, æ, f. a vestal virgin, who, with Emilia and Licinia, was condemned for incest, in 116 B. C. (Liv. Ep. 63).—2. The wife of M. Atilius Rēgulus (Sil. Ital. vi. 403).—3. The wife of Fābius Māximus, a confidential friend of the emperor Augustus, whom he, according to report, accompanied to Plānēsia, *Planesia*, on a visit to Agrippa. Fābius unfortunately mentioned the circumstance to his wife, and she to Livia, who dreaded a reconciliation betwixt the emperor and his grandson, on that account, she was supposed to accelerate the death of the former. Fābius soon after that, perhaps by his own hand, died, and Mārēla, in the agony of her

grief, blamed herself for being accessory to his death (Tac. Ann. i. 5).

Marcia Furiilla, Marcia Furiilla, *f.* second wife of the Roman emperor Titus.

Marcianópolis, *is. f. Marsenopolis*, or, *Præbisanus*, a town of Mysia, which was so called from the sister of the emperor Trajānus (Amm. Mar. xxvii. 4).

Marcii, *orum, m.* a Roman clan (Mārcia gens). *Adj.* Mārcius, *et.* Mārcianus, *a, um.* *Mārcia rogātio* (Liv. xlii. 21). *Mārcus sal-tus*, a forest, from which the Ligūres drove Q. Mārcius Philippus *q. v.* (Liv. xxxix. 20). *Mārcianum fœdus* (Cic. pro L. Cor. Balb. 17).

Mārcius, *i, m.* an ancient soothsayer, who foretold the defeat at Cannæ, and delivered another prophecy involved in greater obscurity, which perplexed the Romans greatly, in 214 B. C. (Liv. xxv. 12). Mārcōbius has quoted from his writings, which extended to two volumes (Sat. i. 17). Cicero makes the number two, and adds that they were brothers, and augurs as well as prophets. *Adj.* Mārcianus, *a, um.* *Mārciāna cārmina*, the prophecies of Mārcius, to which Silius Itālicus alludes (vii. 483); but others refer this line to the Sibylline prophecies.

Mārcius Philippus, Mārcii Philippi, *m.* a wealthy Roman, who erected the temple of Hērēcles, president of the Muses at Rome, during the reign of Augustus (Suet. Aug. 29). To him Tāctus refers (Ann. iii. 72).

C. Mārcius, C. Mārci, *m.* a tribune of the people, who brought to trial Q. Fābius, one of the three sons of M. Fābius Ambūstus, because, being sent by the senate an ambassador to negotiate with the Gauls, then besieging Clūsiū, *Chiusi*, he had fought against them, contrary to the law of nations (Liv. vi. 1).—2. A tribune of the people, who, with L. Ati-lias, carried a law in 311 B. C., that sixteen of the tribunes for the four legions should be elected by the people. Before that time, the nomination had been in the power of the dictators or consuls (Liv. ix. 30).—3. One of the first plebeian augurs (Liv. x. 9).

C. Mārcius, C. Mārci, *m.* afterwards sur-named Cōrōlānus, was a man of great talents and personal courage, which he first displayed at the siege of Cōrōlli, hence his surname. That the town fell into the hands of the Ro-mans, was more owing to the bravery of Mārcius than to the abilities of the consul, whom he surpassed both in merit and celebrity. An avowed enemy to the power of the tribunes, he endeavoured by every possible means to lessen it, a line of conduct which incensed against him the commons; and was the cause of his banishment. To relieve the famine which pressed hard on the common people in 491 B. C., a quantity of grain arrived from Sicily, which Mārcius proposed should not be distributed until the wrongs of the nobility should be redressed. His speech on that occasion would probably have cost him his life, as the infuriated mob were ready for any act of violence, had not the tribunes of the people fixed a day for his trial. His haughty spirit treated with scorn the threats of the commons, and he told their magistrates, that they were the tribunes of the people, not of the patricians. From the high esteem in which he was held by the nobles, the senators, both individually and collectively, solicited the commons in his behalf, but without success.

In their justice he had no confidence, and he disdained to appear before them, preferring exile to submission. By suppressing his re-sentment, and patiently enduring the injustice of his countrymen, he would have been one of the most illustrious Roman citizens. With Attius Tūllus, the chief of the Volscian name, in whose house he lodged, he formed a plan for exciting war with his countrymen. The success of their scheme, and the victories which Mārcius obtained, are tarnished by the wanton effusion of Roman blood. One army after another yielded to his martial bravery, until the city was at his mercy, and he would probably have levelled it with the ground, had not his mother and wife obtained, by supplication, what neither the courage nor intercession of his countrymen could accom-plish. The complete triumph over his enemies had sufficiently punished their viola-tion of justice, and gratified his pride by additional military fame. Further hostilities against his native country would have sunk the warrior in the barbarian. He, therefore, removed his camp to a greater distance from the city, and afterwards entirely quitted the Roman territory, at which procedure the Vols-ci were so enraged, that they put him to death. In opposition to this statement, Fābius, a very ancient author, says that he lived to a great age, and that the hardships of banishment increased with his years (Liv. ii. 33—40). According to Eutrōpius, sen-tence of condemnation was passed on Cōrō-lānus, in the eighteenth year after the expul-sion of the Tarquins. Valērius Māximus calls him Cnēus, and adds, that he was a descendant of King Ancus (iv. 3).

C. Mārcius Cēnsōrius, C. Mārci Cēnsōrii, *m.* an eminent Roman, who held the consulship with C. Asinius Gallus in 8 B. C. To him Hōrātius addresses the eighth ode of the fourth Book. Of this name, there were two Romans of great distinction, father and son. It is manifest, that the poet already mentioned, was under obligations to Mārcius, on whom he has bestowed such high encomiums.

C. Mārcius Figūlus, C. Mārci Figūli, *m.* was prætor at Rome in 171 B. C., and commanded the fleet, with which he sailed up Sinus Cōrinthiācus, the Gulf of Lepanto, where he left the ships and came to a fleet at Chalcis. Having concerted measures with the consul, Q. Mārcius Philippus, he took his leave, intending to appear on the Mac-edonian coast, at the time the consul entered that country. The attack on Thessalōnica failed, on which the prætor sent part of his fleet to winter at Scīathus, and fixed on Orēum as the most suitable station, from which he could send supplies to the armies, both in Macēdōnia and Thessālīa (Liv. xliii. 11 seq.).—2. A noble Roman, who held the consulship (2) with L. Cōrnēlius Lēntūlus Lūpus in 158 B. C. He fought against the Dalmāte with various success (Liv. Ep. 47. Flor. iv. 12).—3. A Roman, who held the consulship with L. Jūlius Cēsar in 66 B. C. During that year L. Sērgius Cātīna form-ed his plan for the subversion of the govern-ment. To his opinion respecting Cātīna and the other conspirators, Cicero alludes (Ep. Att. xii. 21), and this author mentions, that a monument had been raised to his memory at a prodigious expense (Leg. ii. 25).

C. Mārcius Rātillus, C. Mārcii Rātilli, m. obtained the office of consul in 386 B. C., when he led an army against the Privernates, who, from a long continued peace, had acquired great wealth. Having defeated them in battle, and taken their town, he enriched his soldiers with plunder, and returned to Rome in triumph. Next year the dictatorship was conferred on him, an honour heightened by his being the first plebeian who held that office. To mortify the patricians, who disapproved of his nomination, he named C. Plautius, a plebeian, master of the horse. For the advantages which he gained over the whole of the Etrusci, headed by the Tāquinienses and Fāliscei, he had the honour of a triumph, by order of the people, without the authority of the senate. His victory over the nobles acquired additional distinction by his being chosen censor, and the first plebeian raised to that office. In his fourth consulship, Cāmpānia fell to his lot, where he quelled a mutiny of the soldiers, which might have subverted military discipline, had not his sound judgment, matured by age and military practice, suggested an expedient which thwarted the whole design (Liv. vii. 16-39). To him Eutrōpius refers (ii. 5).—2. Was consul in 310 B. C., when he took Allife from the Sāmniēs, and was himself wounded in battle with that nation. In 302 B. C., he was created an augur, and afterwards made censor with P. Cōrnēlius Arvina (Liv. ix. 33 seq.).—3. L. Mārcius Cēnsōrinus, L. Mārcii Cēnsōrini, m. was the colleague, in the consulship, of M. Mānilius in 151 B. C. According to Eutrōpius, who writes L. Mānilius Cēnsōrinus, these consuls went to besiege Carthage in the fifty-first year after the second Punic war (Eutrōp. iv. 10).—4. L. Mārcius Philippus, L. Mārcii Philippi, m. a Roman who, in his first attempt for public distinction, failed, although he only canvassed for the office of tribune of the soldiers. When tribune of the people, he passed an Agrarian law, and in his speeches on that subject, he went too far in courting the favour of the populace, by uttering sentiments inconsistent with true patriotism. Notions of this sort were probably instilled into him in early life by Gēllius, a turbulent and seditious man, who was his stepfather. M. Hērēnnius obtained the consulship in preference to him, but he afterwards succeeded, and held that office with Sēxtus Jūlius Cēsar, in 93 B. C. He favoured the knights, and inveighed against the senate with a violence and keenness which excited severe repression. In his censorship, he expelled from the senate his own maternal uncle. During the usurpation of L. Cōrnēlius Cinnā, he refused to take up arms, a conduct which Cicēro approves (Ep. Att. viii. 3). That author considers Philippus as the greatest orator of his age, except L. Licīnius Crāssus and M. Antonius. His failure in the canvass for the offices of tribune of the soldiers and consul, may be accounted for by his purchasing no votes; for he boasted that he had obtained the highest dignities in the state without a single bribe, which appears wonderful, since, at that period, all state offices and employments were procured by money. Hērātus has mentioned with approbation his talents as a pleader, and de-

scribed an action of his, which proves he had a turn for humour.—2. Son of the former, married Atia, mother of the emperor Augustus, by her former husband, C. Octāvius. He never saluted his stepson by the name of Cēsar, but by that of Octāvius. He obtained the consulship with Cn. Cōrnēlius Lēntulus Mārcellinus, in 58 B. C., and afterwards, either to show his disapprobation of the overthrow of government, or disdaining to be under obligations to M. Antonius, he refused a province which that triumvir offered him. Cicēro, from whose writings the facts above-mentioned are taken, charges him with having acted in the most scandalous and shameful manner, when deputed by the senate to make certain reports to M. Antonius, then at Mūtina, Modena (Ep. ad Fam. xii. 4). In the fragments of Sallustius, an oration of L. Mārcius Philippus against M. Āmilius Lēpidus, the triumvir, has been preserved.

L. Mārcius Sēptimus, L. Mārcii Sēptimi, m. son of Sēptimus, a Roman knight, was a young man of great spirit and ability, to which he was indebted for the high opinion of the soldiers, who elected him commander of the remains of the two armies, which survived the death of Cn. and P. Cōrnēlius Scipio q. v. Over Hāsdrūbal, son of Gisco, he gained an easy victory, and might have completed the destruction of his forces, had he not checked the impetuosity of his men, and marched back to the camp. This success was only an earnest of greater advantages. At the fourth watch, he attacked the enemy's camp, which he carried, and immediately advanced to a second, which fell almost without resistance into his hands, from its being so carelessly defended. Had the Carthaginians displayed ordinary vigilance, he would not probably have attacked either; but, observing their negligence, he justly thought, that it would be easier to storm their camps, than to secure his own against three armies, one at hand, and two on the point of coming up. The taking of two camps on one night, reflected great credit both on the commander and the troops; yet his countrymen were offended, because, in his letter announcing the victory, he called himself *propretor*, without either the order of the people, or the authority of the senate. P. Cōrnēlius Scipio, afterwards surnamed Africānus, succeeded to the command in Spain; to whom Mārcius and T. Fontēus resigned their armies. At the battle of Bēcūla, in 211 B. C., Mārcius commanded in the left wing, and when Scipio went to the court of Siphāx, Mārcius and M. Jūnius Silānus commanded the troops. In that country, his services continued to be very useful to his commander, who treated him with great respect, and frequently placed him at the head of the forces sent against particular districts and cities. His fidelity, added to martial knowledge and bravery, raises him high in the list of Roman officers, who fought in Spain. After the subjugation of that country, his name does not occur in Roman history, from which it may be inferred, that assuming the title of *propretor*, had been a bar to his promotion in the state (Liv. xxx. 37 seq.).—3. M. Mārcius, M. Mārcii, m. rēx sacrōrum, died in 212 B. C. (Liv. xxvii. 6).—2. A tribune of the second Roman legion, killed in

an engagement with the Boli in 195 B. C. (Liv. xxxv. 5).

M. Mārcius Rālla, M. Mārci Rāllā, *m.* obtained the jurisdiction between Roman citizens, in 206 B. C., and, two years after, was sent by Scipio Africānus to Rome, with the Carthaginian ambassadors (Liv. xxix. 11 seq.).

M. Mārcius Sērmo, M. Mārci Sērmoni, *m.* a tribune of the people, in 174 B. C., who, with Q. Mārcius Sylla, another plebeian tribune, publicly declared that they would raise an action to impose a fine on the consuls, if they did not depart to their provinces (Liv. xlii. 21).

P. Mārcius Rēx, P. Mārci Rēgis, *m.* one of the three deputies whom the praetor, M. Sulpicius, nominated, in 173 B. C., to carry the message of the senate to the consul, C. Cāssius, that he should engage in no war without their authority (Liv. xlii. 1).

Q. Mārcius, Q. Mārci, *m.* a tribune of the soldiers in Pompey's army, during the civil war (Hist. B. Hisp. 11).

Q. Mārcius Crispus, Q. Mārci Crispi, *m.* a Roman of praetorian rank, who obtained the government of Bithynia, from which he went to the assistance of L. Stātilius Mārcus, at the time C. Cāssius Lōnginus came into that country. Such was the influence of this noble Roman, that he, without resistance, obtained the legions under the command of these two officers. Velleius Pātereūlus calls him *Crispus Mārcus* (ii. 69).

Q. Mārcius Philippius, Q. Mārci Philippi, *m.* was created praetor, at Rome, in 190 B. C., when he obtained Sicily for his province, and two years after, he rose to the consulship, with Sp. Postūmius Albinus. The senate decreed to both an inquisition respecting clandestine conspiracies. Under pretence of celebrating the mysteries of Bacchus, the most horrible crimes were committed. The activity of the consuls, with the concurrence of the senate and people, disclosed the whole wickedness, and the punishment of the guilty suppressed the association. After this business was completely settled, Mārcius set out for his province, Ligūria, where the Ligures Apūni gained a complete victory over him, killing four thousand, on which he disbanded the rest of the army among their friends, to conceal the greatness of his loss, but without success; for the place of his defeat retains his name, Mārcius saltus *q. v.* The senate afterwards sent him ambassador into Greece, to learn the state of the country, where old quarrels still subsisted, and, on his return, he delivered a report, which convinced the senate that Philippos, king of Mācedōnia, was preparing for war. After being appointed a dēcēvīr sacrōrum, he went with A. Atilius Serrānus, on an embassy to Persēs, where they had a personal interview with the king, and prevailed on that monarch, who was in complete readiness for war, to delay the commencement of hostilities. At that time he would have taken the Romans at great disadvantage, as they were quite unprepared. On returning to Rome, they boasted of having overreached the Mācedonian king, which the younger senators commended, but the older senators, and those of stricter morals, censured their conduct with severity, as disgraceful to the Roman character. In his second consulship, 171 B. C., he had Cn. Servilius Cēpio for his colleague,

and Mācedōnia having fallen to his lot, he sailed over to Actium, marched by land to Thessaly, and received the command of the army from A. Hostilius Māncinus, proconsul. He crossed the mountains with great difficulty, and, had Hippas, who commanded the army of Persēs, displayed either bravery or military skill, Mārcius must have experienced, in these defiles, severe losses, if not the destruction of his troops. His military achievements in that country consist of little more than conducting the forces to the theatre of war. At the end of the year, he was succeeded in command by Aemilius Paullus, who subdued Mācedōnia, and took the king prisoner (Liv. xxxix. 6 seq.). Eutropius merely mentions his name as a consul (iv. 5).—2. Son of the former, who had a command in his father's army, in 171 B. C. (Liv. xlii. 3).

Q. Mārcius Rālla, Q. Mārci Rāllā, *m.* a dēcēvīr, who consecrated the temple to Fortūna Primīgēna, on Mōns Quirinalis, in 196 B. C., and, two years after, he dedicated two temples to Jūpiter, in the capitol, both of which had been vowed by L. Fūrius Pūrpūreo, the one in his praetorship, and the other in his consulship (Liv. xxxiv. 33 seq.).

Q. Mārcius Rēx, Q. Mārci Rēgis, *m.* a tribune of the people, who, with one of his colleagues, carried, that the sense of the people should be taken with respect to concluding a peace with Philippos, king of Mācedōnia, in 193 B. C. The whole thirty-five tribes voted that there should be peace with that monarch (Liv. xxxiii. 25).—2. A Roman praetor, in 143 B. C., who, by order of the senate, repaired the aqueducts, and built a new one, which was known by his name. Plinius mentions this water as the best in the world, excelling in coolness and salubrity. This author informs us, that it was begun by Aeneas Mārcius, and afterwards repaired by Agrippa (iv. 791, 792).—*Adj. Mārcius, a. um.*—*Mārcia aqua*, anciently called *Aufēia*, had its source in the most distant mountains of the Pēlignī, passed the Mārsi, and Ficius lacus, the Lake of Celano, goes under ground, rises again near Tibur, Tivoli, and is conveyed along arches for nine miles before it reaches Rome (Plin. iv. 791).—*Mārcia lympha* (Tib. iii. 6. 58).—3. The colleague of M. Pūrcius Cato, in the consulship, 120 B. C., conquered the Stōrii, an Alpine nation, and planted a colony at Nārho, Narbonne (Liv. Ep. 62. Eutrop. iv. 23).—4. Was consul with L. Caelilius Metellus, in 80 B. C. When Cāttilina, five years after, formed a conspiracy for the destruction of the government, Q. Mārcius Rēx was sent to Fesulae, Fiesola, to levy troops, and to adopt whatever measures he might consider necessary for suppressing the rebellion, and preserving the state. C. Mānlius, one of the conspirators, sent a deputation to Q. Mārcius Rēx, stating their reasons for taking up arms, and requesting a restoration of their rights, of which he pretended they had been unjustly deprived. Mārcius returned a short and dignified reply becoming the rank which he held, and the senate under whom he acted. He had just returned from a military command, had demanded a triumph, and met with opposition, for not bribing a few unprincipled voters, which appears then to have been a common practice (Sal. Cat. 30, 34).

Q. Mārcius Sýlla, Q. Mārcii Sýllæ, *m.* a tribune of the people, in 174 B. C., who joined his colleague, M. Mārcius Sērmō, in threatening to prosecute the consuls, if they did not quit *Rome*, and repair to their provinces (Liv. xlii. 21).

Q. Mārcius Trēmulus, Q. Mārcii Trēmuli, *m.* a Roman, who held the consulship with P. Cōrnēlius Arvina, in 307 B. C. Mārcius was sent against the Hērnicī, who, having held a meeting at their capital, Anagnīa, *Anagni*, the whole of that name, except the Alātrīnātes, Fērentīnātes, and the Vērulāni, declared war against the Romans. He soon conquered them, then joined his colleague against the Sāmnites, of whom they slew upwards of thirty thousand. On returning to *Rome*, he triumphed over the Hērnicī, when the senate decreed him an equestrian statue in the Fōrum, which was placed before the temple of Cāstor (Liv. ix. 42 seq.).

Mārcōdūrum, *i.* *v.* *Dura*, a village of Gallia Belgica, on the *Roer* (Tac. Hist. iv. 28).

Mārcōlica, *æ.* *f.* a noble city of Spain, taken by M. Claudius Mārcellus, in 170 B. C., who brought thence into the treasury at *Rome*, ten pounds' weight of gold, and silver to the value of a million of sesterces (Liv. xlv. 4).

Mārcōmāni, orum, *m.* the Marcomanians, a people of Gērmānia, *Germany*, whose territories were bounded on the W. by Rhēnus, the *Rhine*, and on the S. by Dānūbius, the *Danube*, corresponding to part of the modern *Circle of Swabia*. They afterwards expelled the Boi, and took possession of their country, now called *Bohemia*. *Adj.* Mārcōmānicus, *a.* *um.* Mārcōmānicum bellum (Eutrop. viii. 12).

Mārcōmēres, *is.* *r.* Mārcōmērus, *i.* *m.* a prince of the Gauls, whom, with Sōnno and Genebaudus, Vālēntīniānus had engaged in many battles, but could not conquer. His countrymen at last gave him up to Hōnōrius, by whom he was imprisoned and afterwards banished him into Etrūria, *Tuscany* (Claud. xxi. 241).

Mārdī, *s.* Amārdī, orum, *m.* the Mardians, a people of Mēdia, whose country adjoined to that of the Bāctri. From Plinius, people of this name appear to have lived in different parts of Asia, and if the name be properly derived from the Hebrew, it expresses character rather than any particular nation (i. 675). A tribe of the Mārdī, living on the *Caspian Sea*, became assassins, and were extirpated by Hulakou. The reading here, in the common editions of Eutrōpius, is Mārcōmēdos, a people altogether unknown. The better editions have Mārdos, Mēdos (viii. 3). Tācitus describes them as a race of freebooters, protected by their mountains (Ann. xiv. 23). Alexander the Great conquered them, as did also Phrāates, king of Pārthia, not long before his death (Just. xii. 3: xli. 5).

Mārdia, *æ.* *f.* a town of Mācedōnia. *Adj.* Mārdiēnsis, *is.* *e.* (Amm. Mar. Excer.).

Mārdōniūs, *i.* *m.* a Median nobleman, son of Gōhrīas, who married Artōzōstrē, daughter of Dārius. After the defeat of Xēxes, in his descent upon *Greece*, he received the command of a powerful armament, to reduce the Grecian states under the Persian government. The valour of the freeborn natives repulsed him in every attempt, and he fell in

the battle at Plātææ, *Cokla*, in 479 B. C. Plūtārchus mentions that he was killed by a stone, and Hērōdōtus states, that he displayed great personal bravery in that battle (ix. 63). This agrees with the character given of him by Cōrnēlius Nēpos, that he was amongst the chief of the Persians, both brave in action and full of counsel (Paus. 1). Pausānias mentions a statue of Mārdōniūs at Sparta (iii. 11).

Mārdōntēs, *x.* *m.* a Persian commander, who fell in battle at Mýcālē (Herod. ix. 102).

Mārē Nōstrum, the *Mediterranean Sea*, to which the Romans gave this name, from its bounding their native country, Itālia, *Italy*, on three sides. By the Greeks it was called Mārē Intērum (a name which likewise occurs in Plinius), and the *Atlantic Ocean*, Mārē Extērum. In Scripture, the *Mediterranean* is denominated the *GREAT SEA*, which, though of narrow limits in reference to the *Pacific Ocean*, or the *Atlantic Ocean*, is of prodigious extent, in comparison of the *Sea of Tubaria*, and the *Dead Sea*. Of the *Red Sea*, the Jews probably knew little, if the northern part be excepted; and even in relation to it, the *Mediterranean* is greatly larger. This sufficiently accounts for the inhabitants of Jūdea calling the *Mediterranean* the *Great Sea*. The modern appellation is manifestly derived from its situation being wholly surrounded by land, except the narrow *Strait of Gibraltar*, which forms a communication with the *Atlantic Ocean*. It has been affirmed, that there is, perhaps, no part of the shores of the *Mediterranean*, and the inland seas with which it is connected, which, at some season of the year, is not affected by unwholesome air, and some of them are almost never free of it. The length of the *Mediterranean*, reckoning from Frētum Gādītānum, *v.* Hērclēum, the *Strait of Gibraltar*, to the coast of Sýria, is about 2800 miles, and its breadth varies from 900 to 300 miles. Tides are scarcely known in this sea, unless in Mārē Sūpērum, the *Gulf of Venice*, and on the coast of Rēgio Sýrtica, afterwards Tripōlis, *new Tripoli*. There is a constant influx into the *Mediterranean*, both from the *Atlantic* and the *Black Sea*. That part of it which is east of the *Archipelago*, or of the island *Candia*, is called the *Levant*. The principal islands in the *Mediterranean* are the Bālcāres, *Majorca*, and *Minorca*, Sārdīnia, *Sardinia*, Cōrsica, *Corsica*, Sicīlia, *Sicily*, separated from Itālia, *Italy*, by Frētum Sicūlum, the *Strait of Messina*, Mēlita, *Malta*, and Crēta, *Candia*. In the *Levant*, besides some other islands of less extent, are Rhōdos, *Rhodes*, and Cýprus, *Cyprus*.

Mārēnē, *es.* *f.* a district of Thrācia, which belonged to Cōtys, king of the Odrýsæ. Atlēsbis, another prince of Thrācia, seized upon Mārēnē in 173 B. C., when Cōtys was absent assisting Pērcēus, king of Mācedōnia, in making war against the Romans (Liv. xlii. 67).

Mārēōtis, *idis.* *f.* Bahēira, *or.* Birk-Mariout, a lake in *Egypt*, which is said now to be dry. In the time of Strābo, who calls it Mārēia, it was thirty British miles long, and was about twelve miles west of Ostium Cānōpicum. Mārēōtis, *idis.* *f.* of Mārēōtis, applied to nouns feminine. Mārēōtides vites (Virg. G. ii. 91). *Adj.* Mārēōticus, *a.* *um.* of Mārēō-

tis, Egyptian, Libyan. *Mārōticum vinum*, a famous wine, produced from grapes which grew in the neighbourhood of Mārōtis. It has been disputed whether this wine was produced in Greece or Egypt, in consequence of Columella mentioning *Mārōtica vites* among Grecian vines; but this ought to have no weight against the authority of Horatius, Strabo, &c. (Hor. Od. i. 37. 14. Strab. 1134). Columella may have enumerated *Mārōtica vites* among those of Greece, merely from the Greeks cultivating a vine of that name, brought perhaps originally from this lake, as we name plants from foreign countries, of which they are natives, and which we rear in our own. *Mārōtica sistra*, Egyptian timbrels (Auson. cecexxiii. 22). *Mārōtica ebēna*, ought perhaps to be *Mērōtica* (Luc. Phar. x. 117). *Mārōtica cortēx*, papyrus (Mart. xiv. 209).

Mārgāna, æ, v. Mārgānē, es, f. a country of Asia, on the east of Hīrcānā, traversed by the river Mārgus, from which the name is probably derived (Plin. i. 674). Ammianus Marcellinus says, that it was surrounded on all sides by hills, barren from scarcity of water, and had only three towns of any note (xxiii. 6). *Inh. Mārgāni, orum, m.* (Just. xli. 1). *Adj. Mārgānus, a, um. Mārgānum ferrum*, appears to have taken a fine polish (Ap. Bel. Par. 143).

Mārgūla, æ, f. a town mentioned by Curtius, but by no other writer. Some think the reading should be *Ad urbem Mārgāna* (vii. 10).

Mārgus, i, f. *Kastolatz*, a town of Upper Mesia, on a river of the same name, near its junction with Ister, the Danube. Here Diocletianus conquered Carinus, and obtained the undivided sovereignty of the Roman empire, in the year 285 (Eutrop. ix. 20). This word is sometimes written Murgus.

Māria, æ, f. daughter of Stibicho, and one of the wives of Hōnorius. The xth poem of Claudianus is an epithalamium on their marriage.

Māriāndyni, orum, m. a people of Asia Minor, *Nadlia*, whose country was bounded on the north by Pōntus Euxinus, the Black Sea. Plinius places them in Bithynia, to the east of Sāngarius, the *Sakaria*, in which D'Anville has followed him. Hērōdotus seems to have supposed their country watered by Hālys, the *Kizil-Ermak*, and Pōmpōnius Mela places them between the Cōmāgēni and Vēnēti. From this loose statement, no precise idea can be formed, since the Vēnēti, or Hēnēti, were separated from the Cōmāgēni, by nearly the whole breadth of Asia Minor. Pausanias informs us, that Hērōdus desolated their country (v. 26). *Adj. Māriāndynus, et, Māriāndicus, a, um. Māriāndynae drēna* (Val. Place, iv. 733). *Māriāndicus sinus* (Herod. iv. 38).

Māriānus, i, m. a man to whom Mārīālis writes some indelicate verses (ii. 31 &c.).

Mārica, æ, f. a Laurentian nymph, the wife of Faunus, by whom she became mother of king Lātīnus. Jūstīnus calls her *Fātūa q. v.* She was the goddess of the Minturnenses, and her grove on that shore was not unpoetised (Virg. Æn. vii. 47 seq.). Claudianus describes Laris, the *Garigliano*, as gradually diminishing the oak-grove of Mārica (l. 259). From the grove, Lūcānus calls her *Umbrōsa* (Phar. ii. 424).

Māricus, i, m. one of the Boii, sprung from the lowest of the people, who presumed to dispute the empire of the world with the Romans. His claim to inspiration deluded the people, and, in spite of the meanness of his birth, he collected an army of eight thousand men, with which he attacked the villages of the Aduans. That nation, armed against him, put the whole fanatics to the rout, and took himself prisoner. The populace were confirmed in their belief of his being supernatural, on their seeing him exposed to wild beasts and yet remain unhurt. Vitellius caused him to be killed in his presence; the death of Māricus put an end to the delusion, in the year 69 (Tac. Hist. ii. 61).

Maridē, es, f. *Mardin*, a fort in Mēsōpōtāmīa (Amm. Mar. xix. 9).

Māris, is, m. brother of Atymānus, killed by Thrāsýmēdes. These brothers were men of bravery, and belonged to the troops of Sārpēdon (Hom. Il. xvi. 319).

Māris, is, m. a river of Thrācia, which has its source among the Agāthýrsi, and flows into the Danube (Herod. iv. 49).

Mārius, i, m. the name of a plebeian family at Rome, which produced several eminent characters, of which the most distinguished was C. Mārius q. v.

Mārius, i, m. a man who, in a fit of jealousy, murdered Hellas, with whom he was in love, and in despair threw himself headlong from a rock (Hor. Sat. ii. 3. 277).—2. A native of Prænēstē, *Pilastrina*, killed by Sýnæthus in the battle at Cānna, as he attempted to rescue his friend Cāper q. v. (Sil. Ital. ix. 401).—3. A Roman, slain by Cālēnus during the war with Hānnibal in Italy (Sil. Ital. xiii. 231).—4. A man on whom Mārīālis writes an epigram, respecting the disposal of his property (l. 86). Perhaps to him the poet addresses x. 18.

Mārius Alfius, Mārī Alfii, m. Medixtrileus, i. e. chief magistrate of the Campanians, in 217 B. C. With the treacherous design of overpowering the Cūmāni, he secretly encamped at Hāma q. v., but, in consequence of information from the Cūmāni, the Roman consul, Tib. Sēmpronius Grāchus, attacked him during the night, killed himself, and took thirty-four military standards, besides putting two thousand of his men to death (Liv. xxiii. 35).

Mārius Bosius, Mārī Bosii, m. prætor of Cāpua, in 218 B. C. Friendly to Hānnibal, he obeyed his orders in issuing a proclamation, commanding the inhabitants of that city, with their wives and children, to go out and meet that eminent general, whom the populace, on account of his great military fame, were impatient to see (Liv. xxiii. 7).

Mārius Celsus, Mārī Celsi, m. an officer in the Roman army, who served first under Gālba, then under Otho, and, at last, under Vitellius, who secured to him the consulship for two months in the year 69, which Gālba intended for him (Tac. Ann. xv. 25 seq.).

Mārius Egnātius, Mārī Egnatii, m. the bravest general of the Sāmōites, who was himself killed, and his countrymen routed by C. Cōscōnius and L. Lūccius in 91 B. C. (Liv. Ep. 75).

Mārius Māurus, Mārī Māuri, m. governor of Alpes Mārītima, which he defended against the forces of Otho, thus proving his

was the first Archon of that city. *Médôn-tides*, *arum*, *m.* the descendants of Médôn (Vel. Pat. i. 2).—7. A priest of Cylæus, who was engaged in the sacred rites, at the time the Argonauts unexpectedly returned to that city (Val. Flacc. iii. 118).

Médôres, *is*, *m.* a Scythian commander, who, with Gêlas, fought against Cæstor, in the Argonautic expedition (Val. Flacc. vi. 211 seq.).

Médôâcus, *v.* *Médôâcus*, *i*, *m.* the *Brenta*, a river in the north of *Italy*, which has its source in *Alpes Tridentine*, and falls into *Sinus Hædræticus*, the *Gulf of Venice*, near the city which gives name to that gulf. Livius only mentions one *Médôâcus*, although there are two rivers of this name, the one already mentioned *Médôâcus Major*, and the other *Médôâcus Minor*, the *Bachiglione*. *Pâduvium*, *Padua*, stands on the left bank of the latter (Liv. x. 2).

Médôâna, *v.* *m.* the *Mayenne*, a river of *France*, one of the branches of *Ligêris*, the *Loire*. *Andôcavi*, *Angers*, stands at the junction of these two rivers (Luc. Phar. i. 438).

Médullia, *v.* *f.* a town of the *Sabines*, the situation of which is unknown. It was taken by the *Latins*, and recovered by *Ancus Mæcius*, after a war of twenty-four years. *Tarquinius Præcius* afterwards obtained possession of it (Liv. i. 33 seq.).

Médullina, *v.* *f.* an infamous woman (Juv. Sat. vi. 321).

Médullus, *i*, *m.* a mountain in *Spain*, which the *Romans* encompassed by a ditch of fifteen miles. No sooner was it finished than the natives, who had posted themselves upon it, hastened their death with great ferocity, rather than surrender to the enemy (Flor. iv. 12).

Médus, *v.* *Médus*, *i*, *m.* son of *Ægeus* by *Médæa*, after her separation from *læson*. After the death of his mother's husband, he built *Médæa*, and, according to some authors, founded the kingdom of the *Medes* (Just. ii. 6 : xlii. 3).

Médus, *i*, *m.* the *Abikuren*, a river of *Mædia*, one of the branches of *Araxes*, the *Khabour*. Some suppose *Hôrâtius* to mean this river, *Od. ii. 9. 21*; but others, with more propriety, consider *Médus* in that line an adjective, and by *Médus flumen*, understand *Euphrates*, the *El-Frat*. The *Roman* poets often confound *Parthia*, *Mædia*, *Syria*, and *Persia*.

Médusa, *v.* *f.* a daughter of *Phœreus*, *v.* *Phœreus*, a sea deity, or a king of *Africa*, and *Cetô*, the only one of the three *Gurgons* who was mortal. Her sisters, *Sthênô* and *Eurýlē*, were neither subject to old age, nor to death. She greatly surpassed the other two in elegance of figure and comeliness of face; but in nothing was her superiority more remarkable than in the beauty of her locks. *Minerva* provoked, either because her temple had been profaned by *Médusa*, which is the cause assigned by *Ovid*, or because her personal charms had been slighted by *Médusa*, who had preferred her own beauty to that of the goddess, turned her fine hair, of which she boasted so greatly, into serpents, and gave to her eyes the power of converting to stone, all at whom she looked, hence *Lúcânus* calls her *Sârifæa* (Phar. ix. 670). According to the same poet, her hair might be looked at

with safety, and perhaps he also understood the same of the whole body, except the face (Phar. ix. 636). Others say that all the *Gurgons* were born with serpents in place of hair, that their hands were of brass, their body covered with scales which no weapon could pierce, their wings of a golden colour, and that they had only one eye and tooth which they used alternately. *Pausanias* states, that *Médusa* reigned over the inhabitants of the *Tritonian* marsh, was accustomed to hunting, and commanded an army which *Percus* defeated, and killed herself. In consequence of her beauty, he cut off her head on purpose to show it to the *Greeks*, and afterwards buried it in *Argolis*. This author prefers the account of *Præcius*, a *Carthaginian*, who asserted there were savage men and women in *Africa*, of whom he considered *Médusa* one. The fiction about *Minerva*, is explained by the lake *Tritonis* being sacred to that goddess (Paus. ii. 21). The opinions of the ancients with respect to the daughters of *Phœreus* are very different and contradictory. Nor is this wonderful, since they are mere creatures of the imagination, which could not possibly have any existence in nature. *Percus* cut off *Médusa's* head, by which, from its possessing the quality above-mentioned, he gained many victories, and performed many exploits. The blood which fell from it in his flight over *Africa*, was supposed to produce the numerous serpents which infest that country, and also the winged horse *Pégæus*. According to *Ovidius*, coral was first formed by the head of *Médusa* touching some twigs, which had grown under the sea, and the an-nymphs sowing the seeds over the bed of the ocean, produced a prodigious quantity of that beautiful marine substance. See *Cæcilium*. *Minerva* placed the head of *Médusa* in her shield, hence *Claudius*, *Tatû Gurgônû*, with her whole shield (xxiv. 168). From her father, *Médusa* was called *Phœreus*, *Idos*. Adj. *Méduseus*, *a*, *um*. *Médusæ chelæ*, the serpents which sprung from the blood of *Médusa* (Sil. Ital. iii. 316). *Méduseus fons*, *Aganippê*, from having risen first out of the earth from a stroke of the foot of the horse *Pégæus* (Ov. Met. v. 312). *Méduseus ignis*, *Pégæus* (Ov. Fast. v. 8). *Médusea dæa*, *Minerva* (Mart. vii. 1).

Mégabýzus, *v.* *Mégabýzus*, *i*, *m.* an officer under *Darius*, whom he sent, after his dishonourable flight from *Scythia*, to subdue *Thracia*, and the countries around (Just. vii. 3).

Mégæra, *v.* *f.* one of the *Furies*. See *Erinyes*.

Mégâlê, *es*, *f.* *Mégâlê mâtêr*, the Greek name of *Cybele*. Adj. *Mégâlêsis*, *v.* *Mégâlêsis*, *a*, *um*, *et*, *Mégâlêsis*, *is*, *e*, of *Cybele*. *Mégâlêsis* (sacra), festivals in honour of *Cybele*, in which theatrical performances were introduced, first celebrated at *Rome*, by the curule ediles *C. Attilius Serranus*, and *L. Scribonius Libo*, on the *Ides* of *April*, 193 B. C., and continued during six days. They afterwards commenced on the day before the *Nones* of *April*, probably from the festival of *Ceres* falling on the day before the *Ides*. At these games the *Roman* senate first sat separate from the people (Liv. xxxiv. 54). *Mégâlêsis purpura*. The praetor clothed in purple used to exhibit Me-

gālenses lūdi, in honour of Cýbēlē, at his own expense; hence *Mēgālēnsis pūrpūra* came to denote the games themselves as in *Mārtiālis* (x. 41).

Mēgālia, *æ*, *f. v.* *Mēgāris*, *is*, *f.* *Castel del ovo*, an island on the west of Itālia, Italy, between Pausilypus, *Pausilypo*, and Nēapōlis, *Naples* (Plin. i. 340).

Mēgālōpōlis, *is*, *f.* *Leonardi* (*Palea Arcadia*, *Leake*), a town on the confines of Lācōnīa, built from a number of villages and towns of Arcādīa, at the suggestion of Epaminondas, hence called the *great city*. It was only partly built up, hence the saying of a poet, "That the great city was a great desert." The valley of *Mēgālōpōlis* abounds in delightful scenery, diversified by little hills, numerous rivulets, detached copses; and watered by a large stream, which winds its way through the middle. *Inh.* *Mēgālōpōlitae*, *arum* (Liv. xxviii. 8), and *Mēgālōpōlitāni*, *orum*, *m.* (Liv. xxxii. 22).

Mēgāpēnthes, *is*, *m.* a reputed son of Mēnēlaos and Tērīdās, or Pēris (Hom. Od. iv. 11. Apol. iii. 11).

Mēgāra, *æ*, *f.* daughter of Crēon, king of Thēbe, *Theba*, and wife of Hērēules, whom Lēus, a son of Nēptūnus, wished to kill, together with her two sons, by that hero, Thērīmāchus and Ophlēs, and to take possession of the kingdom. Hērēules, who had been sent to the infernal regions to bring up Cērbērus, returned in time to frustrate the plan of Lēus, whom he put to death. Jūno, enraged at the conduct of Hērēules, struck him with madness, on which he killed both his wife and his two sons. *Mārtiālis* alludes to a revolting practice of Hērēules; but the grossness of the poet invalidates his evidence, and he may have invented what tarnishes the character of another, in order to justify, or palliate, his own immoralities (xi. 43).

Mēgāra, *æ*, *f. v.* *Mēgāra*, *orum*, *n.* *Megara*, a town of Græcia Propria, or Hēllas, of considerable note, built by Peloponnesians. *Megara* is now a miserable town, of which the inhabitants are all Greeks, the houses small, the soil barren, and the climate unhealthy. It stood upon two hills, Karia and Alkathōus, from which walls extended to the harbour. The modern town occupies only one of the hills. Few vestiges of the ancient edifices remain. *Inh.* *Mēgārēnses*, *ium* (*Sing.* *Mēgārēnsis*, *is*), *m.* in ancient times excelled in naval affairs, were fraudulent and perfidious, and united all the bad qualities of insolent slaves and servile friends. *Mēgāris*, *idis*, *f.* the district of which *Mēgāra* was the capital. *Adj.* *Mēgārus*, *Mēgārēus*, *Mēgārēus*, *Mēgāricus*, *a*, *um*, *et*, *Mēgārēnsis*, *is*, *e.* *Mēgārēia* *area* (Stat. Th. xii. 219).—2. A town of Thēssālīa.—3. A town of Pōntus.—4. A town of Illyricum.—5. A town of Mōlōssis.—6. A town of Sicily, taken and plundered by Mārcellus, in 216 B. C. (Liv. xxiv. 35). Ptolēmæus and Stēphānus state, that this town was first called Hýblē pūrva, from its king Hýblon, and the inhabitants, Hýblēi. *Adj.* *Mēgārus*, *a*, *um*, *v.* *Mēgārēnsis*, *is*, *e.* *Mēgārus sinus*, generally called *Mēgārēnsis sinus*, *Golfo di Augusta* (Virg. Æn. iii. 689).—7. A place at Carthage, of which Appiānus gives a description (Bel. Pun. 71, 72).

Mēgārēus, *cos*, *m.* son of Onchēstus, and grandson of Nēptūnus, was the father of

Hippōmēnes. From Onchēstus, Ovidius calls *Mēgārēus Onchēstus* (Met. x. 609). *Adj.* *Mēgārēus*, *a*, *um*. *Mēgārēus hēros*, Hippōmēnes (Ov. Met. x. 659).—2. A man in the army of Etēocles, who, from the watch tower, espied the Argives advancing, and warned the Thebans to shut their gates, to prevent the entrance of the enemy into the city (Stat. Th. x. 485).

Mēgas, *æ*, *m.* a man of rank in the Trojan army, the father of Pērimus. *Mēgades*, *æ*, *m.* Pērimus (Hom. Il. xvi. 695).

Mēgasthēnes, *is*, *m.* an Athenian, who, with Hippocles, conducted a colony from Chalcis, *Egripo*, to Italy, and built Cūmē (Vel. Pat. i. 4).

Mēges, *ētis*, *m.* a warrior in the army of Etēocles, who, with Lēus, had the command during the night at the siege of Thēbe, *Theba*, after the Argives had lost four of their commanders, and had particular orders to prevent their secret escape by flight (Stat. x. 19).—2. The son of Phylēus and Cūmēnē, sister of Ulysses. He was a native of Dūmichūm, a man of great bravery, fought under the standard of Ulysses, and killed Pēdēus *q. v.* Phylides, *æ*, *m.* *Mēges* (Hom. Il. v. 69 *æc.*).

Mēgālia, *æ*, *f.* a native of Opūs, a city of Lōcris, a district of Græce, mentioned by Hōrātius (Od. i. 27. 11), where he alludes to a prevalent custom among the Romans of that period, which was, if any one of the company asked the name of the sweetheart of an individual present, on being told, he was obliged to drink as many cups as there were letters in her name. *Mārtiālis* writes an epigram on this subject (i. 72).

Mēgistānes, *um*, *m.* the grandees of Armēnia (Tac. Ann. xv. 27).

Mēgistē, *es*, *f.* an island and town of Lēcia, mentioned by Līvius as a harbour (xxxvii. 22).

Mēhērdātes, *is*, *m.* son of Vōnōnes, and grandson of Phrātes, was called to the throne of Parthia in the year 47. From the emperor Claudius he received good advice before he left Rome, where he had lived some time as a hostage. Young and inexperienced, he conducted matters ill, and was made prisoner by Gōtārzes, who cut off his ears, but saved his life (Tac. Ann. xi. 10 *seq.*).

Mēiacārīrē, *is*, *v.* *Mēiacārīri*, *n.* a small town and fort of Mēsōpōtāmīa, to which this name was given from the cold springs there (Amm. Mar. xviii. 6 *seq.*).

Mēla, *arum*, *f.* a town of the Cāmpāni, taken by Q. Fābius Māximus, the Roman consul, in 216 B. C. (Liv. xxiv. 20).

Mēlena, *æ*, *f.* an ancient name of Cōrcýra *q. v.*

Mēlæna, *arum*, *f.* a village of Attica, in the tribe of Antiochis, which Stāsius calls *verdant* (Th. xii. 619).

Mēlenis, *is*, *f.* the favourite of the poet Mārsus. Perhaps it is a fictitious name, as *Mārtiālis* joins it with that of Alexīs (vii. 28).

Mēlāmbium, *i*, *n.* a place in Scōtūsseus ager, in Thēssālīa, at which Philippus, king of Mācēdōnīa, encamped immediately before the battle of Cýnōcēphāla, in 199 B. C., when the Roman commander, T. Quinctius Flāminius, was encamped at Thētidium (Liv. xxxiii. 6). Perhaps the reading ought to be *Mēlāmplum*, i.e. a temple of Mēlāmpus.

Melampus, *Odiss.*, m. son of Amythion and Idmone, daughter of Alas, was eminent for his knowledge of future events, and for his skill in medicine. He offered to Proetus to cure his daughters of madness, on condition that he received the third of his kingdom. Considering the demand immoderate, Proetus refused it, on which account his daughters not only remained longer in a state of derangement, but the other women became infected with the same malady, which induced Proetus to accede to the demand, and to an additional claim, that so much of the kingdom should be given to his brother Bias. On completing the cure, he received one of the daughters in marriage, his brother Bias another, and soon afterwards became the father of Megapenthes. He was one of the Argonauts (Stat. Th. iii. 453). **Melampodion**, i. n. a species of hellebore, so called from Melampus, with which he cured the daughters of Proetus of madness.—2. Father of Cisseus and Gyas, was the companion of Hercules, whom he followed into Italy, and settled in Latium (Virg. Æn. x. 320).

Melampus, *Odiss.*, m. (Blackfoot), one of Actæon's dogs (Ov. Met. iii. 206).

Melanchetes, i. n. (Blackhair), one of Actæon's dogs (Ov. Met. iii. 202).

Melanchlani, *orum*, m. a tribe of the Sarmatians, who had this name from being clothed in black. Their country was to the north of Palus Maeotis (Amm. Mar. xxii. 8). Rhenel places them towards the sources of Borythones, the Dniester.

Melanæus, *cos*, m. (Black), one of Actæon's dogs (Ov. Met. iii. 222).

Melanippus, i. m. son of Hicetion, who lived in Percotæ, was wounded by Antilochus. Hicetionides, a. m. Melanippus (Hom. Il. xv. 546).—2. A noble Trojan, killed by Patroclus (Hom. Il. xvi. 695).—3. A Grecian commander (Hom. Il. xix. 240).—4. A man in the Trojan army, who fell by the hand of Teucer (Hom. Il. viii. 276).

Melanthæus, *cos*, m. a man guilty of the crime of murder, whose widowed mother only knew the place where he had concealed himself. Adj. **Melanthæus**, a. um. **Melanthæa eades** (Ov. Ib. 623).

Melanthias, *adis*, f. a villa at no great distance from Constantinople, belonging to the emperor, hence called **Cæsariāna** (Amm. Mar. xxxi. 11).

Melanthion, *onis*, m. the husband of Plötia. **Calyx Melanthion** (Mart. xi. 67).

Melanthius, i. m. the herdsman of Ulysses, who, with great readiness, supplied the lovers of Pénélope with whatever part of the flock they wanted, hence Pénélope calls him **Actor pecoris edendi** (Ov. Ep. Her. i. 95). For this disregard of his master's property, Telémachus put him to death by torture (Hom. Od. xxii. 474 seq.).—2. A man in the Trojan army, killed by Eurypylus (Hom. Il. vi. 36).—3. A noble Ithacan, the father of Amphimelon, one of the suitors of Pénélope (Hom. Od. xxiv. 103).

Melanthō, *us*, f. a daughter of Deucalion, who suffered violence from Neptūnus, in the form of a dolphin, and had by him a son named Delphus (Ov. Met. vi. 120).—2. A beautiful young woman, brought up by Pénélope, to whom she proved unfaithful, for which she afterwards suffered death. She was beloved by Eurymachus, appears to have

been of low birth, and was the sister of Melanthius (Hom. Od. xix. 63 seq.).

Melanthus, i. m. one of the Italian pirates, by whom Bæchus was carried off from Naxos, **Naxia** (Ov. Met. iii. 617).—2. A nobleman of Cyrene, **Chizico**, brother of Ares, both of whom Telamon killed (Val. Flacc. iii. 263).—3. A king of Athens, and father of Cædus q. r. (Vel. Pat. i. 2).

Melanthus, i. m. a river which flows into Euxinus pōntus, the Black Sea, by a smooth and slow-running current (Ov. Ep. Pont. iv. 10. 54).

Melas, *anis*, m. son of Phryxus by Chelclōpē, daughter of Aetes, king of Colchis, and brother of Phrontis, Argus, and Cylsorus (Val. Flacc. v. 462).

Melas, *anis*, m. called by the modern Greeks **Mauro-Nero**, i. e. the Black Water. Of this name several rivers occur in the writings of the Greeks and Romans. We find one in Sicily, Sicily; another in Boeotia, sacred to Minerva (hence **Palladius Melas**, Stat. Th. vii. 273), which Ptolemy says made the wool of the sheep that drank of it black, and Cephissus issuing from the same lake rendered their wool white; a third in Thracia, **Romania**, between Lysimachia and Cypselia, now called by the Turks **Kara-sou**; a fourth bounded Pamphylia on the east, now **Alara-sou**; and a fifth which had its source in Cappadocia, and running eastward fell into the Euphrates, to which the Turks likewise gave the name of **Kara-sou**. It joins the **Mæd** in the plain of **Moxh**. There was a river of Lydia, which some call **Melas**, but Ptolemy and Strabo, **Mæles**. This last has generally been thought the one mentioned by Ovidius (Met. ii. 247); although several critics have maintained that the one in **Romania** must have been the one intended by the poet; others **Alara-sou**; and not a few **Kara-sou**, one of the branches of the Euphrates. The adjective seems to point to the Thracian or the Lydian river rather than to the other two. See **Mædonia**.

Melas sinus, **Melānis sinūs**, m. a bay opposite to Chersonesus Thracia (Amm. Mar. xxii. 8).

Meldi, *orum*, m. a people of Gallia Belgica, on the coast to the N. of the Morini. To them Caesar alludes. But of this name was another tribe, whose country was included between the rivers Mætrona, the **Mæras**, and Siquana, the **Seine**. **Meldæ**, **Mæras**, was their capital. The modern town is of some note, and contains 6,000 inhabitants.

Melæger, v. **Melægrus**, i. m. son of Ceneus and Althea, who distinguished himself at the hunt of Calydon by killing the wild boar. To Atalanta, for having first wounded that animal, he gave the skin, of which his maternal uncles attempted to deprive her, and Melæger, in revenge, put them to death. His mother, from resentment at the death of her brothers, threw into the fire a piece of wood on which his life depended, and he instantly expired (Hyg. 174). He was one of the Argonauts, and called by Valerius Flaccus, **Genides**, from his father (iii. 690), and **Panthoonides** from his grandfather (iii. 705). **Melægrides**, um (Sing. **Melægridis**, *idis*), f. birds into which all the sisters of Melæger except Gorgæ and Deianira, were transformed from grief at his death (Hyg. 174). Adj. **Melægrus**, a. um. **Melægria**

Pleuron (Stat. Th. iv. 103).—2. A general of Alexander the Great. After the death of that conqueror, he and Perdicas were invested with supreme power, but a mutual hatred arose between them, and Perdicas put him to death (Just. xii. 2—4. Curt. x. 9).

Mēles, ētis, *f.* *Molisi*, a town which M. Claudius Marcellus, consul, took from the Samnites in 212 B. C., in which he made three thousand of Hannibal's soldiers prisoners, and obtained a considerable quantity of booty, two hundred and forty thousand mōdii of wheat, and one hundred and ten thousand mōdii of barley (Liv. xxvii. 1). Perhaps this is the same as *Mēla* mentioned by Livius (xxiv. 20).

Mēles, ētis, *m.* a very beautiful river of Iōnia, which flows by Smȳrna. Hōmērus, according to some authors, was born on the banks of this stream. *Mēles potus tibi verendo fonte*, thou hast drunk of Mēles flowing from a venerable spring, *i. e.* whose waters are rendered venerable from Hōmērus being born on its banks, and who is hence called *Mēlestigēnes* (Stat. Syl. iii. 3. 61). *Adj.* *Mēlēteus*, *a, um.* *Mēlētea charta*, the poems of Homer (Tib. iv. 1. 200).—2. *Molise*, a town of Samnium.

Mēlestas, *es, m.* a native of Ēgina, celebrated by Pindārus (Ol. viii. 71 *seq.*).

Mēlēsēs, *um, m.* a Spanish nation, in whose country Oringis was situated (Liv. xxviii. 3).

Mēlia, *ae, f.* a daughter of Oceānus, carried off by Apōllo by whom she had Tenārus and Ismēnius. There are other fabulous characters of this name.

Mēlibœa, *ae, f.* wife of Philōctētes, whom Statius describes, regretting that she had been left in Greece and had not accompanied her husband to the Trojan war (Syl. iii. 5. 48).

Mēlibœa, *ae, f.* a maritime town of Thessaly, on Thērmāleus sinus, the Gulf of Salonica, to the south of Ossa, *Kissavo*, where that mountain stretches out into Thēssālia, *Thessaly*. Its position is advantageous for commanding Dēmētrias. It was taken and plundered by Cn. Octāvius in 170 B. C. (Liv. xlv. 46). *Adj.* *Mēlibœus*, *a, um.* *Mēlibœus dūx*, Philōctētes (Virg. Ēn. iii. 401). *Mēlibœa pūrpūra*, purple dyed at Mēlibœa, from the shells which produced that colour being found in its vicinity (Virg. Ēn. v. 251); probably taken from Lūcrētius (ii. 499).—2. An island at the mouth of Orōntēs, the *El-asi*; to which some refer *Mēlibœa pūrpūra* (Virg. Ēn. v. 251), which the passage in Lūcrētius (ii. 499) sufficiently disproves.

Mēlibœus, *i, m.* the name of a shepherd, under whose character Virgilius is supposed to depict the situation of the unhappy natives about Crēmōna and Māntua, who were driven from their paternal possessions to make room for the veterans of Angūstus. His character is delineated with great tenderness and interest, and the effect is heightened by his situation being contrasted with that of his more fortunate friend, Tityrus (Virg. B. i.).

Mēlicēta, *v. Mēlicētes*, *ae, m.* a son of Athāmas, king of Thēbae, *Thēbae*, and Inō. On Athāmas becoming mad and killing Lēāreus, from his supposing Inō a lioness, and her sons whelps, to escape being murdered, she fled with Mēlicēta, and threw herself and him into the sea. Neptūnus turned both into sea deities. The Greeks called him Pālemon, and the

Latins, Pōrtūnus. The former gave to Inō the name of Lēucōthōē, and the latter that of Mātūta. But some maintain, that Mēlicēta was, after he had been drowned, brought ashore by a dolphin, that Sisyphus buried him near the town of Crēmȳon, *Canetto* or *Canetto*, and that at a future period, an altar was erected on his grave. It is added, that the Isthmian games were instituted in honour of Mēlicēta. These games were called *Isthmian*, from being celebrated on the *Isthmus* of Cōrinthus, *Cōrinth*, at port Schēnūs, *Palao-Castro*. Inōus Mēlicētes, Mēlicētes, son of Inō (Virg. G. i. 437).

Mēlicē, *es, f.* a native of Bithȳnia, by whom Neptūnus had a son named Amȳcus, king of the Bēbrȳces. According to Callimāchus, she was a daughter of Oceānus (Ov. Amor. iii. 6. 25). Vālerius Flāccus has introduced this nymph in his poem on the Argonautic expedition (iv. 119).

Mēlii, *orum, m.* a Grecian nation, descendants from the Lacedemonians (Herod. viii. 46).

Mēlissa, *ae, f.* the first priestess of Cēres, and held in such high esteem, that all the priestesses in future were called by her name (Pin. Pyth. iv. 106).

C. Mēlissus, *C. Mēlissi*, *m.* a native of Spōlētum, *Spoletto*, a town of the Um̄ri in Italy, was freeborn, but exposed when an infant, in consequence of the disagreement of his parents. From the person who brought him up he received an excellent education, of which his great abilities and industry enabled him to reap the full advantage. He distinguished himself particularly as a grammarian, on which account his benefactor presented him to the emperor Angūstus, who treated him like a friend, and therefore he preferred remaining as a slave to claiming the rank to which he was entitled by birth, for his mother acknowledged him as her son. The emperor soon granted Mēlissus his liberty, and appointed him to arrange his library in the portico of Octāvia. In his sixtieth year, this eminent grammarian began to write short humorous pieces, of which he finished a hundred and fifty, and afterwards added others of a different kind. He composed a new kind of comedy, which he called *Trābūta* (*fabūla*). To his comic productions Ovidius alludes (Ep. Pont. iv. 16. 30).

Mēlita, *ae, v. Mēlitē*, *es, f.* *Malta*, an island in the *Mediterranean*, to the south of Sicilia, *Sicily*. It is of an oval form, about twenty miles in length, and twelve in breadth, very rocky, and does not yield more corn annually than serves the inhabitants for six months, although Ovidius calls it *fertile* (Fast. iii. 567). Its first inhabitants, mentioned in history, were the Phōeci, who yielded to the Phœnicians, and they in their turn to the Greeks. In 220 B. C., it was in the possession of the Carthaginians, when Tib. Sēmprōnius Lōngus, the Roman consul, took it, and, on returning to Lilybæum, *Cape Bæa*, sold all the prisoners for slaves, with the exception of the noblemen (Liv. xxi. 31). On the fall of the Roman empire, it came under the dominion of the Goths, who were expelled by the Saracens whom the Normans conquered, from which time it continued subject to the same monarch with Sicily, till Charles V. gave it to the knights of St. John at Jerusalem. During the last war, the French

not in every instance accept. From a spirit of ambition, or desire of revenge, he made many inroads on the Carthaginian territories, seized on some of their lands, and compelled several other tributary cities to pay him taxes. These aggressions induced the Carthaginians to make frequent complaints to the senate, who sent ambassadors to settle the differences. From Livius, it appears the deputies, in most instances, left matters nearly as they found them, nor could the Carthaginians, whom the Romans hated as a nation, expect them to act impartially, when the matters lay between an old enemy, and so faithful and efficient ally as Māsīssa. At the advanced age of ninety-two, this prince defeated the Carthaginians, had a son when he was eighty-six years old, and died in his ninety-seventh year (150 B. C.), retaining the vigour of youth till the very end of life. Cicero, according to Valerius Maximus, says, that he went at all times bareheaded, regardless alike of cold and rain (viii. 13), and Appianus, that he rode, even during his last days, without a saddle (Bel. Pun. 64). Besides upwards of forty reputed sons (Eutrop. iv. 11), he left three legitimate sons, Micipsa, Gulussa, and Mastanabal, among whom the Romans divided his kingdom (Liv. Ep. 50).

Māsīntha, *m.*, a Numidian prince, whom Māsīssa wounded in the battle between Scipio and Hannibal (Ap. Bel. Pun. 25).—2. A Numidian youth, whose cause C. Julius Caesar supported against king Hiempsal, son of Juba (Suet. Jul. Cæs. 71).

Māsīus, *i.*, *m.* Karadly-Dag, a chain of mountains in Mēsōpōtāmīa.

Maspīi, orum, *m.* a Persian nation (Herod. i. 125).

Māsūga, *m.*, *f.* See Māsūga.

Māsūgētēs, arum (*Sing.* Māsūgētēs, *m.*), a Scythian nation, bordering on Pārthīa (Hor. Od. i. 35. 40). The Greeks use Māsūgētēs as a general name of Asiatic Scythians. Herōdōtus seems to place them on Arāxes, the *Khabour*, which is nearly the opinion of Strābo. Their country is now occupied by the Kirgees tribes. They probably sent out frequent emigrations which settled in different countries, hence the various positions assigned them by the Roman poets. Like the Gēte, they drank the blood of horses, and the horrible custom prevalent among the Issēdōnes was observed by them, with this difference, that they ate only such old men or fathers as they killed. They buried all who died a natural death which was considered a misfortune. There was a community of wives, and they offered to the sun horses in sacrifice, for which they gave this reason, that the swiftest of animals ought to be presented to the swiftest of the gods (Herod. i. 201 seq.) *Audāx Māsūgētēs* (Claud. iii. 312).

Māsīcē, es, *f.* c. Maceprācta, orum, *m.* a place in Sŷria, which contained vestiges of extensive walls, intended as a protection to that country from external invasion (Amm. Mar. xxiv. 2).

Māsīcus, *i.*, *m.* a prince who commanded a thousand Clisīni and Cōsīni, who joined *Enēas*. Virgilius says, he cut the seas, *Æritū āgri*, by which he probably meant a brazen-beaked ship with the likeness of a tiger painted or cut on its prow. The weapons of these warriors were arrows, light quivers (*cōrgīti*), and deadly bows (*Æn. x.*

166 seq.).—2. A Roman, born on the hill of that name, killed by Hannibal in the battle at the foot of the *Alps* (Sil. Ital. iv. 346).

Māsīcus, *i.*, *m.* *Monte Massico*, a bold and lofty mountain of Cāmpānia, which was celebrated in ancient times for the excellence of its wines. *Adj.* Māsīceus, *a.*, *um.* *Bicchi Māsīceus hūmor*, the juice of Bācchus (*i. e.* wine) produced on *Monte Massico* (Virg. G. ii. 143). *Māsīca Bicchi mūnēra*, the gifts of Bācchus (*i. e.* wine) produced on *Monte Massico* (Virg. G. iii. 526). *Vērtutē (arva) fēlicia Būccho Māsīca qui rāstris*, who turn with harrows the soil of Māsīceus fertile in wine (Virg. Æn. vii. 725). *Pōcūla vītīvis Māsīci* (vini), cups of old Massic wine (Hor. Od. i. 1. 19). *Oblīvīosum Māsīceum* (vinum), oblivious Massic wine, *i. e.* Massic wine causing forgetfulness (Hor. Od. ii. 7. 21).

Māsīllā, *a.*, *f.* *Marseilles*, an excellent seaport, and very opulent town, in that part of Prōvīncīa now called *Provence*, was washed by the sea, on nearly three sides. According to Strābo, a colony of Greeks left Phōcæa, of whom part built Vēlia in Italy, the other part founded this city in 546 B. C. (Sil. Ital. xv. 169), and established a republic, adopting the Ionian laws, and the religious rites of the Ephesians. They taught the Gauls to cultivate the land, to surround their cities with walls, to live by laws not by arms, to plant the olive, and to prune the vines. The refinement of manners and improvement of the soil by adopting the Grecian practices, had such an effect both on the people and the country that, says Jūstinus, Greece did not seem to have migrated into Gaul, but Gaul to have been translated into Greece (xliii. 4). In consequence of the sterility of the country, they depended for their subsistence more on navigation than on agriculture. The account of Jūstinus does not materially differ from that of Strābo (xliii. 3). From the eminence of this town as a seat of learning, at one period, the Romans used to resort for their education to it in greater numbers, than to *Athens*. With a view to extend their trade, for which they were long celebrated as well as for their literature, the inhabitants planted numerous colonies. After the time of Herōdōtus, they were said to have fitted out two fleets for voyages of discovery: of which the one sailed north, visited *Shetland*, the *Baltic Sea*, and *Frozen Ocean*, and afterwards returned in safety; but of the other which went south no account was ever received. This city was long the faithful ally of *Rome*. But, embracing the interest of Pōmpēius, the resentment of Cæsar robbed it of its greatness, so that it never recovered either its independence or warlike spirit. No vestiges of its ancient magnificence now remain. It is divided into the old and new town. The former stands on a steep declivity, and the latter at the foot of the hill, which is more regular and more neatly built. *Marseilles* is still a place of considerable trade, and its population amounts to 80,000. It continued a republic till Louis XIV. took it in 1660, and added it to the kingdom of *France*. The senate, in ancient times, consisted of 600, of whom 15 were over the rest, and 3 had a certain authority over these. *Inh.* Māsīllēnācs, iūm, rāfīus, Māsīllānī, orum, *m.* *Adj.* Māsīllēnācs, is, *e.* Māsīllānus, et, Māsīllānus, *a.*, *um.* Māsīllō-

gicus, a, um, is found in Pliny; but this adjective does not often occur in classic authors. *Māssiliāni fumi* (Mart. iii. 82), wines, which were very harsh, impregnated with smoke in order to disguise the taste. See Martial, x. 36.

Māssiliānus, i, m. a man who pretended to great purity, whilst the opposite was his character (Mart. iv. 6). Some editions read *Mālsiliānus*.

Māssissēs, ium, m. a people of Mauri-tania (Anm. Mar. xxix. 5).

Māssiva, æ, m. a Numidian prince of great beauty and elegance of form. Gāla was his maternal grandfather, and Māsinissa his maternal uncle. He joined the latter in Spain. At the battle of Bæcula, Māssiva was taken prisoner by the Romans, and was indebted to his beauty for exemption from being sold as a slave. The quaestor sent him to Scipio, afterwards Africanus, who, on learning his history from himself, presented him with a gold ring, a tunic with a broad purple border, a Spanish cloak with a golden clasp, and a horse splendidly accoutred. Scipio then sent him to Māsinissa, escorted by a body of horse which had orders to attend him as far as he chose. It is probable that Scipio expected by treating the nephew with so great respect, he would secure the good will of the uncle, which he soon after accomplished (Liv. xxvii. 19 seq.).—2. Son of Gūlūssa, and grandson of Māsinissa. In the contest between Adherbal and Jūgūrtha, he took part with the former, and, on his murder at Cirta, he fled from Africa and went to Rome. Sp. Pōstū-nius Albinus, consul, advised this exiled prince to petition the senate for the kingdom of Nūmidia, *Algiers*, to which he had a just claim, being the only surviving heir of Māsinissa. The province of Nūmidia had fallen to the lot of Pōstūnius, who, ambitious of military fame, exerted every nerve to have the direction of the war. With this view he urged Māssiva to press his claims, 112 B. C., which Jūgūrtha no sooner knew, than he employed Bōmilcar, his most trusty adherent, to accomplish the death of that prince. Faithful to his undertaking, Bōmilcar hired ruffians, who soon murdered Māssiva. The assassin, from having rashly and almost openly executed his commission, did not escape detection, and, on being brought before the proper tribunal, made a full discovery, which excited the public indignation both against Bōmilcar and Jūgūrtha by whom he had been employed (Sal. Jug. 35). Livius makes his application for that kingdom proceed on the idea, that the Romans hated Jūgūrtha (Ep. 64).

Māssigrāda, æ, m. a Numidian of the family of Māsinissa, but not born in wedlock. He was the father of Dabar q. v. (Sal. Jug. 108).—*Māssyli*, orum (*Sing.* *Māssylus*, i), m. inhabitants of the one part of Nūmidia, *Algiers*, and at the time the Romans became acquainted with that nation they were under the government of Gāla, father of Māsinissa. They were brave soldiers, excellent horsemen, and, like their king, inveterate enemies of the Carthaginians. They managed their horses without bridles, to which the Latin poets often allude. *Adj.* *Māssylus*, *Māssylus*, et, *Māssylus*, a, um. *Māssyla gēns*, the nation of the *Māssyli* (Virg. *Æn.* iv. 483). *Māssyla area* (Stat. Th. xi. 27). *Māssyla*

gēns (Luc. Phar. iv. 682). *Māssylus*, equus (Mart. ix. 23).

Māstānābal, ālis, m. youngest son of Māsinissa, king of Nūmidia, and brother of Mleipsa and Gūlūssa. At his father's death in 150 B. C., he succeeded to the third part of the kingdom, and appears to have been a man of considerable talents, from his being appointed to judge in civil matters, and to determine controversies (Ap. Bel. Pun. 107). Livius states the same circumstance respecting the division of the kingdom (Ep. 50). This prince either did not marry, or had by his wife no son who outlived himself; since historians only mention Jūgūrtha, whose mother was a concubine. Sallustius, in his narrative, differs from these two historians, declaring that both Māstānābal and Gūlūssa predeceased their father (Jug. 5). The assertion of Sallustius does not invalidate the statement of Livius, who surpasses him in two essential qualifications of a historian, accuracy and truth.

Māstor, ōris, m. the father of Lycōphron, a native of Cýthēra, *Cerigo* (Hom. Il. xv. 430).—2. An Ithacan, the father of the prophet Hālithēses. *Māstōrides*, æ, m. Hālithēses (Hom. Od. ii. 158).

Māstulus, i, m. a man in the army of Hannibal, whom Murrus killed at the siege of Saguntum, *Muriedro* (Sil. Ital. i. 405).

Māsūrius Sābinus, *Māsūrii Sābini*, m. a lawyer of great eminence in the reign of Tiberius, who wrote, besides other works, three books on the civil law, *Rūbrica Māsūrii*, the civil laws of Māsūrius, so called from the titles and heads of books of law being usually written with red earth or ochre (Pers. Sat. v. 90).

Mātērina, æ, f. a district of Umbria, the inhabitants of which not only opposed the proposal of their countrymen, of laying down their arms at the arrival of the Roman consul, Q. Fabius Maximus Rūllianus, but urged their attacking him immediately, which was done, and their defeat was the consequence, in 309 B. C. (Liv. ix. 41).

Mātērnus, i, m. a lawyer to whom Martialis writes some epigrams. Like the poet, he appears to have been a native of Spain (Mart. x. 37).

Māthēmāticus, i, m. a name assumed by the professors of judicial astrology, or rather fortune-tellers, at Rome, who wished to be considered men of real sciences, in order to conceal their deceptions. By a decree of the senate, they were banished from Italy in the year 16, when two of their number suffered death. This decree should be considered rather a revival of ancient laws, than a new regulation. It does not appear to have been carried into full effect. Tholus says, "That society never knew a more dangerous pest than these impostors, faithless to princes, deceitful to expectants, who will ever be prohibited, and ever retained in our city" (Ann. ii. 32 seq.).

Mātho, v. *Māthon*, ōnis, m. a lawyer, formerly poor and unnoticed, afterwards, on account of his numerous vices, if we may credit the Scholiasts, he was the friend of Nēro. Some maintain, that he acquired wealth by becoming an informer; but they do not give the authority on which their assertion rests, nor does this character accord with the mention made of him in Juvēnalis (Sat. i. 32).

vii. 129). A character not materially different will be found in *Martialis* (iv. 80 &c.).

Matiāni, orum, m. an eastern nation, of whose history little is known. *Xerxes*, in his invasion of *Greece*, had their assistance (Herod. vii. 72).

C. Maticenus, C. Maticeni, m. one of the two commanders of the Roman fleet in 183 B. C. According to his orders, he sailed for the coast of *Liguria*, where he took thirty-two ships belonging to *Ligurian* pirates (Liv. xl. 26, 28).—2. Was accused before the tribunes of the people, of deserting from the Roman army in *Spain* in 140 B. C., found guilty, punished for a long time by scourging under a gallows, before the newly-levied troops, and sold for a slave at a very low price; a punishment productive of very salutary results (Liv. Ep. 55).

M. Maticenus, M. Maticeni, m. elected praetor at *Rome* in 175 B. C., and obtained the south of *Spain* for his province. He was brought to trial, on a complaint of the natives of that country to the senate, accused of very flagrant crimes, and went into banishment at *Tibur*, after his cause had been once heard before the *recupratores*, 173 B. C. (Liv. xli. 28 *seq.*).

P. Maticenus, P. Maticeni, m. a tribune of the soldiers, whom *P. Cornélius Scipio Africanus* sent with *M. Sērgius q. v.*, another military tribune, to march three thousand men from *Rhēgium* to *Lōeri* in 207 B. C., to regain that place. For ordering a cup to be taken from a soldier, who had stolen it, a scuffle ensued between the soldiers under him and *Sērgius*, with those of *Plēmīnius q. v.*, the latter ordered the tribunes to be beaten with rods, on which their men flew to arms, treated *Q. Plēmīnius* with great cruelty, and left him mangled and almost lifeless. On this account, their general afterwards caused them to be put to death (Liv. xxix. 6—9).

Maticēssa, æ, f. a town, now unknown, in *Celtiberia*, a district of *Spain* (Mart. iv. 55).

Matinus, i, m. a hill of *Apulia*, near the boundary of *Calabria*. Adj. *Matinus, a, um. Matinum litus* (Hor. Od. i. 28. 3).

Matisco, ōnis, f. *Mascon*, or, *Macon*, a town of the *Edūi*, on the west bank of *Arar*, the *Saône*, between *Cābillōnum*, *Chalons*, and *Lugdūnum*, *Lyons* (Cæs. B. G. vii. 90).

Matrinia, æ, f. an old woman of vicious character (Mart. iii. 32).

Matrona, æ, f. the *Marne*, a river of *Gallia*, *France*, which formed part of the ancient boundary between *Gallia Belgica*, and *Gallia Celtica*. It takes its rise at *Langres*, runs N. W. to *Chalons*, then westward, passes by *Meaux*, becomes navigable at *Vitry*, and at *Charenton*, a little above *Paris*, falls into *Sēquāna*, the *Seine*, after a course of about ninety-two leagues (Cæs. B. G. i. 1).

—2. An Alpine height, which received this name from the fate of a noble woman (Amm. Mar. xv. 10).

Mattium, i, n. Murgurg, the capital of the *Catti*, a German nation (Tac. Ann. i. 56). *Ptolēmeus* has *Mattidcon*, probably referring to the same place. *Inh. Mattiaci, orum, m.* (Tac. Mor. Ger. 29 &c.). Adj. *Mattiacus, a, um. Mattiaca pila* (Mart. xiv. 27). *Mattiacæ aquæ*, hot springs (Amm. Mar. xxix. 5).

C. Mattius, C. Mattii, m. a friend of *C. Julius Cæsar* (Suet. Jul. Cæs. 52).

Mattus, i, m. a man to whom *Martialis* writes a short and pointless epigram (xii. 102).

Mātūta, æ, f. a name given by the Latins to *Inō*, after she became a sea goddess (Ov. Fast. vi. 545). By the Greeks she was called *Lēncōthōē* (Lucr. v. 655).

Mātūtinus pāter, Mātūtini pātris, m. a name of *Jānus*, as presiding over the day (Hor. Sat. ii. 6. 20).

Mauritania, æ, f. *Morocco* and *Fez*, an extensive country on the northwest part of *Africa*, bounded on the east by *Nūmidia*, *Algiers*; on the south by *Gætūlia*; on the north by the *Mediterranean*, and *Frētum Hērclūm*, the *Strait of Gibraltar*; and on the west by *Mārē Atlānticum*, the *Atlantic Ocean*. The emperor *Claudius* divided it into two parts, calling the eastern *Cæsāriēnsis*, and the western *Tingitāna*; hence, from that period, the expression *Dūa Mauritānia* (Tac. Hist. ii. 58). *Mauritānia habet nomen oris* (incolarum) (Manil. iv. 727). *Inh. Mauri, Maurici, et, Maurūsī, orum, m.* the *Moors*, who are said to have received this name from the Greeks on account of their dark complexion. *Lūcānus* says they are of the same colour with the *Indians*, *Cōcōlor Indo Maurus* (Phar. iv. 678). *Inecōti (sōle) corpōra Mauri*, the *Moors* having their bodies burned by the sun, i. e. rendered black (Sil. Ital. xvii. 632). Adj. *Mauritānus, Mauritanicus, Maurus, Maurusius, Maurisicus, et, Mauricus, a, um. Maura unda*, the *African wave*, i. e. the waves on the *African coast* (Hor. Od. ii. 6. 3). *Maurūsia robūra* (Luc. Phar. ix. 426). *Maurūsia cīlīa* (Claud. xxiv. 278). *Maurūsīacum citrūm*, *Mauritanian citron*; tables of which the *Romans* considered most valuable (Mart. xii. 67). *Maurici gentes* (Amm. Mar. xxvi. 4).

Māvōrs, ōrtis, m. a name of *Mārs* (Virg. Æn. vi. 873). Adj. *Māvōrtius, a, um*, descended from *Mars*; warlike (Virg. Æn. vi. 778). *Māvōrtia prōles* (Ov. Met. iii. 531).

Mausōlus, i, m. king of *Cūria*, according to *Cicero*, the governor of a province, according to Greek writers, who call him *Satrāpes*, was the husband of *Artēmisia q. v.* (Gel. x. 18).

Māxārthes, is, m. the *Parthian* who killed *M. Licinius Crassus* in 56 B. C. (Ap. Ecl. Par. 153).

Māxēntius, i, m. son of the Roman emperor, *Māximianus*, who married the daughter of *Gālērius*, and thus, had not his vices intervened, had a fair prospect of succeeding to the empire. To mental depravity he added mental debility, yet, enraged at the appointment of *Constantinus* to the dignity of *Cæsar*, which had been denied himself, he formed a conspiracy for the destruction of *Sēvērus*, which required neither great address nor great bravery to accomplish. The guards had no sooner despatched the emperor, than *Māxēntius* appeared in public, clothed in the imperial dress, and the united voice of the senate and people, in loud acclamations, proclaimed him the head of the state. *Māximianus* quitted his retirement, to which *Diocletianus* had condemned him, and again assumed the purple,

which added to the strength of his son's party. In *Italy*, the inhabitants suffered every degree of oppression and tyranny. Rapacity, in contempt of justice, seized whatever had escaped fire and sword. Under Măxēntius, the practice of demanding a free gift from the senators came first into use, and this requisition increased in proportion to its continuance, and the wealth of the individual. An enumeration of his vices could only shock and disgust the reader; therefore we need only mention, that Cōstāntinus and he came to a decisive battle at Săxa Rōbra, about nine miles from *Rome*, where Măxēntius, having been completely routed, attempted to escape by the Mulvian bridge, from which he was forced into Tiber, the *Tevere*, and drowned. The people rejoiced at their deliverance, on seeing his head next day exposed to public view, after his body, which had sunk from the weight of the armour, had been found. The conqueror not only put his two sons to death, but extirpated his whole family, an act which policy might dictate, but neither humanity nor justice could approve. On his death, Cōstāntinus abolished the praetorian guards, whose privileges Măxēntius had restored, and whose agency had secured him the purple. Prudence and policy united in this measure, which does credit to the heart as well as to the head of Cōstāntinus (Eutrop. x. 2-4).

Măxēra, *æ. m.* the *Goorgaan*, a river of Hŷcāula (Amm. Mar. xxiii. 6).

Măximiānōpōlis, *is. f.* *Maximianopolis*, a town of Thrăcia (Amm. Mar. xxvii. 4).

Măximianus, *i. m.* a native of Pănnōnia, was the son of poor parents who earned their bread by bodily toil. His education corresponded with the meanness of his birth, and it does not appear, that his mind was capable of superior attainments, either in general knowledge, or in the sciences. Pănnōnia had long been the seat of almost continued war, and he entered the army in early life, never rising either in manners or information above a common soldier. Clownish, deceitful, cruel and debauched, he was a ready instrument in the hand of Diocletianus, who chose him for his colleague, to execute schemes which the craftiness of that prince might both recommend and disown. His military talents and contempt of danger, no doubt recommended him to Diocletianus, still, from many acts of his future life, it may be conjectured, that he anticipated advantages from his personal vices, and merciless severity. Măximianus respected the mental superiority of his colleague, consequently adopted whatever measures his stronger reason and more discriminating judgment suggested. Măximianus assumed the name of Hŷcŷlŷns, and Diocletianus, that of Jŷvŷus. To protect the empire against the numerous and powerful forces of the barbarians, Diocletianus proposed to select two generals of approved merit, who, with the title of Caesar, should have an equal share of sovereign authority. The choice fell on Gălŷrius and Cōstāntius Chlŷrus *q. v.* *Italy* and *Africa* submitted to the government of Măximianus, who displayed great bravery in the war in *Găllia*, *France*, where he subdued the Băgaudes, repulsed the Germans who had overrun that country, passed the *Rhine*, and compelled the Franks to implore his mercy. He had the same success in

the war with the Quinquēgēntiāni, and delivered the empire from the tyranny of the usurper Jŷllianus. Diocletianus having fallen into a lingering illness which affected his mind, Gălŷrius, taking advantage of it, compelled him and Măximianus to resign the sovereignty. He afterwards resumed the purple on the murder of Sŷvŷrus, and his son Măxēntius and he having disputed about the government, pleaded their cause before the praetorian guards, and these venal troops declared in favour of the son. After this decision, he retired to Illyricum, which Gălŷrius, knowing his disposition, compelled him to quit. His son-in-law, Cōstāntinus, received him at his court. Rashly believing a report of the death of Cōstāntinus, he assumed the sovereignty, scattered the wealth of the royal treasures among the soldiers, with indiscriminate profusion, and had just finished arrangements for the establishment of his imperial dignity, when Cōstāntinus arrived at the gates of *Arles*, and he with difficulty escaped to *Maracilla*. The garrison, instead of protecting, delivered up Măximianus, whose death the vengeance of the conqueror demanded, on which he strangled himself. Want of the advice of his colleagues rendered his second reign, if it may be so called, a scene of almost continued disappointment to himself, and of calamity to the public. The conduct of Cōstāntinus would have gained him more credit with future ages, had he spared the life of an old man who had raised his father to the throne, and was the father of his wife Fausta. The impartial reader can scarcely believe that this act did not in some degree alienate her attachment to her husband, who had unnecessarily imbrued his hands in her father's blood (Eutrop. ix. 22).

Măximina, *æ. f.* an old woman (Mart. ii. 41).

Măximinus, *i. m.* a Thracian, who spent the early part of his life in the occupation of a herdsman. His courage and strength were first directed against a band of robbers. In size he greatly surpassed ordinary men, his height was not less than eight feet and a half, and every part of his body was in exact proportion. With ease he could break the leg of a horse with a blow of his fist, he could crumble pumice-stones into dust between his fingers, and split young trees by the mere exertion of his arms. He consumed every day forty pounds' weight of meat, and drank six gallons of wine. Brutality, the usual concomitant of extraordinary size and strength, especially in uncultivated minds, marked his whole conduct. Warlike bravery and love of justice, formed the only features in his character, which merit approbation. By his surprising swiftness and feats of extraordinary prowess, he first attracted the notice of the Roman emperor Alexander Sŷvŷrus, who, besides presenting him with a gorget of gold, ordered him to be enrolled among his life-guards. From detesting the murder of Căŷŷŷalla, under whom he obtained the rank of centurion, he quitted the army, and returned to cultivate his lands in Thrăcia. The accession of Hŷlŷgăbŷlus called him forth from the obscurity to which he had retired, yet, it was with difficulty that his friends could prevail on him to accept the office of a tribune in the army, in consequence of his aversion to

the lewdness of the new emperor, under whose reign he seems to have remained inactive. On the promotion of Alexander Sévêrus to the purple, he was called to actual service, both in the army and at court. The kindness of Sévêrus did not secure the fidelity, or command the gratitude, of Máximinus, who employed the power entrusted to him by his sovereign to effect his destruction. The former vainly imagined that, by the command of a new legion, and the appointment of commander-in-chief of the forces which were to march against the Germans, he would secure the attachment and obtain the valuable services of an able soldier; but nothing was farther from the intention of Máximinus, to whose atrocity and ingratitude, the amiable prince in a short time fell a sacrifice. The purple was the reward of this villany. Máximinus gave his own son the title of Cæsar, and prince of the youth. The idea that others despised him from the meanness of his birth, heightened the brutal ferocity which marked his early years, and he attempted to remove the impression from his mind by putting to death all who had any knowledge of his family. Even the recollection of favours distressed him, of which the immediate consequence was the destruction of those by whom they had been conferred. Universal hatred necessarily resulted from such conduct, and the public regarded with horror, the monster who considered cruelty the protection of power. Success in war was accompanied with respect from the soldiers, and the terror of the enemy; yet these advantages did not suppress conspiracies, to which tyranny and injustice inevitably give rise. After several attempts on his life, the prætorian guards put him and his son to death about the year 238. According to Eutrôpius he was killed, and his son, then a boy, by Pupliênus, after a reign of little more than three years. He assumed the surname of Germanicus, as did also his son (Eutrop. ix. 1).—2. Son of the former, whom his father invested with the title of Cæsar, and prince of the youth, amongst his first acts after his usurpation. Young Máximinus was reckoned the handsomest youth in the whole empire, polite in his manners, and a master of the Greek and Latin languages. From being a foreigner, and uneducated, his father spoke Latin ill, and with difficulty. In all his expeditions, this youth seems to have accompanied his father; he fell at the same time by the hands of the prætorian guards. After cutting off the heads of the emperor and his son, these guards left their bodies to the birds and beasts of prey. The characters which ancient authors give of the son differ so widely, that the truth cannot be precisely ascertained, and it may possibly be equally distant from the two extremes, in which his virtues and vices have been described.

Máximus Côtta, Máximi Côtta, *m.* a man to whom Ovidius addresses one of his epistles from Póntus, thanking him for sending him the images of Augustus, Lívius, and Tibérius (ii. 8). He is probably the person mentioned again in Epis. Pont. iii. 2, where the poet praises him for the steadfastness of his friendship, and where he traces his descent, by his mother's side, from Numa Pómpilius. To this Ovidius again alludes (Ep. Pont. iv. 16. 43).

Máximus Cúrio, Máximi Cúriónis, *m.* See Cúrio.

Máximus Scaurus, Máximi Scauri, *m.* a centurion, and one of the conspirators against Néro, in the year 65 (Tac. Ann. xv. 50).

Máxitáni, orum, *m.* Just. xviii. 6. The reading ought either to be *Mauri*, or, *Mauritáni*.

Mázica, æ, *f.* v. Mázica, orum, *n.* a city of Cápádúcia, afterwards called Cæsárea, now *Kisariah* (Eutrop. vii. 11). Strábo writes that it was first called Eusébia, and that it stood at the foot of mount Argæus, the top of which was always covered with snow (780).

Mázices, is, *m.* a satrap of Egypt, after Sábaces (Curt. iv. 1 seq.).

Mázices, um (*Sing.* Mázax, ácis), *m.* a people of Mauritania (Luc. Phar. iv. 681). This word is disputed, some write Mázices, *Sing.* Mázix, &c.

Mázæus, i, *m.* a Carthaginian killed by the Roman consul Scípío, on the banks of Trébia, the *Trebia* (Sil. Ital. iv. 627).—2. An officer under Dárius, who gave up Bábýlon to Alexander the Great, in 331 B. C., and was appointed governor of that province by the conqueror (Curt. iv. 9).

Mázagæ, arum, *v.* Mássaga, æ, *f.* a city near the Indus, which Alexander the Great besieged, and commanded the troops in person (Curt. viii. 10).

Mázaras, v. Mészaras, æ, *m.* a Syrian, who decoyed the army of Crassus, by which that commander lost his life, and his whole forces were cut in pieces (Flor. iii. 11).

Mázippa, æ, *m.* a commander of the Moors, who, at the head of his light-armed freebooters, ravaged the country, and struck terror into the inhabitants by fire and sword wherever he went. By these means, he compelled the Cinthli to join him and Tæcárinus *q. v.* (Tac. Ann. ii. 52).

Mécisteus, eos, *m.* son of Echlus, a man in the Grecian army, who carried off Téucer wounded by Héctor, and protected by Ajax. He was killed by Polydâmas (Hom. Il. viii. 333 seq.).—2. Son of Tállon, and father of Euryalus, hence called Mécistélâdes (Hom. Il. vi. 28: xxiii. 678).

Médæa, æ, *f.* a daughter of Æetes, king of Cólchis, but ancient authors differ greatly respecting her mother. She has been called the daughter of Idýia, of Hécátê, of Antiôpê, of Néera, of Astéródia, and of Ephýrê. She is said to have possessed an astonishing knowledge of the powers of herbs, and to have done, by these means, many things which must be considered as entirely fabulous. By her advice and assistance, Iáson was enabled to obtain the golden fleece. In return for her kindness, and agreeably to his promise, he then married Médæa, and carried her with him to Greece. After many years of happiness with her in his native country, he most iniquitously divorced her. But she severely revenged his ingratitude, by causing the death of his favourite Glauco, and the ruin of her family. Not satisfied with these acts of cruelty, she put two of Iáson's sons to death before his eyes, and afterwards returned to Cólchis, where a reconciliation took place between her and Iáson. Both, according to Justinus and Apollodorus, died in the place of her nativity. Her bringing again to life the dead, her flying through the air in a cha-

riot drawn by winged dragons, and other fictions of a similar kind, do not deserve to be related. The short notice of her by Pausanias, and the circumstances connected with it, have more the appearance of historical truth, although not mentioned by other writers (ii. 3). *Ætias*, *lādis*, *Ætis*, *idos*, *et*, *Ætinē*, *es*, *f.* *Mēdā*. *Mēdis*, *idos*, *f.* of *Mēdā*, with relation to a noun feminine. *Mēdēides herba*, magic herbs (Ov. Art. Am. ii. 101).

Mēdā, *æ*, *f.* a city built by *Mēdus*, son of *Mēdā*, who founded the kingdom of the *Medes* (Just. xlii. 3).

Mēdēon, *ōnis*, *m.* a city of *Phōcis*, so called from *Mēdēon*, son of *Pylades* and *Electra*. When *Pausanias* wrote, this town was in ruins.—2. A city of *Boōtia*, named after that in *Phōcis* (Strab. 596). The inhabitants of *Mēdēon* joined the army of *Etēocles* in the Theban war (Stat. Th. vii. 260). *Hōmērus* describes it as well built (Il. ii. 501).—3. A city of *Epirus*, *Lower Albania*, and also a village of that district.—4. A city of *Lābēatis*, in *Illyricum* (Liv. xlv. 23).—5. *Medenico*, a town of *Acarnānia*, *Karnia*.

Mēdēsicāstē, *es*, *f.* a reputed daughter of *Prīamus*, and wife of *Imbrius* (Hom. Il. xiii. 173).

Mēdia, *æ*, *f.* a country of *Asia*, bounded on the east by the territories of the *Caspī* and *Pārthi*, on the south by *Sittacēnē*, *Sūsīānē* and *Pērsia*; on the west by *Adiābēnē*, and on the north by *Armēnia* (Plin. i. 709). The description of the country by *Strābo*, is not materially different. The latter divides *Mēdia* into two parts, *Mēdia Māgna*, of which the capital was *Ecbātāna*, *Hamedan*, and *Mēdia Atrōpātā*. *Inh.* *Mēdi*, *orum* (*Sing.* *Mēdus*, *i*), *m.* the *Medes*, are often in Roman authors, particularly the poets, confounded with the *Persians* and *Parthians*. When first mentioned in history, the *Medes* were a brave people, successful against their enemies, and united among themselves. Like other states, wealth and power rendered them insolent and luxurious, and, in the reign of *Cyrus*, they lost their independence as a separate kingdom, and became subject to the *Parthians*. *Brāchātī Mēdi*, the trowsered *Medes* (Pers. Sat. iii. 53). *Adj.* *Mēdus*, *et*, *Mēdicus*, *a*, *um*. *Mēdus Hūdāspēs*, the *Median Behat*, a proof of the inaccurate and undefined notions which the Romans, at this period, had of the country possessed by the *Mēdi*; for their territories never came within a thousand miles of that river (Virg. G. iv. 211). *Mēdon flūmen*, *i. e.* *Euphrātes*, the *El-Frat* (Hor. Od. ii. 9. 21). *Mēdus acinōces*, a *Median scimitar* (Hor. Od. i. 27. 5). *Mēdica*, *æ*, *f.* *Burgundy trefol*, which was brought into *Greece* by the *Mēdi*, at the time the *Persians* made war on the *Greeks* (Virg. G. i. 215). *Plinius* says it ought to be sown in May, but *Palladius* in April. *Mēdica mālus*, the citron-tree, first brought from *Mēdia* to *Italy*, in the time of *Virgilius* (G. ii. 134).

Mēdiānum, *i*, *n.* a fort in *Mauritānia Cæsariensis*.

Mēdiolānum, *i*, *n.* *Milan*, a town in the north of *Italia*, *Italy*, built by the *Gauls*, which, in ancient times, was the capital of the *Galli Insūbres*. The name has been derived from a sow found in the foundation, covered with wool in the middle. To this tradition, probably fictitious, *Claudius al-*

ludes (x. 183). The Roman emperor *Māximilianus Hērēclēus* made *Milan* the seat of government about the year 304, for the purpose of observing the movements of the *German*s, and, from additions and embellishments, it soon acquired the appearance of an imperial city. The modern town is of considerable extent, surrounded with a wall and rampart. The streets are neither straight nor wide, and the appearance of the houses is mean, from the windows being filled with paper instead of glass. The distance from *Rome* to *Milan*, by *Via Flāminia*, the *Furlo road*, is four hundred and three English miles. *Inh.* *Mēdiolānēses*, *ium* (*Sing.* *Mēdiolānēsis*, *is*), *m.* are in modern times computed at about two hundred thousand, of easy and elegant manners, and hospitable to strangers. *Adj.* *Mēdiolānēsis*, *is*, *e.*—2. *Ereux*, the capital of the *Aulerci Ebūrōvices*, from whom the modern name is derived.—3. A town of the *Santōnes*, in *Gallia Cēltica*, which afterwards took the name of the inhabitants, hence the modern name *Saintes*.—4. A town of the *Bitūriges*, now *Chateau Meilan*.—5. *Meyond*, in *Montgomeryshire*.

Mēdiōmātrīces, *um*, *c.* *Mēdiōmātrīci*, *orum*, *m.* a people of *Gallia Bēlgica*, on *Mōsēlla*, the *Moselle*. The *Trēviri* were their neighbours on the north. Their chief town was *Divodūrum*, afterwards *Mēdiōmātrīci*, now *Metz*. At one period they were a powerful nation, and possessed a very extensive country. But the conquest of *Gallia, France*, by the *Romans*, destroyed their power, and confined them to a narrow territory (Ces. B. G. iv. 10 seq.).

Mēdion, *ōnis*, *m.* a city on the frontiers of *Acarnānia*, not far from *Ambrācius Sinus*, and must not be confounded with *Mēdēon* in *Illyricum*. *Antiochus*, king of *Syria*, obtained possession of *Mēdion* through the treachery of *Clītus*, the pretor, and *Mnēslōchus*, in 193 B. C., and placed a garrison in it. *Inh.* *Mēdiōnii*, *orum*, *m.* (Liv. xxxvi. 11 seq.).

Mēdius, *i*, *m.* a *Thessalian*, who prepared an entertainment for *Alexander the Great* and his officers, at which the conqueror having received a cup, groaned in the midst of the draught, as if struck with a dart, and on the sixth day after, expired, in 324 B. C. (Just. xii. 13). Some editions of *Justinus* read *Midius*, others *Medicus*.—2. See *Mēdus*.

Mēdixtūticus, *i*, *m.* the highest magistrate of the *Campanians*. The term is compounded of *Mēdix*, a magistrate, and *tūticus*, highest, in the language of the *Osci* (Liv. xxiii. 35 seq.).

Mēdon, *ōntis*, *m.* one of the *Tuscan* sailors whom *Bacchus* changed into dolphins (Ov. Met. iii. 671).—2. One of the centaurs, who received a wound in the shoulder in the battle with the *Lāpithæ*, at the marriage of *Pirithōus*, after which he fled and escaped (Ov. Met. xii. 303).—3. A reputed son of *Oilēus*, and brother of *Ajax* the swift, killed by *Ænēas* (Hom. Il. xiii. 693 seq.).—4. The herald at the court of *Ithāca* (Hom. Od. iv. 677).—5. Of *Bērea*, a friend of *Pērsēus*, in whose army he commanded the *Macedonian* horse, and the *Cretans*, in the battle near *Sycurium*, 173 B. C. The important offices to which *Pērsēus* appointed him, showed both confidence and respect (Liv. xlii. 58 seq.).—6. Son of *Cōdrus*, last king of *Athens*. He

was the first Archon of that city. *Mēdōn-tide*, arum, *m.* the descendants of *Mēdōn* (Vel. Pat. i. 2).—7. A priest of *Cyzicus*, who was engaged in the sacred rites, at the time the Argonauts unexpectedly returned to that city (Val. Flacc. iii. 118).

Mēdōres, is, *m.* a Scythian commander, who, with *Gēlas*, fought against *Cāstor*, in the Argonautic expedition (Val. Flacc. vi. 211 seq.).

Mēdūācus, *v.* *Mēdōācus*, *i. m.* the *Brenta*, a river in the north of *Italy*, which has its source in *Alpes Tridēntinae*, and falls into *Sinus Hādrīaticus*, the *Gulf of Venice*, near the city which gives name to that gulf. *Livius* only mentions one *Mēdūācus*, although there are two rivers of this name, the one already mentioned *Mēdūācus Māior*, and the other *Mēdūācus Minor*, the *Bachiglione*. *Pātvium*, *Padua*, stands on the left bank of the latter (Liv. x. 2).

Mēdūāna, *v.* *m.* the *Mayenne*, a river of *France*, one of the branches of *Ligēris*, the *Loire*. *Andécāvi*, *Angers*, stands at the junction of these two rivers (Luc. Phar. i. 438).

Mēdūllia, *v. f.* a town of the *Sabines*, the situation of which is unknown. It was taken by the *Latins*, and recovered by *Ancus Mārcius*, after a war of twenty-four years. *Tārcūnīus Priscus* afterwards obtained possession of it (Liv. i. 33 seq.).

Mēdūllina, *v. f.* an infamous woman (Juv. Sat. vi. 321).

Mēdūllus, *i. m.* a mountain in *Spain*, which the *Romans* encompassed by a ditch of fifteen miles. No sooner was it finished than the natives, who had posted themselves upon it, hastened their death with great ferocity, rather than surrender to the enemy (Flor. iv. 12).

Mēdus, *v.* *Mēdius*, *i. m.* son of *Ægeūs* by *Mēdēa*, after her separation from *Iāson*. After the death of his mother's husband, he built *Mēdēa*, and, according to some authors, founded the kingdom of the *Medes* (Just. ii. 6: xlii. 3).

Mēdus, *i. m.* the *Abikuren*, a river of *Mēdīa*, one of the branches of *Arāxes*, the *Khabour*. Some suppose *Hērāclius* to mean this river, *Od. ii. 9. 21*; but others, with more propriety, consider *Mēdum* in that line an adjective, and by *Mēdum flūmen*, understand *Euphrātes*, the *El-Frat*. The *Roman* poets often confound *Pārthia*, *Mēdīa*, *Syria*, and *Pērsīa*.

Mēdūsa, *v. f.* a daughter of *Phōrcus*, *v.* *Phōrcys*, a sea deity, or a king of *Africa*, and *Cētō*, the only one of the three Gorgons who was mortal. Her sisters, *Sthēnō* and *Eurýālē*, were neither subject to old age, nor to death. She greatly surpassed the other two in elegance of figure and comeliness of face; but in nothing was her superiority more remarkable than in the beauty of her locks. *Mīnērvā* provoked, either because her temple had been profaned by *Mēdūsa*, which is the cause assigned by *Ovid*, or because her personal charms had been slighted by *Mēdūsa*, who had preferred her own beauty to that of the goddess, turned her fine hair, of which she boasted so greatly, into serpents, and gave to her eyes the power of converting to stone, all at whom she looked, hence *Lūcānus* calls her *Saxifera* (Phar. ix. 670). According to the same poet, her hair might be looked at

with safety, and perhaps he also understood the same of the whole body, except the face (Phar. ix. 636). Others say that all the Gorgons were born with serpents in place of hair, that their hands were of brass, their body covered with scales which no weapon could pierce, their wings of a golden colour, and that they had only one eye and tooth which they used alternately. *Pausānias* states, that *Mēdūsa* reigned over the inhabitants of the *Tritonian marsh*, was accustomed to hunting, and commanded an army which *Pērcēus* defeated, and killed herself. In consequence of her beauty, he cut off her head on purpose to show it to the Greeks, and afterwards buried it in *Argolis*. This author prefers the account of *Prōclus*, a *Carthaginian*, who asserted there were savage men and women in *Africa*, of whom he considered *Mēdūsa* one. The fiction about *Mīnērvā*, is explained by the lake *Tritōnis* being sacred to that goddess (Paus. ii. 21). The opinions of the ancients with respect to the daughters of *Phōrcus* are very different and contradictory. Nor is this wonderful, since they are mere creatures of the imagination, which could not possibly have any existence in nature. *Pērcēus* cut off *Mēdūsa's* head, by which, from its possessing the quality above-mentioned, he gained many victories, and performed many exploits. The blood which fell from it in his flight over *Africa*, was supposed to produce the numerous serpents which infest that country, and also the winged horse *Pēgāsus*. According to *Ovidius*, coral was first formed by the head of *Mēdūsa* touching some twigs, which had grown under the sea, and the *semynphs* sowing the seeds over the bed of the ocean, produced a prodigious quantity of that beautiful marine substance. See *Cūrūlūm*. *Mīnērvā* placed the head of *Mēdūsa* in her shield, hence *Claudīanus*, *Tōtā Gōrgōnē*, with her whole shield (xxiv. 168). From her father, *Mēdūsa* was called *Phōrcēnis*, *Ides*. Adj. *Mēdūseus*, *a. um.* *Mēdūsei chelāri*, the serpents which spring from the blood of *Mēdūsa* (Sil. Ital. iii. 316). *Mēdūseus fōns*, *Agānippē*, from having risen first out of the earth from a stroke of the foot of the horse *Pēgāsus* (Ov. Met. v. 312). *Mēdūseus ēquus*, *Pēgāsus* (Ov. Fast. v. 8). *Mēdūseca dēa*, *Mīnērvā* (Mart. vii. 1).

Mēgābūzus, *v.* *Mēgābūzus*, *i. m.* an officer under *Dārius*, whom he sent, after his dishonourable flight from *Scythia*, to subdue *Thracia*, and the countries around (Just. vi. 3).

Mēgēra, *v. f.* one of the *Furies*. See *Erinnys*.

Mēgālē, *es. f. v.* *Mēgālē māter*, the Greek name of *Cybele*. Adj. *Mēgālēsīus*, *v.* *Mēgālēsīacus*, *a. um. et.* *Mēgālēsīus*, *is. e.* of *Cybele*. *Mēgālēsīa* (sacra), festivals in honour of *Cybele*, in which theatrical performances were introduced, first celebrated at *Rome*, by the curule ediles *C. Atilius Serranus*, and *L. Scribonius Libo*, on the *Ides* of *April*, 196 B. C., and continued during six days. They afterwards commenced on the day before the *Nones* of *April*, probably from the festival of *Ceres* falling on the day before the *Ides*. At these games the *Roman* senate first sat separate from the people (Liv. xxxiv. 54). *Mēgālēsīa purpura*. The praetor clothed in purple used to exhibit *Mē-*

gālenses ludi, in honour of Cýbèle, at his own expense; hence *Mēgālensis pūrpura* came to denote the games themselves as in *Mārtiālis* (x. 41).

Mēgālia, æ, f. v. *Mēgāris*, is, f. *Castel del ovo*, an island on the west of Itālia, Italy, between *Pausilypus*, *Pausilypo*, and *Nēapōlis*, *Naples* (Plin. i. 340).

Mēgālōpōlis, is, f. *Leonardi* (*Palea Arcadia*, Leake), a town on the confines of Lācōnia, built from a number of villages and towns of Arcādia, at the suggestion of Epaminondas, hence called the *great city*. It was only partly built up, hence the saying of a poet, "That the great city was a great desert." The valley of *Mēgālōpōlis* abounds in delightful scenery, diversified by little hills, numerous rivulets, detached copses; and watered by a large stream, which winds its way through the middle. *Inh.* *Mēgālōpōlitae*, arum (Liv. xxviii. 8), and *Mēgālōpōlitani*, arum, m. (Liv. xxxii. 22).

Mēgāpēnthes, is, m. a reputed son of *Mēnelāus* and *Tērīdās*, or *Pieris* (Hom. Od. iv. 11. Apol. iii. 11).

Mēgāra, æ, f. daughter of *Crēon*, king of *Thēba*, *Theba*, and wife of *Hērclēs*, whom *Lýcus*, a son of *Nēptūnus*, wished to kill, together with her two sons, by that hero, *Thērīmāchus* and *Ophites*, and to take possession of the kingdom. *Hērclēs*, who had been sent to the infernal regions to bring up *Cērberus*, returned in time to frustrate the plan of *Lýcus*, whom he put to death. *Jūno*, enraged at the conduct of *Hērclēs*, struck him with madness, on which he killed both his wife and his two sons. *Mārtiālis* alludes to a revolting practice of *Hērclēs*; but the grossness of the poet invalidates his evidence, and he may have invented what tarnishes the character of another, in order to justify, or palliate, his own immoralities (xi. 43).

Mēgāra, æ, f. v. *Mēgāra*, arum, n. *Megara*, a town of *Græcia Propria*, or *Hellas*, of considerable note, built by Peloponnesians. *Megara* is now a miserable town, of which the inhabitants are all Greeks, the houses small, the soil barren, and the climate unhealthy. It stood upon two hills, *Karia* and *Alkathōus*, from which walls extended to the harbour. The modern town occupies only one of the hills. Few vestiges of the ancient edifices remain. *Inh.* *Mēgārēnses*, ium (Sing. *Mēgārēnsis*, is), m. in ancient times excelled in naval affairs, were fraudulent and perfidious, and united all the bad qualities of insolent slaves and servile friends. *Mēgāris*, idis, f. the district of which *Mēgāra* was the capital. *Adj.* *Mēgārus*, *Mēgārēus*, *Mēgārēus*, *Mēgārēus*, a, um, et, *Mēgārēnsis*, is, e. *Mēgārēia arca* (Stat. Th. xii. 219).—2. A town of *Thessālia*.—3. A town of *Pōntus*.—4. A town of *Illyricum*.—5. A town of *Molossis*.—6. A town of *Sicily*, taken and plundered by *Mārcellus*, in 216 B. C. (Liv. xxiv. 35). *Ptolēmaeus* and *Stēphānus* state, that this town was first called *Hýblē pāra*, from its king *Hýblon*, and the inhabitants, *Hýblēai*. *Adj.* *Mēgārus*, a, um, v. *Mēgārēnsis*, is, e. *Mēgārus sinus*, generally called *Mēgārēnsis sinus*, *Golfo di Augusta* (Virg. Æn. iii. 689).—7. A place at Carthage, of which *Appianus* gives a description (Bel. Pun. 71, 72).

Mēgārēus, eos, m. son of *Onchēstus*, and grandson of *Nēptūnus*, was the father of

Hippomēnes. From *Onchēstus*, *Ovidius* calls *Mēgārēus Onchēstus* (Met. x. 605). *Adj.* *Mēgārēus*, a, um. *Mēgārēus hēros*, *Hippomēnes* (Ov. Met. x. 659).—2. A man in the army of *Etēocles*, who, from the watch tower, espied the *Argives* advancing, and warned the *Thebans* to shut their gates, to prevent the entrance of the enemy into the city (Stat. Th. x. 485).

Mēgas, æ, m. a man of rank in the Trojan army, the father of *Pērīmus*. *Mēgādes*, æ, m. *Pērīmus* (Hom. Il. xvi. 695).

Mēgāsthēnes, is, m. an *Athenian*, who, with *Hippocles*, conducted a colony from *Chāleis*, *Egripo*, to Italy, and built *Cūmæ* (Vel. Pat. i. 4).

Mēges, etis, m. a warrior in the army of *Etēocles*, who, with *Lýcus*, had the command during the night at the siege of *Thēba*, *Theba*, after the *Argives* had lost four of their commanders, and had particular orders to prevent their secret escape by flight (Stat. x. 19).—2. The son of *Phylēus* and *Cōmēnē*, sister of *Ulysses*. He was a native of *Dulichium*, a man of great bravery, fought under the standard of *Ulysses*, and killed *Pēdēus* q. v. *Phylides*, æ, m. *Mēges* (Hom. Il. v. 69 &c.).

Mēgālia, æ, f. a native of *Opūs*, a city of *Locris*, a district of *Greece*, mentioned by *Hōrātius* (Od. l. 27. 11), where he alludes to a prevalent custom among the Romans of that period, which was, if any one of the company asked the name of the sweetheart of an individual present, on being told, he was obliged to drink as many cups as there were letters in her name. *Mārtiālis* writes an epigram on this subject (l. 72).

Mēgīstānes, um, m. the grandees of *Armēnia* (Tac. Ann. xv. 27).

Mēgīstē, es, f. an island and town of *Lýcia*, mentioned by *Livius* as a harbour (xxxvii. 22).

Mēhērdātes, is, m. son of *Vōnōnes*, and grandson of *Phrātes*, was called to the throne of *Pārthia* in the year 47. From the emperor *Claudius* he received good advice before he left *Rome*, where he had lived some time as a hostage. Young and inexperienced, he conducted matters ill, and was made prisoner by *Gōtārzes*, who cut off his ears, but saved his life (Tac. Ann. xi. 10 seq.).

Mēncārīrē, is, v. *Mēncārīri*, n. a small town and fort of *Mēsōpōtāmia*, to which this name was given from the cold springs there (Amm. Mar. xviii. 6 seq.).

Mēla, arum, f. a town of the *Cāmpāni*, taken by *Q. Fābius Māximus*, the Roman consul, in 216 B. C. (Liv. xxiv. 20).

Mēlena, æ, f. an ancient name of *Cōrcýra* q. v.

Mēlens, arum, f. a village of *Attica*, in the tribe of *Antiōchis*, which *Stātius* calls *verdant* (Th. xii. 619).

Mēlenis, is, f. the favourite of the poet *Mārsus*. Perhaps it is a fictitious name, as *Mārtiālis* joins it with that of *Alēxis* (vii. 28).

Mēlāmbium, i, n. a place in *Scōtūsseus* ager, in *Thessālia*, at which *Philippus*, king of *Mācēdōnia*, encamped immediately before the battle of *Cýnōcéphāles*, in 199 B. C., when the Roman commander, *T. Quinctius Flāminius*, was encamped at *Thetidium* (Liv. xxxiii. 6). Perhaps the reading ought to be *Mēlāmplum*, i.e. a temple of *Mēlāmpus*.

Melampus, ōdis, *m.* son of Amŷthāon and Idōmēne, daughter of Abas, was eminent for his knowledge of future events, and for his skill in medicine. He offered to Prætus to cure his daughters of madness, on condition that he received the third of his kingdom. Considering the demand immoderate, Prætus refused it, on which account his daughters not only remained longer in a state of derangement, but the other women became infected with the same malady, which induced Prætus to accede to the demand, and to an additional claim, that so much of the kingdom should be given to his brother Bias. On completing the cure, he received one of the daughters in marriage, his brother Bias another, and soon afterwards became the father of Mēgāpēthes. He was one of the Argonauts (Stat. Th. iii. 453). Mēlāmpōdion, *i. n.* a species of hellebore, so called from Mēlāmpus, with which he cured the daughters of Prætus of madness.—2. Father of Cisseus and Gŷas, was the companion of Hērēclēs, whom he followed into Italy, and settled in Lātium (Virg. Æn. x. 320).

Melampus, ōdos, *m.* (Blackfoot), one of Actæon's dogs (Ov. Met. iii. 206).

Melanchetes, *is, m.* (Blackhair), one of Actæon's dogs (Ov. Met. iii. 232).

Melanchleui, orum, *m.* a tribe of the Sarmatians, who had this name from being clothed in black. Their country was to the north of Pālūs Mæotis (Amm. Mar. xxii. 8). Rennel places them towards the sources of Bōrŷsthēnes, the Dniester.

Melancus, eos, *m.* (Black), one of Actæon's dogs (Ov. Met. iii. 222).

Melanius, *i. m.* son of Hicetion, who lived in Percotē, was wounded by Antilochus. Hicetionides, *u. m.* Melanius (Hom. Il. xv. 546).—2. A noble Trojan, killed by Pitrōelus (Hom. Il. xvi. 695).—3. A Grecian commander (Hom. Il. xix. 240).—4. A man in the Trojan army, who fell by the hand of Tēucer (Hom. Il. viii. 276).

Melanthēus, eos, *m.* a man guilty of the crime of murder, whose widowed mother only knew the place where he had concealed himself. Adj. Melanthēus, *a, um.* Melanthēus codex (Ov. Ib. 623).

Melanthias, ōdis, *f.* a villa at no great distance from Constantinople, belonging to the emperor, hence called *Cæsariāna* (Amm. Mar. xxxi. 11).

Melanthion, ōnis, *m.* the husband of Plōtia. Cæleus Melanthion (Mart. x. 67).

Melanthius, *i. m.* the herdsman of Ulysses, who, with great readiness, supplied the lovers of Pēnelōpē with whatever part of the flock they wanted, hence Pēnelōpē calls him *Actor pœoris edendi* (Ov. Ep. Her. i. 95). For this disregard of his master's property, Tēlēmāchus put him to death by torture (Hom. Od. xxii. 474 seq.).—2. A man in the Trojan army, killed by Eurŷpylus (Hom. Il. vi. 36).—3. A noble Ithacan, the father of Amphimēdon, one of the suitors of Pēnelōpē (Hom. Od. xxiv. 103).

Melanthō, us, *f.* a daughter of Dēucālion, who suffered violence from Nēptūnus, in the form of a dolphin, and had by him a son named Dēlphus (Ov. Met. vi. 120).—2. A beautiful young woman, brought up by Pēnelōpē, to whom she proved unfaithful, for which she afterwards suffered death. She was beloved by Eurŷmāchus, appears to have

been of low birth, and was the sister of Mēlānthius (Hom. Od. xix. 65 seq.).

Melanthus, *i. m.* one of the Italian pirates, by whom Bæchus was carried off from Nāxos, *Naxia* (Ov. Met. iii. 617).—2. A nobleman of Cŷzicus, Chizico, brother of Ares, both of whom Tēlāmon killed (Val. Flacc. iii. 261).—3. A king of Athens, and father of Cōdrus *q. v.* (Vel. Pat. i. 2).

Melanthus, *i. m.* a river which flows into Euxinus pōntus, the Black Sea, by a smooth and slow-running current (Ov. Ep. Pont. iv. 10. 54).

Mēlas, ānis, *m.* son of Phrŷxus by Chālōpē, daughter of Aētēs, king of Cōlchis, and brother of Phrōntis, Argus, and Cŷtī-sōrus (Val. Flacc. v. 462).

Mēlas, ānis, *m.* called by the modern Greeks *Mauvo-Nero, i. e.* the Black Water. Of this name several rivers occur in the writings of the Greeks and Romans. We find one in Sicily, another in Bēotia, sacred to Minērvā (hence *Pallādius Mēlas*, Stat. Th. vii. 273), which Pīnŷus says made the wool of the sheep that drank of it black, and Cēphŷus issuing from the same lake rendered their wool white; a third in Thrācia, *Romania*, between Lŷmāchla and Cŷpsēla, now called by the Turks *Kara-sou*; a fourth bounded Pāmphŷia on the east, now *Alara-sou*; and a fifth which had its source in Cāpādōcia, and running eastward fell into the Euphrātes, to which the Turks likewise gave the name of *Kara-sou*. It joins the *Mural* in the plain of *Mossh*. There was a river of Lŷdia, which some call Mēlas, but Pīnŷus and Strābo, Mēles. This last has generally been thought the one mentioned by Ovidius (Met. ii. 247); although several critics have maintained that the one in *Romania* must have been the one intended by the poet; others *Alara-sou*; and not a few *Kara-sou*, one of the branches of the Euphrātes. The adjective seems to point to the Thracian or the Lydian river rather than to the other two. See *Megdonia*.

Mēlas sinus, Mēlānis sinūs, *m.* a bay opposite to Chērsōnēsus Thrācia (Amm. Mar. xxii. 8).

Mēldi, orum, *m.* a people of Gālŷia Belgica, on the coast to the N. of the Morini. To them Cæsar alludes. But of this name was another tribe, whose country was included between the rivers Mātrōna, the *Marne*, and Sēquāna, the *Seine*. Mēldis, *Meldis, Meaus*, was their capital. The modern town is of some note, and contains 6,000 inhabitants.

Mēlēger, *v. m.* son of Cēneus and Althæa, who distinguished himself at the hunt of Cālŷdon by killing the wild boar. To Atālāntis, for having first wounded that animal, he gave the skin, of which his maternal uncles attempted to deprive her, and Mēlēger, in revenge, put them to death. His mother, from resentment at the death of her brothers, threw into the fire a piece of wood on which his life depended, and he instantly expired (Hŷg. 174). He was one of the Argonauts, and called by Valērius Flāccus, *Cenides*, from his father (iii. 690), and *Parthōnides* from his grandfather (iii. 705). Mēlēgrides, *um* (Sing. Mēlēgris, idis), *f.* birds into which all the sisters of Mēlēger except Gōrgē and Dēlānira, were transformed from grief at his death (Hŷg. 174). Adj. Mēlēgrus, *a, um.* Mēlēgrus

Pleuron (Stat. Th. iv. 103).—2. A general of Alexander the Great. After the death of that conqueror, he and Përdiccas were invested with supreme power, but a mutual hatred arose between them, and Përdiccas put him to death (Just. xiii. 2—4. Curt. x. 9).

Mēles, ētis, f. Molis, a town which M. Claudius Marc'ellus, consul, took from the Sānnites in 212 B. C., in which he made three thousand of Hannibal's soldiers prisoners, and obtained a considerable quantity of booty, two hundred and forty thousand mōdii of wheat, and one hundred and ten thousand mōdii of barley (Liv. xxvii. 1). Perhaps this is the same as Mēle mentioned by Livius (xxiv. 20).

Mēles, ētis, m. a very beautiful river of Iōniā, which flows by Smýrna. Hōmērus, according to some authors, was born on the banks of this stream. *Mēles potus tibi verendo fonte*, thou hast drunk of Mēles flowing from a venerable spring, i. e. whose waters are rendered venerable from Hōmērus being born on its banks, and who is hence called *Mēlestigēnes* (Stat. Syl. iii. 3. 61). *Adj.* Mēlēcēs, a, um. *Mēlēcēa charta*, the poems of Homer (Tib. iv. 1. 200).—2. *Molise*, a town of Sānnitum.

Mēlēas, ēs, m. a native of Ægīna, celebrated by Pindārus (Ol. viii. 71 seq.).

Mēlēsēs, um, m. a Spanish nation, in whose country Oringis was situated (Liv. xxviii. 3).

Mēlia, æ, f. a daughter of Océānus, carried off by Apōllo by whom she had Tēnārus and Ismēnius. There are other fabulous characters of this name.

Mēlibea, æ, f. wife of Phlōctētes, whom Stāsius describes, regretting that she had been left in Greece and had not accompanied her husband to the Trojan war (Syl. iii. 5. 48).

Mēlibea, æ, f. a maritime town of Thessaly, on Thērmāleus sinus, the Gulf of Salōnica, to the south of Ossa, *Kissavo*, where that mountain stretches out into Thēssālīa, *Thessaly*. Its position is advantageous for commanding Dēmētrīas. It was taken and plundered by Cæ. Octāvius in 170 B. C. (Liv. xlii. 46). *Adj.* Mēlibēus, a, um.

Mēlibēus dūx, Phlōctētes (Virg. Æn. iii. 401). *Mēlibea pūrpūra*, purple dyed at Mēlibea, from the shells which produced that colour being found in its vicinity (Virg. Æn. v. 251); probably taken from Lūcrētius (ii. 499).—2. An island at the mouth of Orōntēs, the *El-asi*; to which some refer *Mēlibea pūrpūra* (Virg. Æn. v. 251), which the passage in Lūcrētius (ii. 499) sufficiently disproves.

Mēlibēus, i, m. the name of a shepherd, under whose character Virgilias is supposed to depict the situation of the unhappy natives about Crēmōna and Māntua, who were driven from their paternal possessions to make room for the veterans of Augustus. His character is delineated with great tenderness and interest, and the effect is heightened by his situation being contrasted with that of his more fortunate friend, Tityrus (Virg. B. i.).

Mēlicēta, æ, m. a son of Athāmas, king of Thēba, Thēba, and Inō. On Athāmas becoming mad and killing Lēarchus, from his supposing Inō a lioness, and her sons whelps, to escape being murdered, she fled with Mēlicēta, and threw herself and him into the sea. Neptūnus turned both into sea deities. The Greeks called him Pālēmōn, and the

Latins, Pōrtūnus. The former gave to Inō the name of Lēucōthōēs, and the latter that of Mātūta. But some maintain, that Mēlicēta was, after he had been drowned, brought ashore by a dolphin, that Sisypheus buried him near the town of Crēmōn, *Canetto* or *Canetto*, and that at a future period, an altar was erected on his grave. It is added, that the Isthmian games were instituted in honour of Mēlicēta. These games were called *Isthmian*, from being celebrated on the *Isthmus* of Cōrinthus, *Cōrinth*, at port Schēnūs, *Palao-Castro*. Inōus Mēlicētes, Mēlicētes, son of Inō (Virg. G. i. 437).

Mēlicē, es, f. a native of Bithynia, by whom Neptūnus had a son named Amēcus, king of the Bēbrēces. According to Callimachus, she was a daughter of Océānus (Ov. Amor. iii. 6. 25). Valērius Flaccus has introduced this nymph in his poem on the Argonautic expedition (iv. 119).

Mēli, orum, m. a Grecian nation, descendants from the Lacedæmonians (Herod. viii. 46).

Mēlissa, æ, f. the first priestess of Cēres, and held in such high esteem, that all the priestesses in future were called by her name (Pin. Pyth. iv. 106).

C. Mēlissus, C. Mēlissi, m. a native of Spōletum, *Spoleto*, a town of the Umbri in Italy, was freeborn, but exposed when an infant, in consequence of the disagreement of his parents. From the person who brought him up he received an excellent education, of which his great abilities and industry enabled him to reap the full advantage. He distinguished himself particularly as a grammarian, on which account his benefactor presented him to the emperor Augustus, who treated him like a friend, and therefore he preferred remaining as a slave to claiming the rank to which he was entitled by birth, for his mother acknowledged him as her son. The emperor soon granted Mēlissus his liberty, and appointed him to arrange his library in the portico of Octāvia. In his sixtieth year, this eminent grammarian began to write short humorous pieces, of which he finished a hundred and fifty, and afterwards added others of a different kind. He composed a new kind of comedy, which he called *Trābēata* (fabula). To his comic productions Ovidius alludes (Ep. Pont. iv. 16. 30).

Mēlita, æ, e. Mēlitē, es, f. Malta, an island in the *Mediterranean*, to the south of Sicilia, *Sicily*. It is of an oval form, about twenty miles in length, and twelve in breadth, very rocky, and does not yield more corn annually than serves the inhabitants for six months, although Ovidius calls it *fertile* (Fast. ii. 507). Its first inhabitants, mentioned in history, were the Phœci, who yielded to the Phœnicians, and they in their turn to the Greeks. In 220 B. C., it was in the possession of the Carthaginians, when Tib. Sēmprōnius Lōngus, the Roman consul, took it, and, on returning to Lilybæum, *Cape Bæa*, sold all the prisoners for slaves, with the exception of the noblemen (Liv. xxi. 51). On the fall of the Roman empire, it came under the dominion of the Goths, who were expelled by the Saracens whom the Normans conquered, from which time it continued subject to the same monarch with Sicily, till Charles V. gave it to the knights of St. John at Jerusalem. During the last war, the French

made themselves master of Malta, but were defeated and expelled by the British, who retain possession of it. Bochartus rejects the derivation of *MELITE* from *mel*, honey, and refers it to a Hebrew or Phœnician word signifying *refuge, escape*; because it had an excellent harbour. *Lingvæ Melitæ* (Sil. Ital. xiv. 251). *Adj. Melitensis*, *is, e, et*, *Melitæus, a, um*. *Melitensis cœnis*, supposed to have been made of cotton (Cic. Ver. ii. 72). *Melitæi catelli* (Strab. 406). Here the geographer confounds the *MELITÆ* in the Mediterranean, with the island of that name in the Gulf of Venice (Plin. i. 387).—2. An island in Hædræticum Mære, the Gulf of Venice, now called *Meleda*, which, according to Plinius, was famous for a breed of dogs (i. 387). Strabo refers this kind of dog to *Malta* (400). It has four villages, and the soil is fertile.—3. A town of Attica, not far from Orôpus, *Ropo* (Plin. i. 424).—4. Another town, near Euphrates, the *El-Frat*, said to have been built by Sémirâmîs. It was the capital of one of the districts of Arménia Minor, called from it *Meliténæ* (Plin. l. 652).

MELITÆ, *es, f.* one of the daughters of Nereus and Dôris (Virg. Æn. v. 825).—2. One of the Phœnicians, who was the mother of Hylus by Hércules. In the opinion of some authors, she gave her name to *MELITÆ, Malta*. This seems without foundation, for Hylus was not king of *Malta* but *Meleda* (Boch.).

MELITÉNÆ, *es, f. Malaria*, or, *Malathia*, the metropolis of Arménia Minor, stood between the rivers Euphrates and Mælas. At first it appears to have been a Roman camp, or fort, and grew into a city under the emperor Trajānus (Tac. Ann. xv. 26).

MELLA, *æ, v. Mela*, *æ, m.* the *Mela*, a river which formerly washed Brixia, *Brescia*, but is now at a considerable distance from that town (Virg. G. iv. 278). *Fluvius Mela*, yellow, *i. e.* whitish, *Mela*. It appears to be a slow-running stream (Cat. lxxvii. 33).

MELIÛNUM, *i, n.* *Melun*, a town of the Sênones, on an island in Sequāna, the *Seine*, about 28 miles S. E. of *Paris* (Cæs. B. G. vii. 58).

MELON, *ônîs, m.* the interpreter of Darius, who fell into the hands of Alexander the Great in 330 B. C. (Curt. v. 13).

MÉLOS, *i, f.* an island in the Cretan sea. *Adj. Meliæus, a, um*. *Melica græus* (Gel. vii. 16).

MELÔTIS, *lôis, f.* a tract of land in Triphylia (Liv. xxxii. 13). The reading here is very doubtful, and neither *Melôtis*, nor the mountain *Lingos*, is mentioned by any other author. The situation of both, if the reading be accurate, must have been on the confines of Epirus, Thessalia, and Mæcedônia.

MELPOMÉNÆ, *es, f.* the Muse who presided over tragedy (Auson. ecclxvii. 2).

MEMACENT, *orum, m.* a people mentioned by Curtius; but by no other writer (vii. 6).

MÉMNIUS, *et, Mémniānus, a, um*. *Mémnia gens*, a plebeian clan at *Rome*, of considerable distinction; who traced their pedigree from Mnêsthêus, one of the companions of *Æneas* (Virg. Æn. v. 117).

MÉMNIUS PÔLLIO, *Mémni Pôllionis, m.* consul elect in the year 49, when, at the request of Agrippina, he proposed, in the senate, that the Fathers should solicit the emperor's consent to a marriage between L.

Dômîtius Abênôthûrus, afterwards the emperor, commonly called *Nêro*, and *Ortivia* (Tac. Ann. xii. 9).

MÉMNIUS RÊGÛLUS, *Mémni Rêgûli, æ.* a noble Roman, illustrious for his frankness, influence, and respectability. *Nêro*, in a fit of sickness, paid a high compliment to the virtues of *Mémnius*. His courtiers, in gross adulation, declared that his death would be the destruction of the empire. *Nêro* replied that *Mémnius Rêgûlus* would be the support of the state. In retirement, *Mémnius* found security from danger, and, notwithstanding his moral worth, died a natural death, in the year 61 (Tac. Ann. xiv. 46).

C. Mémnius, C. Mémni, m. son of C. *Mémnius*, a Roman of considerable distinction, who held the different offices of quaestor, tribune of the people, and praetor. He warmly embraced the interests of the popular party, and hated the nobility for their overbearance in political matters. Awed and open as the bribery of Jûgûrtha was, he would have escaped with impunity, had not *Mémnius* convinced the people, that a faction had undertaken to conceal or palliate his crimes, and to protect him from justice. In opposition to the intrigues both of Jûgûrtha and the senate, he prevailed on the people to send the praetor, L. Cæsius, to bring Jûgûrtha to *Rome*, which he accordingly did. In his speeches to the people, and in his account of Jûgûrtha's conduct, which he delineated before the senate, we discover a strong mind, biassed no doubt to the interest of the people, but still acting with candour, judgment, and an immediate regard to the dignity of the state. He lost his life in a canvass for the consulship (102 B. C.), having been murdered by L. Apûleius Sâtûrniûs, a tribune of the people, from an apprehension that he would oppose him in his evil actions (Liv. Ep. 69). The horrible riots which then took place in *Rome*, and in which many virtuous and eminent men were killed, prove that the magistrates had no authority, and that the citizens regarded no law, human or divine. *Mémnius* fell under repeated strokes by the bludgeons of hired assassins, in the very midst of the assembly! From Sallustius, he appears to have been an excellent speaker, and yet Cicero does not rank him high amongst illustrious orators. In his numerous accusations, he generally succeeded in procuring sentence against the impeached, perhaps from excelling in violent invective and cutting severity, rather than in force of argument, elegance of language, or gracefulness of delivery (Sal. Jug. 27–34).—2. A Roman poet and orator, mentioned by Plinius in his epistles, who wrote with great severity, and to this bitterness he appears, from Ovidius, to have added gross indelicacy (Trist. ii. 433). He held the offices of tribune and praetor, under the latter denomination commanded the province of Bithynia.—3. After being on an embassy to the *Ætolis*, was elected praetor a second time, and obtained the government of *Sicily* in 174 B. C. (Liv. xli. 25 seq.).—4. Son of L. *Mémnius*, was distinguished for his knowledge in Greek literature, the acuteness which he discovered in his speeches, and for his disregard for Roman learning. In the war against Sêrtôrîus, he served as a quaestor, under Cn. Pômpeius, and probably obtained afterwards

higher rank than that already-mentioned. His vices as a man, and his unprincipledness as a politician, debased his character, and conviction of bribery forced him into banishment. He lived at *Athens*, and history does not record, whether his friend Curius had interest enough to procure a repeal of his sentence. *Adj.* Mēmniānus, a, um. *Mēmniāna praeda* (Cic. Att. v. 1).

C. Mēmnius Gēmellus, C. Mēmli Gēmelli, m. son of L. Mēmnius, a man of vicious habits, whom Cātullus holds up to contempt (xxviii. 9). To him Lūcrētius is generally supposed to dedicate his poem, "De rerum naturā." Mēmniādes, a, m. a patronymic of Mēmnius, from his father, L. Mēmnius (Lucr. i. 27). *Adj.* Mēmniānus, a, um.

C. Mēmnius Rēgulus, C. Mēmli Rēguli, m. a noble Roman, who had the command of the army in Syria, and married Lōllia Paullina q. v., who was afterwards the wife of the emperor Cālīgūla (Tac. Ann. xii. 22).—2. Obtained the office of consul with C. Virginius Rūfus in the year 64 (Tac. Ann. xv. 23).

Mēmnon, ōnis, m. son of Tithōnus and Aurōra, and brother of Emāthion. From Tithōnus being the brother of Priāmus, Mēmnon naturally embraced the interests of the Trojans, to whose assistance he brought ten thousand men, from Sūsa in Pērsia, says Pausānias (x. 31). In ancient history he is called king of Æthiōpia. To his name Virgilius adds the adjective *Niger*, by which he probably meant *swarthy*, for the Asiatics are not black. Cātullus calls him *Æthiōps*. A colossal statue of black marble, in the form of a man sitting, was erected in the temple of Sērāpis at Thēbes, in Egypt, in honour of Mēmnon. When struck by the rays of the rising sun, it emitted a sound resembling that of a burp, and, if tradition may be credited, the sound continued to be heard in the fourth century of the Christian era. To add to the wonder, in the morning the music was cheerful, and in the evening mournful. Strābo bears personal evidence to the truth of the fact, which he declares himself unable to explain. Juvēnālīs seems to have considered this music magical (Sat. xv. 5). The valour and intrepidity of Mēmnon entitled him to high rank, as a soldier, during the Trojan war. Antilōchus, son of Nēstor, fell by his hand in single combat. The aged king, transported with grief at his son's death, challenged Mēmnon, who declined accepting it, not from fear, but from respect to the great age, and venerable character of the bereaved father. Again he entered the lists in single combat, which proved fatal to him, for he fell by the more powerful arm of Achilles, of whose life this was considered the most valiant action, except that of vanquishing Hēctor. Mēmniōides, um (Sing. Mēmniōis, ōdis), f. birds which were said to spring from the funeral pile of Mēmnon, at the request of Aurōra, who begged Jūpiter to grant him some mark of distinction; in mitigation of her maternal grief, he complied with her wish. Ancient authors asserted, that these birds flew annually from Æthiōpia to Ilīum, and fought at the tomb of Mēmnon, and that every fifth year they did the same around his palace in Æthiōpia. *Alma pārēns* Mēmniōis, Aurōra (Mart. viii. 21). *Adj.*

Mēmniōnus, a, um. *Mēmniōnia dōmus*, the palace of Mēmnon (Prop. i. 6. 4). Mēmnon, a tragedy of this name, written in an inflated and turgid style by Alpinus. Mēmnon's death by Achilles, forms the subject of this miserable piece of dramatic composition, on which account Hōrātius says, Alpinus murdered Mēmnon (Sat. i. 10. 36).—2. A native of Pellēnē, one of the Dāmlūrgi q. v., who adhered to the interest of Philippos, king of Mācedōnia, but, being threatened with death by his father, he withdrew from that prince, and agreed to an alliance with the Romans in 200 B. C. (Liv. xxxii. 22).—3. A native of Rhōdus, whom Alexander the Great esteemed for his activity and knowledge of war. He died when besieging Mitylēnē. His achievements have been related by Diōdōrus and Arrīanus (Curt. iii. 1. Diod. Sic. xvii. 7 seq. Arrian. ii. 1 seq.).

Mēmōr, ōris, m. a tragic poet, highly commended by Mārtiālis. His brother Tūrnus betook himself to the writing of satire, not to appear his rival (Mart. xi. 10 seq.).

Mēmphis, is, f. *Moushee a Dashou*, a very ancient and celebrated city of Egypt, built by Mēnes, which stood on the west bank of Nilus, the Nile, near the pyramids, about fifteen miles above the Delta. Its position has been much disputed, and Clarke says, that its site is now partly occupied by two villages, *Metrahenny* and *Mohannan*. Diōdōrus Siculus states, it was a hundred and fifty stadia in circumference; Strābo informs us that it contained a number of temples, among which was that of Apis or Osiris, and that, in point of rank, Alēxandria alone surpassed it. The boats at Mēmphis were formed of pāpȳrus (Luc. Phar. iv. 136). *Inh.* Mēmphitē, arum (Sing. Mēmphites, e), m. Mēmphitis, ōdis, f. of Mēmphis, with relation to a female, or noun feminine. *Mēmphitis tellūs*, Egypt (Mart. xiv. 150). *Mēmphitides pūelle*. *Mēmphitis vāca*, an Egyptian cow, i. e. Isis (Ov. Art. Am. iii. 381). *Adj.* Mēmphiticus, a, um, of Mēmphis, Egyptian. *Mēmphitica tēpla*, Egyptian temples (Mart. ii. 14).

Mēne, arum, v. Mēnena, e, f. *Meneo*, or *Minio*, a town of Sicilia, Sicily, to the west of Sȳracūsae, *Saragossa*. *Inh.* Mēnei, orum (Sing. Mēneus, i), m. *Adj.* Mēneus, a, um. *Mēnei viri* (Sil. Ital. xiv. 266).

Mēnēas, e, m. a man in the army of Etēocles, who fought on foot, and was killed by Amphitrāus, priest of Apōllo; whilst that god acted as his charioteer (Stat. Th. vii. 755). Perhaps *Mēnēus*, and not *Mēnēas*, is the true reading.

Mēnēas, a, m. the name of a swineherd, according to Heynē. The German critic infers his office from the kind of employment, *De hībērnā glāndē*, i. e. colligēdā, gathering acorns, which was done in winter. Acorns, or chestnuts, form a considerable part of the food of swine, in Italy, during the winter months (Virg. B. x. 20).—2. A commander of Lacedemonian forces, in the Theban war, killed by Hȳpsēus (Stat. Th. viii. 431).

Mēnēus, ōis, m. a man, killed at the bloody nuptials of Pērsēus, who was one of his own party (Ov. Met. v. 128).—2. A centaur, who fled from the battle with the Lapithae, at the marriage of Pirithōus. (Ov. Met. xii. 306).

Mēnēlippē, v. Mēlānippē, es, f. daughter

of *Dēsmōntes*, or of *Æolus*, according to some poets, was a woman of great beauty. By *Nēptūnus* she had twin sons, which, when her father knew, he deprived her of sight, shut her up in a fort, ordered very little meat and drink to be given her, and her children to be exposed to wild beasts. The infants, having been suckled for some time by a cow, fell in the way of herdsmen, who brought them up, and afterwards gave them to *Thēanō*, wife of *Mētāpōntus*, king of *Icāria*, who had threatened to dismiss her unless she had children. With the assistance of the shepherds, she imposed the sons of *Mēnālippē* on *Mētāpōntus*, as her own; but having afterwards born twins to her husband, on their having grown up, instructed them to kill these supposititious children, when hunting, that her own sons might succeed to the crown. *Beōtus* and *Æolus*, the children of *Mēnālippē*, assisted by their father, *Nēptūnus*, overcame the sons of *Mētāpōntus*, and *Thēanō*, on hearing of their death, killed herself. *Nēptūnus* afterwards informed his sons of their true birth, and of their mother being in confinement, on which they slew *Dēsmōntes*, and set her at liberty. *Mētāpōntus* then married *Mēnālippē*, to whom *Nēptūnus* had restored her sight, and adopted her sons, who built *Beōtia* and *Æolia*, on *Prōpōntis*, and called them by their own names.—2. A sister of *Antīōpē*, queen of the Amazons, taken prisoner by *Hērēcles*, who restored her, and, in return, received the arms of the queen (Just. ii. 4). *Mēnālippus*, i. m. youngest son of *Asīacus*, who killed *Tydeus*, in the Theban war, but was mortally wounded by that gallant warrior, who disgraced his character by gnawing the head of his enemy, when he was himself in the very pangs of death (Stat. Th. viii. 718 seq.).

Mēnānder, v. *Mēnāndrus*, drī, m. an Athenian, who excelled as a writer of the new comedy. *Quintiliānus* has drawn his character in the following words: "Mēnānder, in my opinion, if carefully read, may be sufficient for procuring all the advantages proposed by my rules. He has delineated the picture of human life most accurately, his invention is very fruitful, his eloquence very powerful, his character, passions, and manners are most proper and natural." After praising him as an orator, the critic adds, "Mēnānder has surpassed all writers in comedy, and eclipsed them by the splendour of his celebrity" (x. l. 69 seq.). None of his works, except a few fragments, now remain (Manil. v. 470). *Adj.* *Mēnāndrēus*, a, um.

Mēnāndrēa Thāis (Prop. ii. 6. 3).—2. An officer under Alexander the Great, to whose lot the kingdom of *Lydāia* fell, on the death of that monarch (Just. xiii. 4).

Mēnāpiā, v. f. a district of *Gāllia Bēlgica*, of which *Cārausius*, who usurped the government of *Britānia*, about the year 286, was a native (Aur. Vic. Cres. 39). *Inh.* *Mēnāpīi*, orum, m. a people of *Gāllia Bēlgica*, whose territory was bounded on the N. by *Mōsa*, the *Meuse*. The *Tōxāndri* were their neighbours on the south (Ces. B. G. ii. 4 seq.). The gammons of the *Mēnāpīi* were highly valued in ancient times (Mart. xiii. 54).

Mēnāpīa, v. f. a town of *Bactria*, which *Pūblēmus* calls *Mēnāpiā* (Amm. Mar. xlii. 6).

Mēnāpiā, is, m. the governor of *Hyrēnia*, after the death of *Dārius*, in 330 B. C. (Curt. vi. 4).

Mēnas, v, m. a freedman of Cn. *Pōmpeius*, who betrayed the fleet of *Sēxtus Pōmpeius* to *Augūstus*. He was the only freedman whom *Augūstus* admitted to his table at supper, and not before he had raised him to the rank of the freeborn (Suet. Ang. 74).

Mēndēs, ētis (Steph.), f. *Ashmun-Tanah*, a city of *Egypt*, on one of the mouths of *Nilus*, the *Nile*, which, from it, was called *Ostium Mēndēsium*, v. *Mēndēsium*, *Delē*, or, *Pescheira*, twenty-one miles east of *Damietta*. *Inh.* *Mēndēsīi*, orum (Sing. *Mēndēsus* i), m. worshipped Pan and a goat. *Adj.* *Mēndēsus*, et, *Mēndēsicus*, a, um.

Mēndis, is, f. a maritime village of *Mācēdōnia*, in *Pallēnē*, which the combined fleet, under *Attalus*, king of *Asia*, reached, in 92 B. C., as they advanced against *Cāssāndria* (Liv. xxxi. 45).

Mēnēclides, is, m. a Theban, a man of considerable abilities as a speaker, who detracted from the merits of *Epāmīnōndas*, and opposed him in the government of the state (Cor. Nep. Epam. 5).

Mēnēcrātes, is, m. a native of *Nēapōlis*, *Naples*, was a man of great wealth and high rank. *Stātius* courted his friendship, and addressed to him a poem on the birth of his third child (Syl. iv. 8).—2. An officer of *Pērsēs*, king of *Mācēdōnia* (Liv. xlii. 24).

—3. A freedman of Cn. *Pōmpeius Māgnus*, after whose death he held a naval commission under his son, *Sēxtus Pōmpeius*, when he and *Mēnas* acted like pirates (Vel. Pat. ii. 73).—4. A harper, on whom the emperor *Nēro* bestowed the hereditary estates and houses of men whose merits had entitled them to the honour of a triumph (Suet. Ner. 30).

Mēnēdēmus, i, m. a commander under Alexander the Great (Curt. vii. 6 seq.).—2. The chief man of *Mācēdōnia*, who came as ambassador to *Cesar*, and assured him of the assistance of his countrymen (Ces. B. C. iii. 34).

Mēnēlāis, īdis, f. a town of *Dōlōpia*, which *Philippus*, king of *Mācēdōnia*, maintained belonged to him, and the *Thēssālī* had taken by force of arms, in 187 B. C. (Liv. xxxix. 26).

Mēnēlāius, i, m. a mountain, very near *Sparta*, at the bottom of which *T. Quinctius Flāminius*, the Roman commander, drew up his forces, offering battle to *Nābis*, king of the *Lacedemonians*, in 197 B. C. (Liv. xxxiv. 28).

Mēnēlāus, i, m. the younger brother of *Agāmēmnon*, was, according to *Hōmērus*, the son of *Atrēus*. *Apollōdōrus* and others relate, that both *Agāmēmnon* and *Mēnēlāus* were the sons of *Pisthēnes* and *Aērōpē*, daughter of *Cātēus*, whose father was *Minos*, king of *Crētē*, *Candia*. Some make *Pisthēnes* a son, others a brother, and others a nephew of *Atrēus*. It is sufficient to observe, that the Latin poets have, in general, followed *Hōmērus*. In a few instances only, has the opinion of *Apollōdōrus* been adopted. On reaching manhood, *Mēnēlāus* appeared at the court of *Sparta*, *Mistra*, among the suitors of *Helēna*; and his personal accomplishments gained the affections of that unrivalled beauty. *Tyndārus* resigned to them his kingdom, and sought for his declining

years, in the walks of private life, that ease and tranquillity, which the splendours of royalty denied. The happiness of the newly-wedded pair was not of long continuance. In the third year after their marriage, Paris *q. r.* arrived at Sparta, with a dazzling retinue, seduced the queen, and carried her to his father's palace. Ménélaus did not tamely submit to this indignity, but instantly reminded the princes of Greece of their oath to protect his wife. They all recognised their solemn promise, and the whole country was quickly in arms. Before the commencement of hostilities, Ulysses and he were sent to Troy, to demand the restoration of Hélène, and, in the event of a refusal, to threaten the united vengeance of Greece. Their mission failed of success, and war was immediately proclaimed. After a siege of ten years, the Greeks obtained possession of the city, which they levelled with the ground. Hélène, according to Hómérus, returned with her husband to Sparta; *Mistra*, where they spent the remainder of life in happiness and peace. But this is a point on which the writers of antiquity are not agreed. His character in the Iliad is that of an active and brave soldier. *Minor Atrides*, Ménélaus. Atrides, without an adjective expressive of age, generally refers to Agamémnon, but, sometimes, to Ménélaus (Ov. Met. xv. 803). *Fratrisque*, i. e. *Ménélai* (Ov. Met. xiii. 191). *Portus Ménélai*, the harbour of Ménélaus, which Strabo places above Páratónium (57). *Adj.* Ménélaeus, *v.* Ménélaüs, a, um. *Ménélaeus thálamus* (Prop. ii. 15. 14).—2. Father of Amýntas II., king of Mácédónia, who ascended the throne in 391 B. C., killed by his brother Philippos (Just. vii. 4). Other authors call him Philippos.—3. A son of Amýntas II., king of Mácédónia, and Gýgae (Just. vii. 4).—4. The brother of Ptolémæus Lágus (Just. xv. 2).

Ménénius, a, um. *Ménénia gēns*, the clan of the Ménéni.

Ménénius, i, m. the husband of Rūfa of Bōnōia, *Bologna* (Catul. lix. 2).

Agrippa Ménénius, Agrippæ Ménéni, m. (Surnamed, in con. cal., Lānātus), the first distinguished character of the Ménéni, was consul at Rome, with P. Pōstūmīus, in 503 B. C. Having been deputed to treat with the commons, who had retired to mōns Sacer, he related the fable which Līvius has recorded, and which had the effect of pacifying them. He died in 493 B. C., equally beloved by patricians and plebeians, in so great poverty, that he was buried at the charge of the commons, who contributed a sextan each to defray his funeral expenses (Liv. ii. 16—33).—2. A commissioner for conducting the colony to Ardea (Liv. iv. 14).

Agrippa Ménénius Lānātus, Agrippæ Ménéni Lānāti, m. a noble Roman, who, after being consul in 438 B. C., was twice chosen a military tribune (Liv. iv. 13—47).

C. Ménénius, C. Ménéni, m. (Surnamed, in con. cal., Lānātus) appointed consul, at Rome, with P. Sēstius Cāpitōlinus, in 452 B. C. (Liv. iii. 32).

L. Ménénius, L. Ménéni, m. elected a military tribune, with consular authority, at Rome, and held the same office in 379 B. C. (Liv. vi. 5—27).

L. Ménénius Lānātus, L. Ménéni Lānāti, m. elected consul, at Rome, with Prō-

cūlus Gōgānīus Mácērtius, in 439 B. C. During their consulship, a dreadful famine cut off a number of the people, and many of the commons, preferring death to a miserable existence dragged out in hunger, threw themselves into the *Tevere*, and perished (Liv. iv. 12).

T. Ménénius, T. Ménéni, m. (Surnamed, in con. cal., Lānātus), elected consul at Rome, in 477 B. C., with C. Hōrātius. Ménénius commanded against the Etrūsci, who defeated him, took possession of Jāniculum, *Monte Gianicolo*, and would have besieged Rome, had not C. Hōrātius come to his assistance. For the loss of the fort of Crémēra, the tribunes of the people accused him next year, and notwithstanding the opposition of the patricians, obtained sentence against him, by which he was condemned to pay two thousand asses. Grief for this trial and its result made a deep impression on his mind, and brought on a disease which put an end to his life in the same year (Liv. ii. 51, 52).

Mēnēphites, is, m. son of Ptolémæus Phýscōn, whom his father caused to be killed before his eyes, and cut off his head, hands, and feet, which he sent as a present to his mother on his birthday (Val. Max. ix. 2).

Mēnēphron, ōis, m. an Arcadian, guilty of infamous crimes, mentioned by Hýginus (253), and by Ovidius (Met. vii. 386). The former author writes Mēnēphras.

Mēnēptōlémus, i, m. a Grecian, son of of Iphiclus (Hom. II. xiii. 698).

Mēnes, ētis, m. was appointed governor of Cilicia, by Alexander the Great, in 331 B. C. (Curt. v. 1).

Mēnes, is, m. the first king of Egypt, and founder of Mēmphis (Herod. ii. 4, 99).

Mēnēstas, as, m. a native of Epirus, whom the consul M. Acilius Glābrius demanded to be given up to him, in 193 B. C. It does not appear that this request was complied with (Liv. xxxvi. 28 seq.).

Mēnēsthes, is, m. a brave Greek, killed by Hēctor (Hom. II. v. 609).

Mēnēsthēus, ēos, m. a Trojan, son of Clytius, and brother of Aemon, who were natives of Lyrnēssus. Some editions of Virgil read Mnēsthēus, but improperly (Æn. x. 129).—2. A man of noble ancestry, celebrated by Stātilius for his skill and dexterity displayed in the games performed in honour of Archē-mōrus (Th. vi. 661 seq.).—3. An Athenian, son of Iphicrates, and a daughter of Cōtys, king of Thrācia, and son-in-law of Timōsthēus. To recover what they had lost in the *Archipelago*, the Athenians appointed him

prætor, and gave him his father and father-in-law as counsellors, both men distinguished by their wisdom and experience. At Sāmos, he discovered an inconsiderate rashness, in which his two advisers did not follow him, and, after losing a number of ships, necessity compelled him to steer back to the place from which he had parted with them. To justify this improper action, he wrote to the government of Athens that he would easily have taken Sāmos, had Iphicrates and Timōsthēus not deserted him. On this unfounded charge, the fickle and capricious republicans brought them to trial for their lives, when Iphicrates was acquitted, and Timōsthēus condemned to pay a fine of a hundred talents (Cor. Nep. Iphic. 3, and Timoth. 3).—4. Son of Pētēus, commanded the Athenians in the Grecian

army against Troy, and excelled in military knowledge. His squadron consisted of fifty ships (Hom. II. ii. 552 seq.).

Ménesthius, *i. m.* son of Aréthōus and Philomédusa, killed by Paris (Hom. II. vii. 9).—2. Son of the river Spérchius and Pólydōra, commanded the fourth division of the troops of Achilles (Hom. II. xvi. 173).

Menidas, *x. m.* an officer under Alexander the Great (Curt. iv. 12 seq.).

Méuinx, *ingis. f.* afterwards Gırba, now Zerbi, or Gerbi, an island in Syrtis Minor, the Gulf of Kabez. This island was also called Lōtōphāgētis. Plinius makes its length twenty-five miles, and its breadth twenty-two. It had a cognominal town on the side next Africa (Plin. l. 546). According to Livius, the Roman consul Cn. Sērvilius Gēminus ravaged it, in 219 B. C., and Solinus states, that C. Mārius concealed himself on it during his expulsion from Italy. *Nēritia Mēnina* (Sil. Ital. iii. 318).

Mēnippus, *i. m.* a general of Philippos, king of Mācēdōnia. To him and Pōlyphāntas that monarch gave the command of a considerable force, to aid his allies when he left the Achaean war and returned to his own kingdom, in 210 B. C. (Liv. xxvii. 32 seq.).—2. An ambassador sent by Antiochus, king of Syria, to the Roman senate, in 195 B. C. In his speech before that assembly, he discovered considerable abilities; but in his statements to the Aetoli he did not confine himself to truth. With three thousand foot, and two hundred horse of that nation, he took Mállea and Cyrítēē, and ravaged the territory of Trípōlis, in 193 B. C. (Liv. xxxiv. 57 seq.).—3. A Macedonian, whom Antiochus, king of Syria, sent with Alexander, an Acaeanian, to lead the army from Charōnēa to Stratum, in Aetolia, in 193 B. C. (Liv. xxxvi. 11).—4. A Cynic philosopher, a native of Phenicia, was born a slave. Having purchased his freedom, he became a usurer, and, from his love of money, so niggardly that he was exposed to continual insult and reproach. Unable to bear the contempt of the community, he destroyed himself. It is said that he wrote thirteen books of satires, of which scarcely a fragment has descended to modern times. *Adj. Mēnippēus*, *a. um.* *Mēnippēa sātīra* (Gel. i. 17).

Mēnnis, *is. f.* a town of Assyria, which stood near the bituminous fountain, from which the Babylonians cemented the walls of the city (Curt. v. 1).

Mēnnius, *i. m.* prefect of the Roman army, stationed among the Chauci, who checked a commotion among the troops by his personal bravery, in the year 14. He put two of the ringleaders to death, an act of severity, not legal, says Tacitus, but justified by necessity (Ann. i. 38).

Mēnnius Rūfīnus, *Mēnni Rūfīni. m.* commanded the garrison at Atria, where he put Bassus in prison, in the year 69 (Tac. Hist. iii. 12).

Mēnō, *ōnis. m.* a native of Antigōnēa, a commander under Pērsēus, king of Mācēdōnia (Liv. xlv. 58).

Mēneceus, *ēos. m.* son of Crēon, ascended the throne of Thēbie, Thēba, to the great injury of the state. In the Theban war, on hearing the groans of the foppish warrior Atys, he roused his countrymen in a short, forcible, and animated speech to take up arms.

He afterwards heard that Tirēstias had prophesied, that his death would be the safety of the city, on which, according to Apollōdōrus, he killed himself before the gates. The account of Hyginus differs from that of Apollōdōrus, and Stāsius states, that he mounted the walls, uttered a solemn prayer, and, having sprinkled the battlements with his own blood, threw himself down amidst the troops of the enemy, and in this manner offered himself a victim for the safety of his country (Th. x. 750 seq.). Cicero seems to have had the same opinion of his conduct (Tusc. i. 48).

Adj. Mēneceus, *a. um.* *Mēneceus cingit*, the blood of Mēneceus (Stat. Th. x. 840).

Mēnetes, *x. m.* a companion of Eneās, who was the steersman of Gyas, in the ship Chimera. He was of an advanced age, and, on that account, less active, and too cautious. In the naval contest, he was thrown overboard by Gyas, in consequence of his not steering in the direction pointed out to him, and by which means the ship behind passed them. On rising to the surface, he, with some difficulty, crept to a rock, on which he sat, and was subject of derision to the Trojans, both at his fall and at his vomiting the salt water (Virg. Aen. v. 161 seq.).—2. An Arcadian fisherman, supposed to have come with Evānder into Italy. He went to the assistance of Eneās, and was killed by Turnus (Virg. Aen. xii. 517).—3. A Lycian of low birth, whom Achilles transfixed with a spear (Ov. Met. xii. 116—127).—4. A man killed by Tydeus as he was returning from Thēba, Thēba, to Argos. Etēocles, displeased with the message which Tydeus brought from the court of Adrāstus, and also with his manner of delivering it, ordered fifty men to lie in wait at some distance from Thēba, and to deprive him of life. Mēnetes formed one of the party, fled from Tydeus, and when overtaken, begged for life, which the conqueror refused, and instantly transfixed him with a spear (Stat. Th. ii. 644).—5. An Argive, who accompanied Argia and the other matrons of Argos, who had gone after their war to Thēba, Thēba, to bury their husbands during the night (Stat. Th. xii. 245 seq.).

Mēnetius, *i. m.* son of Actor and Eginia, and father of Pātrocclus. According to Vālerius Flāccus, he was one of the Argonauts (vi. 343). Mēnetiades, *x. m.* a patronymic of Pātrocclus (Ov. Trist. v. 4. 25).—2. The herdsman of Plūto, who engaged in battles with Hēracles, driving away the cattle of Gērjōn, and whom that hero killed, by transfixing him with an arrow at the river Antheūmus (Apol. ii. 5).

Mēnōgēnes, *is. m.* the cook of Pōmpēius Strābo, whom he much resembled in appearance (Val. Max. ix. 14).—2. A guzzler, who teased the people whom he knew, until they asked him to supper. Although he lived at Rome, from his name, it is probable that he was a Greek, either by birth or extraction (Mart. xii. 84).

Mēnon, *ōnis. m.* a warrior on the side of Troy, killed by Lēontēus (Hom. II. xii. 193).—2. Appointed prator over the Arābiā chōsū, on their being conquered by Alexander the Great, in 329 B. C., and died a natural death, in 326 B. C. (Curt. vii. 3 seq.).

Mēnōphānes, *is. m.* the man who advised Mithridates not to put his son Phāruaces to death, who had plotted against him, yet the

forgiveness of the father did not change the disposition, or alter the design, of the son, who still endeavoured to overpower his parent (Ap. Bel. Mith. 247).

Mēnophilus, *i. m.* a merchant of Pērrhēbia, a man of distinction and fidelity, whom, with Scēnus, the Roman consul L. Emilius Paullus, consulted with respect to the passage into Pērrhēbia, in 170 B. C., that consul having resolved to employ them as guides (Liv. xlv. 35).—2. A man mentioned by Mārtialis. It is probable he was a comedian, or at least connected with the stage (vii. 81).—3. A eunuch of Mithridātes, who acted with great tenderness and care towards the daughter of that monarch, after his defeat. At a future time, dreading that the fort in which they were would surrender, that the virgin would be violated, he deprived her of life, and then plunged his sword into his own bowels (Amm. Mar. xvi. 7). See *Drypetina*.

Mēns, *tis, f.* Mind, to which T. Octāvius Crāssus, prætor, vowed a temple, in 219 B. C., and dedicated it two years after (Liv. xxii. 10 seq.).

Mēnsarii, *orum, m.* bankers, so called from *mensa*, a table, which was set in the market place, and on which money was placed for various purposes. They had also different names, as, Nūmmulārii, Trapēzitæ, Cōlybistæ, and Argēntārii. In consequence of the scarcity of money after the battle of Cannæ, three Mēnsarii were created, in 218 B. C., at the suggestion of M. Minūcius, a tribune of the people (Liv. xxiii. 21).

Mēnsis, *is, m.* a month; a term originally employed to denote that portion of time which elapses between two successive changes of the moon. This has been called a synodical month, and is subject to considerable variation in point of length; but a lunation, or mean synodical month, has been found to contain 29 days, 12 hours, 44 minutes, and 3 seconds. The interval between the moon's departing from any fixed star, and returning to it again, or, what is the same thing, the time during which she performs a complete revolution round the earth, has been denominated a sidereal month, and consists of 27 days, 7 hours, 43 minutes, and 5 seconds. A civil month is an arbitrary portion of time, and, of course, has more or fewer days, according to the fancy of the person who forms the Kalendar. Rōmulus divided the year into 10 months, of which he called the first Mār-tius, from his supposed father Mārs, the god of war; 2d, Aprilis, either from the Greek name of Venus, or from the Latin verb *aperire*, because plants and trees then begin to open their buds; 3d, Maia (2 syl.), after one of the daughters of Atlas, who was the mother of Mercury, or out of respect to the aged, Mājores; 4th, Jūnius, from Jūno, the queen of the gods, or from Jūniōres, the young; 5th, Quīntilis; 6th, Sēxtilis; 7th, Sēptēmbēr; 8th, Octōber; 9th, Nōvēmbēr; and 10th, Dē-cēmbēr. The last six had their names from the place which each held in the year. Quīntilis was afterwards called Jūlius, to flatter the vanity of the first Roman emperor; and Sextilis, Augustus, in honour of his successor. It is difficult to discover the principles on which Rōmulus proceeded with regard to the length of his months, as each exceeded a lunation, and they varied in the number of days which they contained. March had 31, April 30,

May 31, June 30, July 31, August 30, September 30, October 31, November 30, and December 30; which amount to 304. The solar year exceeds that of Rōmulus by 61 days, and nearly 6 hours. To make up, in some measure, this deficiency, he annexed a number of intercalary days to the end of each year, to which Numa added a day taken from the months which contained 30, and formed them into two months, one of 29, and the other of 27 days. With the former of these, which he called Jānuārius, in honour of the god Jānus, he made the year to begin, and terminated it with the latter; to which he gave the name of Fēbrūārius, from the verb *febrūare*, to perform sacrifices, purifications, &c., which ignorance and superstition vainly imagined atoned for the sins of the year. The number of days in each month, and their arrangement according to that monarch, stood thus: Jānuārius 29, Mārtius 31, Aprilis 29, Maia 31, Jūnius 29, Quīntilis 31, Sēxtilis 29, Sēptēmbēr 29, Octōber 31, Nōvēmbēr 29, Dēcēmbēr 29, and Fēbrūārius 27. It cannot fail to be observed, that all the months of Numa consisted of odd numbers, which, it is generally understood, he preferred from a superstitious notion, that they were more lucky than the even numbers. The aggregate of the whole amounted to 354 days, which, unfortunately being an even number, he felt himself under the necessity of adding one to February, in order to procure the auspicious number. From that period February contained 28 days, and the year consisted of 355. It is perhaps unnecessary to add, that Numa's object was to form a Kalendar adapted to the revolutions of the moon, and not to that of the sun. The solar year exceeding the lunar 11½ days nearly, that the months might retain the same place in the seasons, he, from necessity, appointed 90 additional days to be inserted in the course of every eight years. This improvement was carried into effect by an intercalary month of 29 days in the second year, of 23 in the fourth, of 22½ in the sixth, and of 23 in the eighth, between the 23d and 24th of February. But this intercalation exceeded the truth 24 days, which some suppose he rectified, by reducing the intercalary days to 66 every third period of eight years. Others think that the intercalation, in the eighth year, amounted only to 15 days; but Livy's statement supports the former opinion. This correction would have been unnecessary, had Numa not added a day to February, that the year might consist of an odd number. The Kalendar, however, thus rectified, brought the Roman year, at the completion of every twenty-fourth year, within two hours of the truth, a degree of precision truly astonishing at so very early, and illiterate a period. The arrangements of Numa remained without alteration until the end of the Republic, only the Dēcēmbēr placing the months in their present order, Jānuary, February, March, April, &c. When criminal ambition, added to martial bravery, had put the reins of government into the hands of Caius Jūlius Cæsar, he corrected the errors introduced by intercalation, adapted the Kalendar to the revolution of the sun, and assigned to the different months the number of days which they still retain in modern times. Most of the nations of antiquity computed by the lunar month. The

Greeks and Jews reckoned in this manner, and the Romans, until Julius Cæsar adjusted the months to the course of the sun. As a lunation contains 29 days and upwards of 12 hours, some nations, to avoid the fraction, made their months consist of 29 and 30 days alternately. Others, with less accuracy, gave 30 days to each month; 12 of the latter containing 360 days, probably suggested the idea of dividing the ecliptic, and, afterwards, circles, into 360 degrees. All the Jewish months consisted of 30 days, except the last, which amounted to 35, so that their years were within six hours of perfect accuracy.

Mētes, *m. n.* a commander of the Ciccōnes in the Trojan war. They appear to have had two, for Euphēmus is mentioned in the catalogue as their leader (Hom. II. xvii. 73: II. ii. 846).—2. King of the island Tāphos, said to have been a particular friend of Hōmērus, and to have taken him in his ship to many parts on the coast of the *Mediterranean*, on account of which kindness the poet has immortalized him in the *Odyssey* (Hom. II. i. 105 seq.).

Mēntissa, *ie. f.* a town of Hispania Tārraconensis, in the country of the Orētāni, hence frequently called Mēntissa Orētāni, to distinguish it from another of the same name, in the territory of the Bastitani (Liv. xxxv. 17).

Mēntōr, *ōris, m.* a Grecian artist, who excelled in carving and engraving. Cicero has extolled the excellence of his workmanship, and Plinius mentions this artist with equal commendation (v. 74).—*Adj.* Mēntōrēus, *n. um; Mēntōrēusianus* (Mart. ix. 69).—2. Son of Alcimus, whom Minēra personated when she acted as the friend and counsellor of Ulysses (Hom. Od. xii. 235).—3. Brother of Mēmnon, the Rhodian, and father of Thy-mādes; both were in the interest of Dārīus (Curt. iii. 3).

Mēntūla, *m. f.* a fictitious name, under which Cātullus is supposed to satirize Mā-mūra (xciv. xiv).

Mēphātis, *is, f.* the goddess of offensive smell, supposed by some to be Jūno. She had a temple on the outside of the walls of Crēmōdia, the only building left entire when that town was burnt by the troops under Antōnius, who had espoused the interest of Vespasianus. Tacitus attributes the preservation of this temple either to its situation or to the protection of the goddess (Tac. Hist. iii. 33).

Mēphra, *is, f.* a town of Arabia Felix (Amm. Mar. xxlii. 6).

Mērcūri Prōmōntōrium, *v. Prōmōntōrium* Hērmiūm, *Cape Bon*, called by the Moors *Ras-Adder*, a promontory to the east of Cāthāgo, of which Livius calls the inner or more northerly part, Pūchri Prōmōntōrium, a name derived, according to some, from Appius Claudius Pūcher having lain there with the Roman fleet (Liv. xxix. 27). The western part was called Apōllinis Prōmōntōrium.

Mērcūrius, *i. m.* Mercury (Eng.), was, according to Hēsiodus, Apōllōdōrus, and Diōdōrus Siculus, the son of Jūpiter and Maia (2 syl.), the most beautiful daughter of Atlas, king of Maurītania, Morocco and Fez. But of this name Lāctāntius mentions four; the first, the son of Jūpiter and Maia (2 syl.); the second, of Cēlus and Dies; the third, of

Bācehus and Prōsēpina; and the fourth, of Jūpiter and Cyllēnē, who, by order of Jūpiter, put Argus to death. Cicero makes the number to be five; one the son of Cēlus and Dies; another of Valēus and Phōrōnis, who on earth is called Trōphōnius; a third, of Jūpiter and Maia (2 syl.), to whom Pē-nēlōpē bore Pan; a fourth, the son of Nilus, the Nile, whom the Egyptians consider it unlawful to name; and a fifth, worshipped by the Phēnciāte, whose parentage is unknown. The last put Argus to death, and afterwards fled to Egypt, where he appointed laws, and communicated to the natives a knowledge of letters. The Egyptians called him *Thoth*, or, *Thoyth*, and, in honour of him, gave his name to the first month of their year. The son of Maia (2 syl.), whom the Latins denominated Mērcūrius, and the Greeks Hērmes (*i. e.* the Interpreter), is almost the only one celebrated in the writings of these two nations, and to him the actions of the other four may be chiefly, if not wholly, referred. Besides executing the messages of the gods, and conducting the souls of the dead to the Infernal Regions, Mērcūrius was the god of oratory, of thieves, and of merchants. From the last (*a Mercibus*), he had, according to Fēstus, his Latin name. On his head he wore a winged cap (*Pēlāsus*, *i. m.*), on his feet winged sandals (*Tālaris*, *ium, n.*), and carried in his hand a rod entwined with two serpents (*Cādūceus*, *i. m.*). The first two are emblematical of his being the messenger of the gods, and the last is a badge of his office as conductor of the souls of the dead. He is sometimes seen holding a purse, which has a reference to his being the god of merchants. Mērcūrius invented the lyre with its seven strings. The epithet *Arēōcēta*, applied to him by Hōmērus, grammarians have explained by exemption from toil, *i. e.* either doing or receiving; but others refer it to a cave in mount Cyllēnē, in which he was born. He was the god chiefly worshipped by the Germans, and to him they offered human victims (Tac. Mor. Ger. 9). From his grandfather Atlas, he was called Atlāntiādes, *i. e.* *Sum-tibi Mērcūritas*, I am Mercury to you, *i. e.* I bestow unexpected gain upon you (Pers. Sat. vi. 62).—*Adj.* Mērcūriālis, *is, e.* Mērcūriāles viri, learned men; men of genius (Hor. Od. ii. 17. 29). Perhaps Hōrātius meant by that expression, poets.

Mērenēs, *is, m.* the master or commander of the cavalry in Persia (Amm. Mar. xxv. 1).

Mēricus, *i. m.* one of the three officers who had the command in the Achēradina, at the time the Roman forces had partly obtained possession of Syracūse. The surrendering of the whole city may, in a considerable degree, be attributed to his embracing the interest of the Romans, for which the senate decreed him the freedom of the city, and five hundred acres of land. The Spaniards who came along with him, as well as himself, were to have lands, and Scipio, then governor of Spain, assigned them Murgantia. In the oration of M. Claudius Mārcellus for the conquest of Syracūse, Mericus appeared in the procession with a golden crown (Liv. xxv. 30 seq.).

Mēriōnēs, *is, m.* son of Mōlus, a native of Crēta, Caudia, who was the charioteer of

Idoménēus, king of that island, during the Trojan war, in which he displayed great dexterity and courage (Ov. Met. xiii. 359).

Mērmērus, *i. m.* a centaur of uncommon swiftness, who was wounded in the battle with the Lapithæ, at the marriage of Pirithōus (Ov. Met. xii. 305).—2. A Mysian nobleman, killed by Antilochus (Hom. Il. xiv. 513).—3. A Thessalian prince, the father of Ilus. Mērmērides, *m.* Ilus (Hom. Od. i. 259).

Mērmēssus, *i. f.* a Trojan village, on mount Ida, of which was the Sibyl Hēllēspōntiāca, who, from it, is called Mērmēssia (Tibul. ii. 5. 67). It had its name from the appearance of the place. Some suppose Mērmēssus to be the same with Mārpēssus.

Mērōē, *es, f.* the wife of Mōpsus *q. v.* (Sil. Ital. ii. 104).

Mērōē, *es, f.* Nuabia, a large island, according to the ancients, in Nilus, the Nile, and the first formed by that river, in the opinion of Pōmpōnius Mēla. It, says Diōdōrus Siculus, resembled, in appearance, a shield, extended to three thousand stadia in length, and one in breadth, containing mines of gold, silver, iron, and brass, besides a great quantity of ebony, and various kinds of precious stones. On Mērōē was a number of towns, of which the most celebrated had the same name, appears to have been of a great magnitude, and was the capital of the Ethiopians. The same author makes it the seat of superstition, adding, that its priests ruled like sovereigns. They even ordered kings to kill themselves, on pretence that it was the will of the gods. Ergamēnes, king of Ethioṗia, first resisted their tyranny, put the priests to the sword, and afterwards reigned unmoled. That historian also informs us, that besides Mērōē, the Nile contained an incredible number of islands, a statement confirmed by modern travellers, so far as the river is actually known, particularly by Burckhardt. From Pliny's account of the time at which the sun was vertical at Mērōē, its latitude must have been about 16° North. As nothing is known respecting the form, extent, and natural history of Mērōē, modern geographers seem to think it was a tract of land bounded on two sides by the rivers Astāpus, the Abauē, and Astabōras, the Tacazzē, two branches of the Nile, and on the third by that river. These streams were, perhaps, known to the ancients only towards their confluence, from which they inferred they had formerly been united, and, separating, had encompassed that large tract of land known by the name of Mērōē. The inhabitants filled their hair with light arrows, to which Claudianus alludes (vii. 21). Calda Mērōē, from its being in the Torrid Zone (Juv. Sat. vi. 527). Adj. Mērōēticus, *a. um.* Mērōētica ebēnus (Luc. Phœr. x. 117). This seems the true, though not the common, reading; and confirmed by line 303 of the same book.

Mērōpē, *es, f.* one of the Pleiades, who married Sisyphus *q. v.* Ovidius says, that of all the Pleiades, she alone had a mortal husband; her sisters captivated some of the celestial deities (Fast. iv. 175).—2. The wife of Crēsphōntes, king of the Mēssēni (Apoll. ii. 8).—3. The daughter of Cēnōpion (Apoll. i. 4).

Mērōpēs, *um, m.* the inhabitants of the island afterwards called Cos (Pin. Nem. iv. 42).

Mērōps, *ōpis, m.* the husband of Clēmēnē. To mortify the pride of Phāethon, Epāphus maintained that Mērōps, and not Sol, was the father of that spirited youth. See Phāethon.—2. Of Pēreotē (Pēreōsius), a Trojan, skilled in prophecy, whose two sons fell into the hands of Diōmēdes and Ulysses in the Trojan war. The former killed them (Hom. Il. xi. 329).

Mēros, *i. m.* a mountain in India, on which Bācehus was brought up, hence, says Cārtius, the Greek fiction of his being preserved in the thigh of his father (viii. 10).

Mēsaulius, *i. m.* the slave of Eumæus, the swine-herd of Ulysses (Hom. Od. xiv. 449).

Mēsēmbria, *a. f.* Miceeria, a town of Thrācia, on the western coast of Pōntus Euxinus, the Black Sea, to the north of Anchālūs.—2. Marogna, another town of Thrācia, on the northern coast of Mārē Egeum, the Archipelago, to the west of Sāmōthrācē, Sīmothrāki. Inh. Mēsēmbriāni, *orum* (Sing. Mēsēmbriānus, *i. m.* Adj. Mēsēmbriācus, *a. um.* Mēsēmbriēcū pōrtus, Thrāciān harbour (Ov. Trist. i. 9. 37).

Mēsēnē, *es, f.* a surname of Apāmēa, a town of Assyria, according to Ammilius Mārcellinus (xxiii. 6), but Plinius makes it a different town (i. 716).

Mēsūs. See Mōsæus.

Mēsōpōlis, *is, f.* a town near Hypepe.

Inh. Mēsōpōlitæ, *orum, m.* (Ap. Bel. Mith. 201).

Mēsōpōtāmia (i. e. the middle of the river), *a. f.* Jezirah, by the Arabs, and Irak-Arabi by the Persians. The former, Jezirah, signifies an island, or peninsula, a name given to this extensive tract of land, from its lying between Tigris, the Dejilah, or Shat-Bagdad, and Euphrates, the El-Prat, extending in length about six hundred and eighty miles from the conflux of these rivers to the foot of Taurus. The Latins called it Intērāmma, sometimes Mēdāmma; the latter is the more literal translation of the Greek term Mēsōpōtāmia, which it received for the reason already mentioned (Tac. Ann. vi. 36). Plinius informs us, that it belonged wholly to the Persians, and had villages scattered here and there, besides the noble cities of Bābylōn and Ninus (i. 710). Adj. Mēsōpōtāmicus, *a. um.* Mēsōpōtāmēni hōmīnēs (Sal. Frag.).

Mēssa, *a. v.* Mēssæ, *es, f.* Mayna (Mezapō, Leake), a maritime town of Lūcōnia, a few miles to the north of Tēnārium prēmōntōrium, Cape Matapan. Hōmērus and Stācius describe it as abounding with pigeons, hence the latter has Cithērōta Mēssæ (Th. iv. 226).

Mēssala, *a. m.* a surname of Valēriū gēns, first given to M. Valērius Lævinus, in consequence of his having conquered Mēssina, Messina, a town of Sicily, Sicily. The Romans changed the *n* into *l*, either from convenience of pronunciation, or aggressiveness of sound (Senec. Brev. Vit. 13). Mēssala Valērius, Mēssalæ Valērii, *m.* a Roman senator, who moved that the oath of fidelity to the emperor Tiberius should be renewed every year. Tacitus observes, that this was the only species of flattery now left (Ann. i. 8). M. Mēssala, M. Mēssalæ, *m.* a noble Roman, who was consul with Marcus Pūpilius Piso, 60 B. C. (Cass. B. G. l. 2). Mēssalīna. See Valēria.

Messālinus, *i. m.*, a friend of Ovidius, to whom that poet addresses an epistle from the place of his banishment, mentioning his respect for the father and brother of Messālinus. Like his other poetical compositions from that barbarous country, this letter to Messālinus mentions his banishment in plaintive strains, which express the painful feelings and melancholy depression of his mind (Ov. Ep. Pont. i. 7).

Messāna, *re. v. Messēnē, es, f.* (the former the Roman, the latter the Grecian name), Messina, a seaport town of Sicily, Sicily, built many centuries before the Christian era. It stands at the strait which separates that island from Itālia, Italy, now called the Strait of Messina, anciently Prētum Sicūlum. The original name of this town was Zāncle. Pirates from Cūmæ expelled the original inhabitants, and, in return, Chalcidenses from Eubœa, Negropont, drove them out, and took possession of the town. These afterwards yielded to the Messenians, whom the Lacedæmonians had conquered in war, and, on their obtaining possession, in conjunction with Anaxilæus, from Sāmōs, they called the town Messēnē, which the Latins afterwards wrote Messāna. Hērōnŷmus states, but without good authority, that it was afterwards called Māmērtina, from the Māmērtini having been admitted into an equal participation both of the city and lands. From that period the inhabitants were frequently called Māmērtini. The Messālæ at Rome derived that surname from this city, which was first assumed by Valērius Cōrvīnus, who conquered it. In the lapse of time, the Romans changed Messāna into Messāla. The modern town is about five miles in circumference, and contains 60,000 inhabitants. The harbour, nearly five miles in circuit, is one of the safest in the Mediterranean, and has a quay about a mile in length. *Inh.* Messēni, orum, *v.* Messānenses, ium, *et*, Māmērtini, orum, *m.* *Adj.* Messānius, *et*, Messāniacus, *a, um.* *Messānia menia* (Ov. Met. xli. 549).

Messāpia, *re. f.* a name given by the Greeks to that part of Italy which the Romans called Calabria (Plin. i. 352). It had this name from Messāpus, who conducted a colony to Iapygia. — 2. *Messagna*, a considerable town, which probably gave name to the district in which it stood. *Inh.* Messāpi, orum, *m.* originally from Crēta (Herod. vii. 170). *Adj.* Messāpius, *a, um.* *Messāpia area, i. e.* Calabria (Ov. Met. xiv. 513).

Messāpus, *i. m.* one of the chiefs of Etrūria, Tuscan. He was a son of Nēptūnus, and excelled in horsemanship. In the war between Tūrnus and Ænēas, he joined the former, to whom he was a very useful and powerful auxiliary. According to Virgilius, he could not be injured either by fire or sword, a fiction which has been attempted to be explained, by his having under his command the inhabitants of Sōrāetē, on which was an annual sacrifice to Apōllo, when they walked over the burning pile, without injury, and his being a son of Nēptūnus, by his coming into Italy by sea (Virg. Æn. ix. 523).

Messēis, *idis, f.* a celebrated fountain in Thēssalia (Hom. Il. vi. 457). *Messēis, idis, f.* of Messēis, applied to nouns feminine. *Messēides undæ* (Val. Flacc. iv. 374).

Messēnē, *es, f.* an Argive, daughter of Triōpa, and grand-daughter of Phōrbas. She married Pōlycāon, who, with auxiliaries from Argos and Lacedæmon, overran the district in Pelōpōnēsus, the *Morea*, called from his wife, Messēnē, which was afterwards the name of the chief town.

Messēnē, *es, v. Messēnia, re, f.* *Maionathi*, the chief city of Messēnia, a district of Pelōpōnēsus, the *Morea*, bounded on the E. by Lacedonia, on the N. by Arcadia and Elis, on the W. and S. by Mārē Ionium, the Ionian sea. This term originally denoted a district, not a town, and received its name from Messēnē, wife of Pōlycāon, son of Lēlēx, who first reigned over it (Paus. iv. 1). To the descendants of the Messenians, who fought at the battle of Lēuctra, the foundation of this city must be referred; and that they discovered great judgment in the choice of a situation cannot be denied. The walls that encompassed mount Ithōmē, on which was a citadel of the same name, so strongly fortified by nature and art, as to be deemed impregnable, were of brick, protected by numerous battlements and towers. According to Pausanias, they were stronger than those of Byzantium, Constantinople, Rhodes, Rhodes, or those of any other Grecian city. But notwithstanding all its strength, it was several times taken and destroyed. The plain of Messēnē is one of the best, if not the most fertile of the districts of the *Morea*; to the richness of its soil may be chiefly referred the war with the Spartans, as their territory was naturally poor. *Messēnē constituta* (Cor. Nep. Epam. 8). *Inh.* Messēni, orum, *m.* the Messenians (Just. iii. 4. liv. xxix. 12). *Adj.* Messēniacus, *et*, Messēnius, *a, um.* *Messēniacus Sinus, the Gulf of Kalanata.* — 2. An island in Tigris, the *Dejlah*, below Samarra.

Messius Cicērrus, Messii Cicērrī, *m.* a man mentioned by Horatius. He appears to have been a buffoon, at least he is as much of that character as Sarmēntus, who was the favourite buffoon of Augustus, and who makes him the butt of his ridicule, to which Messius Cicērrus replied with equal keenness and severity (Hor. Sat. i. 5. 32).

C. Messius Quintus Trajānus Dēcius, C. Messii Quinti Trajāni Dēcii, *m.* whose original name appears, from medals, to have been Messius. He was born near Sirmium (at Būdalla, in Pannōnia, Eutrop.), and had the honour of being the first of the princes of that country who obtained the purple. In his reign, there is nothing deserving of notice, except his persecution of the Christians, and his war with the Goths. The measures which he adopted for the destruction of all who had renounced paganism, discover considerable ingenuity, combined with the most ferocious cruelty. His hatred was chiefly directed against the higher ecclesiastics, supposing that, on their being cut off, the common people would more easily renounce their religion. In general, however, the firmness of their faith defied his tortures, and they preferred death to "denying the Lord who bought them." A merciful Providence shortened the period of their suffering, for the Goths required his undivided attention. It can scarcely be doubted that he would have extirpated the whole race of these barbarians, had not the treachery of

Gallus led him into a snare, from which neither the emperor nor one of his army escaped. His death happened in December, 251, only two years after he had ascended the imperial throne. In history, he is frequently called Dēcius (Eutrop. ix. 4).

C. Mēssius Nēpos, C. Mēssii Nēpōtis, *m.* celebrated the games of Flōra, when edile at Rome, in 56 B. C. The presence of M. Pōrcius Cāto restrained the spectators from desiring the actors to appear naked, a fact which that rigid moralist no sooner knew, than he retired, that the people might enjoy that indelicate sight (Val. Max. ii. 9).

Mēsthles, *is, m.* a commander in the Trojan army (Hom. Il. xvii. 216).

Mēstor, ōris, *m.* a son of Priāmus, killed during the Trojan war (Hom. Il. xxiv. 257).

Mēstrius Flōrus, Mēstrii Flōri, *m.* a man of consular rank, intimate with the emperor Vespāsianus (Suet. Vesp. 22).

Mētābus, *i, m.* king of Prīvērnum, *Piperino*, and father of Cāmilla. When driven from that ancient city, he carried with him his infant daughter, and, whilst surrounded by his enemies, he came to the river Amāsēnus, the *Toppia*, which was then on a level with its banks. Afraid for the safety of his child, if he attempted to swim over with her on his back, he tied her to a large spear, which he carried, and threw her in safety to the other bank, after which he crossed the river by swimming. Received within no city, he led the life of a shepherd, on the solitary mountains, where he brought up his daughter, and accustomed her, from infancy, to the use of the bow and the sling (Virg. *Æn.* xi. 540 *seq.*).—2. A Roman, killed by Hānibal, in the first battle which the Carthaginians fought in Italy (Sil. Ital. iv. 327 *seq.*).

Mētāpōntum, *i, n.* *Torre di Mare* (anciently Mētābum), a town of Lūcānia, built by Greeks from Achāia, under Epēus, in which was a temple of Minēra, where the iron tools, used by that artist in the fabrication of the Trojan horse, were deposited (Jest. xx. 2). *Inh.* Mētāpōntini, *orum* (Sil. Ital. iv. 327 *seq.*).—*Adj.* Mētāpōntinus, *i, m.* revolted to Hānibal, after the battle of Cannā, in 216 B. C. *Adj.* Mētāpōntinus, *a, um.* Mētāpōntinus *ager* (Liv. xxiv. 20).

Mētāurus, *i, m.* a native of Hispellum, *Ispello*, killed in the first engagement with Hānibal, on his descent from the Alps. His name is derived from the river now called the *Metro* (Sil. Ital. iv. 187).

Mētāurus, *i, m.* the *Metro*, a rapid river of Umbria, in the country of the Gālli Sēnōnes, on the banks of which the consuls, M. Lūlius Sēllinianus and C. Clāudius Nēro, defeated the Carthaginian army, and killed Hāndrōbal, who was on his march with a reinforcement to his brother Hānibal, 208 B. C. (Liv. xxvii. 47–49). *Vltor* Mētāurus (Luc. Phar. ii. 405). *Vltor* Mētāurus (Claud. xxviii. 501).—2. The *Metro*, a river in the territory of the Brūtii, on which stood a town of the same name (Val. Max. vii. 4).

Mētillus, *v.* Mētillus, *i, m.* a man, who appears to have dealt in poisons (Mart. iv. 43).

Mētillus, L. Mētilli, *m.* a tribune of the people, who endeavoured to prevent Caesar from taking the treasures from the temple of

Sātūrnus, which Pōmpēius and his partisans had, by a most unaccountable oversight, left behind them. Caesar, after threatening to lay him dead at his feet, if he continued to resist, ordered the door of the temple to be opened by force (Cæs. B. C. i. 33). *Adj.* Mētillinus, *a, um.*

Methion, ōnis, *m.* the father of Phōrbas *q. v.*

Mēthōnē, *es, v.* Mēthōna, *v. f.* *Modon* (*Mothoni*, Leake), a seaport town of Mēssēnia, a district of Pelōpōnnēsus, the *Morea*. Clarke states, that the modern name is not *Modon*, as D'Anville has asserted, but *Lepterschori*, pronounced, by the natives, *Leftshoi*. *Pārva Mēthōnē* (Val. Flacc. i. 388).

—2. A maritime town of Mācedōnia, on Thērmālcus sinus, the *Gulf of Saloniki*, at the siege of which, Philippus, king of Mācedōnia, lost his right eye (Just. vii. 6). See *Ater*.

Mēthymna, *v. f.* *Molivo*, the largest town in Lēsbos, *Mityleni*, except the capital, Mitylēnē, *Mityleni*, which now gives name to the island. Mēthymnias, *adis, f.* of Mēthymna, applied to females or nouns feminine. *Mēthymniādes pūella* (Ov. Ep. Her. xv. 15). *Inh.* Mēthymniaci, *orum, m.* (Curt. iv. 5). *Adj.* Mēthymneus, *a, um.* Mēthymnaea *uva*, the grape of Mēthymna, from which excellent vinegar was made (Hor. Sat. ii. 8. 50). *Mēthymneus vātes*, Arion (Stat. Syl. ii. 2. 60).

Mēthymnātus, *i, m.* a son of Māsīnissa, king of Nūmidia, born to that monarch after he had passed his eighty-sixth year (Val. Max. viii. 13).

M. Mēthius, M. Mēthii, *m.* a plebeian tribune, who, in conjunction with two of his colleagues, impeached two of the military tribunes with consular authority, who had been in office the former year (Liv. v. 11).—2. Held the same office, in 219 B. C. Lūlius has recorded his speech against Q. Fābius Māximus (xxii. 25).—3. One of the two commissioners sent by the senate to the consuls, in 214 B. C., to prevent, if possible, their surrendering to the enemy, although they had been unsuccessful (Liv. xxv. 22).

Sp. Mēthilius, Sp. Mēthii, *m.* a tribune of the people, who proposed an Agrarian law, probably from gratitude to the commons, who had thrice elected him to that office; the last time in his absence (Liv. iv. 48).

T. Mēthilius Crōto, T. Mēthii Crōtōnis, *m.* a lieutenant-general, sent, by Appulus Clāudius, to take the command of the old army, and transport it into Sicily, in 217 B. C. (Liv. xxiii. 31).

Mētiosēdum, *i, n.* *Mendon*, a town of Gallia, *France*, situated on Sēquāna, the *Seine*, below Paris (Cæs. B. G. vii. 61).

Mētiscus, *i, m.* the charioteer of Tūrnus, whom his sister, Jūtūrna, forced from his seat, and took the management of the reins. To preserve her brother, and to render him victorious, Jūtūrna, at the suggestion of Jūno, performed the office of charioteer, a measure attended with no advantage to the Rutulian prince (Virg. *Æn.* xii. 469 *seq.*).—2. A man killed by Hānibal, at the siege of Sāguntum, *Muriedro* (Sil. Ital. i. 457).

Mētius Cārus, Mēti Cāri, *m.* an informer, who, with Māssa, was put to death, on the accusation of Hēliōdorus (Juv. Sat. i. 36). Pflinius, the younger, has held up this man to

the detestation of posterity. When Rēgulus, another detested informer, inveighed against Hērēnius Sānclō, whom Mētius prosecuted, the latter said, "What have you to do with my dead men?" Did I ever molest either Crāssus or Cāmērinus, whom you accused in the reign of Nēro?" (Plin. Epist. i. 5). Tacitus calls him Cārus Mētius (Ag. 45), and Plinius, Mētius Cārus.

Mētius Cēler, Mētī Cēleris, *m.* a friend of the poet Stātiūs, whom he addresses on his departure from Rome, as governor of Sýria (Syl. iii. 2).

Mētius Pōmpōsianus, Mētī Pōmpōsianī, *m.* a noble Roman, whom the emperor Vēs-pāsianus raised to the consulship, from a conviction that it would secure his favour, for against him the emperor had been cautioned to be on his guard, because he was destined, by his nativity, to be emperor. Dōmītiānus, who was of a very different mind, deprived him of life, for no other reason than that above-mentioned, added to the report of his carrying about with him a map of the world, with speeches of kings and generals extracted from Livius (Sust. Vesp. 14; Dom. 10).

Mētōn, ōnis, *m.* a native of Athens, who excelled in mathematics and astronomy, and immortalized his name by the discovery of the lunar cycle. From accurate observation, he found, that the moon returns to the same point in the zodiac, from which she set out with the sun, in nineteen years, a period of time to which the moderns have given the name of the *Golden number*. By improvements of mathematical instruments, and the patient investigation of philosophers in modern times, it has been ascertained, that these heavenly bodies do not come to the same point precisely at the same time; but that there is a difference of one hour, twenty-seven minutes, and thirty-two seconds (Auson. cccxci. 12.).
Adj. Mētōnleus, *a, um.* Mētōnleus, *annus*, the period of time above-mentioned.

Mētōpē, *es, f.* daughter of the river Lādon, and the wife of the river Azōpus, in Thēbe (Pin. Ol. vi. 144).

Mētrōdōrus, *i, m.* the scholar and intimate friend of Epīcūrus. Tacitus remarks, that his writings, like those of Epīcūrus, abounded with the rhetorical figure, called exclamation (Orat. 31). Cicero and Diōgēnes Lāertius mention him in their writings; a few of his opinions may be found in the pages of antiquity, from which, however, little either of his life or doctrines can be learned.

—2. A Rhodian, who came to Pērcēus, king of Mācedōnia, in 170 B. C., and asserted, on the authority of Dīno and Pōlyārātus, the principal men of that state, that his countrymen were ready to join in the war against the Romans. He was set at the head of the joint embassy of the Macedonians and Illyrii to the Rhōdii (Liv. xlv. 23).

Mētron, ōnis, *m.* an officer in the army of Alexander the Great (Curt. vi. 7).

Mētrōphānes, *is, m.* called by Mārtiālis Cōlōnilla Lucili. Some consider Cōlōmēlla as part of his name, others, perhaps with more propriety, suppose the word denotes a servant (Mart. xi. 91).—2. An officer of Mithridates, king of Pōntus (Sal. Frag.).

Mētrōpōlis, *is, f.* a city of Thēssālia, Thēssaly, between Pērrhebus, Alesson, and Gōmphi. Gōmphi, on one of the northern branches of Pēnēus, the Salampria (Caes. B.

C. iii. 80). It was taken by Antiochus, king of Sýria, in 193 B. C., and surrendered to the Romans the same year (Liv. xxxvi. 10, 14).
Inh. Mētrōpōlite, *arum, m.* Adj. Mētrōpōlitānus, *a, um.* Mētrōpōlitānus cāmpus, a plain in Phrygia (Liv. xxxviii. 15).

M. Mētius, M. Mētī, *m.* a man allied to Arlōvistus, by the rights of hospitality, whom Caesar joined in commission with C. Valērius Prōcillus, on an embassy to that king. As soon as they entered his camp, without suffering them to speak, Arlōvistus commanded both to be put in irons. He thrice drew lots to determine whether they should be burned alive upon the spot, or reserved for another time. The lots being always favourable, their lives were preserved. After the defeat of Arlōvistus, Caesar himself in the pursuit fell in with Prōcillus, and Mētius was likewise recovered and brought back to the Roman camp (Caes. B. G. i. 47 seq.).

Sp. Mētius Tārpa, Sp. Mētī Tārpa, *m.* an excellent critic, appointed by Augustus one of the judges who determined what works should be admitted into the temple of Apōllō. Hōrātius mentions him, if not in allusion to that office, at least in reference to his critical knowledge of literary productions (Sat. i. 10, 38 seq.).

Metūlum, *i, n.* Metuc Vetus, was the capital of the Iāpēdes, at the siege of which Augustus was wounded. Inh. Metūllī, *orum, m.* (Ap. Bel. Illyr.).

Mētus Fūffētius, Mētī Fūffētī, *m.* an Alban, who was created dictator on the death of king Clūllius. Willing to save the effusion both of Alban and Roman blood, he proposed to refer the fate of the two kingdoms to three champions on each side, and thus terminate hostilities between the two nations. The bravery of the Romans having secured the subjection of the Albans, Mētus fell under the displeasure of his countrymen, because the matter had been entrusted to so small a number, on which account he sought an early opportunity of violating the agreement. At his suggestion, the Fīdēnātes and Veīentēs made war on the Romans, whose monarch, Tūllus Hōstilius, called for Mētus and his troops. In the first engagement, the Albans stood for some time inactive, then gradually filed off, leaving the Roman flank exposed to the enemy, and it cannot be doubted, that if the Fīdēnātes and Veīentēs had shown a superiority, they would have joined the stronger party. By a dexterous manœuvre, Tūllus prevented the desertion of the Albans from being generally known to his troops, and obtained a decisive victory, not, however, without a great loss of men. He then punished the perfidy of Mētus, by tying each of his legs to a chariot, and driving them furiously in opposite directions, by which the body of the Alban dictator was mangled, a part being carried away by each chariot (Liv. i. 23—28).

Mēvānia, *a, f.* Bevagnia, a town of Umbria, on Clitūmbus, the Clitunno, near its junction with Tīnia, the Tīmia (Sil. Ital. viii. 456). Propertius calls it Nēbūlōsa, from the nature of its valleys, which exhale the vapours (iv. 1. 123). Inh. Mēvānātes, *ium* (Sing. Mēvānas, ātis, *m.* (Sil. Ital. iv. 544). Adj. Mēvānes, *us, a, ātis.* Mēvānes ager, the territory of Mēvānia (Plin. iii. 121).

C. Mēvius, C. Mēvī, m. a brave Roman, who had frequently distinguished himself in battle against M. Antonius, and falling at last into his hands said, "Order me to be butchered, if you please; but neither the hope of life, nor the dread of death, will induce me to cease to be a soldier of Augustus and to become yours." His fortitude secured his safety and the forgiveness of Antonius (Val. Max. iii. 8).

Mēzentius, i, m. a king of Etruria, *Tuscanus*, who lived at *Cærē, Cerecheri*, joined the Rūtūli against the Latins, on condition that he received all the wine produced in the territory of the latter for so many years. Pilius and Aurēlius Victor state, that Mēzentius besieged the Latins in Lavinium, that his son, Lausus, obtained possession of the hill on which the citadel stood, and, that among other severe conditions of surrender, he demanded all the wine of Lavinium for several years. By the advice of Ascānius, the Latins consecrated their wine to Jūpiter, sallied from the town, which that monarch then besieged, routed the garrison, killed Lausus, and compelled his father to fly. After this defeat, Mēzentius formed a friendship and alliance with the Latins. In the narratives of Roman authors, there is some discrepancy; Pilius makes Mēzentius the enemy of Aenēas, Victor and others, of the Latins, and what is stated respecting Ascānius seems to refer to a later period, since Lavinium was built after the conquest of the Rūtūli. His character, as delineated by Virgilus, is that of a merciless tyrant, who delighted in cruelty, despised the gods, and derided their worship. Except paternal affection for his son, and advice to military prowess, and that not of the highest kind, he possessed no quality deserving approbation. It was probably the intention of the bard to give variety to his poem, to exalt the distinguishing virtues of his hero, by depicting in Mēzentius the opposite vices, and thus to form an admirable contrast. The manner of his fall exhibits a striking instance of the awful consequences of cruelty and impiety (Pilius, iii. 142. Aur. Vic. Or. 14 seq. Virg. Æn. vii. 648 seq.).

Mēzetūlus, i, m. a Numidian of the royal family, who made war on Capūsa, the king, who fell in battle, and the whole nation of the Māsīli submitted to Mēzetūlus. He then took the title of protector, and called Lacumāces, the only brother of Capūsa, king. To strengthen his authority, he married the daughter of a sister of Hānibāl, formerly the wife of king Esūlces, and renewed an ancient connexion of hospitality with Syphax. After Māsīnissa had defeated Mēzetūlus and Lacumāces, and they had fled into the territory of the Carthaginians, he invited both back, and restored to Mēzetūlus the whole of his property, in 206 B. C. (Liv. xxix. 29 seq.).

Micēle, arum, m. a Scythian nation, described by Valērius Flaccus, as being in the practice of perfuning their hair. From that poet, they appear to have lived on the coast of the Black Sea; but of their history and geographical position no accurate account has been transmitted to modern times (vi. 129).

Micipsa, m. eldest son of Māsīnissa, king of Nūmidia, and brother of Gālissa and Māsīnābal, to each of whom P. Cōrnelius

Scipio Æmiliānus allotted a third part of their father's kingdom (150 B. C.), whose will invested him with that power (Liv. Ep. 60). Sallūstius does not mention this division of the kingdom, and simply states, that Micipsa obtained the government alone, after his brothers had been cut off by a natural death. This prince had two sons, Adhēbal and Thēmpsā, and he educated, in his own house, Jūgūrtha, a reputed son of his brother, Māsīnābal, in the same manner as his own children. In mental endowments, personal activity, and warlike courage, Jūgūrtha far surpassed the sons of the king, who, finding every attempt at his destruction unsuccessful, endeavoured to secure his attachment to himself and to his children, particularly the latter, by assigning him the third part of his dominions. His plan did not succeed, and, from the narrative of Sallūstius, Jūgūrtha could not fail to see the insincerity with which he acted, and the motives which induced him to that deed of apparent munificence. From the little which we know of the character of Micipsa, he does not appear to have possessed the qualities necessary to make a great king, or an amiable man. Juvenal uses Micipsa as a general appellation of the Numidians (Sat. v. 69).—**2.** A man in the army of Hānibāl, who fell by the hand of Thēron at Sāgūntum (Sil. Ital. ii. 160).

Micthio, ōnis, m. an officer under Antiochus Māgnus, who gained an advantage over the Romans at Dēlos (Ap. Bel. Syr. 93).

Mictio, ōnis, m. a nobleman of Chalcis, and a steady friend of the Romans, whose interest he supported, in opposition to the Aetoli and Antiochus, king of Syria. On account of his lameness, he had to be carried into the senate, when he went to Rome, to complain of the cruelty and rapacity of C. Locrētius Gellus in his praetorship, and a carriage at the public expense was procured to convey him to Brūndisium, *Brintisi*, when he left that city, which was in 172 B. C. (Liv. xxxv. 38 seq.).

Micythus, i, m. a servant of Anaxilāus, king of Sicily, to whom he entrusted the guardianship of his children, and to whom the Sicilians submitted from respect to the memory of the deceased monarch (Just. iv. 2).

Midas, m. a king of Phrygia, who hospitably entertained Silēnus, the fosterfather of Bācchus, whom some peasants found and brought to him. For this act of kindness, Bācchus promised to bestow whatever he should ask. Love of money impelled him to request, that whatever he touched might become gold, and the god instantly granted him his wish. The Phrygian monarch soon found the impropriety of his demand, for the very food in his mouth became gold, and he must have died from hunger, had not Bācchus, on his earnest supplication, withdrawn his grant. He ordered him to wash in the river Pāctōlus, and the gold departed from his body into that stream, which still retains particles of that precious metal among its sands. From that period, Midas lived chiefly in the country, and became a great admirer of Pān and his playing on the flute. Tmolus, when Pān disputed with Apōllo the palm of music, these deities appointed umpires, and he decided in favour of Apōllo, which judg-

ment displeased Midas; on that account, Apollō, to punish his stupidity, as well as to show contempt of his opinion, caused asses' ears to grow out of his head. This disgrace the monarch attempted to keep secret; but the servant who usually cut his long hair observed the ears, and feeling an irresistible inclination to mention what he had seen, yet dreading the vengeance of his master if he published it, he dug a hole in the ground, into which he whispered that Midas had the ears of an ass, and returned the earth again to its place. In this spot sprung up a number of reeds which, when shaken with the wind, repeated the words which the servant imagined he had buried at their root, and thus proclaimed to the country around that Midas had the ears of an ass. From his being king of Phrygia, Ovidius calls him *Bēregethius hēros* (Met. xi. 106). Claudianus writes *Mida*, not *Midas* (xxiv. 230). Sallustius makes him king of the Dardāni, from which he derives Dardānia (Frag.).—2. Son of Gōrdius, who succeeded his father in the throne of Phrygia. He acquired a knowledge of religion from Orpheus, which he communicated to his subjects, and by which, says Justinus, his life was rendered safer than by arms (xi. 7). According to this author, there was another Midas, who was banished from Mæcēdōnia by Cārānus (vii. 1).—3. A native of Agrigēntum; *Girgenti*, who gained the prize for music at the Pythian games (Pin. Pyth. xii).

Midēa, *m. f.* the mother of Licymalus by Electryon, who was not her husband (Pin. Ol. vii. 53). *Midēatis*, *idis, f.* a daughter of Midēa.

Midēa, *æ, v.* Midēē, *es, f.* a town of Boeotia; afterwards called Lēbādēā, now *Lieadīa*. The inhabitants joined the Thebans against the Argives (Stat. Th. vii. 331). Hōmērus writes *Midēia* (Il. ii. 507).—2. A town of Argolis, afterwards destroyed, and its inhabitants removed to Argos (Paus. viii. 27).

Midylus, *i, m.* a nobleman of Egina. *Midylide*, *arum, m.* the descendants of Midylus (Pin. Pyth. viii. 53).

Milānion, *ōnis, m.* son of Amphidamas. He was one of the lovers of Atālānta who, at her father's request, consented to marry the man who surpassed her in running. Failure was followed by death. Notwithstanding of this hard condition, many presented themselves as candidates for the prize, who all fell a sacrifice to their rashness, in consequence of her superior swiftness. At last Milānion, impelled by violent attachment to Atālānta, offered himself on the terms which had proved fatal to all her other lovers, and was more indebted to his prudence than to his speed for his success. He carried to the contest golden apples which he had received from Vēnus, and, throwing them behind him one by one, when she was on the point of getting before him, arrived first at the goal, in consequence of the time which she lost in gathering them. By her he had Pārthēnōpeus, who carried on war against the Thebans; but others say Mārs was the father of that youth. According to ancient fiction, he and Atālānta went into a grove of Jūpiter, where they underwent a transformation, passing from a human form into that of lions (Apol. iii. 9).

Milētus, *i, m.* son of Apollō and Dēiōnē,

hence called Dēiōnides. He was a native of Crēta, *Candia*, and, being suspected of aspiring at the crown, to free Mīnos from fear, he fled with his party, and came into the coast of Anāctōria, where he built, or perhaps only enlarged, Milētus. By Cýāncē, daughter of the river Mæānder, he had two children, Býblis and Caunus (Ov. Met. ix. 443). Apollōdōrus says, he was the son of Apollō and Arēa, daughter of Clēōchus, and gives another reason for his quitting *Candia* (iii. 1). Antōninus Libēralis asserts, Acaallis, daughter of Mīnos, hid him in the woods, where he was protected by wolves in obedience to an order of Apollō, and was afterwards taken up by the shepherds, with whom he was brought up. According to this author, Mīnos was the cause of his quitting his native island, but not on account of his aspiring at the government. Milētis, *idis, f.* Býblis, daughter of Milētus (Ov. Met. ix. 634).

Milētus, *i, f.* *Polatschia*, or, *Milazzo*, the capital of Iōnia, which stood near the boundary between that country, and Cāria. Stēphānus says it was first called Lēlēgis from its inhabitants the Lēlēges, that it was afterwards known by the name of Pityūsna from the number of pines in the vicinity, and from that kind of tree having first grown there, and at a later period, from Anāctor, son of Cēlus and Tērra, it assumed the name of Anāctōria. It was one of the most celebrated cities of Asia Minor. Suicide became, at one time, common among the virgins of Milētus, who were so bent on self-destruction, that no argument had any effect; at last the country passed a decree, ordaining, that every girl who hanged herself should be laid on her back naked with the rope round her neck, and a sense of shame put an end to this crime. Plinius mentions, that Milētus was the mother of eighty cities, and that many of the natives of Milētus were distinguished by their learning, among whom was Thales, who may be considered as the father of philosophy among the Greeks (l. 600). *Milētus digna tūo cōllere* (Mart. viii. 28). *Ind. Milēsii, orum* (*Sing.* Milēsitas; *i, m.* excelled in the manufactory of wool, particularly of cloaks or mantles (Hor. Ep. i. 17. 30). *Adj.* Milēsitas, *et.* Milēsitas, *a, um.* *Milēsia cōllera*, Milesian fleeces. The wool of Milētus was uncommonly fine, and the cloth made of it much esteemed by the Romans for its delicate softness (Virg. G. iii. 306). *Milēsia* (fābūle), *et.* *Milēsitica* (poēmata), plays of a ludicrous and impure kind.—2. A city of Æolis, or, Mýsia, near Lyrnēssus on the banks of Evēnus, the *Kosak* (Pin. i. 608).—3. A city of Crēta; *Candia*, which, according to Strābo, gave name to that in Iōnia (Pin. i. 451).

Milichus, *i, m.* son of a Satyr by the nymph Mýricē, one of the ancestors of Imilcē, the wife of Hannibal. From Silius Italicus, he appears to have reigned over a considerable part of Spain (iii. 104).—2. A man whom Mārtiālis blames for luxurious extravagance (ii. 63).—3. A freedman of Flāvius Scēvīnus, who discovered a conspiracy formed against the emperor, Nēro, for which he received an ample recompense, and a Greek name signifying the Preserver (Tac. Ann. xv. 54).

Milōnia, *æ, f.* a town of the Mārsi, on the confines of the Sāmmites, which the dictator,

M. Valerius Maximus, took in 303 B. C. (Liv. x. 3 seq.).

Milo, *v.* Milon, *onis, m.* a native of Crōton, *v.* Crōtoni, *Crotonē*, a city of the Brūtii, in the south of Italy, was a man of prodigious strength. He studied under Pythagoras, who, for many years, kept a school at that place. To the strength of his scholar, that eminent philosopher and his other pupils were indebted for their lives. The house, in which they were met, was in the act of falling, from one of the pillars giving way; Milo supported the edifice, and allowed them all to escape. He was seven times victorious at the Pythian, and six at the Olympic games. On his presenting himself the seventh time, at the place where the latter were celebrated, no man would venture to combat with him. It is recorded by Pausanias that having tied a rope tightly around his head, by suppressing his breath he could swell the veins till the rope broke (vi. 14). To the admiration of a prodigious multitude, he entered the Stadia at Olympa, carrying on his shoulders a live ox of four years old. To acquire dexterity and strength sufficient to walk under such an enormous load, he began to carry the animal, when a calf, so far every day. The weight in this manner increasing imperceptibly, he was at last enabled to astonish the whole assembly of Olympa. In advanced life, probably to ascertain what part of his strength remained, he attempted to split a growing tree, which he partly accomplished; but, when cleft half-way, it closed again, and his hands continued fixed in the trunk. Being alone, and unable to extricate himself, he remained in this situation until devoured by wild beasts. He was called *Crōtoniata, v.* *Crōtoniātes*, *as* from his native city (Ov. Met. xv. 229).—2. A Roman, who first took possession of the walls of Capua on the death of Virrius, for which he received a mural crown (Sil. Ital. xiii. 300 seq.).—3. A man, mentioned by Martialis, whose wife proved incontinent during his absence (vii. 101). If he be the man to whom the same poet addresses xli. 103, her guilt was not only with his knowledge, but also with his concurrence.—4. A friend of Pylæus, king of Epirus, who left him with his son Hellenus to guard Tarentum when he returned to his own country (Just. xxv. 3).—5. The murderer of Laodamia, who immediately became mad, cut his own bowels, now with the sword, now with a stone, and at last with his teeth, and died after being in that state twelve days (Just. xxviii. 3).

Milonius, *i. m.* a prætor, who commanded the troops of Lavinium. They had scarcely marched out of the city, on purpose to join the Latins against the Romans, when they received information, that the latter had been victorious; on which they instantly faced about and returned to the city, when Milonius is reported to have said, "That a great price must be paid to the Romans for so very short a journey," 399 B. C. (Liv. viii. 11).—2. A man mentioned by Horatius, whose practice it seems to have been that, upon being heated with wine, he began to dance (Sat. ii. 1. 24).

C. Milonius, C. Milonii, *m.* a Roman senator of the same party with Q. Sertorius (Ap. Bel. Civ. 389).

Miltiades, *is, m.* a distinguished Athenian,

whose father's name was Cypselus. He traced his remote origin from Alcæus and Egina, and more nearly from Philæus, son of Ajax. The Dælonci, a Thracian nation, who inhabited Chersonesus Thraciæ, *Gallipoli*, having been long harassed in war by the Absynthii, consulted the oracle at Delphi, *Cos-tri*, and received for answer, that they should invite as the conductor of their colony, the man who first asked them into his house, after they had left the temple. Miltiades, sitting before his own door, observed the Dælonci passing, asked them to his house, and presented them with the rites of hospitality. They informed him of the oracle, but his caution induced him first to consult Pylia himself, who confirmed the statement of the Dælonci. He had formerly been victorious in the chariot-race at Olympa, which had raised his celebrity among his countrymen, and he now set sail with the Dælonci, and such of the Athenians as volunteered to accompany him, and was created king by the colony. He fortified the peninsula from Cardia to Pactya against the incursions of the Absynthii, and then made war on the inhabitants of Lampsacus, *Lampsaki*, who took him prisoner. Cræsus, king of Lydia, who was his particular friend, procured his liberty by threatening the Lampsaceni with his vengeance, if they detained him in captivity. Miltiades died soon after he obtained his freedom, and, having no child, he left his kingdom and wealth to Stesagoras, son of Cimon, his maternal brother. The Chersonesites paid him divine honours after his death, and appointed games to be celebrated at a stated time; but allowed none of the Lampsaceni to enter the lists (Herod. vi. 35–38).—2. Son of Cimon, and brother of Stesagoras, who, like Miltiades, their father's half brother (for they were sons of the same mother only), died childless. The Pisistratidae sent him to Chersonesus, Thraciæ, *Gallipoli*, with a ship of three banks of oars to carry off his brother's property. On his arrival he kept the corpse, pretending extreme sorrow, of which the Chersonesites no sooner heard than they waited on him to express their grief at his brother's death, and sympathy with his distress, when he put them in confinement, took possession of the government, and strengthened himself in the monarchy, by marrying Hegesipyla, daughter of Olorus, king of Thraciæ. When the Scythians approached his residence, he fled; but returned on their leaving that place, which they did at the end of three years. The oracle of Apollo had ordered the inhabitants of Lemnos to submit to punishment from the Athenians; because they had treated with cruelty the Pelasgian women, whom they had carried off by violence. The Athenians demanded the country, which the Lemnians promised to give up, on their sailing to that island from Athens by a north wind. Miltiades, many years after, demanded the fulfilment of this promise, when he was tyrant of Chersonesus Thraciæ, as he could then easily sail to them with a north wind, and the Lemnians obeyed, which put that island under the government of the Athenians (Herod. iv. 137 seq.). Afterwards hearing that the Phœnicians were at Tenedos, he loaded five ships with spoils, sailed for Athens, which he reached with the loss of only one captured by the Phœnicians, on

board of which was his son Mētiōchus, whom they sent to Darius. The Athenians brought Miltiades to trial for seizing the monarchy of Gallipoli, the judges acquitted him, and not long after, he was appointed commander by the votes of the people. His advice prevailed on Pōlēmārchus to risk an engagement with the Persians at Mārāthon, when measures were taken for defending the liberties of Greece against foreign invasion. In the event of failure, the Athenians resolved to prefer the dreadful alternative of death to the degradation of slavery. They elected ten praetors, each of whom had the command of the forces for one day, in turn; but they all delegated their power to Miltiades, who resolved not to engage until his own day arrived. His judicious arrangement, animated speech, and bravery of the troops secured one of the most brilliant victories recorded in history. Miltiades was wounded at Mārāthon, *Marathon*, which gave additional interest to his person, and heightened his character as a soldier. At a future period, his countrymen brought him again to trial, because he had failed in an attack on Pāros; the influence of his friends, added to his victories, freed him from the capital part of the charge, but they adjudged him to pay a fine of fifty talents, which he had not the means of liquidating. A mortification, arising from a wound which he received in the thigh at Pāros, terminated his life, and he left the fine to be discharged by his son. Herōdōtus does not say that he died in prison, as asserted by Cōrnēlius Nēpos and Jūstinus. Cōrnēlius Nēpos confounds the lives of Miltiades, son of Cypsēlus, and Miltiades, son of Cimon, probably from considering them the same person. His accuracy in the statement of facts merits little commendation, being frequently at variance with the narrative of Herōdōtus (Cor. Nep. Vit. Milt.).

Milvius, i, m. (pons), *Ponte Molle*, a bridge over Tiber, the *Tevere*, at Rome, which Statius calls *Mileus agger* (Syl. ii. 1. 176). Flāminia via commenced at this bridge. Under the emperors, *Ponte Molle* became the fashionable scene of midnight revelry, being out of the limits of Rome, and thus affording greater freedom to the votaries of dissipation (Tac. Ann. xlii. 47).

Milyas, ādis, f. a country of Lycia, given by the Romans to Eumēnes, king of Asia, in 190 B. C. (Liv. xxxviii. 39). *Inh.* Milyae, arum, m. (Herod. vii. 77).

Mimas, āntis, m. a Trojan, the son of Amycus and Thēanō, who was the companion of Pāris and was born on the same night. He was killed by Mēzentius (Virg. *Æn.* x. 702).—2. A valiant soldier in the army of Etēocles, whom Hippomēdon killed in the Theban war (Stat. Th. ix. 290).—3. A giant (Claud. xxxvi. 347).

Mimas, āntis, m. *Capo Stellari*, a very high mountain of Iōnia, a maritime country of Asia Minor, *Natolia*, bounded on the E. by Lydia, on the N. by Eolia, on the S. by Caria, and on the W. by Mārē Aegēum, the *Archipelago*, Mīmāllōnes, et, Mīmāllōnides, um, f. priestesses of Bāchus, a name derived from that mountain which was sacred to the god of wine (Ov. Art. Am. i. 541). *Adj.* Mīmāllōnēus, a, um (Pers. Sat. i. 99).

Mimnērmus, i, m. a Grecian poet, who wrote the war of the Smyrnæi against Gyges

and the Lydi, in elegiac verse. In the beginning of that poem he mentions, that there were muses, the daughters of Caelus, more ancient than the nine daughters of Jūpiter and Mnēmōsýnē, but their names have not been transmitted. From Propertius, it appears, that he wrote also love verses (i. 9. 11). Some consider him the inventor of elegiac verse, and assert, that he lived in the time of Sōlon, or a little before it.—2. A man mentioned by Ovidius. Of his history nothing is known, except what is told by the poet, who states that he had been maimed (Ib. 548).

Minācius Māgius, Mināci Māgii, m. grandson of Dēcius Māgius, and great-grandfather of the grandfather of the historian Vēllius Pātērcūlus. From that author, he appears to have been born at Aeculanum, a town of the Hirpini. In the Social war he raised a legion amongst that people, performed a signal service to the Romans, for which he obtained the freedom of the city (ii. 16).

Minclius, i, m. the *Mincio*, a river of Italy, which has its source in the Alps, and runs through Lācus Bēnācus, *Lago di Garda*, on which account, Virgilius calls this lake the father of the river, *Minclius* (ex) *patre Bēnico*. It bursts from the lake at *Peschiera*, through which it runs broad, deep, clear as crystal, and rapid like other mountain torrents. About twelve miles below Māntua, *Mantova*, it falls into the Po, after traversing a country so flat, that it is embanked to prevent inundation. Above Māntua, it spreads into *Lago di Sopra*, and below that town, into *Lago di Infra*. Virgilius was born near the banks of this river, which still retains the characteristic marks of ancient times (Virg. *Æn.* x. 206). *Flexuosus Minclius* (Claud. xii. 18).

Mindarus, i, m. a Spartan, who commanded the fleet in the Peloponnesian war, and was defeated by the Athenians near Abidos (Sēstos, Just.), in 410 B. C. His armament consisted of sixty-eight ships (Thucyd. viii. 85—104). The account of Jūstinus is too concise for comparing with that of Thucydides, since the former makes the loss of ships, on the part of the Macedonians, eighty (v. 4).

Minerva, æ, f. the goddess of war, of wisdom, and of the arts and sciences. She is said to have sprung from the brain of Jūpiter, full grown and completely armed, upon the head of that god being, at his own request, split by Vūlcānus with the stroke of an axe. It was chiefly among the Romans that she was known by this name. The Greeks called her Athēnē, Pallas, &c., which also occur in Latin poetry. She was a great benefactress to the human race, and taught them many of the useful arts. Though not perfect, her character is more respectable than that of any other heathen deity. She was represented in different ways, according to the different arts over which she presided. Among trees, the elm was sacred to Minerva; among birds, the owl and the cock; and among reptiles, the dragon. Pausanias mentions some of the statues of that goddess, which appear to have been painted (i. 14). The *Ægis* of Minerva was borrowed from the inhabitants of Africa, near the lake Tritōnis, and the name derived from the fringed and dyed goatskin worn by them in the worship of that goddess (Herod. iv. 183 seq.). Minervæ prōmōntōrium, *Capo della Minerva*, the extremity of Campānia,

towards the Picentini (Liv. xl, 18). *Minervālia*, ium (Sing. *Minervālis*, ālis, e, *Minervālis*, is), *n.* festivals in honour of *Minerva*; also entrance money paid by scholars on their first going to school. *Intempestiva Minerva*, unseasonable work; *i. e.* work done at an unseasonable or improper time (Ov. Met. iv. 33). *Adj.* *Minervālis*, is, e, of *Minerva*, of learning, *et.* *Minervius*, a, um, of *Minerva*, of Attica, of *Athena*, Athenian, from her being the protectress of that city which bore her name.

Minervium, i, *n.* *Castro*, a town of Calabria, called also *Castrum*, *v.* *Arx Minervæ* (Liv. xlv. 16).

Minio, ōnis, *m.* a particular favourite of *Antiochus*, king of Syria, whom that monarch appointed to treat with the Roman ambassadors, sent for that purpose to Ephesus, in 195 B. C. Ignorant of the state of foreign nations, consequently ill qualified for his office, the conference terminated without any beneficial result. In the battle at Thyatira, *Minio*, *Zenxis*, and *Philippus*, master of the elephants, commanded the centre of the army (Liv. xxxv. 15 seq.).

Minio, ōnis, *m.* the *Mugone*, a river of Etruria, *Tuscany* (Virg. Æn. x. 183).

Minithya, *v.* *Thalēstris*, is, *et.* *Thalēstris*, *v.* *f.* a queen of the Amazons, who continued thirteen days with *Alexander the Great*, on purpose to have a child by him. *Justinus* in other places says twenty-five (xii. 3). She seems to have been the last queen of that nation (Just. ii. 3 seq.). This may be considered doubtful, since *Arrianus* maintains that the Amazons ceased to exist as a nation, before the time of that warrior.

Minus *Cerrivius*, *Minii Cerrivii*, *m.* son of *Paculla Ania*, a Campanian, priestess of *Bacchus*, who first initiated men, and they were her own sons. *Minus* was one of the chief priests, and founders of the *Bacchanalia*. When brought before the consul, he confessed his guilt, and was sent to *Ardēa*, to be kept in custody there, and care taken that he should neither escape, nor kill himself (Liv. xxxix. 13-19).

Minus, i, *m.* the *Minho*, a river of Spain, which falls into the *Atlantic Ocean*, after a westerly course of 410 miles.

Minos, ōis, *m.* a king of *Crēta*, *Candia*, son of *Jupiter* and *Europa*, who framed a code of laws for the government of his subjects, pretending that he received them from *Jupiter*, in order that they might have greater influence and solemnity; hence *Horatius* says he was admitted to the secrets of *Jupiter* (Od. i. 28. 9). This, however, in the ancient style of writing, may mean nothing more, than that he was eminent for moderation, wisdom, and justice. These qualities raised him so high in the opinion of his subjects, that they constituted him one of the judges of the infernal regions after his death (*Minos fecerit splendida arbitria de te*, *Minos* shall have pronounced an honourable sentence on you, *viz.*, from the manner in which your life has been spent, *Hor. Od. iv. 7. 21*). He married *Pasiphæ*, daughter of *Sol* and *Pērseis*, or, according to *Asclepiades*, *Crētē*, daughter of *Astrivus*, who left no male children at his death, and therefore *Minos* assumed the government, a measure which the *Creteans* opposed. To convince them that his reign had the approbation of the gods, he de-

clared, that whatever he would ask would be granted, and therefore while sacrificing to *Neptūnus*, he begged that god to send him a bull from the bottom of the sea. *Neptūnus* complied, but *Minos* sent that bull to his herds, and sacrificed another in his stead. To this violation of the vow, may be referred the displeasure of *Neptūnus*, the criminality of *Pasiphæ*, and the birth of *Minotaurus*. Warned by the oracles, he confined this monster within the walls of the labyrinth which *Dædalus* had constructed, and which, from its inextricable mazes, prevented escape. According to *Apollodorus*, the immoralities of *Minos* excited the jealousy of *Pasiphæ*, who had recourse to certain sorceries to prevent his infidelity. On the death of his son *Andrōgeos*, whom the Athenian wrestlers had murdered, he fitted out a powerful fleet, besieged *Athens*, and attacked *Mēgāra*. Of the latter he obtained possession by the perfidy of the king's daughter *Scylla* *q. v.* At his entreaty, *Jupiter* punished the Athenians with famine and pestilence, from which they obtained no alleviation by putting to death the daughter of *Hylæanthus*, in the tomb of *Gorgæstus*, a Cyclops; they consulted the oracle, by which they were ordered to submit to whatever terms *Minos* should prescribe, and he ordered fourteen of their youth, seven boys and seven girls, to be sent annually to *Candia*, to be devoured by the *Minotaur*. *Hylæus* says, that *Andrōgeos* was killed in battle, that *Minos* conquered the Athenians, and that he imposed the annual sacrifice of fourteen of their children, as one of the conditions of peace. The account of *Pausanias* does not materially differ from that of *Hylæus*. *Geminus filius Minōis*, *i. e.* *Minotaurus* (*Manil. iv. 782*). *Minōis*, *Idis*, *f.* *Arīadnē*, daughter of *Minos* (Ov. Met. viii. 174). *Adj.* *Minōius*, *et.* *Minōus*, a, um. *Minōia regna*, *i. e.* *Crētam* (Virg. Æn. vi. 14). *Minōus Thōas* (Ov. Ep. vi. 114).

Minotaurus, i, *m.* a monster, having the head of a bull, and the rest of the body that of a man, according to *Apollodorus* (iii. 13) but according to *Ovidius*, half the body only was human (*Art. Am. ii. 24*). *Pausanias* seems doubtful whether *Minotaurus* was a man or a monster, although he is rather inclined to the latter, because in his own age, women had produced more wonderful births than that of the *Minotaur*. He adds, that *Thēseus* was represented, in a painting of *Bathycles*, as leading the *Minotaur* in chains; but *Hylæus* says that *Thēseus* killed him, which he accomplished by means of information received from *Arīadnē*, daughter of *Minos*. From what is narrated by *Pausanias* there can be no doubt, that the fiction originated in *Taurus* from *Crēta*, *Candia*, who ravaged part of the territory of *Greece*, and was naturally called *Minōia Taurus*, from his having been sent by that monarch, which would be gradually shortened into *Minotaurus*, agreeably to the analogy of the Greek language, and from *Taurus* signifying a bull. *Statius* writes *Minōi brachia tauri* (*Ach. l. 192*).

Minoturnæ arum, *f.* *La barca del Garigliano*, a town of *Lätium*, now in ruins. It covered a considerable extent of ground on *Liris*, the *Garigliano*, about four miles from the mouth of that river. The intervening space between the town and the sea, was

covered by the sacred groves of *Mārica*, the mother of *Latinus*, and marshes which rendered the air unwholesome by noxious vapours. When *Sūlla* forced *C. Mārius* to flee from *Rome*, he concealed himself in these well known marshes, where he was discovered and dragged to *Mintūrnæ*. These pestilential fens modern industry has not only drained, but cultivated and rendered fertile.—2. A town of the *Ausōnes*, betrayed into the hands of the Romans, in 314 B. C. A colony was sent to this town as a protection against the *Sāmītes*, in 298 B. C. (*Liv.* ix. 25—x. 21). *Inh.* *Mintūrnēnses, ium* (*Sing.* *Mintūrnēnsis, is*), *m.* claimed an exemption from the land service, in 209 B. C., which the Roman senate refused, and from sea service in 193 B. C., which met with a similar denial. They embraced the interest of *Sūlla*. *Adj.* *Mintūrnēnsis, is, e.*

Minūcia, æ, f. a vestal virgin, who, having violated her chastity, was buried alive at *Porta Cōllina*, on the right hand of the road in *Scēlērātus Cāmpus*, so called from her criminality, 336 B. C. (*Liv.* viii. 15). In it, all convicted of the same breach of law, suffered the same punishment.

Minūcius, i, m. the præfect of *Minūci Cāstella*, under *C. Jūlius Cæsar*. Several editions of *Lūcānus* have *Nūmīcius*, and derive the name either from its founder, or from the river in *Lātium* on which it stood; but *Minūcius* is the best reading (*Phar.* vi. 126).

Minūcius Crispus, Minūci Crispi, m. an officer under *Cæsar*, and governor of *Bithynia* (*Ap. Bel. Civ.* 576).

Minūcius Jūstus, Minūci Jūsti, m. præfect of the camp, whose severity provoked the fury of the soldiers. By joining *Vespasianus*, he saved his life (*Tac. Hist.* iii. 7).

Minūcius Thērmus, Minūci Thērmī, m. a Roman knight, accused and condemned, but he saved his life by giving evidence against others (*Tac. Ann.* vi. 7).

C. Minūcius, C. Minūci, m. a spearman of the fourth legion, who, in an engagement between the Romans and *Pŷrrhus*, proved to his countrymen, what they appear to have scarcely believed, that the elephants might be killed. He cut off the proboscis of one, and the animal soon after died (*Flor.* i. 18).

L. Minūcius, L. Minūci, m. one of the ten men elected through the interest of *Appius Claudius*, for framing the laws which formed the two additional tables to the ten that had been just ratified, in 451 B. C. From the character given by *Livius*, *L. Minūcius* and his colleagues appear to have been persons of very inferior distinction (*iii.* 35).

—2. A president of the market at *Rome*, in 439 B. C., a year of great scarcity. To him the senate were indebted for information respecting the treasonable intentions of *Sp. Mælius*, for which the senate presented him with an ox with gilded horns, and a statue on the outside of the gate *Trigēmina*. Both marks of respect had the approbation of the common people, as *Minūcius* had sold to them at a very low price, the grain which *Mælius* had bought on purpose to obtain their votes for the crown (*Liv.* iv. 12—16).—3. A lieutenant-general of *Q. Fulvius Flaccus*, who was his brother, and commanded in the north of *Spain*, in 182 B. C. (*Liv.* xl. 35).

L. Minūcius, L. Minūci, m. surnamed

Augūrinus, was consul in 458 B. C., when he marched against the *Æqui*, but from fear allowed them to besiege him in his camp, on which *L. Quinctius Cincinnātus* was elected dictator, and he soon compelled the enemy to surrender at discretion. As a mark of disgrace, the dictator compelled *Minūcius* to resign his consulship, and to serve under the title of *legātus* (*Liv.* iii. 25—29).

L. Minūcius Bāsilius, L. Minūci Bāsili, m. an officer under *Sūlla* (*Val. Max.* ix. 4).

—2. One of *Cæsar's* officers. To *C. Fābius*, and *L. Minūcius Bāsilius*, he gave the joint command of two legions, which were stationed among the *Rēmi* (*Cæs. B. G.* vi. 28 *seq.*).

L. Minūcius Myrtilus, L. Minūci Myrtilli, m. a Roman, charged with the crime of having beaten the Carthaginian ambassadors, on which account *M. Claudius*, city prætor, delivered him, and his associate in guilt, *L. Mānlius*, over to these ambassadors, by whom they were sent to Carthage, in 189 B. C. *Valerius Māximus* says this was done by a decree of the senate, and that the order of the prætor was executed by the *feciales* (*Liv.* xxxviii. 42. *Val. Max.* vi. 6).

L. Minūcius Thērmus, L. Minūci Thērmī, m. a lieutenant-general under the consul *A. Mānlius*, in *Istria* (*Liv.* xli. 8).

M. Minūcius, M. Minūci, m. a tribune of the people, who, in conjunction with two of his colleagues, accused two military tribunes of consular authority, in 400 B. C. (*Liv.* v. 11).—2. Surnamed *Augūrinus*, was consul at *Rome*, in 497 B. C., the year in which a temple was dedicated to *Satūrnus*, and the *Satūrnalia* instituted. Six years after, he obtained the same office (*Liv.* ii. 21—34).—3. A tribune of the people, who proposed, that three public bankers should be appointed at *Rome*, in 218 B. C., in consequence of the scarcity of money (*Liv.* xxiii. 21).

M. Minūcius Fēssus, M. Minūci Fēsi, m. one of the first plebeian augurs at *Rome*. He was chosen in 302 B. C. (*Liv.* x. 9).

M. Minūcius Rūfus, M. Minūci Rūfi, m. named master of the horse by *Q. Fābius Māximus*, dictator. His conduct in that office was not distinguished by prudence, moderation, or military talents. He inveighed with great violence against the judicious measures adopted by *Fābius*, endeavoured to raise himself in the opinion of the army by underrating the merits, and misrepresenting the motives, of his superior officer. The impetuous ardour of the Romans for engaging the Carthaginians, and their consequent dislike of the inactivity to which they were subjected by the caution of *Fābius*, induced them to listen with eagerness to the inflammatory harangues of *Minūcius*, which nearly brought the army to a state of mutiny. Matters of religion requiring the presence of the dictator at *Rome*, he left the command of the army to the master of the horse, strictly commanding, and even requesting him, not to come to an engagement with *Hānnibal*. *Minūcius*, disregarding both the order and entreaty of the dictator, took an early opportunity of gratifying the army, by leading them on to battle. In this encounter he was not unsuccessful, of which he sent an exaggerated account to *Rome*, and thus excited odium against the dictator, and procured such favour to himself, that he was appoint-

ed his equal in command, a measure wholly without precedent. When Fabius returned to the army, and the order of the senate was communicated to him, the troops were divided betwixt them, and each formed a separate camp. The rashness of Minucius soon led him into an ambush, artfully laid for him by Hannibal, in which, it is probable, the greater part of the forces under him would have fallen, had not Fabius, when all hope was lost, come up for their deliverance. Minucius, conscious of the impropriety of his conduct, confessed his error to his own troops, avowed his intention of putting himself and them immediately under the dictator again, declared he looked on him as his father, and that they should consider his troops as their patrons, since they owed their lives to them. He instantly marched all under his command to the camp of Fabius, saluted him with the title of Father, and his troops hailed the soldiers of the dictator with the title of Patrons. From that period he acted under the orders of Fabius, but each seems to have retained their own army. Minucius was killed in the battle at Cannæ. He had been master of the horse during the year preceding, and had, in 223 B. C., been consul with P. Cornélius Scipio Asiaticus (Liv. xxii. 8-49). To him Silius Italicus alludes (vii. 386).—2. Elected prætor in 199 B. C., and obtained the foreign jurisdiction. Four years after, he was appointed a triumvir for settling a colony at Vibo, and afterwards sent an ambassador to Africa, in order to decide a controversy betwixt Masiussa and the Carthaginians (Liv. xxxii. 27 seq.).—3. A Roman, descended from a patrician family, who had for his colleague in the consulship Sp. Postumius Albinus, in 112 B. C. In the allotment of the provinces, Minucius obtained Mæcedonia, and he carried on a successful war against the Thracians (Liv. Ep. 65), conquering the Scordisci and Treballi in Mæcedonia (Eutrop. iv. 27). Sallustius calls him Quintus (Jug. 33), whilst in Livius and the consular calendar he is called Marcus. Errors in the prænomens frequently occur in the writings of Sallustius. *Adj.* Minucius, a. um. *Minucia porticus* (Vel. Pat. ii. 8).

P. Minucius, P. Minucii, m. a military tribune in the army of L. Cornélius Mærcula in 195 B. C. (Liv. xxxv. 5).

Q. Minucius, Q. Minucii, m. surnamed Augurinus, a noble Roman, who held the consulship with C. Horiæus Pulvillus, in 457 B. C. He marched against the Sabines, who had begun to plunder the Roman territories; but did not come up with them (Liv. iii. 30).—2. A lieutenant-general of Appius Claudius Pulcher (Liv. xxvi. 33).—3. A military tribune in the army of L. Cornélius Mærcula in 195 B. C. (Liv. xxxv. 5).—4. A lieutenant-general, sent with ten ships to Cræta, Candia, in 176 B. C., to quiet the contentions which existed among the natives, and had driven them to war (Liv. xli. 25).

Q. Minucius Rufus, Q. Minucii Rufi, m. on being elected prætor, obtained Bruttium ager for his province, where he found the temple of Proserpina at Locri had been plundered, and he replaced the money taken by that sacrilegious robbery, out of the funds of the culprits. His fidelity in this part of duty procured a continuance of the office, and in 129 B. C. he obtained the consulship, when

Italy was decreed the province of himself and colleague; because two plebeian tribunes maintained, that recalling the commanders annually had protracted the war in Mæcedonia, and, therefore, T. Quinctius Flamininus should not be recalled. The consuls then conducted the armies to the north of Italy, against the Gauls, where their success did credit to their talents, and to the bravery of their troops. Neither the people nor the senate seemed willing to grant him the honour of a triumph, which they readily granted to his colleague, C. Cornélius Cethegus, and for that reason he triumphed on the Alban mount. At a future period, he was one of the ten ambassadors sent to settle affairs in Asia, and afterwards to France (Liv. xxxi. 4 seq.).

Q. Minucius Thérus, Q. Minucii Thérmi, m. was appointed a tribune of the people in 203 B. C., when the whole thirty-five tribes voted that P. Cornélius Scipio should be commander-in-chief in Africa. He and M. Acilius Glabrio opposed the wishes of the consul Cn. Cornélius Lentulus, who was anxious to have Africa for his province. After passing through the office of curule edile, the government of Spain fell to his lot, on obtaining the prætorship, and his success in that country secured him the honour of a triumph. In 195 B. C., he was raised to the consulship, the lots gave him the command in Ligúria, in which he declined to engage the natives, as his troops were undisciplined. So critical was the situation of the army, that he refused to obey the order of the senate, requiring his attendance at Rome to hold the elections. Neither this disobedience nor his aversion to engage the enemy had subjected him to censure, for he was continued in command, with a supplement of nearly ten thousand foot and horse, and, after some very narrow escapes, fought a pitched battle, in which he killed nine thousand, and drove the rest to their camp, which they deserted next day. After this defeat, the Ligúres attacked him in his camp, displayed much courage, and fled after they had four thousand men killed. Minucius afterwards returned to Rome in expectation of a triumph, which the senate refused. He was one of the ten ambassadors sent to Ephesus, on purpose to settle affairs betwixt Antiochus, king of Syria, and certain Asiatic states in 191 B. C. Minucius fell in battle with the Thracians, leaving the character of a brave and gallant officer (Liv. xxx. 40 seq.).—2. A prætor who, with five cohorts, fled from Igúvium, Gubbio, on the approach of Cúrio, with three cohorts, whom Cæsar had sent to take possession of that town (Flor. iv. 2).

T. Minucius, T. Minucii, m. surnamed Augurinus, was consul in 306 B. C., when he attacked and defeated the Samnites. At the end of the first engagement, his colleague came up, and completed the slaughter of the enemy, not allowing a single man to escape. The united army gained other advantages, for which they had the honour of a triumph. Some authors state, that Minucius was brought back to the camp severely wounded, and died next day; but this does not appear to have been the opinion of Livius (lx. 44).

T. Minucius Mollécus, T. Minucii Mollécii, m. was elected prætor, obtained

the foreign jurisdiction at *Rome*, in 182 B. C., and died, a few months after, of a plague which raged for three years, and threatened to depopulate the city (*Liv.* xl. 35 *seq.*).

T. Minūcius Rūfus, T. Minūciū Rūfū, *m.* an officer in the Roman army, who, with Hippās, prætor of the Thessalians, entered the town Gyrton, which protected it against Pērseus, king of Mācēdōniā, in 173 B. C. (*Liv.* xlii. 54).

Minyas, *m.* *v.* Minyēus, *i.* *m.* a king of Boōtia, son of Nēptūnus and Tritōgēnia, who had several daughters, from whom, according to some authors, the most distinguished of the Argonauts were descended (*Apol. Rhod.* i. 233), hence they were called *Minja*. Apollōdōrus mentions that Alcimēdē, the mother of Iāson, was the daughter of Clēmēnē, a daughter of Minyas. From this monarch the inhabitants of Boōtia were called Minyæ, a colony of whom settled in Thēssaliā, *Thessaly*, whose chief town was Iōlchos, and who accompanied Iāson to Cōlchis. Being driven out by the Pēlāsgī, they took possession of the summits of Tāygētus, whence the Spartans invited them to their territory (*Val. Max.* iv. 6). From them some authors derive that appellation of the Argonauts (*Hyg.* 14. *Strab.* 601). Minyēias, Iādos, *v.* Minyēis, ēidos, *f.* a daughter of Minyas. Ancient authors are agreed in making the daughters of Minyas three in number (*Triplices Minyēidas*, *Ov. Met.* iv. 425); but are divided with respect to their names. We find them called Alcithōē, Lēucippē, and Lēucōnōē; Iris, Clēmēnē, and Alcithōē; and Arsinōē, Alcithōē, and Lēucōnōē. *Adj.* Minyēus, *a.* *um.* *Minyētia Prōtes*, the offspring of Minyas, *i. e.* his three daughters, who, for refusing to acknowledge the divinity of Bāchus, and for deriding his orgies, were transformed into bats (*Ov. Met.* iv. 389). See *Alcithōē*.

Minyēlus, *i.* *m.* a river, which falls into the sea near Arēnē (*Hom.* II. xi. 721).

Mirmydōnis, *is.* *f.* a woman of Lēmnos, *Stalimen*, who murdered Gyas (*Stat. Th.* v. 224).

Misagēnes, *v.* Musicānes, *is* (*acc. en.* *v.* *em.*), *m.* a son of Māsīnēssa, king of Nūmīdiā, sent with auxiliaries in aid of the Romans against Pērseus, king of Mācēdōniā, in 173 B. C. The troops under this prince consisted of a thousand foot, a thousand horse, and twenty-two elephants. At the conclusion of the war, the consul, L. Æmilius Paulus, directed him to return to Africa; but he was driven by a storm into Brūndisium, *Brindisi*, with only three ships. The senate sent L. Stērtinius, quæstor, to him there, in bad health, with presents of the same kind with those given to his brother Mūsāba at *Rome* (*Liv.* xlii. 29 *seq.*).

Misēnus, *i.* *m.* the companion of Hēctor, eminent both as a musician and a soldier. After the death of that hero, he attached himself to Ænēas, and was drowned by Triton, both from jealousy of his talents, and from his having challenged the gods to contest. Virgilius calls him *Æolides*, which Servius explains, by observing that sound is produced from wind, not that he was really a son of Æōlus; but in the same manner as soldiers are said to be sons of Mārs, sailors of Nēptūnus, &c. He was buried at the foot of Mōns Misēnus, *Capo di Miseno*, in Cāmpā-

nīa, where there was also a cognominal town, of which some ruins still remain. It had an excellent harbour, in which Augūstus stationed a fleet for the protection of the western coast of Italy. *Inh.* Misēnenses, *v.* Misēnates, *i.* *m.* *Adj.* Misēnensis, *is.* *e.* *Misēnensis* (ager) (*Plin.* iii. 444). *Misēnensis clāssis* (*Tac. Hist.* iii. 57).

Misēricōrdia, *æ.* *f.* Pity; worshipped by the Athenians only of all the Greeks (*Paus.* i. 17).

Misitius, *i.* *m.* a native of Rāvēnna, who, at an advanced age, suffered a personal injury from the priests of Cýbēlē, in place of the boy Achillas (*Mart.* iii. 91).

Mistýllus, *i.* *m.* the cook of Æmīlianus, to whom he gave this name from *messallas* in Hōmērus (*Il.* ii. 428); on which Mārtialis writes an epigram (*i.* 51).

Mithracēnes, *is.* *m.* a man who, with Orsillos, informed Alexander the Great that the Persians were only distant five hundred stadia, and they offered to act as guides (*Curt.* v. 13).

Mithrādātes, *v.* Mitrādātes, *is.* *m.* the hero who saved the life of Cýrus, king of Pērsia, when an infant (*Herod.* i. 110).

Mithras, *v.* Mithres, *æ.* *m.* the sun. Among the Persians chiefly, the sun had this name (*Strab.*).

Mithrēnes, *is.* *m.* the governor of Sārdes, who betrayed the city to Alexander the Great, after the battle on Granicus, the *Ostrota*. He accompanied that hero, who afterwards gave him Armēniā (*Curt.* iii. 12).

Mithridātes, *is.* *m.* the ally of Clēarchus, through whom he was recalled to his native country, and against whom he laid snares; thus turning him from a friend to an enemy, about 364 B. C. (*Just.* xvi. 4).—2. A son of Antiochus, king of Sýria, whom that monarch sent with his brother Ardýes and the army to Sārdes, with orders to wait there for his arrival (*Liv.* xxxiii. 19).—3. A king of Pōntus and ally of the Romans, from whom they received assistance in the war against Aristōnicus, and, in return for his good offices, he received Phrygiā Māior, on the conquest of that usurper. He died about 125 B. C., and was succeeded by his son of the same name, then very young (*Just.* xxxvii. 1).—4. Son of the former, a king of Pōntus, who was distinguished for his personal bravery and military knowledge. He was the sixteenth in descent from Dārius, the last king of the Persians, and the eighth from the Mithridātes who founded the kingdom of Pōntus. During forty-six years (forty, *Flor.* iii. 5), he successfully resisted the armies of Rome; but, after being deserted by his allies, betrayed by his son Phārnāces, and frequently defeated by the Romans, was at his own request slain by a Gaul, that he might not fall into the hands of his enemies.

Mithridātes put to death not only a number of his commanders and friends, but many of his own sons (*Ap. Bel. Mith.* 248). The constitution of this monarch was so fortified by antidotes, of which he is said to have been the inventor, because his tutors frequently attempted to cut him off in that way, that the strongest and most active poisons had no effect on him. Dreading he might be cut off by the sword, since poison had often failed, he fled to the woods, supported life by hunting, and by daily exercise acquired prodigious strength. Unknown to all, he remained

seven years in this condition, nor did he return to Pōntus till he had conquered the Scythians, and had distinguished himself as a very brave and successful commander. His sister and wife, Lāōdicē, after bearing a son to him, became licentious, from a conviction that he was not in life, and to conceal her crime, she attempted to procure his death, of which a servant girl gave him notice, and he immediately punished the guilty (Just. xxxvii. 1 seq.). Jūvénālīs calls him *ter cictus rex*, the thrice conquered king, from the victories gained over him by L. Cōrnēlius Sūlla, L. Licīnīus Lūcūllus, and Cn. Pōmpeius (Sat. vi. 660). The second Mithridatic war lasted only three years (Ap. Bel. Mith. 214 seq.). Vēllēus Pātērcūlus gives his character (ii. 18). *Adj.* Mithridatēus, Mithridatīcus, *et*, Mithridatīus, *a*, *um*. *Mithridatēi vultūs*, the countenance or face of Mithridates, *i. e.* golden vessels, on which was represented the face of that monarch (Manil. v. 510). *Mithridatēa nōmina* (Ov. Met. xv. 755). *Mithridatēum antidōtum*, an antidote against poison, invented by Mithridates; the component parts of which Plīnius describes (iv. 291). *Mithridatēa victōria*, the victory of Mithridates (Plin. iii. 207). *Mithridatēum bellum* (Mart. vi. 19).—5. (I.) The second son of Arsāces Priāpātius, a man of remarkable bravery, who succeeded to the throne on the death of his elder brother Phrātēs, in 174 B. C., oppressed the Bactriāni, conquered Mēdia, marched into Hīrcāniā, and added Elymāis to his dominions, after which he died, says Jūstinus, in a glorious old age, 137 B. C. (Just. xli. 5, 6).—6. (II.) Succeeded his father Artābānus II. in the throne of Pārthia, in 124 B. C., made war on many of the neighbouring nations, whom he added to his kingdom, avenged the death of his father by a successful war against the Scythians, and at last made war on Ortoadistes, king of Armēniā. Jūstinus confounds this king with Mithridates III., although three kings reigned between them (Just. xlii. 2).—7. (III.) Son and successor of Phrātēs III., assumed the reins of government in 61 B. C., and was killed in 54 B. C. by his brother Orōdes I. *q. v.* (Just. xlii. 4).—8. A descendant of the great Mithridates, whom the emperor Claudius made king of Bōspōrus. After he had been driven from his dominions, and had wandered about forlorn and helpless, he attacked the king of the Dāndāridē, and made himself master of his dominions. Fortune soon deserted him, and, in his distress, he applied to Eunōnes, who acted the part of a mediator between him and the Romans. Jūlius Cīlo, governor of Pōntus, to whom this monarch had been given up, brought him to Rome, where he showed a mind superior to his misfortunes. The emperor exhibited him as a spectacle to the people, and he stood unmoved at the gaze of the multitude, with his natural resolution strongly depicted in his countenance. Like his ancestor, he possessed the talents of an intrepid warrior, and an active enemy (Tac. Ann. xii. 15—21).—9. A king of Ibēria, and brother of Pharāsmānes, who obtained possession of Armēniā, from which Rhādāmīstus, his brother's son, expelled him; when he threw himself into the fort Gōrncās. Rhādāmīstus having decoyed him into a conference, bound him with

fetters, and afterwards smothered him to death. From Tācītus we learn, that Mithridates incurred the displeasure of his subjects by his oppression and severity (Ann. vi. 32 seq.).

Mithrōbārzānes, *is*, *m.* an officer in the army of Tigrānes, king of Armēniā (Ap. Bel. Mith. 228).

Mitra, *ae*, *f.* the Vēnus of the Persians (Herod. i. 131).

Mitylēnē, *es*, *v.* Mitylēna, *ae*, *Plur.* Mitylēnae, *arum*, *f.* Mityleni, the principal city of Lēsbos, which now gives name to the island. It was celebrated for its numerous magnificent buildings, but more remarkable for the many great characters who were natives of it. Among the number were Alcæus, Sappho, Terpander, &c. Mitylēnē was long eminent as a seat of learning, and many illustrious men, both Greeks and Romans, were educated at this city. Caesar received a civic crown at the storming of this place (Suet. Jul. Cæs. 2). *Pulchra Mitylēnē* (Hor. Epis. i. 11. 17). *Inh.* Mitylēnai, *orum*, *m.* From Mārtiālis, the men appear to have been beautiful, at least in early life (vii. 79). *Adj.* Mitylēneus, *a*, *um*. *Mitylēneum vulgus* (Luc. Phar. viii. 109).

Mitys, *is*, *m.* a river of Mācēdōniā (Liv. xli. 7).

Mnāsylus, *i*, *m.* the name of a Satyr or Faun (Virg. B. vi. 13).

Mnēmōnides, *dum*, *f.* a name of the Muses, from the Greek word *μνημον*, mindful. Their mother's name Mnēmōsīnē has nearly the same derivation (Ov. Met. v. 268).

Mnēmōsīnē, *es*, *f.* the mother of the Muses by Jūpiter, who assumed the appearance of a herdsman, and in that form deluded her (Ov. Met. vi. 114).

Mnēsārchus, *i*, *m.* the father of Pūthāgōras *q. v.* (Herod. iv. 95).

Mnēsīlōchus, *i*, *m.* a nobleman of the Acūrnānes, whom Antiōchus, king of Sīria, bribed over to his interest, and, through him, Clītus, their pretor. By means of the private and treacherous intercourse which these noblemen had with Antiōchus, Mēdion was betrayed into his hands. The Romans demanded that Mnēsīlōchus, Philo, Eubūldas, Thōas, and Hannibal should be delivered up, in 192 B. C. (Liv. xxxvi. 11 seq.).

Mnēster, *ēris*, *m.* a freedman of Jūlia Agrīppīna, who killed himself on seeing her funeral pile lighted, either from respect to his mistress, or dread of her enemies (Tac. Ann. xiv. 9).—2. A man involved in the guilt of Mēssālina, put to death by order of the emperor Claudius. Moved with compassion at his supplication, Claudius would have spared his life, had not his freedman interposed and urged his death, alleging that he could not preserve a *player*, after so many illustrious men had been put to death on the same account (Tac. Ann. xi. 36). The readings in Tācītus are different, some editions have Nesteris, or Nestoris, and others Vālērīi.

Mnēsthōus, *ēos*, *m.* one of the Trojan commanders, who accompanied Ænēas into Italy. He was a man of great spirit and bravery, one of those who contended for the naval prize. He sailed the ship Pristis. Like the other competitors, he displayed great earnestness, and was rewarded with a coat of mail, of great weight, richly ornamented, which Ænēas had taken from Dēmolōes, although

his ship had been surpassed by the Scylla, which Clānthus commanded. Ænās offered a prize to the best marksman with the arrow. The mark was a pigeon suspended from the mast of the ship, Cēntaurus. Mæstheus presented himself among the candidates, and although he missed the bird, his arrow broke the thread or string, on which the pigeon flew off, and was shot on the wing by Eurýtion (Virg. Æn. v. 116 seq.). The clan of the Mēmūli (gēns Mēmūlia) traced their origin from Mæstheus (Virg. Æn. v. 117).

Mæsus, i, m. a noble Pæonian, killed by Achilles (Hom. Il. xxi. 210).

Muēvis, is, m. the ancient name of Apis q. v. This, however, does not appear to be the idea of Ammianus Marcellinus (xxii. 14).

Mōgētes, is, m. tyrant of Cibyra, whom the Roman consul Cn. Mānlius Vūlso compelled to pay one hundred talents, and to furnish ten thousand mēdiani of grain in 191 B. C. Besides Cibyra, Scylēum and Alimnē were under his government. He appears to have been a man of great meanness and insincerity (Liv. xxxviii. 14).

Mōscires, is, m. son of Phrātes I., succeeded Mithridates II. in the throne of Pārthia, in 87 B. C., died in 76 B. C., and was succeeded by Sinatrocēs.

Mōdia, æ, f. a rich, childless, aged widow. Juvēnālīs represents the prætor hastening to salute her, most probably in expectation of inheriting either the whole, or part of her wealth (Sat. iii. 130).

Mēnicæptus, i, m. a Gallic chieftain, killed in the battle at Aurūx, v. Auringis, a town of Spain (Liv. xxiv. 42).

Menis, is, v. Mænus, i, m. the Mein, a considerable river of Germany, which has its source in Franconia, runs by Bamberg, Wurtsburg, Hanau, and Frankfort, after which it falls into Rhēnus, the Rhine, near Mōgūntiācum, Mentz (Tac. Mor. Ger. 28).

Mæra, æ, f. a priestess of Egēa Vēnus, who, contrary to the conditions of office, had two sons, called by Stātius, Hēlēāōnes. Both fell by the hand of Tydeūs, in the Theban war (Stat. Th. viii. 477).

Mæris, is, v. Idīs, m. the name of a magician, who, by the power of herbs, could transform himself into a wolf, raise the souls of the dead from their tombs, and transport growing crops from one place to another (Virg. B. viii. 96).—2. A king of Egypt, whose most celebrated work seems to be that of the lake, which bears his name.—3. A king of the Delta of India, called Pātālēuē, from the chief town, Pātāla, who deserted his city on the approach of Alexander, who took possession of it, and plundered his territories (Curt. ix. 8).—4. The steward or manager of the farm of Virgilius, according to Sērvius, but Catrow makes him the father of Virgilius; both are mere conjectures.

Mæris, is, v. Idīs, f. a lake, in Egypt, of two hundred and fifty thousand paces in circumference, or, according to others, four hundred and fifty thousand and fifty, deep (Plin. i. 553). Strābo does not mention either the circumference or depth of this lake; but says, that it resembles a sea, both from its extent, and the colour of its waters (1147).

Mæsia, v. Mýsia, æ, f. a country of Europe, bounded on the north by Dānūbius, the Danube, on the west by Pānnōnia, and on the

east by Pōntus Euxīnus, the Black Sea, comprehended the countries now called Serbia, and Bulgaria, anciently divided into Mæsia Supērior, and Mæsia Infērior; hence Suetōnius, *Exercitus Mæsarum* (Vitel. 15). *Inh. Mæsi, v. Mýsi, orum* (Sing. Mæsus, v. Mýsus, i), m. According to Plīnius, the Dārdāni, Celegeri, Trībālli, Tināchi, besides Thrāces and Scythæ, were also inhabitants of Mæsia (i. 386). M. Licīnius Crissus carried on war against the Mæsi, together with the Bāsīrnæ and other nations, in 29 B. C. (Liv. Ep. i. 34). *Adj. Mæsius, Mæsiacus, et, Mýsus, a, um. Mæsiacæ gēntis* (Plin. i. 404). *Mæsiaci exērellus* (Suet. Vesp. 6).—2. A city of Pārthia, near the Caspian Sea (Amm. Mar. xxiii. 6).

Mōgūntiācum, i, n. v. Mōgūntiācus, i, f. Mentz, a city of Germany, situated at the confluence of Rhēnus, the Rhine, and the Maine. The public buildings in Mentz are magnificent; but the houses, in general, are of mean appearance, and the fortifications of no great strength. It gives name to the electorate in which it stands, and has a bride of boats over the Rhine. Pōstūmus, who usurped the government of Gāllia, France, was killed by his soldiers, about the year 264, because he would not give up to them Mōgūntiācum to be plundered (Eutrop. ix. 9).

Mōlion, ōnis, m. the charioteer and companion of Thymbræus, in the Trojan army, killed by Ulysses (Hom. Il. xi. 322).

Mōlōnes, um, m. two brothers, sons of Actor, hence called Actōrīōnes (Hom. Il. xi. 708 seq.).

Mōlo, ōnis, m. See Apōllōnius Mōlo.

Mōlōrchus, i, m. according to some authors, was a pilot of great nautical knowledge (Stat. Syl. iii. 2. 30). There are editions of Stātius which read Mōlōrchus, v. Mōlōrtus, denoting an instrument, for ascertaining the depth of the sea, called, by the Greeks, Cātāpirāter, a word adopted by Lucilius in the following line, *Et cātāpirāterus eodem deferat uncum*, which ought to read thus, *Hanc cātāpirātem puer eodem deferat uncum*, making the word cātāpirātes, not cātāpirāter.

Mōlōcis, ōntis, m. a river of Bæōtia (Herod. ix. 57).

Mōlōrchus, i, m. a poor man of Clēōnē, who earned his subsistence by the labour of his hands. He entertained Hērclēs when he went to destroy the Nemean lion, to which Stātius alludes (Th. iv. 169). *Dives Mōlōrchus* (Mart. iv. 64). *Adj. Mōlōrchēus, a, um. Mōlōrchēa tēcta*, the hut or cottage of Mōlōrchus, in which Hērclēs was entertained (Th. iv. 1. 13).

Mōlōssia, æ, v. Mōlōssis, Idīs, f. the most southern district of Epirus, Lower Albania, having Sinus Ambrācius, the Gulf of Arta, on the south; Thēssālia, Thessaly, on the east; and Mārē Ionīum on the west. It was famous for its dogs, of which Aristōtēles says, there were two sorts; a shepherd's dog, large, and fierce against wild beasts, the other used for hunting. The former kind was, perhaps, the same, or nearly the same, with our bull-dog or mastiff (Virg. G. iii. 405. Hor. Epod. vi. 5). *Inh. Mōlōssi, orum, m. According to Jūstinus, they were the founders of the kingdom of Epirus (xvii. 3). Adj. Mōlōssus, et, Mōlōssicus, a, um. Mōlōssus rēx, Pýrrhus* (Juv. Sat. xii. 108);

Mūnŷchus (Ov. Met. xiii. 717). *Insāni Mōlakai* (cānes), the dogs of Acteon (Stat. Th. iii. 203).

Mōlpeus, ēos, m. a man whom Pērsēus wounded in the leg. He was a native of Chāōnīa, in Epirus, *Lower Albania*; hence, *Chāōnīus Mōlpeus* (Ov. Met. v. 163).

Mōlus, i, m. father of Mērlōnes, charioteer of Idōmēneus (Hom. Il. x. 269).

Mōna, e, f. (called also Mōnēda, v. Mōnāpia), the *Isle of Man*, an island in Océānus Vērgīnius, *St. George's Channel*, nearly equidistant from *England*, *Scotland*, and *Ireland* (Cæs. B. G. v. 13). It is thirty miles long, and about eight broad. The soil is fertile, the air salubrious, and the inhabitants live in general to a great age. The sovereignty of this island formerly belonged to the Duke of Atholl; but it was sold, in 1765, to the British government. Tacitus and others call *Anglesey*, Mōna, but Cæsar is more correct.

Mōneses, v. Mōnēsēs, is, m. a Parthian, who fled to M. Antōnius, on Orōdes, king of Pārthia, being killed by his son, Phrāates. He appears to have been an able officer, and successful against the Roman armies (Hor. Od. iii. 6. 9). The command of the Parthian army was conferred on him, therefore it is probable that he was at the head of the forces when Crāssus fell.—2. A nobleman of Pārthia, who commanded the cavalry which attended the person of Tiridātes, in the year 62. From Tacitus he appears to have been an officer of distinguished rank, but only a single enterprise of his, and it unsuccessful, is mentioned by this historian (Tac. Ann. xv. 2—4).

Mōnesus, i, m. a soldier, in the army of Hānñibal, killed in close fight, by Q. Fābius Māximus, the Roman dictator, in the engagement with Hānñibal, when he had led into an ambuscade the troops of M. MīnūciusRūfus, the other dictator (Sil. Ital. vii. 604).

Mōnēsēs, is, m. a Colchian, killed by a Scythian, whom Vālētus Flācus calls Cāspius, in place of Scythia (vi. 189).—2. A commander of the Colchians, slain by Cōlāxes, in the Argonautic expedition (Val. Flacc. vi. 651).

Mōnēsī, orum (Sing. Mōnēsus, i), m. a people of Aquitānia (Plin. i. 487). Some critics have supposed that *Mōnēsī* is the true reading in Lucānus (Phar. i. 419), where most editions have *Nēmētis*, a word for which it is difficult to find a meaning consistent with the context. Their name is recognised in *Monein*, between *Pau* and *Navarinus*.

Mōnēta, e, f. (Jūno), in whose temple, at *Rome*, were deposited the books of the magistrates, written on linen, and money used to be coined with the impression of the face of Mōnēta, hence coin came to be called by her name. A temple to Jūno Mōnēta was built on the site of the house of M. Mānlius Cāpitōlinus (Liv. iv. 7 seq.).

Mōnētārīi, orum, m. coiners, men employed in the Mint, who, under the Roman emperors, appear to have been numerous and powerful. In the reign of Aurēlianus, they raised a rebellion, killed Fēlicissimus, the auditor of the exchequer, and attempted the subversion of government. In the suppression of that insurrection, Eutrōpius says, that the emperor exercised the greatest cruelty. These coiners had vitiated the cur-

rency, but in what manner the historian does not state (ix. 14).

Mōnīmē, es, f. daughter of Philōpōmen (Ap. Bel. Mith. 184).

Mōnimus, i, m. a Lacedæmonian ambassador, to Dārius, in 383 B. C. (Curt. iii. 13).

Mōnōbāzus, i, m. king of the Adīābēni who excited the neighbouring states to make war on Tigrānes, king of Armēnia (Tac. Ann. xv. 1).

Mōnēcus, i, m. *Monaco*, a seaport town of *Genoa*. It is generally found in the genitive Mōnēcī, governed by pōrtus, arx, &c. The full expression is Hērēulīs Mōnēcī pōrtus Ligūsticus. Mōnēcus is derived from *monos*, alone, and *oikos*, inhabiting, because Hērēulēs having defeated his enemies, either reigned there alone, or because, in his temple there, himself only, no other of the gods was worshipped. The harbour, according to Strābo, did not admit either many or large ships; but, according to other writers, it was very safe. *Arx Mōnēcī*, the promontory of *Monaco* (Virg. Æn. vi. 831).

Mōns Sācer, Mōntis Sācri, m. *Monte Sacro*, a small hill on the opposite side of Anō, the *Teverone*, from *Rome*, which had this name from the commons, by the advice of Sicinius, retiring to it in 494 B. C., in consequence of a dispute between them and the patricians, respecting the remission of debts, and from their taking an oath binding themselves to certain conditions. The fable of Mēnēlus Agrīppa q. v. had a powerful influence on their minds, yet they did not return till they obtained the election of tribunes of the people to guard their rights, and to protect them from oppression. Before this event, the mountain was called Vēlia, and Livius makes its distance from *Rome* about three miles (ii. 32).

Mōutānus, i, m. a corpulent unwieldy glutton (Juv. Sat. iv. 107).

Mōnŷchus, i, m. (*μονος*, one, *οὐς*, hoof), a centaur, who probably had this name from the centaurs being fabled to be half men and half horses, and the horse being a whole hoofed, not a cloven-hoofed, animal. He possessed prodigious strength, and threw at his enemies large trees (Juv. Sat. i. 11). With logs of wood, or trees, he overwhelmed Cānēus, who could not be wounded by any weapon. The accumulation of wood which Mōnŷchus heaped upon him occasioned his death, according to Ovidius, by suffocation, not by the pressure (Met. xii. 499).

Mōpsēlus, i, m. a knoll, half way between Lārissa and Tēmpē, *Tembi*, on which Pērsēus, king of Mācēdōnia, encamped the day after he had gained the battle at Callicinus in 173 B. C. (Liv. xlii. 61). See *Mōpsalum*.

Mōpsīi, orum, m. a powerful family at Cōmpsa, *Conza*, who had great influence among their townsmen through the Romans (Liv. xxxiii. 1). Livius calls them also Mōpsāni.

Mōpsalum, i, a. a town of *Thessaly*, so called from Mōpsus, one of the Lāpithæ. Strābo mentions only the town, but Livius, an eminence of that name between Tēmpē and Lārissa (xlii. 61).

Mōpsōps, ōpis, v. Mōpsōpus, i, m. a king of *Athens*, from whom that town received the name of Mōpsōpia, v. f. Adj. Mōpsōpius, a, um. *Mōpsōpiū mūri*, the walls of *Athens* (Ov. Met. vi. 423).

Möpsüestia, *m. v.* Möpsus, *i. f.* Messis, a town of Cilicia, which stood near Mount Taurus, on the river Sáros. It was built by Möpsus *q. v.* At this town Constantinus died (Amm. Mar. xxi. 15). It is very differently written (Amm. Mar. xiv. 8), and is the same with Möpsüerēnē, *es, v.* Möpsüerēne, *arum, f.*

Möpsus, *i. m.* a herdsman, skilled in playing on the pipe. Menälceas and he celebrated the death and apothēōsis of Dāphnis *q. v.* Möpsus chiefly bewails his death, and Menälceas sings his deification.—2. Son of Ampyēus and Chlōris, who, in the battle with the centaurs at the marriage of Pirithōus, killed Odites. He was a priest of Apōllo, from whom he possessed the gift of prophecy, and obtained an astonishing knowledge of augury (Apol. Rhod. i. 65). His great bravery and activity he displayed in the battle above-mentioned, and at the hunting of the Calydonian boar (Ov. Met. xii. 456 seq.). He sailed to Cölchis with Iāson (Stat. Th. iii. 521 seq.), and acted as the priest and augur of the Argonauts, hence Vālērīus Flaccus calls him the son of Phœbus (l. 383), *Phœbus* (iii. 572), and, *Dellus Sacerdos* (iii. 432). From his father, he is called *Ampijeldes*, and *Sāgax* from his skill in augury (Ov. Met. viii. 316). Apollōn writes, that he did not return to his native country, but died from the bite of a serpent in Africa, where he was worshipped as a god. He built a city Möpsüestia *q. v.*, in Cilicia.—3. A man in the army of Pōly-nices during the Theban war. He reported to Adrastus, that the ground opened under Amphīlārus and his chariot in an earthquake, and that he had disappeared, and the ground closed again (Stat. Th. viii. 151).—4. A man killed by Hippōmēdon in the Theban war (Stat. Th. ix. 126).—5. A Cretan, who excelled in the use of the bow and arrow, and, having been compelled by poverty to quit his native country, settled at Sāgūntum, where his two sons, Dōrylas and Icārus, were killed during the siege, and he met his death by precipitating himself from the wall on the dead body of one of them (Sil. Ital. ii. 89 seq.).

Mōreus, *i. m.* an ambassador of Gēntius, king of the Illyrii, who, with Pārmēnio was appointed to receive the oath, hostages, and money of Pērseūs, king of Mācedōnia, and thence proceed to Rhōdus, to attempt to persuade the natives of that island to join them against the Romans, in 170 B. C. (Liv. xlv. 23.).

Mörgēntia. See *Murgantia*.

Mōrini, *orum, m.* a people of Gālīa Bēlgica, whose country lay along the coast opposite to Cāntium, *Kent*, on which account Virgilius calls them *Extrēmī hominū*, remotest of men, because they were at a great, in the days of Virgilius, probably an undetermined, distance from Rome (Æn. viii. 727). They fled from Cæsar, says Flōrus, into the woods, on which that warrior set them on fire (iii. 10). *Adj.* Mōrinus, *a, um.* Mōrinus *pōrtus* (Flor. iii. 10).

Mōrinus, *i. m.* a trumpeter in the Carthaginian army, slain by Q. Fābius Māximus (Sil. Ital. vii. 605).—2. A man killed during the war carried on by the Carthaginians in Spain (Sil. Ital. xv. 723).

Moritāsus, *i. m.* the king of the Sēnōnes,

at Cæsar's arrival in Gālīa, *France*. He was the brother of Cavarinus *q. v.* (Cæs. B. G. v. 54).

Mōrphēus, *ēs, v. ēi, m.* a son of Sōmnus, who in dreams assumed only the human form. Mōrphēus, Phōbētōr, *v. Icēlos*, and Phāntāsōs, held the highest rank among the sons of Sōmnus, and were sent only to kings and generals (Ov. Met. xi. 635 seq.). Hōmērus places the residence of Mōrphēus at Lēmnos, Stātiūs beyond *Ethiopia*, and Ovidius among the Cimmerians. The description of Ovidius excels that of Stātiūs, although possessing numerous beauties and delicate touches, which mark the genius of that great poet (Stat. Th. x. 84 seq.).

Mōrys, *is, m.* son of Hippōtōn, a man in the Trojan army, killed by Mēriōnes (Hom. Il. xiv. 514).

Mōrzus, *i. m.* a king of Pāphlāgōnia, who sent auxiliaries to the Gāllogræci in 191 B. C., who were defeated along with the Tēctōsāgi and Trōcēni on Mount Māgāba (Liv. xxxviii. 26, 27).

Mōsa, *w, m.* a Gaul in the army of Hān-nibal, killed by the Roman consul, M. Lāvīus Sālūnātor, during the war carried on by that Carthaginian in Italy (Sil. Ital. xv. 727).

Mōsa, *w, f.* the Maas, or, *Meuse*, a river of Gālīa, *France*, rising a little to the west of Mount Vōgēsus, *Vauge*, or, *Voges*, runs north, passes a number of celebrated towns, receives, at Namur, Sābis, the *Sambre*, joins Vāhālis, the *Wahal*, or, *Waal*, below the island of *Bommel*, and falls into the *German Sea*. The course of this river, which extends to 160 leagues, is north. From Cæsar's description of the *Meuse*, it is manifest, the Romans, at that time, had no accurate knowledge of this river except at its source. He states that 80 miles below its junction with Vāhālis, the *Waal*, it falls into the ocean, an assertion very wide of the truth (Cæs. B. G. iv. 10).

Mōseus, *i. m.* a river of Sūsīāna, which Ammīānus Mārcellīnus calls Mēsēus (xxiii. 6).

Mōschi, *orum, m.* a savage nation adjoining to the Sārmāte (Luc. Phar. iii. 270). Stēphānus makes them a nation, or tribe of the Cōlchi, bordering on the Mātīēni, and Pōmpōnīus Mēla places them between the Albāni and Hýrcāni (iii. 5), and between the Gēōrgi and Cōrāxi (i. 2). Mōschien, *w, f.* the country of the Mōschi. *Adj.* Mōschus, *et, Mōschicus, a, um.* Mōschi (mōntes) (Pom. Mel. i. 19). Mōschicus (mōns) (Plin. i. 591), an expression used also by Solinus (58).

Mōschus, *i. m.* a rhetorician, a native of Pērgāmus. At Rome he was accused of poisoning, and was defended by L. Mānlius Tōrquātus (Hor. Epis. i. 5. 9).

Mōsēlla, *v. Mōsūla, w, m.* the Moselle, a river of France, which rises in Mount *Vauge*, and running northward, falls into the Rhine, near Cōnflūēntes, *Coblentz*. L. Antistīus Vētus formed the design of making a canal between Mōsēlla, the *Moselle*, and Arar, the *Saone*, to convey the troops from the Mediterranean to the German Ocean. L. Gracīllus, who had the command in Gālīa Bēlgica, from jealousy, objected to the plan, which the projector considered it prudent to give up (Tac. Ann. xiii. 58).

Lārgus tranquillo praelibitur amne Mōsalla (Auson. cclxxxviii. 6).

Mōses, *m.* the Jewish lawgiver. The history of this greatly favoured servant of the Most High, is recorded in the Volume of Inspiration, of which the first five books were written by him; Jūvēnālis inaccurately ascribes to him the whole book (Sat. xiv. 102). The character given of this holy man by heathen authors, does not deserve either to be transcribed, or noticed. Whoever wishes to know the falsehoods and misrepresentations which they have narrated respecting him and the Jews, may consult Tacitus, Plinius, and Justinus.

Mōssyneci, *orum, m.* a people of Pōntus, who had their name from inhabiting wooden towers. It was the practice of this nation to make spots on their skin (Amm. Mar. xxii. 8).

Mōstēnē, *es, f.* a town of Lȳdia. *Inh.* Mōstēni, *orum, m.* (Tac. Ann. ii. 47).

Mōsȳni, *orum* (*Sing.* Mōsȳnus, *i, m.* a people of the Gēte, who lived on the banks of Ister, the *Danube*. They are also called Mōssyneci *q. v.* (Tibul. iv. l. 146). According to some writers, they had their name from living in wooden fortresses (*ναερον et σινος*). They are mentioned by Vālērĭus Flāccus (v. 152).

Mōxoēna, *ae, f.* Moush, a district of Mēsōpōtāmia (Amm. Mar. xxiii. 3).

Mūcia, *ae, f.* the mother of Sēxtus Pōmpeius, whom the Roman people compelled to undertake an embassy to her son, on purpose to effect a reconciliation between him and Antōnius and Augustus (Ap. Bel. Civ. 712).

C. Mūcius, C. Mūci, *m.* a noble Roman youth, who formed the resolution of putting to death, in his own camp, Pōrsēna, who was then besieging *Rome*. Having reached the presence of the king unobserved, he killed his secretary, because Pōrsēna was unknown to him; then by force, attempted to effect his escape, in which he failed. Scorning concealment, he boldly avowed his intention, looked with indifference at the fires in which he was to be consumed, and, to convince the monarch how little pain is regarded by them who aspire at great renown, he thrust his left hand into the flame, where he held it until it was burnt to ashes, seemingly, as entirely at his ease, as if he had been divested of feeling. In admiration of such fortitude, Pōrsēna not only ordered him to withdraw his hand, but also to return to *Rome*. Mūcius, in token of his gratitude, informed the king of the conspiracy against his life. See Pōrsēna. From the loss of his left hand, Mūcius was afterwards surnamed Scævōla. Martiālis writes an Epigram on the burning of his hand (x. 25). To him Manilius alludes (iv. 30). *Adj.* Mūcius, *a, um.* Mūcia prāte, the meadows of Mūcius, *i. e.* lands in the vicinity of *Rome*, allotted to him for his heroism (Liv. ii. 12 seq.).

P. Mūcius, P. Mūci, *m.* (Scævōla) whom Vālērĭus Māximus asserts to have caused his nine colleagues in office to be burnt alive, who had acted under Sp. Cāssius, and had endangered the common liberty of the state, by not electing other magistrates in room of those who had been put to death (Val. Max. vi. 3).

P. Mūcius Scævōla, P. Mūci Scævōlae, *m.* a Roman praetor, who obtained the

government of *Sicily* in 181 B. C. In his consulship, he managed matters with judgment and success in Gāllia Cisālpina, the north of *Italy*, and afterwards, he canvassed for the censorship, but had to submit to the mortification of disappointment (Liv. xl. 44 seq.).—2. Held the consulship with L. Cālpurnius Piso *q. v.*

Q. Mūcius Scævōla, Q. Mūci Scævōlae, *m.* a lawyer, who wrote on The Laws of the Twelve Tables (Gel. vii. 15).—2. Obtained the praetorship and the government of Sārdīnia, in 217 B. C. From a tedious disorder into which he had fallen, he was rendered unfit for military service, and, therefore, superseded by T. Mānlius Tōrquātus (Liv. xxiii. 24 seq.).—3. A dēcēmvir sacrōrum, who died in 211 B. C. (Liv. xxvii. 8).—4. Elected praetor, at *Rome*, in 181 B. C., and to him the lots gave the jurisdiction of the city. He afterwards held the office of a military tribune, in *Greece*. In the battle near Sycurium, with Pērsēs, king of Mācēdōnia, he commanded a body of picked horsemen of the allies, and afterwards had the command of two thousand horse, as a lieutenant-general, at Ambrācia (Liv. xl. 44 seq.).—5. An eminent lawyer, who was the colleague of L. Caeilius Mētēllus, in the consulship, 119 B. C., when they had the honour of a triumph over the Dalmatians. To Caeilius the victory may be either chiefly or entirely ascribed, since from it he had the surname of Dalmāticus (Eutrop. iv. 23).—6. Son of P. Mūcius Scævōla, a Roman, son-in-law of Lælius, obtained great distinction among his fellow-citizens for his eloquence, knowledge of the civil law, and his delicate sense of right and wrong, which marked his whole conduct. In his praetorship (proconsulship, Liv. Ep. 70) of Asia, which he obtained after holding the offices of tribune of the people, and plebeian edile, he governed with such moderation, integrity, and justice, that the natives instituted a festival in honour of him, and used his name to denote a just, upright, and lenient praetor.

The tax-gatherers, whose extortion and violence he opposed, procured his recall at the end of nine months. In his consulship with L. Licinius Crāssus, 96 B. C., he carried the law respecting the right of citizenship. In regard to this law, different opinions may be maintained, still the rectitude of principle in which it originated cannot be doubted. The immediate consequence of this enactment, which it did not require great knowledge to foresee, was the Social war, in which he adopted the interest of Mārius, consequently incurred the hatred of Sūlla. Dāmāsiippus, a friend of the latter, murdered Mūcius, in the temple of Vēsta, before the image of the goddess, at the time he was pōntifex māximus, an office which he filled with such propriety of conduct, as gained the approbation of the virtuous, and defied the censure of the vicious (Flor. iii. 21. Liv. Ep. 86. Vel. Pat. ii. 26). Mūcia, *orum, a.* festivals in honour of Mūcius already mentioned.

Mūlciber, bēris, bris, *v. bri, m.* a surname of Vūlcānus, *a.* Mulcendo, because fire softens iron and other metals (Ov. Met. ix. 263).

Mūllinus, *i, m.* a secretary of Alexander the Great, according to Cūrtius (viii. 11).

Mūlius, *i, m.* the son-in-law of Augustus,

and father of Agamēdē, killed by Nēstor. He commanded the cavalry in that battle in which Nēstor fought for the first time (Hom. Il. xi. 738).—2. A chief in the Trojan army, killed by Pātrocclus (Hom. Il. xvi. 696).—3. A man killed by Achilleus (Hom. Il. xx. 472).—4. A Dulichian nobleman (Hom. Od. xviii. 422).

Mulucha, *α, m.* the *Malua*, or, *Mulooiah*, as pronounced by the Moors, is a large and deep river, in that part of *Africa* which formerly belonged to the Tingitani, which empties itself into the *Mediterranean*, directly opposite to the *Bay of Alinera*, in *Spain*. It is distant about two hundred and forty miles from the *Atlantic Ocean*, has its sources, according to Abulfeda, at the distance of eight hundred miles from the shore, and its course is almost wholly in the same meridian. Its channel still admits small cruising vessels, and might be greatly improved. It appears to be the river called, by Strābo, *Molochath* (Sal. Jug. 19).

Mūlvius Pōns, *Ponte Molle*, a bridge over Tiber, the *Tevere*, at *Rome*, which Stātiūs calls *Mileius agger* (Syl. ii. 1. 176). Via Flāminia commenced at this bridge. See *Mileius*.

M. Mūlvius, M. Mūlyi, *m.* a triūmvir, who was accused before the people and condemned, because he and his colleagues had gone too slowly to the extinguishing of a fire in Via Sacra (Val. Max. viii. 1).

Mūmilia Achāica, Mūmilia Achāice, *f.* the wife of Sērvius Sūlpicius Gālba, the father of the emperor, and grand-daughter of L. Mūmmius, who took *Corinth* (Suet. Galb. 3).

Mūmmius Lūpērcus, Mūmmi Lūpērci, *m.* a lieutenant-general, in the Roman army in *Germany*, in the year 70. Having fallen into the hands of Cīvilis, he sent him as a present to Vēlēda *q. v.* Mūmmius was murdered on the road to that prophetess (Tac. Hist. iv. 22 seq.).

L. Mūmmius, L. Mūmmi, *m.* a tribune of the people, in 189 B. C. Ten years after, he obtained the government of Sardinia as praetor, and to him the senate committed the inquiry respecting such of the allies as did not return to their respective states before a given period (Liv. xxxviii. 54 seq.).—2. (Surnamed Achāicus,) conquered the Achaei commanded by Diaeus, at Isthmus Cōrinthiācus, in 148 B. C., when consul with Cn. Cōrnēlius Lēntūlus. In obedience to a decree of the senate, he demolished Cōrinthus (in bello Argivo, *v.* Achāico), because at that city violence had been done to the Roman ambassadors, and he destroyed Thēbe and Chalcis, *Egripo*, because they had assisted the Achaei. Pausānias states, that he killed the men found within the walls of *Corinth*, and sold the women and children for slaves (vii. 16). Livius commends him for his great moderation, on account of his not having appropriated to himself any of the wealth and spoils of *Corinth*; but from Vēlēcius Pātērcūlus, he appears to have been grossly ignorant of their value, since he bargained with the masters of the ships, who were to carry home from that city pictures and statues of the best artists of *Greece*, that if they lost any of them, they should put others of equal workmanship and value in their place (i. 13). He exhibited a splendid

triumph over the Achaei, and for this victory and the reduction of *Greece* into a province, obtained the surname of Achāicus (Liv. Ep. 52). Tacitus says, that he introduced theatrical representations at *Rome* (Ann. xiv. 21). To him Justinus refers (xxxiv. 2), and calls him Spūrius, in xxxviii. 8.

Q. Mūmmius, Q. Mūmmi, *m.* a tribune of the people, in 189 B. C. (Liv. xxxviii. 54).

Mūnātia Plāncina. See *Plāncina*.

Mūnātius Gāllus, Mūnāti Gālli, *m.* a man, extolled by Mārtiālis, for simplicity of manners surpassing the ancient Sabines, and for goodness surpassing Sōcrātes (x. 33). Some editions have erroneously *Nūmātius Gāllus*.

Mūnātius Grātus, Mūnāti Grāti, *m.* a Roman knight, who entered into the conspiracy against the emperor Nēro, in the year 66 (Tac. Ann. xv. 50).

Mūnātius Plāncus, Mūnāti Plānci, *m.* a senator, of consular rank, in danger of being murdered in a tumult of the soldiers under Gērmānicus, to whom he had been sent on an embassy, in the year 14 (Tac. Ann. i. 39).

C. Mūnātius, C. Mūnāti, *m.* one of the ten commissioners appointed to divide the unoccupied lands in Līgūria, and the north of *Italy*, in 175 B. C. (Liv. xlii. 4).

L. Mūnātius Plāncus, L. Mūnāti Plānci, *m.* was consul, in 44 B. C., and had for his colleague, M. Emilius Lēpidus. After the death of Cēsar, whose lieutenant-general he had been for several years, he commanded the forces in Gāllia, *France*, joined Dēclmus Brūtus, in opposition to M. Antōnius, and even refused the latter a conference when he had effected his escape into that country, but the soldiers admitted him privately, by making a breach in the back part of the camp. He was, says Vēlēcius Pātērcūlus, the very worst of commanders, and M. Antōnius, an eminent commander when he was sober. In perfect consistency with his fickleness and treachery, Mūnātius, instead of supporting his colleague, Dēclmus Brūtus, consul elect, betrayed him, and joined the triumvirate. When the quarrel commenced between M. Antōnius and Octāvius, he attached himself to the former, whom he deserted before the battle of Actium, and, during the rest of his life, he appears to have been one of the most servile flatterers of Octāvius, whose esteem or confidence he never obtained. At his proposal, the senate conferred upon the grand-nephew of Cēsar, the title of Augustus, and, from that period, or even before it, he seems, on account of his duplicity, to have lost all dignity of character, and almost all personal influence. Of his house near Tibur, *Tivoli*, Hōrātius has given a beautiful description (Od. i. 7). It has been conjectured, that Hōrātius wrote this ode to Mūnātius when overwhelmed with some disgrace or calamity, perhaps apprehensive of banishment, from the poet's mentioning the story of Tēucer.—2. Supposed to be the son of the former, who had a quarrel with Jūlius Flōrus, to which Hōrātius alludes (Epis. i. 3. 31).

Mūnda, *α, f.* *Munda*, a town of *Spain*, to the northeast of *Gibraltar*, in the kingdom of *Grenada*, at which Cn. and P. Cōrnēlius Scipio gained a victory over the Carthaginians

under Häsdrūbal, Māgo and Häsdrūbal, son of Gisgo, in 216 B. C. Near it C. Jūlius Caesar defeated the sons of Cn. Pōmpeius in 47 B. C., and his success that day procured him the peaceful possession of the Roman empire (Liv. xxiv. 42 seq.). *Adj.* Mūndēsis, is, e. *Mūndēnsē praelium* (Suet. Jul. Cæs. 56).

Mūndātes, is, m. the commander of the district of the Uxii according to Cūrtius (v. 3).

Mūna, æ, m. a man who sent very bad wine from Māssilia, *Marseilles*, to Rome. Mārtiālis writes an epigram, in which he condemns the wine from that town, and alleges that Mūna had not for a long time come to Rome, lest he should be obliged to drink his own wine (x. 36).

Mūnŷchus, i, m. a king of Athens. Mūnŷchla, æ, f. a rising ground in the form of a peninsula, from which a wall of forty stādia in length was built to conjoin Athens with Piræus, *Porto Leone*, and other harbours. To this eminence Stātilius alludes (Th. ii. 252). *Adj.* Mūnŷchus, a, um, of Mūnŷchus, of Attica, Athenian. *Mūnŷchiū agri*, Athenian lands (Ov. Met. ii. 709).

Mūrcia, æ, f. one of the wives of Cn. Pōmpeius, corrupted by Jūlius Cæsar (Suet. Jul. Cæs. 50).

Mūrcus, i, m. the ancient name of Mōns Avēntinus, *Monte Aventino*. Plūtārchus informs us that this word was originally written *Murtus*, and this agrees with the derivation supported by Vāro and Plinius, a *myrto*, probably from the mountain being, in ancient times, covered with myrtles. *Adj.* Mūrcus, a, um. *Mūrcia vallis* (Claud. xxii. 404). *Mūrcia dēa*, i, e. Vēnus, to whom the myrtle was sacred. *Ad Mūrcia* (Venēris templum) (Liv. i. 33).

Mūrgāntia, e. Mōrgēntia, æ, f. v. Mūrgāntium, i, a. a very ancient town of Sicilia, *Sicily*, on Sŷmethus, the *Jarretta*, near the mouth of that river. It was in ruins when Strābo wrote, and does not appear to have been rebuilt. In 216 B. C., it fell, by treachery, into the hands of Himilco, the Carthaginian general. The Romans had in it at that time a great quantity of grain, and all sorts of provisions. On Sicily being reduced under the dominion of Rome, M. Cōrnēlius gave Mūrgāntia with the lands belonging to it, to Mericius, a Spaniard, and the troops who had revolted with him to the Romans only three years after it had been betrayed to Himilco (Liv. xxiv. 36: xxvi. 21). *Inh.* Mūrgāntini, orum (Plin. i. 347). v. Mūrgāntini, orum (Just. xxii. 2), m. *Adj.* Mūrgāntinus, et, Mōrgāntinus, a, um. *Mūrgāntina terra*, the territory belonging to the Mūrgāntini (Liv. xxvi. 21), which Cicēro calls *Mōrgāntinus ager* (Ver. iii. 18).—2. A strong town of Sīnnium, taken by the Roman proconsul, P. Dēcius Mūs, in 298 B. C. (Liv. x. 17).

L. Mūrēna, L. Mūrēnæ, m. who, with Q. Cæcilius Mētēllus Pīna, a lieutenant-general, defeated the Mārsi in several battles, on which they sued for peace in 91 B. C. He renewed the war with Mithridātes, king of Pōntus, in 84 B. C. (Liv. Ep. 76—86).

Mūrrānus, i, m. a Latin, who boasted of the antiquity and dignity of his family, being a descendant of the Latin kings. *Æneas* killed him with the stroke of a stone, and, having fallen from his chariot, his body was

trampled under the feet of his own horses (Virg. *Æn.* xii. 529).—2. A native of Anxur, killed by Hānnibāl, in his first engagement with the Romans in Italy (Sil. Ital. iv. 529 seq.).—3. A native of Sūrrēntum, *Sorrento*, skilled in music, whom Sŷchæus killed in Italy during the second Punic war (Sil. Ital. v. 461).

Mūrrus, i, m. a native of Sāgūntum, *Murriedro*, and a man of great bravery, who engaged, in single combat, with Hānnibāl, and fell by the hand of that hero. His father was born at Ardēa, and had removed to Sāgūntum where he married his mother, who was a native of that town. Her parents were Greeks, or of Greek extraction (Sil. Ital. i. 377 seq.).—2. A man in the Carthaginian army, killed in Spain by C. Lælius, during the time his friend Scīpio Africānus commanded the Roman forces in that country (Sil. Ital. xv. 467).

Mūrsa, æ, f. *Essek* (improperly written Mūrsia), a town of Pānnōnia, on the southern bank of Drāvus, the *Drave*, near its junction with Dānūbius, the *Danube*, at which Ingēnūus, who had assumed the purple, was killed by Gāllienus, the Roman emperor, in the year 261 (Eutrop. ix. 8). *Adj.* Mūrsēnsis, is, e, et, Mūrsinus, a, um. *Mūrsēnsē praelium* (Amm. Mar. xv. 5). *Mūrsina labe* (Aur. Vic. Cæs. 33).

Mūse, arum, f. the muses, the daughters of Jūpiter and Mnēmōsŷnē, were nine in number; Cāllioṗē, Clō, Erātō, Eutērpē, Mēlpōmēnē, Pōlyhŷmnia, Thālia, Tērpŷchōrē, and Urānia. Of their number, origin, and names, different accounts are given in the writings of the ancients. These goddesses presided over music, painting, poetry, and all the fine arts. From the springs and mountains sacred to them, they derived a number of names which will be found in their alphabetical order. *Adj.* Mūseus, a, um. *Mūseus tēpor* (Lucret. i. 933).

Mūseus, i, m. a Grecian poet of very great antiquity, but at what period he lived is uncertain. The idea of Virgilius must have been, that his death preceded the Trojan war, since he makes his hero meet with him in the infernal regions (*Æn.* vi. 667).

Mūsicānus, i, m. a king of India, in the opinion of some; but others consider Mūsicāni as the name of a people, in which they are supported by Cūrtius (ix. 8).

Mūsōnius Rūfus, Mūsōnii Rūfi, m. a Stoic philosopher of Tuscan origin, who trained the Roman youth to a love of virtue by his lectures on philosophy and wisdom. To his celebrity he owed his banishment in the year 65. On the death of Nēro, he returned to Rome, where he gained great reputation by the prosecution which he commenced against P. Cēler for the murder of his friend Bārēas Sōrānus q. v., which ended in the condemnation of that informer (Tac. Hist. iv. 40).

Musulāni, orum, m. the Musulanians, a people of Africa, who led a roving life, without towns, or fixed habitations. They appear to have lived to the south of Nūmidia, *Algiers*, and Maurītānia, *Morocco* and *Fez* (Tac. Ann. ii. 52). Flōrus is very inaccurate respecting their situation (iv. 12). Aurēlius Victor writes *Musalami* (Cæs. 4).

Mūtē, es, f. a town of Sicily, which some suppose to be the same with Mūtēē q. v. (Sil. Ital. xiv. 273).

MÛCĒNE, æ (*Virg. Æn. v. 52*), *et*, MÛCĒNĒ, es (*Sil. Ital. i. 27*); more frequently MÛCĒNE, ærum, *f. Caræathi, or, Khareæti*, a town of Argolis, in the *Morea*, once the capital of Læcônia. From having been enlarged by Pélöps, or perhaps by his descendants, Ovidius has *Pélöpētiades MÛCĒNE* (*Met. vi. 414*). From that time it surpassed Argos, from which it was distant fully six miles, both in extent and population. MÛCĒNE formed part of the kingdom of Agamémnon and was, during his reign, the seat of government. After the murder of that prince, the city gradually declined, and at last the Argives levelled it with the ground, about 465 B. C. Several vestiges still remain. *Persæus q. n.*, according to Stråbo, was the founder of this city (547), to which he gave the name MÛCĒNE, from having there dropt the pommel (*μῦρον*) of his sword. *See* MÛCĒNOR, baneful MÛCĒNE, in allusion to Agamémnon's being commander-in-chief in the Trojan war. He was king of MÛCĒNE.

hence, *Agamēmnōnīa Mýcēnē* (Virg. *Æn.* vi. 838). *Cyclōpīa Mýcēnē* (Eurip. *Iph.* Aul. 265). *Mýcēnis*, *īdis*, *f.* *Iphigēnīa*, a daughter of Agamēmnōn; also of Mýcēnē, with relation to a female, or to a noun feminine. *Inh.* *Mýcēnēsēs*, *īum*, *m.* *Adj.* *Mýcēnēsīs*, *is*, *e*, *et*, *Mýcēnēs*, *a*, *um*. *Mýcēnēs dūctor*, Agamēmnōn (Virg. *Æn.* xi. 266).

Mýcēnē, *es*, *f.* a heroine of antiquity, who gave her name to the city, and appears, from Hōmērus, to have been a favourite of the gods (Hom. *Od.* ii. 120).

Mýcēnīca, *a*, *f.* a place in the vicinity of Argos (Liv. xxxii. 39).

Mýci, *orum*, *m.* an Asiatic nation, whose country is not known (Herod. iii. 93).

Mýcon, *ōnis*, *m.* a vinedresser (Virg. *B.* iii. 10).—2. The person whom Cōrýdon was to employ to carry his present to Diāna. (Virg. *B.* vii. 30).

Mýcōnūs, *i*, *m.* a mountain in Sicily, on which Augūstus passed a rainy night without a tent (Ap. *Bel. Civ.* 738).

Mýcōnos, *i*, *e*. *Mýcōnē*, *es*, *f.* *Mycoli*, an island in *Ægēum Mārē*, the *Archipelago*. It was one of the *Cyclādes*, and is in circumference about twenty-five or thirty miles. In ancient times, this island did not abound either with wood or water, but produced corn, wine, figs, and some olives. It has a town of the same name with a good harbour. The soil is dry, and the mountains are of considerable height, one of which is called *Dimāstos*, from its having two tops resembling breasts (Plin. i. 455). *Stēphānus* derives the name from *Mýcōnus*, a son of *Ænēas*, son of *Caristus* and *Rhýō*, daughter of *Zarēx*. *Inh.* *Mýcōnī*, *orum* (*Sing.* *Mýcōnīus*, *i*), *m.* In ancient times, the *Mýcōnī* seem to have been subject to *boldness*, from which circumstance, some derive the name of the island. At present, the population amounts to about five hundred, chiefly seafaring men, and they are all Greeks. *Adj.* *Mýcōnīus*, *a*, *um*. *Mýcōnūm vīnum*, wine of *Myconi* (Plin. iii. 137).

Mýcōnus, *i*, *m.* a man in the Carthaginian army, killed in the Spanish war by *Lænas* (Sil. *Ital.* xv. 447).

Mýdon, *ōnis*, *m.* son of *Atýmniūs*, was charioteer of *Pylāmēnes*, and killed by *Antilōchus* (Hom. *Il.* v. 580).—2. A Pæonian in the Trojan army, who fell by the hand of *Achilles* (Hom. *Il.* xxi. 209).

Mýgdon, *ōnis*, *m.* a king of *Thracīa*, *Romania*. He was the brother of *Hécuba*, wife of *Priāmus*, king of *Troy*, and father of *Cōrēbus*. *Mýgdōnīdes*, *a*, *m.* a patronymic of *Cōrēbus* (Virg. *Æn.* ii. 342).

Mýgdōnīa, *a*, *f.* a district of *Mācēdōnīa*, separated from *Bōttīas*, by the river *Axiūs*. *Ammiānus Mārcellīnus* makes it an ancient name of *Bithŷnīa* *q. v.* *Inh.* *Mýgdōnēs*, *um*, *m.* of whom a colony migrated to *Phrygia*, or to the vicinity of that district of *Natolia*, and another, according to *Strābo*, took possession of the northern part of *Mēsōpōtāmia*, which from them was also called *Mýgdōnīa*. Its capital was *Nisibis*. *Mýgdōnīs*, *īdos*, *f.* of *Mýgdōnīa*, with relation to a female, or to a noun feminine. *Adj.* *Mýgdōnīus*, *a*, *um*, of *Mýgdōnīa*; of *Phrygia*, *Phrygian*. *Mýgdōnīa āpes* (Hor. *Od.* ii. 12. 22). *In annos Mýgdōnīi* (*Tithōnī*), to the age of *Phrygian*, or *Trojan*, *Tithōnus* *q. v.*

(Stat. *Syl.* ii. 2. 107). *Mýgdōnīa māter*, *Cybelē* (Val. *Flacc.* iii. 47).

Mýgdus, *i*, *f.* a city of *Phrygia*, on *Sāngārius*, the *Sakaria* (Amm. *Mar.* xxvi. 7).

Myla, *a*, *f.* the *Fiume di Santo Juliano*, a river of Sicily, Sicily, in the eastern part of that island, between *Leōntīni* and *Mēgāra* (Liv. xxiv. 30, 31).

Mylē, *arum*, *f.* *Cabila*, a town of great strength in *Thessaly*, which *Pērsēs*, king of *Mācēdōnīa*, carried by storm on the fourth day, pulled down and burned the greater part of it, selling the inhabitants, even the free persons, for slaves, 173 B. C. (Liv. xlii. 54).—2. *Milazzo*, a town of Sicily, Sicily. See *Mylē*.

Mylāsa, *orum*, *n.* *Melazzo*, considered the first town of inland *Cāria*, both in beauty and importance. *Inh.* *Mylāsēnī*, *orum*, *e*. *Mylāsēsēs*, *īum*, *m.* to whom the Romans granted independence after the conquest of *Antilōchus* and the *Gallōgræci*, 190 B. C. (Liv. xxxviii. 39). They were defeated by the *Rhōdīi* in 169 B. C. (Liv. xlv. 25).

Mylē, *es*, *e*. *Mylē*, *arum*, *f.* *Milazzo*, a town on the northern coast of Sicily, near *Pēlōrus*, *Cape Faro*, on a promontory of the same name, the *Cape of Milazzo* (Sil. *Ital.* xiv. 202), at which *M. Vipsānius Agrīppa* gained a victory over *Sēxtus Pōmpeius* (Vel. *Pat.* ii. 79). *Inh.* *Mylēsēs*, *īum*, *m.* *Adj.* *Mylēsūs*, *a*, *um*. *Mylēsūs Alcon* (Ov. *Met.* xiii. 684).

Myles, *ētis*, *m.* son of *Lēlēx*, first invented a handmill, and taught men to grind corn with it (Paus. iii. 20).

Mylitta, *a*, *f.* the Assyrian name of *Vēnus* (Herod. i. 131).

Mýndus, *i*, *f.* *Mindēs*, a town of *Cāria*. *Inh.* *Mýndī*, *orum*, *m.* preserved their liberty through the *Rhōdīi*, in 199 B. C. (Liv. xxxiii. 20).

Mýnes, *ētis*, *m.* son of *Evēnus*, king of *Lýrnēsūs*, and husband of *Brīscēs*, whom *Achilles* killed, and carried off his widow (Hom. *Il.* ii. 692 *seq.*).

Mýnio, *ōnis*, *m.* a native of *Smýrna*, an intimate of *Mithridātes* (Ap. *Bel. Mith.* 202).

Mýonnēsūs, *i*, *m.* *Ialunghi Liman*, a promontory between *Tēos* and *Sāmos*. It is formed of a hill rising from a pretty large base into a sharp top, in the form of an obelisk. On land there is an access to it by a narrow path; and, by sea, it is terminated by clefts, scooped out below by the waves, so that in some places the superimpending rocks project into the sea beyond the ships lying at anchor. Off this promontory, *L. Æmilius Rēgulus* fought the fleet of *Antilōchus*, king of *Sýria*, in 192 B. C. (Liv. xxxvii. 27—30).

Mýrācēs, *es*, *f.* supposed by some authors to have been a wood, according to others a state in *Sārmātīa*, and others a lake in *Scythia*. It has been conjectured, that the word should be written *Mārācēs*, the *Marosch*, a branch of *Tibīscus*, the *Theiss*, which flows into *Ister*, the *Danube* (Val. *Flacc.* vi. 50).

Mýrācēs, *is*, *m.* ambassador from the king of the *Parthians*, to *Ætēs*, king of *Cōlchis*. Having rashly engaged in the war with the *Argonauts*, he lost his life by an arrow discharged at him by *Sýēnes*, a commander of the *Scythians* (Val. *Flacc.* vi. 690 *seq.*).

Myriāndrus, *i*, *f.* a town of *Sýria*, originally on the coast, the bay of which is now filled up, its site several miles inland, and not certainly known. *Adj.* *Myriāndricus*, *a*, *um* (Herod. iv. 38).

Mýricē, es, *f.* a nymph, mother of Mīlchus, by a Satyr (Sil. Ital. iii. 103).

Mýrina, æ, *f.* Sanderlik, a small town of Æolis, a district of Asia Minor (Tac. Ann. ii. 47). *Inh.* Mýrinei, orum, *m.* *Adj.* Mýrinus, et Mýrinæus, a, um. *Mýrini cāmpi* (Mart. ix. 43). *Mýrinavum oppidulum* (Strab.).

Mýrinus i, *m.* a celebrated gladiator (Mart. xii. 29; Mart. Spec. 20).

Mýrmidon, ōnis, *m.* king of Pthia, and father of Eupōlēmia (Apol. Rhod. i. 55).

Mýrmidōnes, um (*Sing.* Mýrmidon, ōnis), *m.* inhabitants of Thessaly, which Vellēius Pātērūlus says was anciently called *Mýrmidōnum Civitas* (i. 3). According to Plinius, this country had a number of names from its kings, hence Thēssālī, Mýrmidōnes, Hēllēnes, and Achæi, were the same people. Ovidius states, that Æacus, king of Ægina, *Egina*, having lost his whole people by a dreadful pestilence, prayed to Jūpiter either to conceal him in a grove, or to restore his people to him. Near the place where he stood, was an oak sacred to Jūpiter, of seed from Dōdōna, at which he saw a number of ants, and begged, that the king of the gods would give him as many citizens. His prayer was immediately granted, and these same animals were transformed into men, whom he called Mýrmidōnes, "not to defraud their name of its original." They retained the same habits, were frugal, patient of toil, bent on gain, and careful of what they acquired (Met. vii. 517 seq.). The account of Hýginus, is not, in substance, different from that of Ovidius, only that Jūno destroyed the inhabitants by poisoning the waters, merely because Æacus was a son of Jūpiter (52).

Mýron, ōnis, *m.* an Athenian statuary, who excelled in the representation of oxen, to which Prōpērtius alludes (ii. 31. 7), and Phædrus (v. 1). His merits were not limited to that particular branch. The ancients praised his statues of Apōllo, Hērēcles, &c., which, however, do not appear to have approached so near to life as his figures of black cattle. To him Mārtiālīs alludes (iv. 39 seq.).

Mýrrha, æ, *f.* daughter of Cīnēras, king of Assýria, or, Cýprus, and Cēnchrēis, according to others, of Thōas, king of Assýria. During her pregnancy, in consequence of the criminality of which she had been guilty, she concealed herself in the woods, where Vēnus, from pity, changed her into a tree of the same name, out of which myrrh flows, and from which Adōnis sprung after his mother's transformation (Hyg. 58).

Mýrsinus, i, *f.* a town of Elis, near Mount Scōllis, afterwards called Mýrtūntium (Hom. II. ii. 616).

Mýrtālē, es, *f.* the original name of Olýmpias, the mother of Alexander the Great, by it she called the sword which had deprived Philippius of life, and which she consecrated to Apōllo (Just. ix. 7).—2. A woman addicted to drinking (Mart. v. 4).

Mýrtilus, i, *m.* the charioteer of Enōmāus, king of Pisa in Elis, who excelled in chariot-driving, and, therefore, proposed to the suitors of his daughter Hippodāmia, that she should be the prize of the one who surpassed him in the race, and that all who failed should instantly lose their lives. After

many had fallen, and their heads had been stuck up in the stādium, Pēlōps presented himself, and, having bribed Mýrtilus, the charioteer of Enōmāus, to furnish his master with a defective chariot, easily gained the prize. Mýrtilus claimed the reward of his treachery, the half of the kingdom, which Pēlōps was unwilling to give, and, therefore, as he was returning home with his bride, both to retain his possessions, and to conceal the disgraceful transaction, he threw Mýrtilus into that part of Mārē Ægēum, the *Archipelago*, which from him was called *Mýrtōum mārē q. v.* (Hyg. 84). To the conduct of Mýrtilus, Ovidius alludes (Ib. 369), and Claudianus (xxix. 169).

Mýrtōus, a, um. *Mýrtōum mārē*, a part of Mārē Ægēum, the *Archipelago*, extending from Eubœa, *Negropont*, to Mālœa prōmōntōrium, *Cape Malio*, along the coast of Greece. Some derive this name from Myrtos, an island near the coast of Eubœa, and others from Mýrtilus *q. v.*

Mys, ūos, *m.* an eminent carver, mentioned by Plinius (v. 75). *Mānus ducti Mjos*, the hand of the skilful Mys (Mart. viii. 51).

Mýscēlos, i, *m.* son of Alēmon, who built Crōton, *Cotrone*, on the tomb of a king of that name. He was by birth an Argive, but compelled by the apparitions of Hērēcles to leave his native city. He stood higher in favour with the gods than any one of his contemporaries. The Argives punished with death all who attempted to quit their native country, and, a rumour of his emigration having reached the magistrates, they brought him to trial, found him guilty, and accordingly threw into the urns the black stones, which Hērēcles, on the prayer of Mýscēlos, changed all to white, and thus procured a sentence of acquittal, in opposition to the opinion of his judges. In obedience to the order of Hērēcles, he then sailed for Italy, and fulfilled the promise made by that hero to Crōton, by building the town over the ground which contained his ashes, and by calling it by his name (Ov. Met. xv. 20—59).

Mýsīa, æ, *f.* a district of Asia Minor, *Natolia*, bounded on the east by Bithýnia and part of Phrýgia, on the south by Lýdia, on the west by Mārē Ægēum, the *Archipelago*, and Hēllēspōntus, the *Dardanelles*, and on the north by Prōpōntis, the *Sea of Marmora*. The extent of this country may be estimated at upwards of 8,000 square miles. It included Trōas and a district afterwards called from its situation Hēllēspōntus. In 190 B. C. the Romans gave it to Eumēnes, king of Asia (Liv. xxxviii. 39). *Inh.* Mýsi, orum (*Sing.* Mýsus, i), *m.* were once distinguished by warlike bravery which they afterwards lost, and sunk so deep in ignorance and contempt, that *Ullianus Mýsorum* denoted a person of the most despicable character. *Adj.* Mýsus, a, um. *Mýsus jūvēnis*, Telēphus (Prop. ii. 1. 63). *Mýsus Cāteus*, the *Grimakli*, a large river of Mýsīa (Virg. G. iv. 370).

Mýstes, æ, *m.* a boy whom T. Vālgīus Rūfus treated with paternal kindness, and whose death he sincerely lamented (Hor. Od. ii. 9. 10).

Mýūs, ūntis, *f.* *Sarukomer*, one of the twelve cities of Iōnia, said to have been built by the Iōnes, who migrated from Athens

(Plin. i. 601). Others think that the Athenian Ionians migrated from Asia Minor, since the population of the earth was from the east, consequently that of Europe from Asia. Artaxêrxes gave this city to Thémis-

töcles, whence he might receive *opsonium*, i. e. food (Cor. Nep. Themis. 10). According to Strábo, Cýdrêlus founded Mýus, of which no vestige now remains. *Inh. Mýusli, orum, m.* (Herod. vi. 8).

N

Nábālia, *æ, f.* the channel made by Drusus from the *Rhine* to the *Issel* (Tac. Hist. v. 26). Tacitus calls it *Drusianā fossa* (Ann. ii. 8).

Nābānnæ, *arum, m.* a people of Sērica (Amm. Mar. xxiii. 6).

Nābārzānes, *is, m.* an officer who commanded the right wing of Darius' army, at that monarch's first engagement with Alexander, in which he was completely routed. At a future period he conspired against his sovereign, fled to Hýrcānia, and by letter made peace with Alexander, whom he joined in Asia (Curt. iii. 9 seq.).

Nābāthæa, *v. Nābātea, æ, f.* a country of Arābia Pētræa, of which Pētra, *Karac*, was the capital, and must have been of considerable note, since it gave name to that province of Arābia in which it stood. Ptolemy is the first geographer who mentions the divisions of Arābia, viz., Pētræa, *Stony*, Dēsērtā, *Desert*, and Fēlix, *Happy*, which still continue. Some refer Pētræa to the number of granitic rocks and mountains, of which the most remarkable is Sinai, frequently mentioned in Holy Writ. This province, the least of the three, lay between *Ēgyptus*, *Egypt*, and Pālestīna. *Inh. Nābāthæi, orum, m. Adj.* Nābāthæus, *a, um, of Nābāthæa, of Arābia, Arabian, Eastern. Nābāthæa regna* (Ov. Met. i. 61).

Nābdālsa, *æ, m.* a Numidian, of noble birth and of great riches, who stood high in favour with the people. Jūgūrtha intrusted him with the command of a separate army, and employed him to execute whatever either fatigue or a multiplicity of affairs put it out of his power to accomplish personally. Fidelity and activity marked his conduct in every instance of his delegated authority, until Bōmilcar engaged him in a plot for the ruin of his sovereign. Into that measure, Nābdālsa had rashly entered, but upon reflection shrunk with terror from such an atrocity, and failed to meet Bōmilcar at a time which had been agreed upon. The latter, burning with impatience for the execution of the plot, and trembling with apprehension at the scruples which might have seized Nābdālsa, wrote him a letter, complaining of his irresolution, assuring him that the fall of Jūgūrtha was at hand, and that he could only choose between the tortures of the rack, and the reward of fortitude. His secretary, having come into his apartment, found him asleep, and the letter lying by him, which he read and instantly set out to discover the whole to Jūgūrtha. Nābdālsa immediately went to the king, assuring him that he was on the point of making the discovery himself, had he not been anticipated by the perfidy of a domestic. Bursting into tears, he conjured the king by their friendship, and by his own former fidelity, not to suppose him capable of so horrible a crime.

To these protestations Jūgūrtha returned a mild answer, very different from his real sentiments, thinking it prudent to dissemble his resentment lest he should endanger the public tranquillity by further severity, since he had already put to death Bōmilcar, and many of his associates in the conspiracy (Sal. Jug. 70, 71).

Nābis, *idis, m.* a king of the Lacedæmonians, who was included in the treaty which the Romans formed with Philippius, king of Mācēdōnia, 207 B. C. That illustrious monarch gave Argos to Nābis, who robbed the men of their property, and sent his wife who pillaged the women not only of their ornaments, but even of their very clothes. His insincerity and suspicious conduct induced the Romans to declare war against him, after he had entered into a treaty with T. Quinctius Flāminius, and they attempted to retake Argos, which the bravery of his son-in-law, Pýthāgōras, rendered impracticable without destroying the city itself. Nābis then marched to Lācēdæmon where by putting eighty of the principal citizens to death, and other acts of similar atrocity, he prevented a revolution within the walls in favour of the Romans, and rendered them active and obedient. In spite of their bravery and his military skill, Flāminius compelled him to accept of such terms as he chose to offer. Not long after, indulging his hostility against the Romans, he took up arms against the Achæi, on which Philōpemen, prætor of that nation, marched against him, gained important advantages over his forces, desolated the country, and returned loaded with spoil. The Ætōli sent Alēxāmnus to seize on Lācēdæmon, who soon after deprived Nābis of life in the presence of his body guards (Liv. xxix. 12 seq.). Eutrōpius writes that Flāminius admitted Nābis to a peace on such terms as he thought fit (iv. 2).—2. The priest of Jūpiter Ammon, killed by the Roman consul, M. Līvius Sālinātor, after he had slain Sābēllus (Sil. Ital. xv. 672 seq.).

Nacolia, *æ, f.* a town of Phrýgia (Amm. Mar. xxvi. 9).

Næsus, *v. Nessus, et, Naisus, i, m. Nissus*, a town of Dācia, Stēphānus says of Thrācia, celebrated as the birthplace of Cōnstantinus Māgnus.

Nævīa, *æ, f.* wife of Rūfus (Mart. i. 69).—2. A friend of Mārtiālis (ii. 9). Probably she is the woman again named (iii. 13).

Nævīus, *i, m.* a native of Cāmpānia, *Campagna*, who served several campaigns in the first Punic war, on which he composed a poem. He wrote comedy, in which he displayed both learning and elegance. Cicero charges Ennius, who affected to despise Nævīus, with borrowing or stealing from him. Plautus informs us, that, on account of his censuring and ridiculing some of the nobles, he was thrown into prison where, according

to A. Gellius, he composed two plays, *Hārī-ōlus* and *Lēon*, in which he recanted his former lampoons, and on that account obtained his liberty. The time of his death is uncertain. He wrote his own epitaph, in which there is more vanity than elegance (Gel. i. 24). *Adj.* *Nāyīānus*, *a. um.* *Nāyīānus* *Hēctor*, the name of one of his plays (Cic. Tusc. iv. 31).

L. *Nāyius Bālbus*, *L. Nāyīi Bālbi*, *m.* one of the five commissioners appointed to settle the differences between the inhabitants of Pisa and Lūna, in 170 B. C. (Liv. xlv. 13).

M. *Nāyius*, *M. Nāyīi*, *m.* a tribune of the people who, according to some authors, instituted the prosecution against P. Cōrnēlius Scipio Africanus (Liv. xxxviii. 56).

Q. *Nāyius*, *Q. Nāyīi*, *m.* one of the three commissioners appointed to settle a Latin colony in Brūtīlus ager, in 196 B. C. Two years after, he had a similar appointment in settling a colony in Vibo (Liv. xxxiv. 53 seq.).

Q. *Nāyius Cēntūriō*, *Q. Nāyīi Cēntūriōnis*, *m.* had the merit of being the first who trained infantry in the Roman army to act jointly with the cavalry. By this improvement in military exercise, the Romans conquered the Campanians, and punished their revolt to Hannibal after the battle of Cannā (Val. Max. ii. 3).

Q. *Nāyius Crīsta*, *Q. Nāyīi Crīstae*, *m.* a man of enterprise, and skilled in war. M. Valērius Lāyīnus sent him, when a prefect of the allies, with two thousand men in ships of war from Oricum to protect the Apollōniātes, whose town was then besieged by Philippus, king of Mācēdōnia, in person. By a well conducted attack, he took the enemy's camp during the night, gave the booty to the Romans, and the engines of war to the Apollōniātes, in 216 B. C. (Liv. xxiv. 40).

Q. *Nāyius Mātho*, *Q. Nāyīi Māthōnis*, *m.* was elected praetor at Rome in 186 B. C., and obtained Sardinia for his province, from which he was detained for four months by investigations respecting the frequent practice of administering poison in Italy. According to Valērius Antias, he condemned two thousand persons. These inquiries were held without the city, in free towns, and in *Cōnciliābula*, i. e. places where inhabitants of several villages met on important occasions (Liv. xxxix. 32-41).

Nēvōlus, *i. m.* a monster of iniquity, who ruined himself by the very vices which he expected would have enriched him (Juv. Sat. ix. 1).—2. An ignorant pleader. Martialis addresses several epigrams to Nēvōlus; but whether they all refer to the same or not, cannot be ascertained (l. 98).

Nāgīra, *orum*, *n.* a town of Arābia Fēlix, west of the Persian Gulf (Amm. Mar. xxii. 6).

Nahārmālcha, *a. m.* (i. e. the royal river), a canal which unites the Euphrātes and Tigris, the work of Trajanus, according to Ammianus Marcēllinus (xxiv. 6).

Nahārvālī, *orum*, *m.* the Naharvalians, a German nation, supposed to have lived between Viādrus, the Oder, and Vistula, the *Vistula* (Tac. Mor. Ger. 43).

Nāīdes, *dum* (Sing. *Nāīs*, *adis*), *v. Nāides*, *dum* (Sing. *Nāīs*, *idis*), *f.* (Ov. Met. iv. 49. Or. Fast. ii. 599), nymphs who presided over

the springs, fountains, and rivers. They were represented as beautiful young virgins leaning over an urn, from which issued a stream of water. Their offerings were milk, fruit, and flowers, though sometimes goats and lambs were sacrificed to them, with oblations of wine, honey, and oil. The *Nāīdes* appear to have been nearly the same with the *Nymphae*. (*Bācchē*) *pōtens Nāīdum* (O Bācchus), presiding over, in whose power are, the Naiads; king of the Naiads (Hor. Od. iii. 25. 14).

Nāmēius, *i. m.* a nobleman of the Hēlvētīi, who, with Vērūdōctius, was at the head of the embassy which that nation sent to Caesar (Ces. B. G. i. 7).

Nānnētes, *v. Nānnētes*, *um*, *m.* a people of Gallia Cēltica, who lived on the north bank of Ligēris, the Loire, where it falls into the sea (Ces. B. G. iii. 9).

Nāonus, *i. m.* king of the Sēgōbrīgīi, who gave his daughter Gyp̄tis in marriage to Prōtis *q. v.*, and ground on which the city Māsilia was built, in 546 B. C. (Just. xliii. 3).

Nāntūātes, *um*, *m.* a people whose country lay on the S. of Lācus Lēmānus, the Lake of Geneva (Ces. B. G. iii. 1).

Nāpae, *arum*, *f.* nymphs, the same with the Dryādes, who preside over groves (*uērs*), from which their name is derived (Virg. G. iv. 535).

Nāpaei, *orum*, *m.* a people of enormous barbarity. To them, the Ariachi, and Sinchi, Ammianus Marcēllinus refers the first, or original name, of the Black Sea, and also that of Euxinus, as expressive of the opposite of their true character (xxii. 8).

Nāpāris, *is*, *v. Nāpārus*, *i. m.* the *Jalome-nitza*, a river of Scythia, which empties itself into the Danube (Herod. iv. 48).

Nāpē, *es*, *f.* (*Forester*), one of Aedon's dogs (Ov. Met. iii. 214).

Nār, *aris*, *m.* the Nera; a river of Umbria, which flows into Tiber, the *Tevere*. Its waters are of a whitish colour, from their being impregnated with sulphur; hence Virgilius, *Sulphurēā Nār albus aquā* (Æn. vii. 517), and Claudianus, *Nār vitiatas odoro sulphurē* (l. 256). From this river, the *Intērāmūātes* had the surname of *Nārtēs* (Plin. l. 364). It runs with a strong current, *praeceps* (Ov. Met. xiv. 330).

Naraggāra, *a. f.* a town of Nūmīdia (Liv. xxx. 29).

Nārbo, *ōnis*, *m. et. f. v. Nārbohna*, *a. f.* (*Nārbo Mārtius*, Vel. Pat. i. 15). *Narbo*, a town of Prōvincia to the S. of the river Atax, the Aude, near the seacoast, which, afterwards, gave name to that division of Gallia, France, called *Nārbohēnsis*. It stands in a deep valley between two mountains. A canal, supplied with water from the Aude, goes through it, which communicates with the Royal Canal, with Lācus Rūbrēs, the Lake Robine, and also with the Mediterranean. The ruins which still remain, give some idea of its former greatness. *Narbonne* is famous for its honey. The inhabitants do not exceed 8,000, of which three-fourths are priests and women. *Pūkhērrima Nārbo* (Mart. viii. 72). *Inh.* *Nārbohēnses*, *ium*, *m.* *Adj.* *Nārbohēnsis*, *is*, *e.*

Narcē, *es*, *f.* a city of Nūmīdia, taken from Māsīnissa by stratagem (Ap. Bel. Pun. 18). *Nārcissus*, *i. m.* a most beautiful youth.

the son of Cēphīsus, the *Mavroneri*, and the nymph Lirīōpē. After slighting many virgins, who were solicitous to obtain his favour, having accidentally observed his face one day, when stooping down to drink at a fountain, he continued fixed to the spot, and pined away gazing at his own shadow. He was turned into a flower of the same name. From his father, Nārēissus is called Cēphīsius.—2. A freedman of the Roman emperor Claudius, who, after concerting with Mēssālina the ruin of Appius Claudius, and enriching himself with the plunder of the condemned, plotted the destruction of that empress, which he accomplished without the sanction or knowledge of the emperor. The influence of this enfranchised slave shows the deplorable condition of the Roman government, of which many similar instances occur during the reigns of the succeeding emperors. Agrippina, having baffled his schemes, compelled him, at last, to become his own executioner. Before his death, he burned all the papers which were in his possession as secretary to Claudius, of which Agrippina might have made an improper use. Dio, who relates this circumstance, adds, that he left a fortune of four hundred millions of sesterces (Tac. Ann. xi. 29 seq. Suet. Claud. 28).

Nāris, *is, m.* a man in the army of Hān-nibal, killed by Q. Fābius Māximus, when that general had surrounded the troops of M. Minūcius Rūfus, who then commanded the one-half of the Roman army, and held the dictatorship along with Fābius (Sil. Ital. vii. 598).

Nārisci, *orum, m.* the Nariscans, a German nation, who occupied part of what now forms the circle of *Bavaria* (Tac. Mor. Ger. 42).

Nārūla, *ae, f.* anciently Nēquūnum, now *Narni*, a town of Umbria, a district of *Italy*. It stood on Nār, the *Nera*, from which the name is derived. *Inh.* Nārnlēnses, *ium* (*Sing.* Nārnlēnsis, *is*), *m.* objected to furnish the Romans with supplies, in 211 B. C. See *Indrānna*. *Adj.* Nārnlēnsis, *is, e.* Nārnlēnsis *tribus* (Liv. vi. 5).

Nārseus, *i, e.* Nārses, *is, m.* a king of Pērsia, who succeeded Varavanes III., against whom Gālērīus commanded the Roman forces, under Diocletianus, and gained a decisive victory, about the year 297, which obliged Nārses to retire to the extremity of his dominions, and to sue for peace. The wives, children, sisters, and whole family of the Persian monarch, remained prisoners in the hands of the conqueror, and the delicacy and purity of his conduct towards the females, procured him as much credit as the success of his arms. The captive family of Nārses adorned the triumphal procession of Diocletianus (Eutrop. ix. 22 seq.).

Nārŷcia, *ae, e.* Nārŷx, ŷcis, *f. et.* Nārŷcelon, *i, n.* a city of the Lōcri Epīenēmidīi, of which Ajāx, the son of Oileus, was a native. *Inh.* Nārŷceli, *et.* Nārŷceli, *orum, m.* A colony of the Lōcri founded Lōcri Epizēphŷrii, in Bruttius ager; hence Virgilius calls the inhabitants *Nārŷceli Lōcri* (Æn. iii. 399). *Adj.* Nārŷcelus, *a, um.* Nārŷcelia *pis*, the resin, or pitch, of Nārŷcia. Groves of pine, and other kinds of trees, yielding resin, or pitch, grew in its vicinity. Nārŷcelus *hēros*, Ajāx, son of Oileus (Ov. Met. xiv. 468).

Nāsāmōnes, *um* (*Sing.* Nāsāmōn, *ōnis*), *m.*

a ferocious people of Libŷa, who subsisted on rapine. They are supposed to have lived near Cŷrēnē, and probably extended from the seacoast to the S. E. extremity of the desert of *Zaara*, or, *Zahara*. They are represented by Lūcānus as poor; *Inops Nāsāmōn* (Phar. iv. 679). *Ignāvus Nāsāmōn* (Claud. xxi. 354). Nāsāmōnūs, *adis, f.* applied to females, or nouns feminine. Nāsāmōnūs *Harpē* (Sil. Ital. ii. 117). *Adj.* Nāsāmōnūs, *et.* Nāsāmōnīlūs, *a, um.* Nāsāmōnūs *Tōnans* (Stat. Syl. ii. 7. 93). Nāsāmōnīlūs *ager* (Ov. Met. v. 129).

Nasavisium, *i, n.* a mountain in Scŷthia, called by Ptōlēmēus, *Ανακία* (Amm. Mar. xxiii. 6).

Nāscos, *i, f.* a city of Arāblā (Amm. Mar. xxiii. 6).

Nāsica, *ae, m.* a man whom Hōrātius describes as a legacy, or fortune, hunter, and giving his daughter in marriage as payment of a debt (Sat. ii. 5. 57).—2. A man whom Mārtiālis blames for inviting him to his house, when he knew he was engaged (il. 79).

Nāsīdīanus, *e.* Nāsīdīenus, *i, m.* a man who teased Mārtiālis with his dreams (vii. 53).

Nāsīdīenus Rūfus, Nāsīdīēni Rūfi, *m.* a man, of whom nothing more is known than what Hōrātius has mentioned (Sat. ii. 8. 1 seq.). The critics differ in opinion respecting his character, some supposing Hōrātius to be in earnest, and others in jest. The latter seems the more probable opinion, and the expensive entertainment to which he invited Mācēnas, by no means proves that his pretensions to taste were well founded. The extravagant delicacies which his wealth enabled him to purchase, displayed a vulgar and ostentatious profusion, which Mācēnas, perhaps, anticipated, on that account accepted the invitation only to laugh at the absurdity of his host.

Nāsīdīus, *i, m.* a soldier under P. Cōrnēlius Scipio Africānus, when he commanded the Roman army in *Spain*, by whose hand Kārthāgō fell (Sil. Ital. xv. 450).

L. Nāsīdīus, L. Nāsīdīi, *m.* sent, by Pōmpeius, with sixteen ships, to the relief of Māssilla, *Marseilles*. Dēcimus Brūtus, Caesar's admiral, sailed to meet the combined fleet of the Māssilians and L. Nāsīdīus, and came to an engagement, in which the Māssilians fought on the right, and Nāsīdīus on the left, but he behaved in a cowardly manner, fled out of the battle, and escaped, without the loss of a single ship, to the coast of *Spain* (Cæs. B. C. ii. 3 seq.). *Adj.* Nāsīdīanus, *a, um.* Nāsīdīāne *nāves* (Cæs. B. C. ii. 7).

Nāso, *ōnis, m.* an infamous man, held up to detestation by Cātūllus (112).

Nāsūa, *ae, m.* the brother of Cimbērius, who commanded the 100 Cantons of the Suēvi, who had encamped on the bank of Rhēnus, the *Rhine*, with the design of crossing that river (Cæs. B. G. i. 37).

Nāsus, *i, f.* a city of the Acērnānes, taken from them by M. Valērius Lavīnus, the Roman proprætor, in 213 B. C., and given to the *Ætoli*, agreeably to the treaty (Liv. xxvi. 24).—2. The island on which part of the town Sŷracūsse stood (Liv. xxv. 30).

Natīso, *ōnis, m.* the Natīsoe, a river of *Italy*, near Aquīlēia (Plin. l. 372. Amm. Mar. xxi. 12).

Natta, *æ*, *m.* a surname of the gens *Pina-*
ria.—2. A sordid miser, satirized by *Hōra-*
tius (Sat. i. 6. 124), and *Jūvenalis* (Sat. viii.
95). In *Pērsius* this name likewise occurs,
but denotes a spendthrift. It is probable
that these three poets had not, therefore, the
same character in view, and each might allude
to a different person, who was alive at the
time when he wrote. The best editions of
Pērsius have not this word as a proper name,
and, referring to its etymology (*natæ*, a skin
with the hair upon it), it may be considered
as denoting one of the lowest of the people
(Sat. iii. 31).

Nāva, *æ*, *m.* the *Nāhe*, a river of *Gallia*
Bēlgica, which falls into the *Rhine* (Tac.
Hist. iv. 70).

Naubōlides, *æ*, *m.* a noble *Phaeacian*, a
competitor in the games exhibited by *Alci-*
noūs. He surpassed his countrymen in beauty
of countenance and elegance of form, with the
exception of *Lāodāmas* (Hom. Od. vii. 115).

Naubōlus, *i*, *m.* a native of *Phōcea*, was
the son of *Hippasus*, and father of *Iphitus*.
He is called *Ornithides*, by *Apollōnius Rhō-*
dus, to distinguish him from *Naubōlus*, son
of *Lernus*. *Naubōlides*, *æ*, *m.* a patronymic
of *Iphitus* (Val. Flacc. i. 362).

Q. Nāvius, *Q. Nāvii*, *m.* a Roman cen-
turion, who distinguished himself by his
bravery at the siege of *Cāpua*, in 213 B. C.
He was the first who advised the mixing of
infantry with cavalry, an improvement which
procured him high honours from his com-
mander (Liv. xxvi. 4 seq.).

Naubius, *i*, *f.* a town of the *Pārōpāmī-*
sidae (Amm. Mar. xxiii. 6).

Naulōchus, *i*, *c.* *Naulōchi*, *orum*, *m. et*,
Naulōchum, *i*, *c.* *Naulōcha*, *orum*, *n.* prob-
ably a few houses on a bay or road, in which
ships lay safely at anchor (hence the name),
on the north coast of *Sicily*, a little to the
west of *Pelorus*, *Cape Furo*. *Clūverius*
thinks it was at the mouth of the river now
called *Mulpurito fiume*. *Non Naulōcha pigra*
pērieli (Sil. Ital. xiv. 264).

Naumachia, *æ*, *f.* a naval engagement.
Among the Romans, the term denoted the
representation of a battle at sea, which was
exhibited in some place constructed for that
purpose. After having been for some time
displayed in *Circus Māximus*, *Augustus*
formed a lake near *Tiber*, the *Tevere*, in
which this kind of show was more naturally
represented. *Dōmītiānus* built a naval
theatre, which *Mārthalis* prefers to the work
of *Augustus* (Spec. 25). The emperor *Nero*
improved this species of entertainment by
having it in sea water, with large fishes
swimming amongst the vessels (Suet. Ner.
12). **Naumachiarū**, *orum*, *m.* the comba-
tants who fought in these sea engagements,
and consisted generally of the prisoners who
had fallen into the hands of the Romans in
war, or of convicts sentenced to death. Un-
less the emperor interfered, these unhappy
men continued the engagement until they
fell by the superiority of their opponents.
See *Gladiātor*.

Naupactus, *i*, *f.* *Nepaktos*, *Epakto*, or, *Le-*
panto, a city of *Greece*, on the most northern
extremity of *Staus Cōrinthiācus*, to which
it now gives the name of the *Gulf of Lepanto*.
The *Hērāclidae* built the first ship, which
carried them to *Pelōpōnnēsus*, the *Morea*, at
this city, from which its name is derived.

Inh. Naupactil, *orum* (*Sing.* *Naupactilus*),
m. Adj. *Naupactōus*, *a*, *um*, of *Nepaktus*.
Ætolian. Naupactōus Achēlōus (Ov. Fast.
ii. 43).

Nauplia, *æ*, *f.* *Anapli*, a town of *Argōlis*,
not mentioned by *Hōmērus*, only the arsenal
of *Argos*, when *Strābo* wrote, and in ruins
in the days of *Pausanias*, who states, that it
was built by *Nauplius*, son of *Nēptūnus* and
Amymōnē (ii. 38). From the Byzantine
historians we learn, it afterwards rose to some
distinction. The *Acropōlis*, now *Palanoli*,
recalls to memory the unfortunate *Pālāmēdes*.

Nauplius, *i*, *m.* son of *Nēptūnus* and *Am-*
ymōnē, daughter of *Dānāus*, was one of the
Argonauts, and father of *Pālāmēdes*, by
Clymēnē (Val. Flacc. v. 65). *Naupliades*,
æ, *m.* *Pālāmēdes* (Ov. Met. xiii. 39).

Naupōrtum, *i*, *n. c.* *Naupōrtus*, *i*, *f.* *Ober*
Laybach, a town of *Pännōnia*, which stood
on a cognominal river (Tac. Ann. i. 20).

Naura, *orum*, *n.* a town of *Sōgdiāna* (Curt.
viii. 2). Perhaps the reading should be *Nau-*
taca, as the other word no where else occurs.

Nausicaa, *æ*, *f.* daughter of *Alcinōus*,
king of *Schēria*. When she went to wash
her clothes, her mother gave her a goatskin,
full of wine (Hom. Od. vi. 17 seq.).

Nausimēnes, *is*, *f.* an *Athenian*, whose
wife, from grief at the sight of the wicked-
ness of her own children, lost the power of
speech (Val. Max. i. 8).

Nausithōus, *i*, *m.* son of *Nēptūnus*, and
the nymph *Pērithoea*, prince of the *Phaeaces*,
whom he settled in the island *Schēria*, in
the vicinity of the *Cyclōpes* (Hom. Od. vii.
56—77).

Naustathmus, *i*, *m.* a harbour of *Phōcea*,
so called, from its containing an immense
number of ships (Liv. xxxvii. 31).

Nautes, *æ*, *c.* *Nautius*, *i*, *m.* an aged *Tro-*
jan, who accompanied *Enēas* into *Italy*.
He was endowed with the gift of prophecy,
was the priest of *Minerva*, and had the
charge of the *Palladium*. From him de-
scended *Nautia gens*, who retained the charge
of that image (Virg. Æn. v. 704 seq.).

Nautēs, *cos*, *m.* a competitor in the games
exhibited by *Alcinōus* (Hom. Od. viii. 112).

C. Nautius, *C. Nauti*, *m.* a noble Roman,
who held the consulship with *P. Vellētus*,
in 475 B. C. On his being again appointed
to that office, in 458 B. C., he fought with
great success against the *Sabines* at *Erētum*
(Liv. ii. 52 seq.).

C. Nautius Rutilus, *C. Nauti Rutili*, *n.*
a noble Roman, who held the consulship
with *M. Pāpius Atratinus*, in 410 B. C.
(Liv. iv. 52).

Sp. Nautius, *Sp. Nauti*, *m.* (Surnamed,
in con. cal., *Rutilus*) held the office of con-
sul, at *Rome*, in 488 B. C. (Liv. ii. 39).—
2. A noble Roman, who held the consulship,
with *M. Pōpillius*, in 316 B. C. (Liv. ix.
21).—3. An officer in the army of *L. Pāpi-*
us Cūrsor, the Roman consul. For his
bravery in the battle at *Aquilōnia*, he was
rewarded with a bracelet, and a crown of
gold (Liv. x. 41 seq.).

Sp. Nautius Rutilus, *Sp. Nauti Rutili*,
m. a noble Roman, who held the office of
tribune of the soldiers, with consular power,
in 423 B. C. (Liv. iv. 35).—2. Thrice held
the office of military tribune, with consular
authority (Liv. iv. 44—61). *Livius* writes
iterum (iv. 61), the con. cal. has *tertium*.

which ought to be the reading in the historian.

Nāxos, *i. f. Naxia*, anciently called *Dia*, probably from *Dia*, *Zia*, the highest mountain in that island, the largest of the Cyclādes, a number of small islands in *Mare Ægæum*, the *Archipelago*, to the east of *Peloponnesus*, the *Morea*. For fertility of soil, agreeable intermixture of woods, hills, and valleys, excellence of wines, and variegated marble, this island has long been celebrated. The modern population is eighteen thousand, all Latins and Greeks; and, like the ancient inhabitants, the natives are still too much addicted to the immoderate use of wine. All the antiquities discovered in *Naxia* show the prevalence of the worship of *Bacchus*. In the interior of the island is a colossal statue of that god, sixteen feet high. On all the gems and medals found in *Naxia*, *Bacchus* is represented with a beard, and all his statues have likewise beards. It was a favourite residence of *Bacchus*, and on the south coast the ruins of his temple are still visible. Here he was found drunk and asleep by the Tuscan sailors, who, in expectation of great plunder, put him on board their ship, purposing to carry him off. On regaining his senses, he earnestly entreated them to land him on *Nāxos*, *Naxia*, which request they, contrary to their real intention, solemnly pledged themselves to grant. But the god, perceiving their treacherous conduct, punished their breach of promise, by transforming them all, except *Acetes*, to dolphins. There is a singular class of people on this island, the independent shepherds. They pay no taxes of any kind, subsist wholly by feeding their flocks, live always in the open air, have no wives or children, and wear the ancient *Cōthurnus* of undressed goatskin, with the hairy side out. They tend their flocks on the remote and uninhabited parts of the island, and have little intercourse or connexion with the inhabitants of the villages. Their number remains nearly the same, probably the deficiencies occasioned by death are supplied by the Albanians. *Nāxos bacchata jūgis*, *Naxia*, the mountain tops of which are revelled on by the Bacchanals, or frequented by *Bacchus*. The former was more probably the opinion of *Virgilius*, since the sacred rites of that god were celebrated on the summit of the mountain of that island (*Virg. Æn. iii. 125*). *Adj. Nāxus*, *a. um. Nāxia turba*, the worshippers of *Bacchus*. *Nāxiūm*, *i. n.* perhaps, emery. The greater part, if not the whole, of the emery used in *Britain*, is brought from *Naxia*.

Nāzavielūm, *i. n.* a district in the territory of the *Seres* (*Amm. Mar. xxiii. 6*).

Nēvera, *a. f.* a country girl, courted by *Egon* (*Virg. B. iii. 3*).—2. A woman, with whom *Hōrātius* appears to have been in love, and of whose fickleness and perfidy he complains, in an *Epod* which is addressed to her (*xv*).—3. A nymph, beloved by the river *Xānthus* (*Ov. Amor. iii. 6. 23*).—4. A Lemnian matron, in the time of the Argonautic expedition (*Val. Flacc. ii. 141*).—5. Mother of *Phæthusa* and *Lampetie*, by *Hypērion*, or *Sol* (*Hom. Od. xii. 133*).

Nēthūs, *i. m.* a river, in the south of *Italy*, near *Crōto*, *Crotone* (*Plin. i. 351*). *Salēntinūm Nēthum*, in *Ovidius* (*Met. xv. 51*), should be *Salēntinūm Nēretum*.

Nēālce, *es. f.* wife of *Hippomēdon* (*Stat. Th. xii. 122*).

Nēālces, *a. m.* a Trojan, who excelled as an archer, and was distinguished for his dexterity in throwing the javelin. By him *Sālius* was killed (*Virg. Æn. x. 753*).—2. The commander of the *Adyrmachide*, under *Hānnibal*, in *Italy* (*Sil. Ital. ix. 226*).—3. Another, whom *Cāttilina*, who served under *Scipio Africanus*, in *Spain*, killed. *Silius Itālicus* charges him with flagrant immoralities (*xv. 448*).—4. A nobleman of *Cyzicus*, *Chizico*, killed by *Pōllux*, in the Argonautic expedition (*Val. Flacc. iii. 191*).

Nēāpōlis, *is. acc. im. p. in. f. Naples*, a large and beautiful city in the south of *Italy*, at the top of a bay nearly thirty miles in circumference. The adjacent country is highly fertile and beautiful. This city was first called *Parthēnōpē*, from a Siren of that name, who, according to some, was the founder of it, or, according to others, was buried there. *Augustus* caused it to be repaired and greatly enlarged; on that account, he called it *Nēāpōlis*, *i. e.* new city. It is the capital of the kingdom of the *Two Sicilies*, which, on the continent, includes that part of *Italy*, lying south of the territory of the Church. *Otōsa Nēāpōlis*, idle *Naples*, because many of the Romans, from love of indolence and luxury, retired to it on account of its delightful situation (*Hor. Epod. v. 43*). *Inh. Nēāpōlitāni*, *orum* (*Sing. Nēāpōlitānus*, *i.*), *m.* the *Neapolitans*. *Adj. Nēāpōlitānus*, *a. um.* *Nēāpōlitānus ager* (*Liv. xxiv. 13*). *Nēāpōlitānūm certāmen* (*Suet. Claud. 11*).—2. A city of *Thraciā* (*Liv. xxxviii. 41*).—3. A part of *Syrācusæ* (*Liv. xxv. 24*).—4. *Nobolus*, anciently *Sicheim*, was the royal city of *Sāmāria*, stood on a valley, between the two mountains, *Ebal* and *Gerizim* (*Amm. Mar. xiv. 8*).—5. A city of *Egypt*, according to *Ammianus*, but placed in *Cyrēnāica*, by *Etōlēmæus* (*Amm. Mar. xxii. 16*).

Nēārchus, *i. m.* an officer under *Alexander the Great*, who had the command of the fleet, and published his voyage in the Indian Sea. This work, which is still extant, contains much geographical information. On the death of *Alexander*, he obtained *Lycia* and *Pamphylia* (*Just. xiii. 4*).—2. A youth who appears to have been beautiful and much admired (*Hor. Od. iii. 20. 6*).

Nēbrissa, *a. f. Lebriza*, an ancient town of *Spain*, on the eastern bank of *Bætis*, the *Guadalquivir*, between *Hispalis*, *Seville*, and the Sea. *Plinius* adds, it was surnamed *Vēnēria* (*i. 294*), and *Silius Itālicus* makes it famous for the orgies of *Bacchus*, probably a poetical fiction, originating in the resemblance of the word to *Nēces*, the skin of a fawn, worn by the worshippers of *Bacchus* (*iii. 293*).

Nēbrōdes, *is. m.* *Madonia*, a mountain in *Sicily*, in which arise two fountains, their waters run in opposite directions (*Sil. Ital. xiv. 236*).

Nēbrōphōnē, *es. f.* one of *Diana's* attendants, whose name is derived from killing fawns (*Claud. xxiv. 250*).

Nēbrōphōnos, *i. m.* (*Kill-fawn*), one of *Actæon's* dogs (*Ov. Met. iii. 211*).

Nēcus, *i. m.* the father of *Psammetichus*; also a son of the latter, who was king of *Egypt*, who formed a canal to the Red Sea,

band ordered Phœnicians to circumnavigate Africa. Of this hazardous enterprise, which was successfully accomplished, we have a minute account (Herod. ii. 152 seq.). Nēctānēbus, i. e. Nēctānābis, i. d. is, m. a king of Egypt, who lived 500 years before Alexander the Great. Plinius writes his name Nēctābis (v. 304). According to Plutarchus, he was the cousin of Tāchus, from whom he revolted, and the Egyptians proclaimed him king. By the assistance of Agēsiliās, who had gone to Egypt to support Tāchus, but deserted him, he was established in the throne, and showed his sense of his efficient services, by pressing him to spend the winter in Egypt, which the affairs of Sparta did not permit, and by presenting him with the sum of twenty talents when he sailed for Greece, which the latter gave as a present to the people. Dārius, king of Persia, made war upon him, and, by the superiority of his numbers, gained a complete victory over Nēctānābis, although he marched into the field an army of eighty thousand men. After this fatal engagement he fled to Ethiopia, where he passed the remainder of his days in peaceful security.

Nēda, æ, f. a river of Arcādia, which has its sources in mount Cērausius, a part of Lysēus. In windings Nēda, says Pausanias, is next to Mēander. In a tributary of this river, Rhēa was purified after the birth of Jupiter, hence called Lymax (Paus. viii. 41). Nēdymnus, i. m. a centaur, whom Thēsēus struck to the ground with an oaken stick (Ov. Met. xii. 350).

Nētas, arum, f. one of the gates of Thēba, at Thēba, of which Etēocles had the command, at least he went out by it to engage the Argives (Stat. Th. viii. 334).

Nētum, i. n. a promontory of Ithāca, part of the large mountain Nēyton, Anoi (Hom. Od. i. 186). Towards the southern part of the island was mount Nēus, Stephano Bount.

Nēlus, ēos, v. ēi, m. the son of Nēptūnus and Tērō, and twin brother of Pēlias q. v., was king of Pylus; Nabario, a city of Mēsēnia; a district of Pēlōpōnnēsus, the Morea. He married Chlōris, daughter of Amphiōn, by whom he had one daughter Pērō, and twelve sons, all of whom, except Nēstor, were killed at the same time with their father, by Heracles. Hyginus mentions him among the Argonauts. He founded Miletus (Herod. ix. 97). Nēlides, æ, m. a patronymic of Nēstor. Nēlides, arum, m. the sons of Nēlus. Bis Nēlides fulmus (Ov. Met. xii. 553). Adj. Nēlētus, v. Nēlus, a, um, of Nēlus; also of Pylus, from Nēlus being king of that city. Nēlētus (Nēstor) (Ov. Met. xii. 577). Nēlētia mēllis, the eloquence of Nēstor (Sil. Ital. xxi. 436). Nēlētus sanguis (Ov. Met. xii. 558).

Nēmaus, i. f. Nēmes, a town of Gāllia Narbōnēnsis, in ancient times the capital of the Arēcōmēci. Inh. Nēmausēnses, ium, m. (Suet. Tib. 13). Adj. Nēmausēnsis, is, e. Nēmausēnsis ager (Plin. ii. 290).

Nēmēa, æ, f. the eldest daughter of Asōpus, who gave her name to the district Nēmēa regio (Paus. ii. 15).

Nēmēa, æ, et, Nēmēō, es, f. a village in Rēgio Nēmēa, of which the name must be referred to the daughter of Asōpus. It was included in Argolis. The plain is deep, the ground wet, and the natives afflicted with

coughs, as in more northern climates. The hills which surround it are barren, and of a sombre tint. In modern times there is no parsley which grew from the blood of Ophētes, and which encircled the brows of the conquerors at the quinquennial games; no vestiges of the tomb of Lyeurgus, or of the theatre, or of the stādium; not a single tree on the plain, only a few bushes about the temple, part of which still remains. Adj. Nēmēus, Nēmēus, et, Nēmēcius, a, um. Nēmēa rūpes (Virg. Æn. viii. 295). Nēmēus rēlus, the skin of the Nemean lion, called Nēmēa mōles, from his prodigious size (Ov. Met. ix. 197: ix. 235). Nēmēus hīatus lēonis, i. e. hīatus Nēmēi lēonis (Lucret. v. 24). Nēmēus (leo) (Manil. iii. 431).

Nēmēa, æ, m. a river which separated the territory of the Corinthians from that of the Sicyonians (Liv. xxxv. 15).

Nēmētes, is, f. one of the Nereids (Hom. Il. xviii. 46).

Nēmēsis, is, f. a goddess, who punished wickedness and impiety, and rewarded goodness and virtue. The depravity of mankind called oftener for the exercise of her office in inflicting torment, than in conferring happiness, on which account she came to be considered the goddess of vengeance. According to Hyginus, Jupiter attempted violence to Nēmēsis, which her purity detested; but he effected his iniquitous purpose by ordering Vēnus to pursue him in the form of an eagle, and he took shelter in the arms of Nēmēsis. From this intercourse she produced an egg which Mērcūrius carried to Sparta and threw into the bosom of Lēda. From it sprung Hēlēna, whom the Spartan queen acknowledged as her daughter. Others make Lēda the mother of Hēlēna. This account does not materially differ from that of Apollōdōrus. To her being worshipped at Rhāmēnus may be referred her surname of Rhāmēnēsia, and to the temple erected to her by Adrāstus, that of Adrāstia. Pausanias mentions, that she was only implacable to the insolent, and, therefore, caused the defeat of the barbarians at Mārathon. Phidias executed a statue of her with a chaplet representing stags and emblems of victory. In her right hand she held a branch of an ash tree, and in her left, a cup on which Ethiopians were engraved; the latter emblem, that author acknowledged he did not understand. Fōrmēsa Nēmēsis est fāma argūti Tibūlli (Mart. viii. 73).

Nēmētes, um (Sing. Nēmētis, is), m. a people of Gāllia Bēlgica, probably a tribe of the Germans (in the opinion of Tacitus, expressly of German extraction, Mor. Ger. 28), on the W. bank of Rhēnus, the Rhine, between the Tribōci, and Vāngiōnes. Their principal city was Nōvlōmāgus, afterwards Nēmētes, now Spire (Cas. B. G. i. 51). Lūcānus has Rūra Nēmētis (Phar. i. 419), which some consider as the singular of Nēmētes, and others the name of a river, neither of which can be reconciled with the context, therefore Mōnēci has been suggested as the true reading.

Nēo, ōnis, m. a Theban, who fled with Pērsēus, king of Mācēdōnia, from the battle in which the latter was conquered, and, having been taken prisoner by the Romans, was beheaded, because his countrymen by his advice, had formed an alliance with the Macedonian king (Liv. xliv. 43 seq.).

Nēōbūlē, *es, f.* a young woman, whom *Hēracles* advises to continue her fondness for *Hēracles* (*Od.* iii. 12. 6).

Nēōcesārēa, *as, f.* *Niksar*, a town of *Pōntus* on the *Lycus* (*Amm. Mar.* xvii. 12).

Nēōcles, *is, m.* the father of *Thēmistōcles*. *Nēōclides*, *as, m.* a patronymic of *Thēmistōcles* (*Ov. Ep.* Pont. i. 3. 69).

Nēōtichos, *i, f.* (*i. e.* new wall), a fort erected by *Alcibiādes*, about the year 406 B. C., in *Chērsonēsus* *Thraciā*, *Gallipoli* (*Cor. Nep.* Alcib. 7).—2. A town of *Æolia* (*Plin.* i. 106).

Nēōphytus, *i, m.* one of the few attendants of the emperor *Nērō*, after the senate had condemned him to death (*Aur. Vic.* Ep. 5).

Nēptōlēmus, *i, m.* a name of *Pērrhus* *q. v.* son of *Achilles* and *Deidānia*. *Virgilius* calls him *Pēlides*, from his being the grandson of *Pēlēus* (*Æn.* ii. 263).—2. Brother of *Arrūbas*, king of the *Mōlōssi* (*Iustinus* says, the son), and father of *Olympias*, the mother of *Alexander the Great* (*Iust.* vii. 6; xvii. 3).—3. One of the generals of *Alexander the Great*, who, after the death of that conqueror, received *Armēnia* for his province. He and *Crātērus* made war on *Eumēnes*, and both fell in battle (*Cor. Nep.* Eum. 4). From *Iustinus*, he appears to have been faithless and treacherous.—4. A prefect of *Mithridates*, king of *Pōntus* (*Flor.* iii. 5).

Nēpētē, *e. Nēpē*, *is, n.* (*Liv.* vi. 9. *Nēpētē*, *Plin.* i. 321. *Nēpita*, *Strab.* 321); *Nepi*, a town of *Etruria*, *Tuscany*, near the river *Pozzolo*. *Inh.* *Nēpēsini*, *orum, m.* capitulated to the *Etrusci*, whilst the ambassadors were imploring the aid of the Romans under *Cāmillus*, for which, after that general had retaken the town, he beheaded the advisers of that surrender, in 385 B. C. (*Liv.* vi. 9 *seq.*). *Adj.* *Nēpēsinus*, *a, um.* *Nēpēsinus* *ager* (*Liv.* v. 19). *Nēpēsina* *cōlōra* (*Sil.* Ital. viii. 489).

Nēphēlē, *es, f.* the wife of *Athamas*, king of *Thēbes*, *Thēba*, who, after being the mother of *Phryxus* and *Hellē*, was divorced on pretence of madness, as a preparatory step to his marriage with *Inō*. *Nēphēlēis*, *ēidos, e.* *Nēphēlēas*, *ēidos, f.* *Hellē*, the daughter of *Nēphēlē* (*Luc. Phar.* ix. 956). *Adj.* *Nēphēlēus*, *a, um.* *Nēphēlēum* *pēcas*, the ram with the golden fleece (*Val. Flacc.* i. 56).

Nēphēlis, *ēdis, f.* a promontory of *Cilicia*, remarkable from being mentioned in an ancient treaty of the Athenians. The Rhōdi in 199 B. C. threatened, if *Antiochus*, king of *Syria*, brought his troops to the west of *Nēphēlis*, that they would make war on him (*Liv.* xxxiii. 20).

Nēphēris, *is, f.* *Selymen*, a town of *Africa*, in what was afterwards called *Zēugitāna*, considerably to the west of *Cape Bon*. It was a place of very difficult access, of which *Hāsdrubal* availed himself, and pitched his camp there in 149 B. C. The advantages of situation did not prevent the camp falling into the hands of *P. Cornelius Scipio Africanus* (*Liv.* Ep. 51).

Nēpus, *ōtis, m.* a neighbour and friend of *Mārtialis*, whom he mentions in several of his epigrams (vi. 27 &c.).

Nēpōtānus, *i, m.* son of *Eutrōpia*, sister of *Constantinus*, who, with the assistance of a body of desperate slaves and gladiators, assumed the title of *Augustus*, received the homage of the senate, and reigned twenty-

eight days, in the year 352. Not satisfied with the life of *Nēpōtānus*, the conqueror, *Māgnētius*, put to death his mother *Eutrōpia*, all his adherents, and proscribed all who bore the name, or were connected with the family, of *Constantinus*. *Nēpōtānus* appears to have committed some acts of great cruelty, on which account, *Eutrōpius* adds, that his end was worthy of his cruel commencement (x. 11).

Nēptūnia, *as, f.* a Roman colony, known by the Greek name *Pōsidōnia* *q. v.*

Nēptūnus, *i, m.* the god of the sea, was the son of *Sātūrnus* and *Rhēa*, and the brother of *Jupiter* and *Plūto*. He was generally represented in a chariot made of sea shell, drawn by sea horses, dolphins, or horses with wings. In his hand he held a trident, as an emblem of his sovereignty of the ocean. Horses and bulls were sacrificed to this god. He was called *Equūstris*, from having produced a horse from the earth, with a stroke of his trident, when *Minerva* and he contended who should give name to the city which *Cærops* had built. She caused an olive to spring up, which the gods considered more useful to mankind than the horse, and therefore adjudged the victory to her. The goddess then, from her own name (in Greek, *Ἀθήνα*), called the city *Athēna*, now *Athens*. The ancients attributed earthquakes to *Nēptūnus*, hence called *Ἐνέσιγες*. *Equester* *Nep-tūnus*, from the ancients believing that he produced the first horse (*Liv.* i. 9). *Nēptūnus* is often employed to denote the sea, or salt-water. *Nēptūnālia*, *ium, n.* festivals of Neptune. *Nēptūnicōla*, *as, e, g.* a mariner.

Telon *Nēptūnicōla* (*Sil.* Ital. xiv. 443). *Nēptūniēs*, *es, f.* *Thētis*, the daughter of *Nēptūnus*. *Adj.* *Nēptūnālis*, *is, e, et*, *Nēptūnus*, *a, um.* *Nēptūnia* *Trōja*, from its walls being built by *Nēptūnus* and *Apollō* (*Virg.* *Æn.* iii. 3). *Nēptūnia* *cōnjūr*, *Amphitrītē* (*Virg.* Cir. 483). *Nēptūnia* *area*, the fields of *Nēptūnus*, *i. e.* the surface of the sea (*Virg.* *Æn.* viii. 696). *Nēptūnius* *dix*, *i. e.* *Sextus Pompeius* *q. v.* (*Hor. Epod.* ix. 7).

Nēquinum, *i, n.* afterwards *Narini* *q. v.* It received the latter name from the river *Nār*, the *Nera*, on a colony of Roman soldiers being sent thither as a barrier against the *Umbri* in 301 B. C. (*Liv.* x. 10).

Nērēis, *ēdis, f.* daughter of *Pērrhus* II., king of *Epirus*, and wife of *Gēlo*, son of the king of *Sicily* (*Iust.* xxviii. 3).

Nērētum, *i, n.* *Nardo*, a town of the *Salēntini*, on the eastern shore of *Tarētūnus* *Sinus*, the Gulf of *Taranto*. *Salēntinūm* *Nērētum* (*Ov. Met.* xv. 51). *Inh.* *Nērētūni*, *orum, m.* (*Plin.* i. 357).

Nērēus, *ēos, v.* *Nērēus*, *i, m.* (whose name has been derived from *Nērōs*, moist) the son of *Ocēānus* and *Tērta*, who married *Dōris*, by whom he had fifty daughters. He possessed the gift of prophecy, and the power of assuming any shape. This term is often used to denote the sea. *Nērēides*, *dum* (*Sing.* *Nērēis*, *ēidos*), *f.* the fifty daughters of *Nērēus*, who were all sea goddesses. *Nērēiēs*, *es, f.* a patronymic of the daughters of *Nērēus*, which *Virgilius* applies to *Gālātēa*, but is not of frequent occurrence (*B.* vii. 37). *Adj.* *Nērēus*, *et*, *Nērēus*, *a, um.* *Nērēus* *nēpos*, grandson of *Nērēus*, *i. e.* *Achilles* (*Hor. Epod.* xvii. 8). *Nērēia* *quātūor*, *Thētis* (*Ov. Met.* xiii. 162). *Nērēia* *Græca*,

the marriage-bed of Nērēus, i. e. a cave in Mount Pélion (Claud. vii. 116).

Nērēus, i, f, e. Nērēum, i, n. (Nērītum, Plin. i. 497), an island on the western coast of Greece, afterwards called Leucas, from a son of Icārus, and brother of Pēnēlopē. It appears to have had a cognominal town (Hom. Od. xxiv. 376).

Nērīs, is, f, a village of Argolis, according to Pausanias; but Stēphānus makes it a town of Messēnia.

Nērītōs, i, f, an island in the Ionian Sea, near Cēphallēnia, anciently under the government of the kings of Ithāca and Dulichium. From Virgilius, it appears to be high and rocky (En. iii. 271), which answers likewise to the description of it, by Silius Italicus (xv. 305). Adj. Nērītus, a, um. Nērītia rātis, the ship of Ulysses (Ov. Met. xiv. 563), who is called Nērītus dux (Ov. Trist. i. 4. 57). Nērītia dōmūs, the houses on Nērītōs (Ov. Met. xiii. 712). Some understand, by this, Leucas, or, Leucadia, which seems a mistake, since that formed no part of the kingdom of Ulysses, and Ovidius expressly includes Nērītia dōmūs in the dominions of that king.

Nērītus, i, m, a son of Pterelāus, and brother of Ithācus and Pōlyctor. He appears to have given his name to the mountain in Ithāca (Hom. Od. xvii. 207).

Nērītus, i, m. Anōi, (i. e. lofty), a mountain in Ithāca, Teaki, so called from Nērītus q. v., brother of Ithācus and Pōlyctor. He is reckoned the founder of Ithāca (Ov. Met. xiv. 159). This mountain is high and rocky, naked and barren, producing nothing but stunted evergreens, and aromatic plants. It is the highest in the island, and has a monastery, named Cathāra, near its summit. Adj. Nērītus, a, um. Nērītia prōles, i. e. Sāgūntini, the inhabitants of Sāgūntum, from its having been built by a colony from Zācynthus, Zante (Sil. Ital. ii. 817).

Nērītus, i, m, a man killed by Iētes in the battle of Trāsīmēnus, the Lake of Perugia (Sil. Ital. v. 260).—2. A banker, mentioned by Hōratius (Sat. ii. 3. 69). Others understand him to be a lawyer, or money-lender. The first is the more probable opinion.—3. A usurer, who had a third wife, consequently was in the possession of the dowry of the former two, by which he had become wealthy (Pers. Sat. ii. 14).

Nērō, ōnis, m. See L. Dēmītius Abēnōbāribus.

Nērō, ōnis, m, a Roman, who fought against Hannibal, after the battle of Cannā (Sil. Ital. xii. 483).—2. Son of Germānicus and Agrippina. At his entering on the estate of manhood, Tiberius recommended him to the senators, requested he might be exempted from serving the office of Vigintivirātus, and allowed to stand candidate for the quaestorship five years sooner than the age prescribed by law. The senate not only granted all that was asked, but added a seat in the college of priests. He married Jūlia, daughter of Drusus, son of the emperor Tiberius. Through the wicked arts of Sējanus, he was banished to the island Pōntia, Ponza, where he died of hunger in prison. Suetonius relates that, according to some, Nērō killed himself, being frightened at the sight of the instruments of death presented by an executioner, who, without doubt, acted

by the orders of Sējanus (Tac. Ann. ii. 43 seq.).

Nērse, v. Nūrse, arum, f, a town of the Equi, of which Ufens was a native (Virg. Aen. vii. 744). It does not occur in any author, except Virgilius.

Nērtōbriga, ae, f. Valera la veja, a town of Bētica, a district of Spain.—2. Another, of Celtiberia (Plin. i. 296). Inh. Nērtōbriges, um, m. (Flor. ii. 17).

Nērva. See Cūccius.

Nērvi, orum (Sing. Nērvius, i), m, the Nervians, a powerful and warlike nation of Gallia Belgica, whose country lay on both sides of Scāldis, the Scheldt, near the source of that river, afterwards Hainault, and Nord. They revolted, and attacked the Roman troops under Cæsar; but were totally routed. The character of this nation will be found in Cæsar, B. G. ii. 15. Tacitus relates they were ambitious of being reckoned descended from the Germans (Mor. Ger. 28). Their mode of defence against the attacks of cavalry was simple and effectual. The different readings in Cæs. B. G. ii. 17, are numerous, yet the idea conveyed by all is not very materially different. In the place where the Nērvi wished to raise a barrier, they half-cut two rows of young trees, probably at a considerable distance from each other, so that they continued to grow, bent them longitudinally, and gave their branches a lateral direction. The middle space between these rows was planted with briars and thorns, which, intermixing with the trees that formed the outside of the fence, rendered the whole so close and impervious, that it not only stopped the progress, but even the view, of the invaders. If enātis be joined with ramis, which is the common reading, its force is lost; because it then only shows that the branches were growing, which is sufficiently expressed by inclatis; and the intervening ground might, in that case, have been filled up with dead thorns, which would have been both a weaker defence, and, besides, being subject to rapid decay, could have been easily destroyed by fire. Several MSS. want enātis; but the sense is injured by the omission. Adj. Nērvius, a, um. Nērviūm praliūm (Cæs. B. G. iii. 5).

Nērūlius, i, m, son of P. Silius q. v., whom the enemies of his father charged with extortion, but Nērō checked the prosecution in the year 59 (Tac. Ann. xiii. 45).

Nērūlōnēnsis, in Suet. Aug. 4. The true reading seems to be Vētūlōnēnsis, or, Nēmōrēnsis, since no place is known from which such a word as Nērūlōnēnsis could be derived.

Nērūlum, i, n, a town of Lucānia, taken by the Roman consul, Q. Æmilius Bārbūla, in 317 B. C. (Liv. ix. 20).

Nēsōē, es, f, a sea nymph (Virg. Aen. v. 826).

Nēsātium, i, n. Castel-nuovo, a town of Istria, near the mouth of Arsia, the Arso, besieged and taken by the Roman consul, C. Claudius Pūlcher, in 179 B. C. The inhabitants, who had no thoughts of peace, began to kill their wives and children in open view, and then threw them down from the walls, which the Romans, during the carnage, scaled (Liv. xlii. 11).

Nēsītōta, arum, m, a people of Cēphallēnia, who gave twenty hostages to the Roman consul, M. Fūlvius Nobilior, without resistance, in 101 B. C. (Liv. xxxviii. 28).

Nēsis, *īdis*, *f.* *Nisita*, an island on the western coast of Italy, between Pausilypus, *Pausilyppo*, and Pūtēōli, *Puzzuolo* (Stat. Syl. iii. l. 148). Lucānus describes it as infested with a very unwholesome atmosphere (Phar. vi. 90).

Nessus, *i*, *m.* a son of Ixion and a cloud, one of the centaurs, the ferryman of the river Euxinus, whom Hērclēs killed with a poisoned arrow, for having attempted to injure his wife Dēlānira. Before he expired, Nēsus sent his cloak, stained with the blood and poison which flowed from the wound, to Dēlānira, assuring her that it possessed the power of recalling a husband from unlawful attachments. She, in a fit of jealousy, persuaded Hērclēs to put on this deadly robe, which produced such violent pains, that, unable to bear them, he raised a funeral pile on Eta, *Banina*, on which he stretched himself, and was burnt to ashes. See *Hērclēs*. *Perfida dōna Nēsi*, the treacherous gift of Nessus, *i. e.* the poisoned tunic (Mart. ix. 67). *Adj.* Nēssēus, *a*, *um.* *Nēssēus sīnguis*, the poisoned blood of Nessus (Ov. Met. ix. 153).

Nessus, *i*, *m.* the name of a ship belonging to the Carthaginians or Sicilians, sunk by Pōdētus, in an engagement off the coast of Sicily, between the Romans and Carthaginians during the second Punic war. She had this name probably from having a figure of the centaur Nessus on her prow (Sil. Ital. xiv. 500).

Nessus, *i*, *m.* the *Mesto*, *Mestro*, or, *Carasa*, a river dividing Thrācia from Mācēdōnia. Pērsēus had some villages to the east of it, and the lands comprehended between Strýmon and Nēssus formed the first division of Mācēdōnia, on that country becoming a Roman province (Liv. xlv. 29).

Nēstor, *ōris*, *m.* a son of Nēlēus and Chlōris, who succeeded his father in the throne of Pēlos, *Nabario*, hence *Rex Pēllus*, *Pēllus Nēstor*, &c. He was the only male of that family who escaped the sword of Hērclēs. Nēlēus himself, and his other eleven sons, fell victims to the strength and ferocity of that hero. According to Ovidius, he was one of the hunters of the Calydonian boars, and also present at the battle between the centaurs and the Lāpithæ at the marriage of Pirithōus (Ov. Met. viii. 313 *seq.*). He was one of the Argonauts, according to Valērius Flaccus (i. l. 145 *seq.*). Among the Grecian chiefs who went to the Trojan war, Nestor was distinguished for the superiority of his wisdom, and the sweetness of his eloquence. Hence his name came to signify a judicious and able adviser. He is said to have lived three ages (Ov. Met. xii. 188); by which Ovidius understood three hundred years. He was, according to that poet, in his third century when the Trojan war began. Hýginus says Apōllo granted to him the years which he had taken from Chlōris and his ten brothers (10). *Vivat Nēstōra totum*, let him live the whole life of Nestor, *i. e.* as many years as Nestor lived (Juv. Sat. xii. 128). *Nēstōrides*, *a*, *m.* a patronymic of Antilōchus, son of Nēstor (Ov. Ep. Pont. ii. 4. 22). *Adj.* Nēstōrēus, *a*, *um.* *Nēstōrēa sēnēcta* (Stat. Syl. i. 3. 110).

Nētum, *v.* *Nētum*, *i*, *n.* *Noto*, a town of Sicily, not far from Pachynus, *Cape Passaro*. From *Plinius* (l. 346), it appears to have been anciently a town of considerable note,

which the expression of Cicero *Nētārum civitas federata*, confirms (Ver. v. 51). It was destroyed by an earthquake in the year 1693, and the small town was afterwards built, called *Noto Nuovo*. It gave name to the province in which it was situated, *Val di Noto*. *Inh.* Nētini, *orum*, *v.* Nētīnēses, *ium*, *m.* The latter, although uniformly found in the best editions of Cicero (Ver. ii. 65), probably originated in the mistake of a transcriber, since Latin authors seldom vary the names of people in that manner.

Neuri, *orum*, *m.* a tribe of the Sarmātas, who, according to Ammianus Mārcellinus, lived on the sources of Bōrýsthēnes, the *Dniéper* (xxii. 8). **Neūris**, *īdis*, *f.* the country of the Neuri (Herod. iv. 51).

Neūrus, *i*, *m.* one of the three commanders of the Ibēri, in the war against the Argonauts (Val. Flacc. vi. 122).

Nicea, *a*, *f.* the wife of Crātērus (Liv. xxxv. 26).

Nicea, *a*, *f.* a city of Lōcris, on Sinus Māllācus (Liv. xxviii. 5).—2. *Isnik*, the metropolis of Bithýnia, surrounded by a large and fertile plain, not very healthful during the heat of summer. Cātullus includes both ideas in one line, *Niceaquē aper ubi estātores* (xvi. 5). Antigonūs, son of Philippus, first built this city and called it Antigonēa; Lysimachus afterwards rebuilt it, and in honour of his wife gave it the name of Nicea. It formed a square of which each side extended four miles in length. *Inh.* Niceēnses, *ium*, *m.* (Cic. Ep. Fam. xiii. 61).—3. *Nice*, or, *Nizza*, a town of Ligúria, founded by the Massiliēnses, on Vārus, the *Var* (Liv. Ep. 47).—4. A city of India, built by Alexander the Great in 327 B. C., to which he gave this name commemorative of his victory over Pōrus (Strab. 995).

Nicānder, *dri*, *m.* an Ætolian, whom his countrymen sent to Philippus, king of Mācēdōnia, with the view of exciting him to take up arms against the Romans in 195 B. C. On returning from Antiochus, king of Syria, Nicānder deceived his countrymen by unfounded assertions with respect to preparations for war, making at that time both by land and sea. In 191 B. C., the Ætolians appointed him prætor, but whatever his hatred of the Romans may have been, his plans and operations as a soldier were quite harmless, and scarcely gave any trouble to that warlike nation (Liv. xxxv. 12 *seq.*).—2. The chief of a set of pirates whom Polyxēnidas despatched with five decked ships for Pānōrmus, ordering him to lead his men by the shortest road through the fields to that town, and to come behind the enemy, in 192 B. C. This commission he executed with ability and success (Liv. xxxvii. 11).—3. One of the courtiers of Philippus, king of Mācēdōnia (Liv. xxxiii. 8).

Nicānor, *ōris*, *m.* a præfect of Cāssānder, who, by a stratagem, obtained possession of Piræus, *Porto Leone*, owing to the inactivity, or treachery of Phōcion (Cor. Nep. Phoc. 2). Elated with pride, and full of arrogance, Cāssānder treacherously put him to death, supposing that he was alienated from him in consequence of his keeping possession of Mūnýchia by his troops (Diod. Sic. xviii. 75).—2. The son of Pārménio, who was in Alexander the Great's Asiatic expedition, greatly beloved by that monarch, who was

mented his early death. He appears to have been universally esteemed (Curt. iii. 9 seq.).—2. Another of this name, in the army of Alexander, who conspired against him (Curt. vi. 7).—4. A fourth, remarkable for his rashness and audacity. He was killed along with Symmachus (Curt. viii. 13).—5. An officer of Alexander the Great in India, who succeeded to the kingdom of Parthia, on the death of that conqueror (Just. xiii. 4).

Nicæbides, *is, m.* an officer in the army of Alexander the Great, whom he appointed governor of Persæpôlis, with a garrison of three thousand Macedonians, in 330 B. C. (Curt. v. 6).

Nicæsiippus, *i, m.* the person who carried to Thrasybûlus the second Isthmian ode of Pindarus (Pin. Isth. ii. 68).

Nicæ, *es, f.* a town, or rather a fort, of Thracia, near Hæmus, *Balkan* (Amm. Mar. xxvi. 11).

Nicéphôrtum, *i, n.* a grove at Pêrgamus, which Diônysidôrus, ambassador of Attalus, demanded, in the conference at Nicæa, should be restored by Philippus, king of Mæcêdônia, to Attalus, with the temple of Vênus, which Philippus had plundered, in their former state. This grove was planted by Euimenes (Liv. xxxii. 33, 34).—2. *Racca*, a town at the confluence of Bilichia and Euphrates, built by the Macedonians (Tac. Ann. vi. 41). Flor. iii. 11. It is also written Nicéphôrtum (Plin. i. 711).

Nicéphôrtus, *i, m.* the *Khabour*, a considerable river of Asia, which washed part of the walls of Tigrânocerta, *Serd* (Tac. Ann. xv. 4).

Nicer, *eri, m.* the *Necker*, a river of Germany, which rises in the south part of Suedia, runs through this circle, and falls into the Rhine at Manheim (Amm. Mar. xxviii. 2).

Niceros, *ôtis, m.* a perfumer at Rome (Mart. xii. 66). *Adj.* Nicêrôtianus, *a, um.* Nicêrôtianâ plumbæ, the leaden vessels in which Niceros kept his perfumes (Mart. vi. 55).

Nicetes, *is, m.* a native of Smÿrna, and a rhetorician of great celebrity. From Sêneca and Plinius the younger, he appears to have been an excellent man, and an able instructor (Sen. Controv. iv. 25. Plin. Epist. vi. 6).

Nicîas, *a, m.* an Athenian, son of Nicêratus, who rose to great distinction among his countrymen, from the continued success with which fortune long favoured his enterprises. Want of great endowments rendered it necessary for him to secure the favour of the populace by his liberality, gymnastic exercises, and the like exhibitions. Extreme caution marked his whole conduct, which frequently thwarted the plans of his enemies, and seldom terminated in disappointment. Of his success in arms, Plûtarchus has recorded numerous instances. Amongst his powerful opponents were Clêon and Alcibiades, who sometimes prevailed against him in the assemblies of the people, and added to their celebrity as warriors. The influence of Alcibiades induced the Athenians to declare war against the Syracusans, a measure which Nicîas opposed, and Lãmachus, Nicîas, and Alcibiades were appointed joint commanders in 415 B. C., in expectation, that by uniting the caution of Nicîas with

the impetuosity of Alcibiades, and the boldness of Lãmachus, they would ensure success. Socrâtes, warned by the usual tokens of his genius, foretold the expedition would be fatal to Athens, and Nicîas protested against the war as disastrous, which was justified by the event, of which much of the blame must be attributed to himself, who dispirited the troops, both by his delays and harangues. Alcibiades being recalled, and Lãmachus killed in battle, the sole command devolved on Nicîas, under whom one disaster followed another, until he and Dêmôsthênes, who had been sent with a reinforcement, were obliged to surrender, when, according to Philletus and Thucydides, the Syracusans stoned both to death. Timæus says, they killed themselves. The account of Justinus, who differs from both, makes Dêmôsthênes fall by his own hand, and Nicîas a prisoner (lv. 45).

—2. An intimate friend of Pyrrhus, who, says Claudius Quadrigarius, an historian, offered to the Roman consuls C. Fabricius and Q. Æmilius to cut off Pyrrhus by poison, of which they informed the king by letter, a copy of which is preserved by A. Gellius (iii. 8).—3. A prætor of the Acheans, whom Philippus, king of Mæcêdônia, sent with booty to Ægium, *Vostitza*, in 209 B. C. (Liv. xxviii. 8).—4. An officer, who, by the order of Pêrseus, king of Mæcêdônia, threw into the sea all the treasure found at Pella, *Allahkissia*, in 171 B. C. In order to conceal his own cowardice on that occasion, the monarch put both Nicîas and Andrônîcus to death, the only witnesses of that command (Liv. xlv. 10).

Nico, *ônis, m.* a youth of Tarentum, *Taranto*, surnamed Pêro, who joined Philéménus, in forming, against the Romans, a conspiracy of the young noblemen of that city, by which it was betrayed to Hânribal, in 214 B. C. He was in the Tarentine fleet, under Dêmocritus, and, with his own hand, killed Dêelus Quinctius, who commanded the Roman fleet. He fell fighting, at the time Tarentum was retaken by Q. Fabius Maximus, consul (Liv. xxv. 8 seq.).

Nicôcles, *is, m.* a man, mentioned with approbation by Pindarus, after his death. He appears to have excelled in boxing, and to have gained the prize at the Isthmian games (Pin. Isth. viii. 134).

Nicôcrôn, *ôntis, m.* tyrant of Cÿprus, who lived about 330 B. C. Valerius Maximus has recorded his cruelty to the philosopher Anaxarchus, who accompanied Alexander the Great (iii. 3).

Nicodâmus, *i, m.* a commander of the Ætolians, sent to the aid of the Ambraciens. By a dexterous manœuvre, he contrived to enter the city, with five hundred men, at the time it was closely besieged by M. Fulvius Nobilior, in 191 B. C. (Liv. xxxviii. 5 seq.).

Nicômæchus, *i, m.* a charioteer (Pin. Isth. ii. 32).—2. A youth, for whom Dÿmnus had a criminal attachment, and endeavoured to engage him in the plot against the life of Alexander the Great, in 330 B. C. (Curt. vi. 7).

Nicômôdes, *is, m.* was king of part of Bithÿnia, and assisted Leônôrtus, a chieftain of the Gauls, in crossing from Byzantium, *Constantinople*, to Asia, where he joined Lôtarius, and, by their united efforts, defeated Zibetis, who possessed part of Bithÿnia.

nla, and was then making war on Nicomēdes. After the defeat of Zibœta, in 191 B. C., all Bithynia became subject to Nicomēdes (Liv. xxxviii. 16).—2. Son of Prusias, king of Bithynia, who came to Rome with his father, in 168 B. C., and was recommended to the protection of the senate, a charge which they readily accepted, and ordered him a present of the same value as that given to Māsāba, son of Māsīnissa. He murdered his father, in 150 B. C., with the assistance of Attālus, king of Pergāmus, *Bergamo* (Liv. xlv. 44—Ep. 50).—3. Surnamed Philōpator, grandson of Prusias, a king of Bithynia, restored to the throne, in 91 B. C., and expelled from it the following year, by Mithridātes, king of Pōntus. He died, in 77 B. C., and left his dominions to the Romans, which they reduced into a province (Liv. Ep. 74—93. Sal. Frag. 4). The account of Jāstinus is somewhat different (xxxvii. 4—xxxviii. 2).—4. Son of the former, by a dancing girl, who fled to Rome on being driven from his kingdom, soon after his father's death, by Mithridātes (Just. xxxviii. 3 seq.). This account of Jāstinus is at variance with that of Lālius.

Nicomēdia, *s. f.* *Is-Nikmed*, a town of Bithynia, at the northeast extremity of Prōpōntis, the *Sea of Marmora*, founded by Nicomēdes, one of the first kings of that country. Besides the splendour which it enjoyed during the dynasty of that prince, many of the emperors of the east fixed their residences there, and the town flourished in all the wealth and magnificence attendant on an imperial court. Its ancient name was Asticum, and, by Cōstantinus, it was called Piētus, in honour of his wife. Ammianus Mārcellinus has given a description of the earthquake by which it was destroyed (xvii. 6 seq.). The country round it is fertile and pleasant, and, from standing on a bay of the *Sea of Marmora*, *Is-Nikmed* continues to be a place of considerable trade (Eutrop. x. 6). *Subj.* Nicomēdienses, *ium*, *m.* (Eutrop. iv. 5). *Adj.* Nicomēdiens, *a*, *um*.

Nicōpolis, *s. f.* *Bereia*, or, *Prevesa Ecechia*, a town of Greece, built by Augustus, to commemorate his victory at Actium. The modern village occupies only the lower part of the old town which is now in ruins (Tac. Ann. ii. 53). Some fragments still remain of the aqueduct, which brought a copious supply of water from the distance of at least thirty miles. *Adj.* Nicōpōlitānus, *a*, *um*. *Nicōpōlitāna civitas* (Plin. i. 406).—2. A town of Media, built by Trajānus, in consequence of his conquest of the Dāci, which still retains its ancient name (Amm. Mar. xxvii. 4).—3. *Dioriet*, a city of Armēnia Minor, built by Cn. Pōmpeius, on his conquest of Mithridātes (Ap. Bel. Mith. 243).

Nicōstrātus, *l. m.* an officer under Alexander the Great, and one of the conspirators against his life, in 328 B. C. (Curt. viii. 6).—2. A praetor of the Achaë, who aided in forming a peace between the Romans and Nābis, tyrant of Lācēdæmon. Besides, he concluded a truce with Nābis and his countrymen, during the war with Philippus, over whose general, Andrōsthēnes, he gained a complete victory, by a skilful stratagem, and by that means relieved Achāia from fear, in 199 B. C. (Liv. xxxii. 39 seq.).—3. A Greek, who excelled in wrestling and boxing. Quin-

tillānus mentions (that) he, when a young man, had seen Nicōstrātus, and adds his testimony to his being invincible in the athletic arts just mentioned (ii. 8). Tacitus speaks of his strength (Orat. 10).

P. Nigīdus Figūlus, P. Nigīdī Figūli, *m.* a noble Roman, whom Lūcānus extols for his knowledge of astronomy, or rather astrology (Phar. i. 639). He received the surname of *Figūlus*, from maintaining, on his return from Greece, that the earth revolved as rapidly as a potter's wheel. He wrote on a variety of subjects, but all his works have perished. Cicero frequently mentions this learned Roman, and acknowledges his obligations to him for his advice in crushing the conspiracy of Cātilina. We find him mentioned as praetor, and history informs us that Caesar banished him, because he had attached himself to Cn. Pōmpeius. As a proof of his knowledge in astrology, it has been stated, that he declared, the very day on which Augustus was born, that the master of the world had entered life. The young reader should withhold his belief from such fictions, since the whole science of astrology can be reckoned nothing but deception and quackery.

Nigrina, *s. f.* a woman, in whose praise Mārtilis writes an epigram (iv. 75).

Nilēus, *ῥος*, *m.* a man, who falsely pretended that he was the son of Nilus, the Nile, and bore on his silver shield a representation of that river. Pērcēus showed him the Gorgon's head, which converted him into stone (Ov. Met. v. 187).—2. A son of Cōdrus, who conducted a colony of Ionians to Asia Minor, where he built Miletus, and other cities (Amm. Mar. xxii. 8. Herod. ix. 97).

Nilus, *l. m.* the Nile, a large river of Africa, which takes its rise in Abyssinia; runs through Abex, Nubia, and Egypt, and pours its waters into the Mediterranean Sea by two channels. In ancient times, the Nile had seven mouths, of which five are now dry, and the tracts of land which they watered are become nearly desert. The two which remain are Ostium Bolbitinum, the Rosetta Branch, on the west, and Ostium Phatmeticum, the Damietta Branch, which is by much the larger of the two. These, with part of the Mediterranean Sea, now form the boundaries of the Delta of Egypt. The ancients called the most easterly mouth, Ostium Pelusiæum; the second, Ostium Taniticum, the *Eumæ fan-reggè mouth*; the third, Ostium Mendesium, the *Delè*, or, the *Pascheira mouth*. Measuring along the coast, the Delta has lost, on the east side, about seventy British miles, by these three ceasing to run, except during the swell, and the space which they traversed is become barren sand. The fourth was called Ostium Phatmeticum, the *Damietta branch*; the fifth, Ostium Sebenniticum; the sixth, Ostium Bolbitinum, the *Rosetta branch*; and the last, Ostium Canopicum, which is now dry. By the Nile deserting the last mentioned channel, the Delta *q. v.* is diminished eighteen miles on the west side. Diodorus Siculus states, that the Nile contained an incredible number of islands, and Burckhardt has confirmed that opinion, as far as the course of this river is accurately known. About the end of June the swell of this celebrated river begins, and it continues to rise till the last days of September, or begins

ning of October. From this period till the winter solstice, it is gradually decreasing. Its waters, during the inundation, are of a dirty red colour, and, even in April and May, when they are least turbid, they are never quite clear, but have always a cloudy hue. The term inundation, strictly speaking, is correct only when applied to the Delta, as the river is confined in Upper Egypt, between high banks, so as to prevent an overflow. The adjacent country is watered entirely by canals cut in various directions, and opened at certain periods for the purposes of irrigation. At the head of the Delta, the water rises twenty-five feet, in some years probably more, and gradually decreases to Rosetta and Damietta, at which its height does not exceed four feet, some think less. The mud or slime left by this river, is regarded as a sufficiently enriching substance for the land, without any other kind of manure. The Etesian winds prevail with great violence, and, for a considerable length of time, annually, at the period of the Nile's inundation. A vessel leaving Rosetta, is driven by this monsoon with extraordinary velocity, against the whole force of the torrent, to Cairo, or any part of Upper Egypt. For the purpose of her return, with even greater rapidity, it is only necessary to take down mast and sails, and leave her to be carried against the wind by the powerful current of the river. It is thus possible to perform the whole voyage from Rosetta to Bahig, the quay of Cairo, and back again, with certainty, in about seventy hours, a distance equal to 400 miles. There are said to be eight cataracts in the course of the Nile, from its source to the last fall, which is not far above Syênê, Esouan, where the river is about half a mile broad. This last cataract is not, in height, above four feet, and Pococke maintains that it does not exceed three feet. Crocodiles, of which the largest are about twenty-five feet long, are seen a little below Diôspôis Pârva, Holo, and are supposed not to go farther down the river than Gôrgeh, but abound between that place and Syênê, Esouan. The common Egyptian mode of clarifying the water of the Nile, is by means of pounded almonds. It holds a number of substances in a state of imperfect solution, which are in this way precipitated. Its water is then of uncommon purity, remarkable for its being easily digested by the stomach, for its salutary qualities, and for all the purposes to which it is applied. The ancients maintained a very different opinion, which proves that it was then used in an unclarified state. See Plinius. *Pappyrifer Nilus* (Ov. Met. xv. 763). *Nilotes*, *re*, *m*, an inhabitant of the banks of the Nile; an Egyptian (Prop. iv. 8. 89). *Nilicola*, *a*, *c*, *g*, an inhabitant of the Nile. *Niligên*, *a*, *c*, *g*, one born on the banks of the Nile. *Nilôis*, *idis*, *f*, of the Nile; applied to a female, or to a noun feminine. *Nilôis tunica* (Mart. x. 6). *Adj.* *Nilicus*, *et*, *Niloticus*, *a*, *m*, of the Nile; of Egypt, Egyptian. *Nithens pecten*, the Egyptian fan, which, Martialis says, surpassed the Babylonian needle, *i. e.* the Egyptians embroidered better in the loom, than the Babylonians with the needle (xiv. 150). *Nithica jutea*, Apis (Mart. viii. 81). *Nithica plect*, the commonalty of Egypt (Juv.

Sat. i. 26). *Nithica mœdi*, Egyptian strains, *i. e.* lascivious verses (Ov. Art. Am. iii. 318). *Nithica rûpi* (Claud. viii. 574).

Ninus, *3*, *m*, a son of Belas, who built Nineveh, one of the greatest cities of antiquity, on the bank of the Tigris, was the founder of the Assyrian monarchy, and, according to Justinus, was the first who, from love of empire, changed the ancient custom of nations, made war upon his neighbours, and retained possession of the countries which he conquered (i. 1). He married Sémirâmis *q. v.*, the wife of one of his officers, who, from a dread of Ninus, after he fell in love with her, killed himself. Sémirâmis outlived her husband, and succeeded him in the government.

Ninus, *i*, *et*, *Ninêvê*, *es*, *f*, called, in Scripture, Nineveh, a name still given it by the natives, a very ancient city of the Assyrians, on the banks of Tigris, the *Dejilah*, in the province of Adiabênê, built by Ninus, the husband of Sémirâmis, hence its name. Strabo says, that Ninus built Ninus, in Aturia, and Diôdorus Siculus records the same fact. In magnitude, this city surpassed Bâbylon, and, in Holy Writ, it is said to be a city of three days' journey. Ammianus Marcellinus states, that it was of prodigious extent, that it was afterwards called Hicrâpôlis, and that it was the seat of the Persian government (xviii. 7—xxiii. 6). Strabo mentions it was in ruins when he wrote; but Tacitus, Ptolémæus, and Ammianus Marcellinus, describe it as existing when they composed the different works which bear their names. Diôdorus Siculus makes its circumference four hundred and eighty stadia, two of its sides being each a hundred and fifty in length, and the other two ninety, so that it formed a rectangle, not a square, like Bâbylon. Its walls rose to the height of a hundred feet, and so thick, that three chariots abreast could run along them. These walls contained fifteen hundred towers, each two hundred feet in height. The natives pretend to show the tomb of the prophet, Jonah, near the site of this celebrated city, and an insignificant village called *Nunior*, by the modern Persians, occupies a small space of what formed the ancient town. *Felix Ninus* (Luc. Phars. iii. 215).

Ninûs, *a*, *m*, son of Ninus and Sémirâmis, who lost his father before he had reached manhood. From similarity of features, size, and voice, his mother was induced to counterfeit him, on purpose to secure the kingdom against the neighbouring princes. Satisfied with the empire procured for him by his parents, he did not attempt to enlarge his boundaries, or to obtain the character of a great warrior. On the contrary, the society of women engaged his whole attention, and he seldom appeared in the presence of men. He reigned thirty-eight years (Just. i. 1. 2). *Ninêvê*, *es*, *f*, a daughter of Tântâlus, king of Lydia, and Diônê, one of the Hîades. She married Amphion, by whom she had seven sons, and seven daughters. Authors differ respecting the number of her children. Hêrodôtus says she had ten sons, and as many daughters; Hêrodôtus, two sons and three daughters; Hômérus, six sons and six daughters; others, only three sons. Proud of the number and beauty of her children, she boasted that she was more prolific than Lâtôia, *æ*

which the latter, being offended, excited Apollō to put to death all the sons of Niōbē, which he did, except Amphion, and Dīana, at the suggestion of her mother, left only alive, of all the daughters, Chlōris, the wife of Nēleus. Grief for the loss of her children changed Niōbē into a stone, or rock, which Pausanias explains by stating, that he had climbed the mountain Sipylus, and there saw a rock, which, at a distance, had the appearance of a woman in a weeping, or mournful posture; but, at hand, it had neither of these forms; hence Stāsius calls her *Sipylēia gēnitrīx* (Syl. v. l. 33). To her sufferings and grief, that poet alludes (Th. vi. 124). *Adj.* Niōbēus, a, um. *Niōbēa prōles*, the offspring of Niōbē (Hor. Od. iv. 6. 1).

Niphēus, i, m. a Rutalian, whose horses took fright at the approach of Ænēas, and threw him out of the chariot, which they dragged empty to the shore (Virg. Æn. x. 570).

Niphātes, is, m. *Barema*, a high mountain of Armēnia, in which the Tigris has its source, according to Strābo. It forms part of the range of mount Taurus. *Rigidus Niphātes*, frozen Niphātes, from its summit being always clad with snow (Hor. Od. ii. 9. 20).—2. A rapid river of Armēnia, mentioned by Lucānus (Phar. iii. 245). Commentators, in general, consider it to have been a mountain, and Servius states, that there were both a river and mountain of this name (Virg. G. iii. 30).

Nipsēi, orum, m. a Thracian nation (Herod. iv. 93).

Nirēus, ēos, m. son of Chārōpus and Aglāia, was king of Nāxos, *Naxia*, a man of great elegance of form, who is sung in the Iliad of Hōmērus. He owed his celebrity to the beauty of his person, more than to his martial bravery. Among the Latin poets, Propertius, Hōrātius, and Ovidius have described, or alluded to, the personal comeliness of Nirēus (Hor. Od. iii. 20. 15).

Nisa, m, f. the bride of Dāmon (Virg. B. xiii. 18).—2. Daughter of Nicōmēdes, king of Bithynia.

Nisēus, i, m. one of the inhabitants of Cyzicus, *Chizio*, whom Telāmon killed in the Argonautic expedition (Val. Flacc. iii. 198).

Nisēa, e, f. *Nesa*, a town of Mārgāna. Others say the town is now called *Herat* (Amm. Mar. xxiii. 6).

Nisibis, is, f. *Nisibin*, or, *Nisibeen*, a town of Mēsōpōtāmia, *Al-Jezrah*, on Mēgdōnūs, the *Nahr-el-Hanali*, near the source of that river. Under the Macedonian princes, it had the name of Antiōchia Mēgdōnie, and under the Roman emperors, it served as a barrier against the eastern nations, being a place of considerable strength. The emperor Jūlianus, in the disgraceful treaty which he formed with Sapor, king of Pērsia, delivered up this important city and its faithful inhabitants, against their will, to that monarch (Eutrop. vi. 9). *Inh.* Nisibēni, orum, m. *Adj.* Nisibēnus, a, um. *Nisibēna prōditio* (Amm. Mar. xxiii. 10).—2. A town in Aria (Amm. Mar. xxiii. 6).

Nisibia, e, f. *Nabia*, a town of Africa, near Clāpēa, *Kalibia*. *Inh.* Nisibēte, arum, m. were among the auxiliaries of the Rhodians and fought in the battle at Alabānda, in which Dindorates, and the troops of Philip-
pus king of Mācedōnia, were routed; 193 B.

C. (Liv. xxxiii. 18). It is by no means certain, that the allies of the Rhodians were inhabitants of that African city.

Nisus, i, m. son of Pāndion, and king of Mēgāra, who had a purple-coloured lock of hair, upon which his good fortune depended; hence Stāsius calls him *purple Nisus* (Syl. iii. 4. 84). This was known to his family, and, therefore, his daughter Scylla, who was passionately in love with Mīnos, king of Crēta, cut out the fatal lock, on which her father died, at the time that monarch was besieging the capital of the kingdom, in order that she might secure his affection. Nisēis, idis, f. a patronymic of Scylla (Ow. Rem. Am. 757). *Adj.* Nisēus, et, Nisēlus, a, um. *Nisēia virgo*, Crētē (Virg. Cir. 390). *Nisēi cānes*, the dogs which encircled the body of Scylla. Ovidius calls them *ship-wrecking monsters*, from the danger of crossing the Strait of Mēssina (Fast. iv. 500).—2. A Trojan, son of Hēriacus and Ida. Some are of opinion that Ida was not the name of his mother, but that he was a native of mount Ida, *Kazdag*. The former idea is unquestionably preferable. He was a youth of remarkable bravery, and most amiable dispositions. Amongst the candidates for the prizes which Ænēas offered for superiority in the foot-race, appeared Nisus and Eurýlus, whose friendship Virgilius has immortalized in the ninth book of the Æneid. In swiftness, Nisus surpassed all the competitors, Sālius was the next to him, and Eurýlus only third. Near the end of the contest, Nisus, confident of the prize, fell, which in a moment blasted all his hopes. Personal disappointment did not exclude anxiety for his friend, whose success he secured, by opposing himself to Sālius, and thereby occasioning his fall. His own loss was more than compensated by seeing Eurýlus receive a horse richly caparisoned, the prize of victory (Æn. v. 294 seq.). After the arrival of Ænēas in Italy, and the commencement of the war with Tīrrus, king of the Rūtūli, when these gallant youths were on sentry one night, love of glory inspired Nisus with the design of attacking the Rūtūli alone during the darkness. Communicating his intention to Eurýlus, the latter insisted on accompanying him, and having obtained the permission of their commanders, they, unperceived, entered the enemy's camp. Agreeably to their expectation, they found the Rūtūli buried in sleep and wine. Numbers had been deprived of life by their bravery, when Nisus observed the approach of three hundred horsemen from Laurētum, and Volsēns, commander of the troop, springing forward, demanded who they were. Attempting no reply, they rushed towards the woods which the horsemen, well knowing every outlet, quickly surrounded. Here the two friends divided, and Nisus would probably have effected his escape, but missing Eurýlus, he returned and found him in the hands of the enemy, two of whom fell by the javelins sent, without being observed, from his own powerful arm. Seeing Volsēns rush on Eurýlus, regardless of death, to save his friend's life, he presented himself before them and exclaimed, "*Adsum qui feci, in me convertite ferrum*," Volsēns plunged deep his sword into the breast of Eurýlus, whose death Nisus instantly avenged, by a mortal wound, although surrounded by the Laure-

fine troops. His friendship disregarded personal safety, and his sole consolation in death was depriving of life the foe by whom his friend had fallen (*Virg. Æn. ix. 176 seq.*). From his father he is called *Hýrtácides*.—3. A king of *Mégára*, anciently called *Hýbla*, a town of *Sicily*, of which a colony from *Mégára*, in *Attica*, took possession. *Nísias*, *ádis*, *f.* of *Nisus*, applied to females, or nouns feminine, also of *Sicilian Mégára*. *Nisádes mátres*, the matrons of *Mégára* (*Ov. Ep. Her. xv. 54*).—4. A nobleman of *Dulichium*, son of *Arctus*, and father of *Amphinómus* (*Hom. Od. xvi. 395*).—5. A man mentioned by *Pindarus* (*Pyth. ix. 161*).

Nisýrus, *i. m.* one of the *Cýcládes* (*Hom. Il. ii. 678*). *Adj.* *Nisýrius*, *a. um.* *Nisýrium vinum* was reckoned excellent.

Nitíobriges, *um.* *m.* a people of *Gália*, whose country was situated on both sides of *Gáruinna*, the *Garonne*, where it is joined by *Oltis*, the *Olt* (*Cæs. B. G. vii. 7 seq.*).

Nixi, *v. Nixi*, *orum.* *m. (dii)*, gods who, according to *Festus*, presided over childbirth. Different explanations have been advanced, but chiefly conjectural, respecting the *Nixi dii*, because they do not occur in any ancient authors, unless in an instance or two, where the reading is doubtful, as in *Ovidius* (*Met. ix. 294*).

Nóctúmus, *i. m.* a person to whom two of the *Laubicus* of *Virgilius* are addressed.

Nóemon, *ónis.* *m.* a Trojan, killed by *Túr-nus* (*Virg. Æn. ix. 767*).—2. One of the troops of *Sárpédon*, slain by *Ulysses* (*Ov. Met. xiii. 259*).—3. Son of *Phrónius* (*Hom. Od. ii. 386*).

Nóes, *is.* *m.* a river of *Thrácia*, *Romania*, which ran through the territory of the *Cróbýzi* into *Ister*, the *Danube* (*Herod. iv. 49*). *Válerius Fláccus* likewise mentions it, but which of the branches of that river was known among the ancients by this name is not certainly known (*vi. 101*).

Nóla, *is. f.* *Nóla*, a town of *Cámpánia*, *Cámpagna*, built by *Chalcidenses* (*Just. xx. i. Sil. Ital. xii. 161*), or by *Tuscans* (*Vel. Pat. i. 7*), or by *Tyrians* (*Solin. 2*). The Roman dictator, *C. Patellus*, or the consul, *C. Jántus*, took it in 313 B. C. Here the emperor *Augustus* died. *Loh. Nóláni*, *orum* (*Sing.* *Nólani*; *i. m.* During the second Punic war, the nobles prevented the populace from revolting to *Hannibal*, hence *Pana-nón pérota Nólá* (*Sil. Ital. viii. 534*). *Adj.* *Nólanius*, *a. um.* *Nólanius ager* (*Liv. xxiii. 14*).

Nólba, *is. f.* a town of the *Orétáni*, in *Hispánia Tárracónensis*, taken by *M. Fúl-vius Nobílior*, the Roman proconsul, in 194 B. C. (*Liv. xxxv. 22*).

Nómádes, *um* (*Sing.* *Nómas*, *ádis*), *m.* people who had no fixed habitation, but lived by pasturage, and moved from one place to another, as convenience or advantage suggested. Their subsistence depended solely on their flocks, to which their name must be referred (*visus*, *páscó*); so that *Nómádes* describes rather a mode of life than a particular people. Hence we find people known by this appellation in *Arabia*, *Æthiopia*, and *Africa*. The last, quitting that uncivilized practice, settled on the southern coast of the *Mediterranean Sea*, adjoining to the western boundary of the *Carthaginian* territory. The Greeks called them *Nómádes*; the Latins *Nómádes*

and their country *Nómádia* *v. v.*, but the Latin poets frequently use the Greek appellation (*Sil. Ital. i. 215*). *Nómas*, *ádis*, *f.* *Nómádia* (*Mart. ix. 77*).

Nóméntum, *i. n.* *Lamentatio*, or, *Mentana*, a town on the banks of *Anio*, the *Tecrone*. It was taken from the ancient Latins by *Túr-quínus Priscus*, and near it *Q. Sêrvilius*, the Roman dictator, routed the legions of the *Etrúsci* (*Liv. i. 38 seq.*). *Loh. Nóméntáni*, *orum* (*Sing.* *Nóméntani*; *i. m.* were admitted citizens of *Rome*, with the right of their own worship, in 337 B. C. (*Liv. viii. 14*). *Adj.* *Nóméntanius*, *a. um.* *Nóméntana via*, formerly *Ficulensis* (*Liv. iii. 52*). *Nóméntanius ager* (*Mart. ii. 38*).

Nómion, *ónis.* *m.* a prince of *Cária*, the father of *Nástes* and *Amphimáchus* (*Hom. Il. ii. 871*).

Nómius, *i. m.* a man in the army of *Póli-nices*, who exchanged arms with *Agýlleus* (*Stat. Th. x. 254*).—2. A man in the army of *Etéocles*, killed by *Hippomédon*, after *Ætólus*, the horse of *Týdeus*, had been wounded, and he obliged to fight on foot (*Stat. Th. ix. 290*).—3. A son of *Apóllo* and *Cýrênê* (*Just. xiii. 7*).

Nónacris, *is.* *f.* a town and mountain of *Arcádia*, an inland district of *Pélopónnêsus*, the *Morea*. The name is derived from *Nónacris*, a daughter of *Lýcæon*, king of that country. *Adj.* *Nónacris*, *et.* *Nónacris*, *a. um.* *Nónacris rúra* (*Stat. Th. iv. 294*). *Virgo Nónacrina*, *Callistó*, a daughter of *Lýcæon* (*Ov. Met. ii. 409*).

Nónæ, *arum.* *f.* the *Nones*; the second division of the Roman month. Of this word different derivations have been given. Some suppose it comes from *Nónæ*, new, because in eight of the months they fell on the fifth day, when the new moon had so completely emerged from the solar rays as to be visible. Others imagine that it is derived from *Nónæ*, nine; either from the *Nones* coming in place of the *Ninth Ides*, or from their being nine days from the *Ides*, reckoning inclusively. In the months of *March*, *May*, *July*, and *October*, the *Nones* fell on the seventh, and, in the other months, as formerly stated, on the fifth day. Like the *Kalends* and *Ides*, they were counted backwards. See *Kalenda*.

Nónius Actiánu, *Nónii Actiáni*, *m.* a notorious informer in the reign of the Roman emperor *Nêro*, who suffered by a decree of the senate, in the year 71 (*Tac. Hist. iv. 41*).

Nónius Réceptus, *Nónii Récepti*, *m.* a centurion of the eighteenth legion, who attempted, with other three officers of the same rank, to defend the images of *Gálba*. The soldiers loaded the whole four with fetters, and *Vitellius* hurried their execution, in the year 70 (*Tac. Hist. i. 56—59*).

Nónius Strúma, *Nónii Strúmæ*, *m.* a man of vicious character, whom *Cátullus* satirizes with severity, insinuating that no good man would wish to live, when such a person held the office of curule edile. *Nónius* was also prætor (*Catul. lii*).

A. Nónius, *A. Nónii*, *m.* when a candidate for the office of tribune of the people at *Rome*, was murdered by the soldiers of *C. Márius*, through the influence of his competitor, *L. Apúleius Sátúrninus*, 103 B. C. (*Liv. Ep. 69*).

C. Nónius Aspénus, *C. Nónii Aspénatis*, *m.* was presented by *Augustus* with a golden

chain, and not only himself, but his descendants, allowed to bear the surname of *Trojanus*, because he had been lamed in the game of Troy. At his trial for administering poison, Augustus sat among the advocates, but did not speak one word in his favour, lest he should appear to protect him, in opposition to the laws (Suet. Aug. 43 seq.).

Ca. Nōlū, Cn. Nōlū, m. a man of equestrian rank, who, having been seized in the emperor's court, in the year 47, with a dagger under his robe, avowed his desperate purpose, when he lay stretched on the rack, but torture could not extort from him the name of a single accomplice (Tac. Ann. xi. 22).

Nōra, orum, n. v. Nōra, e, f. a fort on the confines of *Lycōnia* and *Cappadōcia*, in which *Eumēns* sustained a long siege (Cor. Nep. Eum. 5). When Strabo wrote, it was called *Nērōssus* (779).—2. A town in *Sardinia*, built by *Nōrax*, son of *Mercūrius*, by *Erēthēa*, daughter of *Gērjōn* (Paus. x. 17).

Nōrba, e, f. Norma, an inland town of the *Volsci*, in *Lātium*, near *Pōmptinus* ager, into the mountains of which a colony was sent, in 492 B. C., to serve as a barrier to that territory. *Inh. Nōrbāni, orum, m. Adj. Nōrbānus, a, um. Nōrbānus ager* (Liv. viii. 19).

Nōrbāna, e, f. the wife of *Cārus* (Mart. vii. 73).

Nōrbānus, i, m. son of *Māntiā*, and brother of *Rūllus*. In the second Punic war, he killed *Teucer* (Sil. Ital. xvii. 426).—2. A man to whom *Mārtiālis* sent his works (Mart. ix. 86).

C. Nōrbānus Flāci, C. Nōrbāni Flāci, m. was consul with *Drusus Cāsar*, in the year 14 (Tac. Ann. i. 55).

L. Nōrbānus, L. Nōrbāni, m. held the office of consul with *M. Jūnius Silānus*, in the year 18 (Tac. Ann. ii. 59). In the list of consuls, he is called *L. Nōrbānus Bālbis Flāci*.

Nōricum, i, n. a country of considerable extent, which was bounded on the N. by *Dānūbius*, the *Danube*; on the W. by *Enus*, the *Inn*, one of the branches of the *Danube*, and *Rhetia*; on the S. by *Itālia*, *Italy*; and on the E. by *Pannōnia*. It comprehended the greater part of *Austria*, all *Salzburg*, *Stiria*, and *Corinthia*. The chief city of *Nōricum* was *Noricā*, the site of which is unknown. It was besieged by the *Boii*, in the inland which they had made upon *Nōricum*, before they entered into alliance with the *Helvēti*. *Inh. Nōrici, orum, m.* originally *Taurūci* (Plin. i. 376). *Adj. Nōricus, a, um. Nōricus ager*, the territory of the *Nōrici*. *Nōrica castella in tūmūlis*, the *Noric* castles on heights (Virg. G. iii. 474). The poet probably meant villages from their situation resembling heights, as he is there speaking of pastoral life. *Nōricum ferrum*, the *Noric* iron, which was much esteemed for its excellence (Plin. v. 149), to which *Ovidius* alludes (Met. xiv. 712), and *Hōrātius* (Od. i. 16. 9). *Nōrica rura*, the territory of *Nōricum* (Claud. xxvi. 365).

Nōrtia, e, f. a Tuscan goddess, into whose temple at *Volsinī*, a nail was driven annually as the number of the year (Liv. vii. 3).

Nōtārius, i, m. a person who wrote to another's dictation. It appears from *Mārtiālis* that the *Nōtārius* could write faster than the person who dictated could speak (xiv. 208).

Ausōnius likewise writes an epigram on this subject, which confirms the idea of *Mārtiālis* (xlvii. 16). In courts of law, the *Nōtārii* took down, in writing, the substance of the pleading of counsel, and observations of the judges, in notes, or short sentences, hence their name.

Nōtūm, i, n. a town of *Iōnia*, near *Cōlōphōn*, on the seacoast. Hither *Antiōchus* marched his forces, in 192 B. C., at the time he had sent *Pōlyxēnidas* to engage the Roman fleet. It was inhabited by *Cōlōphōnii* two years after, to whom the Romans granted independence (Liv. xxxvii. 26 seq.).

Nōvāria, e, f. Novara, a town of *Italy*, near *Mēdiolānum*, *Milan* (Tac. Hist. i. 70).

Nōvēmpōpūlū, v. Nōvēmpōpūlāna, one of the three divisions of *Aquitānia*, a district of *France* (Amm. Mar. xv. 11).

Nōvēnsiles dūi, gods worshipped by the *Sabines*; but neither the derivation of their name, nor their peculiar rites are known (Liv. viii. 9).

Nōvēsum, i, n. Nuyz, or, *Neuz*, a town of *Gallia Belgica*, on the west bank of the *Rhine* (Tac. Hist. iv. 26).

Nōviōdūnum, i, n. Soissons, or, *Noyons*, a town of the *Suessōnes* (Ces. B. G. ii. 12).

—2. Another, of the *Edūi*, now *Nevers*, on the banks of *Ligēris*, the *Loire* (Ces. B. G. vii. 55).—3. A third, now *Neney*, or, *Neufcy*, about twenty miles west from *Nevers*, belonging to the *Bituriges* (Ces. B. G. vii. 12).

Nōvius, i, m. a freedman, who was probably a tribune at the same time with *Tillius*. The tribunes sometimes exercised the power, which properly belonged to the senate, of ordering criminals to be thrown from the *Tarpeian* rock, to which *Hōrātius* alludes (Sat. i. 6. 40). There were two brothers of this name, of whom this was probably the elder. Minor *Nōviōrum* appears to have frequented the forum, and *Hōrātius* sarcastically supposes the contortions of the statue of *Mārsyas*, which stood there, and was represented as suffering under the punishment of slaying inflicted by *Apōllo*, to have proceeded from the pain felt at the presence of such a man as *Nōvius* (Sat. i. 6. 121).—2. A notorious legacy-hunter (Juv. Sat. xii. 141).—3. A neighbour of *Mārtiālis*, with whom he seems to have had no intercourse. On this circumstance he writes an epigram, not without humour (i. 87).—4. A famous gamester (Mart. vii. 71).

Nōvius Cālāvulus, Nōvii Cālāvii, m. a Campanian, who, having formed a conspiracy against the Roman power, avoided a trial by laying violent hands upon himself (Liv. ix. 26).

Nōvius Niger, Nōvii Nigri, m. a quaestor at *Rome*, in the year that *Cātilina* formed his conspiracy. Before him *Q. Cūrius* arraigned *Cāsar*, then praetor, as one of the accomplices of that traitor. For receiving this accusation, *Cāsar* threw him into prison, on the ground that it was illegal in him to receive a charge against a superior magistrate (Suet. Jul. Cēs. 17).

Nōvius Priscus, Nōvii Prisci, m. an intimate friend of *Sēneca*, on which account the Roman emperor *Nēro* banished him from *Rome*, in the year 66 (Tac. Ann. xvi. 71).

Nōba, arum (Sing. Nōba, e), m. a people who lived on the banks of *Nilus*, the *Nile*, probably in the vicinity of *Nōba pālis* (Claud. xxi. 254). Strabo places them on the west bank of that river; but *Plinius* and

Proleimus on the east, a proof that their exact geographical position is not known.

Nucerina, *n. f. Nocera* (frequently written Nuceria, Alfaterna, to distinguish it from Nuceria in Umbria), a town of Campania, which Q. Fabius Maximus Rullianus, consul, subjected to the power of Rome in 309 B. C. Hannibal carried it by starving the inhabitants, and afterwards reduced it to ashes, because none of the Nucerni would enlist into his army (Liv. ix. 41 seq.). It was rebuilt, and in modern times Ruggerio, king of Naples, razed its walls, and dispersed the inhabitants, from their attachment to the Pope. On the restoration of tranquillity, the natives, instead of erecting their houses on their old sites, occupied the neighbouring villages, hence the modern town extends over a large space of ground, and has many fine buildings, interspersed with rural scenery (Sil. Ital. viii. 532). *Inh.* Nucerni, orum (*Sing.* Nucernus, i), *m. Adj.* Nucernus, a, um. *Nucernus ager* (Plin. i. 327).—2. A town of Umbria, which has the same modern name, and to distinguish it from the one above-mentioned, is frequently written Nuceria Camellaria, on Via Flaminia, at the crossing of the Apennines, not far from the sources of the Tinea. *Inh.* Nucerni Camellani (Plin. i. 365).

Nucera, arum, *f.* a town mentioned by Silius Italicus, of which nothing is known, and the reading doubtful (viii. 564).

Nudum, i, *n.* a town of the Minæ, destroyed by the Elæi (Herod. iv. 148).

Nuthones, um, *m.* a people of Germany, mentioned by Tacitus, of whom little is known. They appear to have been neighbours to the Eudosiæ and Suardoniaus (Tac. Mor. Ger. 40).

Numa, *n. m.* a Rutulian, killed by Nisus, or Eurýlus (Virg. Æn. ix. 454).—2. Another Rutulian, to whom the epithet *strong* is applied. Æneas made an attack on this warrior (Virg. Æn. x. 562).

Numa Marcius, Numa Marci, *m.* the son of Marcus, *v.* Marcius, one of the Roman senators, was the first pontifex. He married Pompilia, Numa's only daughter, by whom he had Ancus Marcius, the third king of Rome. The father of Numa Marcius is said to have impelled Numa Pompilius to accept the crown, to have departed with him to Rome; but, being disappointed of the crown at Numa's death, he is reported to have laid violent hands upon himself (Liv. i. 20).—2. Appointed prefect of Rome by Tullus Hostilius (Tac. Ann. vi. 11).

Numa Pompilius, Numa Pompili, *m.* son of Pompo, a Sabine, distinguished for his justice and piety, who possessed the greatest knowledge possible in that age, of all laws, human and divine. He lived at Cures, which appears to have been the chief city of the Sabines. Livius considers his being a scholar of Pythagoras as a fiction, and supposes that his knowledge resulted from his natural disposition, and from the discipline of the Sabines, which he commends for its purity. On the death of Romulus, the crown of Rome was unanimously conferred on him; and after the confirmation of his appointment by augury, and obtaining possession of the kingdom, he formed a design of founding it anew upon the principles of justice, law, and morals. To soften the

fierceness of the Roman temper, he resolved to discontinue the practice of war, and with this view, built a temple to Janus, which was to be open in war, but shut in peace. Having secured the friendship of the neighbouring states by treaties and alliances, his next object was to inspire his subjects with the fear of the gods. To give greater solemnity to his institutions, he made them believe, he had nightly meetings with the goddess Egéria, by whose instructions he instituted the rites most acceptable to the gods, and appointed their own priests to each of the deities. His attention was first turned to the Calendar, and he divided the year into twelve months, according to the course of the moon. But as twelve months, of thirty days each, do not form a complete year, by the insertion of intercalary months, his arrangement was rendered so accurate, that every twenty-fourth year the days coincided almost exactly with the position of the sun, whence they had commenced. See *Annus*. He next created the Flamen Dialis, or high priest of Jupiter, whom he adorned with a splendid dress, and a royal curule chair. He added a Flamen to Mars, and another to Quirinus. He chose the vestal virgins, and likewise the twelve Sali of Mars Gradivus. He nominated Numa Marcius, son of Marcus, one of the senators, Pontifex, and furnished him with written and sealed instructions, with regard to all the sacred rites, with what victims, on what days, in what temples, these religious duties should be performed, and whence the money for defraying their expense. To the Pontifex he subjected all other religious performances, and made his opinion final respecting the invocation of the gods, funeral solemnities, and the expiation of prodigies, whether by lightning, or otherwise. On purpose to know the will of the gods, he dedicated an altar on Mons Aventinus, *Monte Aventino*, to Jupiter Elicus. These regulations, aided by the example of the king, produced a complete change in the dispositions and manners of the people. The neighbouring states, who had formerly considered Rome, not as a city, but as a camp, changed their dread and hatred into reverence and esteem, believing that it would be impious to molest a nation wholly occupied in the worship of the gods. After building a temple to Single Faith, and instituting many other sacrifices, the days Fasti and Nefasti, he died after a reign of forty-three years, during which the Romans enjoyed uninterrupted peace (Liv. i. 18—32). In 183 B. C., two stone chests (dive-lidæ arce), each about eight feet long, and four feet broad, having their covers fastened with lead, were found in the property of L. Pœllius, notary, at the foot of Janiculum, *Monte Giannicolo*, by the husbandmen digging a little deeper than usual. Inscriptions both in Greek and Latin were written on the covers, purporting that the body of Numa Pompilius, son of Pompo, and king of the Romans, was in the one, and his books in the other. On being opened, nothing whatever was found in the chest, said to enclose his body, but the other contained two bundles tied round with waxed cords, each consisting of seven books, which were not only entire, but appeared quite fresh. Of these books, seven were written in Italian,

respecting the pontifical law, and the other seven, in Greek, recording the doctrines of philosophy, which might have been known in that age. After they had been read by Q. Pëdilius, and his friends, they were borrowed by Q. Pëdilius Spürinus, prætor urbânus, who examined their contents, and declared that he would not return them to the owner, since they ought to be burned, because most of their doctrines had a tendency to undermine the established religion. The senate approved of the conduct and opinion of the Prætor Urbânus, and the books were accordingly burnt in the Cômîlum before the people by the public servants. From this statement of Lælius, it is manifest, either that the religious rites of the Romans had been greatly changed from the time of Numa, or that he established a system of religion, which he did not believe to be the true one, but adapted to the dispositions and circumstances of the people at that period. The latter supposition is unfavourable to the character of the Roman monarch, although it appears more probable than the other, for this reason, that the Romans were of all nations, perhaps, the least inclined to deviation from ancient usage in religious ceremonies. If these books had been intended to serve no purpose after his death, he would have destroyed them; and if the Romans, in that age, could, in his opinion, have received advantage from them, he would not have concealed from his people the doctrines which they contained. He would naturally have committed them to the care of the Pontifex Mâximus, or some other priest, who would have communicated their contents, and this discovery would have been subversive of the established religion. It is more probable, that he foresaw, that the Romans would, in future ages, arrive at such a degree of civilization, as would enable them to appreciate the merits, and derive advantages from the study, of his writings. Here a difficulty occurs: If intended for future usefulness, why were they buried? Why was the place neglected and forgotten?—for the discovery was wholly accidental. Our limits will not allow further discussion; and each reader will form his own opinion on this interesting subject. *Adj.* Pômilius, a, um. *Pômilius sanguis*, blood; i.e. descendants; of Numa Pômilius (Hor. Art. Poet. 292).

Nûmâna, æ, f. *Humana*, a seaport town of Ploënum, a district of Itâlia, Italy, bounded on the east by Mârë Hâdriaticum, the Gulf of Venice. It was built by the Sicilians. Scîpîosa Nûmâna (Sil. Ital. viii. 431).

Nûmânîa, æ, f. a town of Spain, near the sources of Dûrus, the *Douro*, celebrated in history for the brave resistance which it made against the Roman armies for fourteen successive years. Florus says, that Nûmânîa was inferior in power to Carthage, Cápua, and Córînthus, but equal to them all in bravery and honour, and, including the character of its inhabitants, was the greatest ornament of Spain. Situated on an eminence of no great height, without walls, without forts, it alone withstood an army of forty thousand men; with one-fourth of that number, and not only held out, but frequently gained very considerable advantages over the enemy, and obliged them to accede to dishonourable treaties. After the destruction

of Carthage, P. Córnelius Scîpio Afrîcânus Emîliânus took the command of the army at Nûmânîa, and at last reduced it to such extremity by famine, that the inhabitants destroyed themselves and their native city by sword, fire, and poison, so that not a single man remained alive to be led in chains; and the triumph of the conqueror was merely over the name of the Nûmânîni. From the destruction of Nûmânîa, Scîpio received the additional surname of Nûmânînus (Flor. ii. 18). It is now an inconsiderable village, called *Gorray*, in the opinion of certain geographers, whilst some think it is represented by *Tienza*, and others, that it stood near *Seria*. *Inh.* Nûmânîni, orom (*Sing.* Nûmânînus, i), m. the Numanians. *Adj.* Nûmânînus, a, um. *Nûmânîni avi*, Numanine ancestors, i. e. the paternal ancestors of Córnelia, particularly P. Córnelius Scîpio Afrîcânus Nûmânînus, who obtained additional celebrity by the destruction of Nûmânîa (Prop. iv. 11. 30). *Nûmânînum bellum* (Sal. Jug. 7).

Nûmânîna, æ, f. wife of Plautius Silvânus, who was accused of distempering his brain by magic rites; but acquitted in the year 24 (Tac. Ann. iv. 22).

Nûmânus, i, m. surnamed Rêmûlus, a brave Rutulian, killed by Ascânus. He had lately married the younger sister of Tûrnus (Virg. Æn. ix. 592).

Nûmânîus Gâllus. See *Mânîus Gâllus*.

Nûmêriânus, i, m. younger son of the Roman emperor Cârus, possessed a disposition every way unlike that of his elder brother Cârînus. The bent of his mind was to literary pursuits, and he obtained distinction by the excellence of his compositions, both in verse and prose. The qualities of his heart surpassed even the vigour of his mind, whilst the modesty of his deportment, the propriety of his sentiments, and the affection which he bore to his father, rendered him a favourite with all who respected either talent or virtue. On the death of his father, Cârînus and he succeeded to the empire, in right of the rank which they previously held, and Nûmêriânus fell by the hand of Arrius Aper, whose daughter he had married (Eutrop. ix. 18-20).

Nûmîciûs, a, um. *Nûmîciûs pîns*, a patrician clan at Rome, which had this name from Nûmîciûs, the *Rîco di Nemi*, because from the banks of that river they had been removed to the capital, and admitted into the senate.

Nûmîciûs, i, m. a man to whom Hôrâtîus addresses the sixth epistle of the 1st book, but commentators are not agreed in opinion respecting him.

Nûmîciûs (Nûmîciûs, Sil. Ital.), i, m. a fountain in Lâtium, whence issues the small river, Nûmîciûs, i, m. (Virg. Æn. vii. 150). Some maintain, that this river flows from Lâcus Nêmôrênsis, and is now called the *Tôrto*, or, *Rîco di Nemi* (*Rîco di Patria*, Clav.), while others assert, that it is dry. There is also a difference of opinion respecting its source, whether it flows from a fountain, a lake, or a pool. Perhaps Virgîlius, by *Stagna fontis Nûmîci*, meant simply the spring, poetically expressed. Lælius says, that Enûs was buried near this river, without mentioning what kind of death he died; and Dîonýsius has recorded the inscription on his tomb. The more general

notion is, that in the war with the Etrusci and Rutuli, he was drowned in Nūmiclus, and his body not having been found, the Latins supposed he had been taken up into heaven (Tibul. ii. 3. 43). On the banks of this river, a chapel and grove were consecrated to Æneas, where he was worshipped under the name of Jūpter Indiges (Liv. i. 2). Ovidius makes Nūmiclus a calm-running stream (Met. xiv. 599).

Nūmicus Thērmus, Nūmiclī Thērmī, *m.* a man of praetorian rank, whom the emperor Nēro sacrificed to the rage of Tigellinus, whose resentment he had incurred by no fault of his own, but solely from a freedman of his preferring an accusation against that favourite, in the year 67 (Tac. Ann. xvi. 20).

L. Nūmicus, L. Nūmiclī, *m.* one of the two Latin praetors at Circē, *Circello*, who excited war against the Romans, in 339 B. C., on which they were summoned to Rome. See *L. Annus*.

T. Nūmicus Priscus, T. Nūmiclī Priscī, *m.* a consul at Rome, in 469 B. C., when he routed the Volsi, and took Cēno from the Antlatēs (Liv. ii. 63).

Nūmidia, *v. f. Alyria*, a country of Africa, bounded on the north by the Mediterranean; on the west by Ampsaga, the *Wadī-kibir* (i. e. the Great River), which separated it from Mauritania, Morocco and Fez; on the south by Gietulia, and on the east by Mulucha, the *Malua*, the boundary between Nūmidia and Africa Propera, *Tunis*. When Nūmidia became first known to the Romans, it was possessed by two nations, the Māssyli, and Māsēsylī *q. v.* (Liv. xxi. 29 seq.). *Inf.* Nūmidie, *arum, et*, Nōmādes, *um, m.* the Numidians, described by Sillūstius, in the Jugurthine war, as faithless, unsteady, and fond of revolutions in the state. From the same author we learn, that their food consisted chiefly of milk, and flesh of wild animals, that they made no use of salt or any other stimulant of the palate. They had no other idea of eating and drinking but as a protection against hunger and thirst, not as means of gratifying intemperance or luxury (Sal. Jug. 89). According to Appianus, of all the Africans, the Numidians were the strongest, and lived to the greatest age (Bel. Pun. 39). *Columnae Nūmidarum*, columns of Numidian marble, which was both expensive, and highly esteemed by the Romans (Juv. Sat. vii. 182). *Inf.* Nūmidie, *reinless* Numidians; referring to their cavalry using no kind of rein or bridle (Virg. Æn. iv. 41). *Adj.* Nūmidianus, *et*, Nūmidicus, *a, um.* Nūmidiana pyra, Numidian pears, the fruit of a particular kind of pear-tree first brought to Italy from Nūmidia (Plin. iii. 188). Nūmidicum marmor, Numidian marble; first imported to Rome (77 B. C.), by M. Æmilius Lepidus, consul, which was considered an act of great extravagance, and for which he was severely censured (Plin. v. 288). Nūmidica guttata (gallinae) (Mart. iii. 58).

Nūmisus, *i, m.* a Latin commander, who urged his countrymen to make war on the Romans. In the first engagement, the strength of the Latins was so completely destroyed, that they submitted to the mercy of the conquerors, and the Campanians followed their example, 339 B. C. (Liv. viii. 11).

Nūmisus Lāpus, Nūmisī Lāpī, *m.* a lieutenant-general in the Roman army, who

obtained consular ornaments, and the command of the eighth legion, in the year 70 (Tac. Hist. i. 79 seq.).

Nūmisus Rufus, Nūmisī Rufī, *m.* a lieutenant-general in the Roman army, first put in fetters by Clāssicus, and afterwards murdered with Hērēnnatius, by the Trēviri, in the year 71 (Tac. Hist. iv. 22 seq.).

C. Nūmisus, C. Nūmisī, *m.* a Roman praetor, to whom the lots gave the government of Sicily, in 179 B. C. (Liv. xli. 8).

T. Nūmisus Tārquiniēnsis, T. Nūmisī Tārquiniēnsis, *m.* one of the ten ambassadors sent by the Roman senate to regulate the affairs of Mācedōnia, in 169 B. C. (Liv. xlv. 17).

Nūmistro, ōnis, *f. Muro*, an inland town of the Bruttii, others say of the Lucāni (Liv. xxvii. 2). *Inf.* Nūmēstrāni, *orum, m.* (Plin. i. 352).

Nūmītor, ōris, *m.* a Rutulian, brother of Alcānor, who, with the weapon which Æneas had driven into the body of his brother, attempted, but without success, to transfuse that prince, and his javelin only grazed the thigh of Achātes (Virg. Æn. x. 342).—2. Elder son of Prōcas, the fourteenth king of Alba, according to Diōnysius of Hālicarnāssus. Amūlius, his younger brother, by whom he was supplanted, put his sons to death, and obliged his only daughter, Rhēa Silvia, to become a vestal virgin, which office prevented her marrying, consequently excluded all hopes of children. This scheme, intended by Amūlius to secure the crown to his own descendants, failed of success, although he caused his niece to be put to death, as soon as he heard of her having born twin sons, Rōmūlus and Rēmus, and he ordered the infants to be drowned in Tiber, the *Tevere*. See Rōmūlus. On these grandsons of his brother reaching manhood, they learned the true history of their birth, put Amūlius to death, and restored the kingdom to their grandfather Nūmītor (Liv. i. 3—6. Ov. Met. xiv. 773). Juvēnalis uses Nūmītor as a common appellation of the rich and noble Romans, who were mean and parsimonious, as patrons of the learned; but extravagant in their pleasures and sensuality (Sat. vii. 74).—3. Brother of Laurēns and Lābūrnus. Like them he commanded a hundred men in the second Punic war (Sil. Ital. xiii. 194).

Nūmītōrius, *i, m.* a Roman killed in the war between C. Marius and Silla, and the executioners dragged his lifeless body with a hook into Tiber, the *Tevere* (Flor. iii. 21).

L. Nūmītōrius, L. Nūmītōrī, *m.* a tribune of the people at Rome, and one of the first who were elected at the Cōmilia Tribūta, in 171 B. C., when the number was raised from two to five (Liv. ii. 58).

P. Nūmītōrius, P. Nūmītōrī, *m.* the maternal uncle of Virgīnia, who aided Icilius, the betrothed husband of that maiden, in opposing the iniquitous proceedings against her by Appius Claudius, a dēcēvir, in 449 B. C. He advised the army, in the country of the Sabines, under Q. Fabius, a dēcēvir, to revolt, and, for the active part which he took against the dēcēvirī, was elected a tribune of the people (Liv. iii. 43—54).

A. Nūmīus, *v. Nōmīus*, A. Nūmī, *m.* a competitor with Sātūrnīnus for the office of tribune of the Roman people, in that struggle he lost his life (Vol. Max. ix. 7).

Nūmūlīzīnthis, Dīōgīris, Nūmūlīzīnthis Dīōgīridis, *f.* a daughter of a Thracian king. The manner in which she is mentioned by historians is most horrid (Val. Max. ix. 2). Nūrsia, *a, f.* the goddess of fortune, among the Tuscans. She had a temple at Volsinūm, *Bolsena* (Juv. Sat. x. 74).

Nūrsia, *a, f.* (Nūrsia, Liv.) *Narcia*, a town of the Sabines. *Tuh.* Nūrsini, *v.* Nūrsini, *orum* (Sing. Nūrsinus, *i*), *m. Adj.* Nūrsinus, *a, um.* Nūrsinusger, the territory of the Nūrsini (Plin. iii. 477). Nūrsina pila, the wild turnips of Nūrsia (Mart. xiii. 20).

Nusa, *a, f.* wife of Nicomēdes, the last king of Bithynia (Sal. Frag. 4).

Nyctēllus, *i, m.* a name of Bæchus, from nocturnal gamboling (Ov. Met. iv. 15).

Nyctēus, *ēs, m.* son of Chthōnīus, whose daughter Antīōpē, Jūpiter vitiated, and she, dreading her father's displeasure, fled to Sicily to Epōpēus who married her. Grief consumed his frame, and, having instructed his brother Lēcus to punish Epōpēus and Antīōpē, he killed himself. Hēcēnus makes him the son of Nēptūnus and Cēlenō (157), and Apollōdōrus, of Hērēus and Clōnīa (iii. 10). Nyctēis, *idis, f.* a patronymic of Antīōpē (Ov. Met. vi. 111).—2. A companion of Diomēdes, who was changed into a bird (Ov. Met. xiv. 504).

Nyctēus, *ēs, m.* one of the horses of Plūto, and the best of the Stygian breed (Claud. xxxiii. 289).

Nyctimēnē, *es, f.* daughter of Epōpēus, king of Lēbos, *Mityleni*, possessed uncommon beauty, which excited in her father an unlawful passion, the indulgence of which compelled her, from a sense of modesty, to conceal herself in the woods. Minērvā, pitying her situation, changed her into an owl, (*noctia*), a bird, which from modesty, does not appear in light, but flies abroad during the darkness (Hyr. 204). Ovidius shortly touches on her story (Met. ii. 599).

Nymphæ, *arum* (Sing. Nymphæ, *a, v.* Nymphæ, *es*), *f.* nymphs who lived an almost incalculable number of years; but were not immortal. Those who presided over woods were called *Drūīdes*, over single trees, *Hāmā-drūīdes*, over mountains, *Orēades*, over springs, *Nālūīdes*, over the sea, *Nērēīdes*, over lakes, *Limnūīdes*, and over meadows, *Limnūīdes*.

Nymphæum, *i, n.* according to Cesar (B. C. iii. 26), a harbour of Illyricum, exposed to the south wind, and distant about three miles from Lissus, *Alessio*; but Plinius makes it a promontory.—2. An elegant structure erected at Rome, by M. Aurēlius, for the worship of the nymphs. Besides being adorned with statues of these objects of heathen adoration, it had various fountains and waterfalls, to cool the air, and render the place pleasant and beautiful (Amm. Mar.

xv. 7).—3. A rock near Apollōnia, which emitted flames, and below it were springs which sent forth hot bitumen. There was an oracle at it (Liv. xlii. 36).

Nymphæus, *i, m.* a river of Mēsōpōtāmīa, near Amida, *Diarbekr* (Amm. Mar. xviii. 9).

Nymphidius Sabinus, Nymphidii Sabinī, *m.* an officer in the Roman army, whose ambition aspired at the imperial dignity; with that view he favoured the party of Gālba, whom he afterwards exerted himself to dethrone. His life atoned for this wild attempt, and the soldiers dragged his dead body through the camp, in contempt of the low-born incendiary, who aimed at the purple (Tac. Hist. i. 5 seq.). The account given by Suetonius is somewhat different (Gal. 11).

Nymphius, *i, m.* a leading man of Pālēpōlis, who, with Chārillāus, formed a plan to get rid of the Nōlani and Sāmmites, who had obtruded themselves as allies on the inhabitants of that city, in 325 B. C. Their design succeeded, the Romans obtained possession of Pālēpōlis, and obliged the Sāmmites and Nōlani to fly (Liv. vii. 25 seq.).

Nysa, *a, f.* a town of India, which Bæchus built according to some writers, and, according to others, was sacred to him (Plin. i. 691). Of all the cities which the Indians possessed, this was the greatest and most distinguished in the opinion of Pōmpōnius Mēla (iii. 7). Nothing certain respecting it is known. There appear to have been eleven towns and mountains of this name. From Nysa, Bæchus was called Dīōnysius. *Dōminus Nysæ*, Bæchus (Juv. Sat. vii. 64). Nysēides, *v.* Nysiādes, *um* (Sing. Nysēis, *idis*), *f.* the nymphs by whom Bæchus was brought up (Ov. Met. iii. 314; Ov. Fast. iii. 769). Nysigēna, *a, m.* one born at the town Nysa (Catul. lxiv. 253). *Adj.* Nysæus, Nysæus, *et.* Nysæus, *a, um.* *Nysæus Hēdāspes*, from that river having its source in the mountain Nysa (Luc. Phar. viii. 227). *Nysia iuga* (Luc. Phar. viii. 801).—2. A town of Bæotia. Its inhabitants joined Etēocles in the Theban war (Stat. Th. vii. 261).

Nysæus, *i, m.* younger son of Dīōnysius I., tyrant of Sýracūse and Aristomāchē. He was the brother of Hippārinus (Cor. Nep. Dion 1).

Nysēus, *ēs, v. ēi, m.* a name of Bæchus. Nysēis, *idis, f.* of Bæchus, applied to females, or nouns feminine. *Nysēides nymphæ* (Ov. Met. iii. 314). *Adj.* Nysæus, *a, um.* Some derive these words from Nysa, a mountain of India, where Bæchus was brought up, or from a city in that country, which he built.

Nysa, *a, f.* a mountain of Thrācia, which produced excellent vines. *Adj.* Nysæus, *a, um* (Hom. Il. vi. 133). There were many other mountains of this name.

Oenēum, *i, n.* a town of Pēncētia, a district of Illyricum, enclosed on one side by a river called Artātus, and on another by a very high mountain of difficult access. Pērsēs, king of Mācēdōnīa, took it by means of

works, put all the male inhabitants, who had reached the age of puberty, to death, threw the women and children into confinement, and gave the whole of the booty to the soldiers, in 171 B. C. (Liv. xliii. 19).

Oānus, i, m. a river of Sicilia, near Cāmāria (Pin. Ol. v. 25).

Oārus, i, m. the *Volga*, a river which empties itself into Pilius Maōtis (Herod. iv. 123). Others take it to be the *Woronez*.

Oāsis, is, f. a tract of land in the desert of Zāra, in which was the temple of Jūpiter Ammon. By the Greeks it was called the Islands of the Happy (Herod. iii. 26). There was another similar tract, the larger has been called Oāsis Māior, *El Wah*; the less, Oāsis Mīnor, *El Wah el Ghurbi*. Their names are very differently written by travellers.

Oāxis, is, m. a rapid river of Crēta, *Candia* (Virg. B. i. 66). Much difference of opinion with respect to this river, and the reading of the line of Virgilius in which it occurs, has prevailed both in ancient and modern times. No other author mentions Oāxis as the name of a river in *Candia*. There was a city of this name in Crēta, founded by Oāxes, the son of Apōllo and Anchālā. This city is called by Vāro Oāxis, Idis; but Vibius Sequēster calls it Oāxia, æ. Apōllōnius Rhōdus calls Crēta, Oāxis (*Oiaxis*), and Hērōdōtus says, it is reported that there is a city in Crēta called *Oaxer*, from which it may perhaps be inferred there was a river of the same name.

Oblivio, ōnis, m. a river of Lūsitanā, called otherwise Lēthē, Limea, or, Limea, hence the modern name *Lima*, all conveying nearly the same idea, that of *forgetfulness* (Liv. Ep. 55).

Obrīma, w, m. the *Bur Basha*, a river of Phrygiā, the sources of which the Roman consul, Cn. Mānlius Vūlso, passed, when marching from Ephēsus against the Gāllogrēci, in 191 B. C. (Liv. xxxviii. 15). It is a branch of Māēder, the *Meinder*.

Obrōātis, is, f. a town of Pērsia, probably not far from Pērsēpōlis (Amm. Mar. xxiii. 6).

Obsidius, i, m. the commander of the troop of the Frēntāni, who made a gallant charge against Pyrrhus, king of Epirus, in his first engagement with the Romans, and compelled him to flee from the battle, after he had thrown away the badges of his rank (Flor. i. 18).

Obultrōnēs Sābīnus, Obultrōnī Sābīni, m. a quæstor of the treasury, who was murdered in *Spain*, in the year 57 (Tac. Ann. xliii. 28 seq.).

Ocālē, es, v. Ocālē, arum, f. a town of Bōōtia (Plin. i. 425). The inhabitants joined Etēocles in the Theban war (Stat. Th. vii. 260).

Ocēla, æ, f. a vestal virgin, of great sanctity of manner, who presided over that order during fifty-seven years (Tac. Ann. ii. 86).

Ocēānus, i, m. the eldest son of Cēlus and Tērra. He married Tēthys by whom, according to Hēsiodus and Apōllōdōrus, he had three thousand beautiful daughters. The word afterwards became the name of any immense expanse of salt-water, in which sense it has been adopted by the English. Justinus uses it to signify the Indian sea (xli. 10); the *Mediterranean* (xliii. 3); and Hōmērus, to signify the Nile (Od. xxiv. 11). Ocēāntides, dum (Sing. Ocēāntis, Idis), et, Ocēāntides, dum (Sing. Ocēānis, Idis), f. the daughters of Ocēānus (Virg. G. iv. 341).

Ocēllātē, arum, f. vestals, sisters who had violated their vow. From their crime being

committed under the reign of his father or brother, Dōmōdānus allowed them to choose their own death (Suet. Dom. 8).

Ocēlum, i, n. *Ouz*, or, *Exilles*, a town on the frontiers of Gāllia Cisālpina, Citerior, v. Tōgātā, in Alpes Graie (2 syl.), near the source of one of the N. branches of Pādus, the *Po* (Ces. B. G. i. 10).

Ochēsius, i, m. an Ætolian, the father of Pēriphas (Hom. Il. v. 843).

Ochus, i, m. a native of Cŷzicus, *Chizico*, attacked by Phlās in the Argonautic expedition (Val. Flacc. iii. 148).—2. The original name of Dārius q. v.—3. A son of Dārius (Curt. iii. 11 seq.).

Ochus. See *Artāxerxes Ochus*.

Ochus, i, m. a river of Bactria, which runs in the neighbourhood of *Nesa*, and falls into the *Caspian Sea* (Amm. Mar. xxiii. 6).

Ocilis, is, f. a town of the Celtiberians in *Spain* (Ap. Bel. Mith. 281).

Ocnus, i, m. son of Tiber, the *Tevere*, and Māntō, the daughter of Tirēsias. He built the city Māntūa, to which he gave this name in honour of his mother. He joined Ænēas against Tūrnus, with an army of his subjects (Virg. Æn. x. 198). Sērvius makes him the same with Blānor, whose tomb is mentioned by Virgilius (B. ix. 60).—2. A man whom Prōpērtius describes labouring without effect (iv. 3. 21). Pausānias represents him twisting a rope of rushes, which an ass, standing beside him, ate as fast as he made it (x. 29).

Ocerēla, æ, f. a native of Cōrnēculum, a town of Lātium, was distinguished by her beautiful countenance, and had been made prisoner at the taking of that town. Her beauty captivated Vūlcānus, to whom she bore Sērvius Tūllius, the sixth king of *Rome*. From right of conquest, she became the servant of Tānāquil, and one day when she threw wine into the fire by order of her mistress, a figure of an indelicate kind presented itself, which she appears to have made known to the queen, by whose order she approached it, and Sērvius Tūllius q. v. was the consequence of this phenomenon (Ov. Fast. vi. 627 seq.).

Oericulum, i, n. *Otricoli*, a town of Umbria, which Florus calls a city of Lātium, at the junction of Nār, the *Nera*, and Tiber, the *Tevere*, taken by the Romans during the reign of Tāquinius Sūpērbus (Flor. i. 7).

Inh. Oericulāni, orum (Sing. Oericulānus, i), m. admitted into friendship by the Romans on their giving security, in 309 B. C. (Liv. ix. 41). Adj. Oericulānus, a, um. Oericulāna villa (Cic. Mil. 24).

Ocris, is, m. a native of Sētia, *Sezzo*, and brother of Opiter, who were both killed at the battle of Cānnæ (Sil. Ital. x. 32).

Octāvia, æ, f. daughter of C. Octāvius and Atia, and sister of Augūstus. She married C. Claudius Mārcellus, by whom she had M. Claudius Mārcellus, whose name Virgilius has immortalized (Æn. vi. 835 seq.). After the death of Mārcellus, she was married to M. Antōnius, who had repudiated his former wife, Fūlvā. Between her brother and husband she effected a reconciliation. From her second husband she experienced only neglect and desertion, in consequence of his criminal connexion with Clēopātrā, queen of Egypt. After his death, she took the greatest care of his children. She was a

woman of exemplary virtue, and of great literary attainments. Augustus had the strongest affection for her, and pronounced her funeral panegyric. She died in 10 B. C., in the fifty-fourth year of her age.—2. Daughter of Tiberius Claudius Drusus Caesar and Messalina, born in the year 42, and married to Nero, the sixth Roman emperor (whose original name was L. Domitius Ahēnōbārus), who divorced her, on pretence that she was barren, but, in reality, to marry Pōppēa. He banished her to Pāndātāria, *Sante Maria*, where she was murdered. She had been first betrothed to L. Silanus. Tacitus has given a shocking account of the unjust and cruel treatment which she experienced, and concludes his narrative with the tragical particulars of her death. After the murder, her head was cut off, and sent to Rome, to glut the eyes of Pōppēa (*Ann. xi. 32 seq.*).

Octāvius, i. m. an excellent poet and historian, who died suddenly at table, from a transport of passion, which gave rise to the report, that he was killed by drink. Hōrātius mentions him with Plōtius, Mācēnas, Virgilius, and Vārius (*Sat. i. 10. 82*). Some understand the emperor to be meant under that name, but that is contrary to the practice of Hōrātius, who always calls him *Augustus*, or, *Cæsar*, and does not mention his name amidst those of others, but quotes him alone, as sufficient approbation of his writings (*Sat. ii. 1. 19*).

Octāvius Bālbis, Octāvilī Bālbī, m. a Roman, proscribed by the second triumvirate. After he had fled from his own house, and might have escaped the swords of the assassins, a false report reached him, that they had put his son to death. Parental affection impelled him to return, and his life was the forfeit (*Val. Max. v. 7*).

Octāvius Frōnto, Octāvilī Frōntōnis, m. a Roman prætor, who proposed, in the year 16, to regulate by statute, the quantity of plate, the expense of furniture, and the number of domestics, in a family. Luxury had made too great advances before that period to admit of restraint, and the law did not pass (*Tac. Ann. ii. 33*).

Octāvius Māmillius, Octāvilī Māmillī, m. a native of Tuscūlum, was the most eminent of all the Latins, derived his origin from Tēlēgōnus, the son of Ulysses and Circē, and married Tārquīnia, a daughter of Tārquīnius Sūpērbus, who retired in banishment to his son-in-law. At his instigation, thirty states entered into a treaty against the Romans, and this powerful combination induced them to create a new magistrate, whom they called a dictator, in 501 B. C. Two years after, hostilities commenced, and Octāvius Māmillius, after displaying great bravery, fell in battle, by the hand of T. Hērminius (*Liv. i. 49—ii. 20. Flor. i. 11*).

Octāvius Mētius, Octāvilī Mētī, m. a commander in an engagement between the Romans and Samnians, in 295 B. C. (*Liv. x. 41*). See *Sp. Nautius*.

Octāvius Sāgitta, Octāvilī Sāgittæ, m. a tribune of the Roman people, in the year 58, who first seduced and afterwards murdered Pōntia Pōstūmia, q. v. On the expiry of his office, he was banished to an island (*Tac. Ann. xiii. 44 seq.*), from which he appears to have returned, for the senate remanded

him to the island, in the year 70 (*Tac. Hist. iv. 44*).

Octāvius Tēucer, Octāvilī Tēucī, m. a grammarian of celebrity, who, it is probable, taught in the south of France (*Suet. II. Gram. 8*).

C. Octāvius, C. Octāvilī, m. son of C. Octāvius Rūfus, and brother of Cn. Octāvius. The descendants of C. Octāvius did not rise above the equestrian order, until the father of Augustus obtained higher honour (*Suet. Aug. 2*).—2. A Roman, of equestrian rank, and the first of his family who obtained admission into the senate. Vēllēius Pātērcūlus praises both his talents and his moral excellence. On obtaining the prætorship, Mācēdōnia became his province, and he cut off the remains of the rebel armies of Spārtācus and L. Sērgius Cātīlina, as he marched into Greece. His conduct in the government of his province Cicēro considers as a model for the imitation of others, both on account of his justice and bravery. For his victory over the Bēssi and Thrāces, he received the title of Impērator. On his way to Rome, with the view of standing candidate for the consulship, he died suddenly. Octāvius had married Atia, daughter of M. Atius Bālbis and Jūlia, sister of C. Jūlius Cæsar, by whom he had one son, C. Octāvius, or Octāviānus, afterwards Augustus, and two daughters.—3. Son of the former, by Atia, daughter of M. Atius Bālbis and Jūlia, sister of C. Jūlius Cæsar, was born in 65 B. C., in the consulship of M. Tullius Cicēro and C. Antōnius. The Octavian clan was of equestrian rank, and, in some instances, after the subject of this article had become emperor of Rome, he mentioned his family as equestrian, not patrician. Passing over the numerous prodigies recorded by fabulous history, presaging his future greatness, and either preceding or announcing his birth, it may be stated, that his father died in his infancy, and that his mother and her second husband, L. Mārcius Philippus, brought him up with the greatest tenderness and care. The excellent dispositions and powerful mind which he discovered in early life, captivated his granduncle, C. Jūlius Cæsar, who paid every attention to his education, and, having no legitimate son of his own, resolved to make Octāvius his heir. From him, and at his request, Octāvius assumed the name of Cæsar, to which the senate afterwards added that of Augustus. In early life he was surnamed Thūrinus, either in memory of the origin of his family, or from his father's success against the banditti or fugitive slaves, the relics of the armies of L. Sērgius Cātīlina and Spārtācus. He accompanied his granduncle into Spain, against the sons of Cn. Pōmpēius, and, after the reduction of that country, he applied himself to his studies at Apōllōnia, until he heard of the death of Cæsar, and of his being appointed his heir. He returned immediately to Rome, and collected a strong military force, in opposition to the advice of his step-father, who dreaded danger from the boldness of his measures, and his mother entertained similar apprehensions. A desire to avenge the death of Cæsar, whose courage he naturally wished to imitate, induced him first to make an attack on the leading conspirators by surprise, and his design having been discovered,

consequently the danger avoided, he became a candidate for the office of tribune of the people, in order to ingratiate himself with the commons. In this application M. Antōnius opposed him, on which account he joined the nobles, by whom Antōnius was hated, and having persuaded the veterans of Cæsar to espouse his cause, and that of the senate, he marched against Antōnius, then besieging D. Brūtus, in *Mūtina, Modena*. Both the consuls went with him, and both fell before that town, not without suspicion of his having plotted their death, that he might have the victorious army entirely under his own command. Suetōnius seems to think, that Octāvius had no hand in their death. M. Æmilius Lēpidus received Antōnius, after his defeat at *Modena*; which Octāvius had no sooner heard, than he deserted the senate and nobles, and entered into an alliance with these two powerful but unprincipled men. This combination against the laws and liberties of *Rome*, formed the *Suorum Triumviratus*. In the first battle at *Philippi*, the republican army drove him out of his camp, and he, with difficulty, escaped to the wing commanded by Antōnius; but in the second engagement, the republican forces were defeated, and Octāvius, intoxicated by the success, set no bounds to his insolence and cruelty. He caused the head of M. Jūnius Brūtus to be cut off, and thrown at the foot of Cæsar's statue. On conducting back the army to *Italy*, he gratified the rapacity of the veterans, by expelling the ancient inhabitants in different parts of the country, and assigning their lands to his victorious troops. In the number dispossessed of their hereditary property, was the poet Virgilius, who has alluded to this act of injustice in his *Eclogues*. To enable him to meet Sextus Pōmpēius, the younger son of Pōmpēius Māgnus, at sea, he formed the Julian harbour, a work of great labour, which he accomplished by letting the sea into Lācus Lūcrinus, and Lācus Avērnus, and thus trained his men to naval tactics during the whole of winter. His success over that noble youth increased his power, on which he deprived M. Æmilius Lēpidus of his army, and banished him to *Circē*. Policy dictated the alliance with Lēpidus and Antōnius, consequently he seized the first opportunity of taking the advantage of both. The brother of Antōnius he had compelled to surrender at *Pērsia, Perugia*, when many of the Roman nobles were butchered. Victory at *Actium*, over the infatuated Antōnius, left Augustus in the peaceful possession of the empire, without a rival. He put to death the elder son of Antōnius, by Fūlvīa, and Cæsāriō, son of C. Jūlius Cæsar and Clēōpātrā; but he preserved the children of that queen by Antōnius. In *Egypt*, he visited the tomb of Alexander the Great, made some improvements for the better cultivation of the country, and reduced the kingdom to a Roman province. At *Actium*, he built a city, which he called Nicōpōlis, to commemorate his victory, instituted games, and gave every encouragement to settlers; but the destroying hand of time has not left a single house standing, and even the ruins have almost disappeared. For his victories he entered *Rome* twice in ovations, and three times in triumph; yet, as a warrior, he per-

sonally makes but little figure in history, as his military commanders displayed greater knowledge and bravery than their general. In the proscription, he at first opposed his colleagues in the triumvirate, but afterwards was guilty of more enormous atrocity than either. Fourteen hundred women were proscribed by the second triumvirate, merely on account of their wealth (*Ap. Bel. Civ. 607*). After the undisputed sovereignty of the empire had for some years satiated his ambition, he spoke of re-establishing the republic, a design which he most probably never executed, and therefore his sincerity has been justly questioned. *Rome* received from him, it is readily granted, a number of embellishments and improvements, which, in some measure, justified his boasting that he had found the city brick, and left it marble. The calendar which his granduncle had corrected, he cleared of the imperfections which had crept in through carelessness, and called *Sextilis* by his own name, rather than September, the month in which he was born, because in the former he had gained his most important victories. In the administration of justice, in modelling the courts for the despatch of business, and in the enactment of many salutary regulations for the restraining of vice and the encouragement of virtue, the greatest praise is due to this successful conqueror. In his general conduct may be observed a powerful mind, bent on self-aggrandizement, disregarding all laws, sacred and civil, afterwards vigorously exerted for the common good, and in gratifying the wishes of the citizens, both in matters of the utmost importance and of magnificent amusement. His attention was afterwards directed to the affairs of the country, which he greatly improved by public works, by just distribution of taxes, and by planting colonies. In the management of the provinces, he discovered the same ability and knowledge of business, and he appears an able politician in forming and preserving foreign alliances. Of his clemency and moderation many signal instances may be mentioned, as well as his delicacy with respect to honours. From the senate he received, with tears of gratitude, the title of Father of his country, but he shuddered at the impious appellation of Lord. On him first was bestowed the honourable appellation Augustus, and, from that period, his public character, as a ruler, requires neither defence nor eulogium. He encouraged literature by patronising the learned, and the men of genius, who flourished under his reign, stand quite unrivalled in any preceding, or future, period of Roman history. Simplicity characterized his taste in furniture, dress, and equipage, as well as in eating and drinking. Before he went to bed, he put down in his diary, every transaction of the day which had not been previously registered. His person was handsome, his countenance uncommonly serene, and his eyes bright. His eyebrows met, his ears were small, and he had an aquiline nose. His height did not exceed five feet nine inches, his hair was yellowish, but in dress he was careless, which proves that more important matters occupied his mind. From early youth, he devoted himself with unwearied application to the study of eloquence, and the liberal arts. His writings, both in prose and verse, show that he must

have spent a great proportion of his time in his library. Elegance and perspicuity characterized his style, but his merits as an author do not in other respects seem to stand high. He expired in the seventy-sixth year of his age, and in the eleventh of the Christian era, at Nôla, in the same house, and in the same chamber, where his father, Octavius, had breathed his last. He first married Claudia, daughter of Fulvia, by P. Claudius, her first husband, and he divorced her a virgin, in consequence of a dispute with his mother-in-law. His next wife was Scribonia, then a widow for the second time, whose perverseness of temper was insufferable, and, after a separation had been effected, he took Livia Drusilla from her husband, Tib. Claudius Nero, to whom she was then pregnant. By Scribonia he had Julia, whom he married first to Marcellus, his sister's son, and, after his death, to M. Vipsanius Agrippa, at that time the husband of Marcella, by whom he had children. This second son-in-law did not live many years after his marriage with Julia, whom Augustus next contracted to his step-son, Tiberius, compelling him to part with his wife, then pregnant, and who had born him a child. By Agrippa, Julia became the mother of three sons, Caius, Lucius, and Agrippa, and two daughters, Julia and Agrippina. Caius and Lucius died in early life, and the emperor married Julia to L. Paullus, and Agrippina to Germanicus, his sister's grandson. The conduct of both his daughter Julia, and grand-daughter of the same name, was so infamous for lewdness, that he banished them both. The gross immoralities of his grand-son, Agrippa, rendered it necessary to banish him too, and, at his request, the senate passed a law to confine him for life, in the island Planasia, *Pianosa*. Of his own acts of adultery and intrigue, delicacy forbids any account. His friends alleged that policy and not lewdness induced him to these immoralities, that he might, by means of the wives, discover the designs of their husbands. If Martialis has done him justice, at one period his imagination must have been dreadfully polluted. His many excellences do not render less detestable his numerous vices, for which the depravity of Roman morals to a virtuous mind forms no excuse (Suet. Aug. Liv. Ep. 59—140).

C. Octavius Caesar Agrippa, C. Octavii Cæsaris Agrippæ, *m.* son of M. Vipsanius Agrippa, and Julia, daughter of the emperor Augustus, who died in Lycia, in consequence of a stroke from the hand of the governor Lollius. He was a youth of great promise (Suet. Aug. 65).

C. Octavius Lampadias, C. Octavii Lampadias, *m.* a grammarian, who divided the Punic war of Nævius into seven books (Suet. II. Gram. 2).

C. Octavius Rufus, C. Octavii Ruffi, *m.* the father of Cn. Octavius and C. Octavius, from whom descended two branches of the Octavian family, very different in circumstances and rank (Suet. Aug. 2).

Cn. Octavius, Cn. Octavii, *m.* son of C. Octavius Rufus, and brother of C. Octavius, whose descendants held all the great offices in the state, whilst his brother's posterity continued in the equestrian order until C. Octavius, the father of Augustus, obtained the

rank of a senator (Suet. Aug. 2 *seq.*).—2. Obtained the prætorship and the government of Sardinia in 207 B. C., the year after he had been a plebeian edile. His success against the Carthaginian shipping, had the effect of procuring his continuance in the same office next year. His good fortune failed him in passing from Sicily, *Sicily*, to Africa, with two hundred transports, and thirty warships, in 205 B. C. In the situations which he afterwards held, he performed nothing memorable (Liv. xxviii. 38 *seq.*).—3. After he had been ambassador to Greece, was appointed prætor in 171 B. C., when he obtained the command of the fleet, with which he sailed to Samothrace, and, by menaces at one time, and inducements at another, endeavoured to prevail on Persæus, king of Mæcedonia, to surrender. The unfortunate monarch, to conceal one crime, committed another, which rendered him odious, and his faithful attendants availed themselves of the proclamation issued by Octavius, promising them liberty, security, and all their property, if they came over to the Romans. Entirely deserted, Persæus, with his eldest son Philip, the rest having previously gone on board the Roman fleet, surrendered to Octavius, who conveyed him to Rome, carrying along with him the spoils of Mæcedonia, for which he had the honour of a naval triumph. After his election to the prætorship, but before he set sail, he had been appointed a *décemvir* of sacred rites. It is unknown whether the command of the fleet had been given him on account of his nautical skill, or from his having been formerly sent an ambassador into Greece (Liv. xliii. 17—xlv. 42. Just. xxxiii. 2).

—4. Son of Cn. Octavius the colleague of T. Annius Læsus Rufus, in the consulship, 130 B. C. In his first canvass for a public office, he failed; but afterwards obtained the consulship in 89 B. C., with L. Cornélius Cinna, whom he drove from the city, and deprived of his consular authority; because he had carried some injurious laws by force and arms. At the same time, Octavius expelled six of the tribunes of the people, most probably from their having assisted Cinna in these iniquitous enactments. During his consulship, Octavius displayed a strength of argument, a command of language, and a talent for eloquence, which he was not previously supposed to possess. Overpowered by his colleague, Cinna recalled from Africa C. Marius with some other exiles, besieged Rome with four armies, and entered it like a foreign city taken by storm. The inactivity of Cn. Octavius during this formidable assault, has incurred great censure, and, if in fault, his life atoned for it. The conquerors not only put him to death, with the leading men who opposed them, but cut off his head, and fixed it up in the *rostrum*. He was the first who suffered that species of indignity, which was afterwards exhibited in other instances, particularly in that of M. Tullius Cicero, one of the greatest characters in Roman history (Liv. Ep. 79, 80). *Adj.* Octavianus, *a.* *im.* Octavianum bellum (Cic. Nat. Deor. ii. 5).

Cn. Octavius Rufus, Cn. Octavii Ruffi, *m.* during the Numidian war brought over a supply of money to Africa, and three Moorish deputies from Bocchus, king of Mauritania, accompanied him to Rome. Some consider him

the same with Cn. Octāvius, who held the consulship with L. Cōrnēlius Cinna (89 B. C.), whom he banished from the city. Upon this, Cinna recalled C. Mārius from *Africa*, and they, having been admitted into the city, put Octāvius to death. In the consular calendar, which uniformly gives all the names of each consul, the colleague of Cōrnēlius is only called Cn. Octāvius, and, therefore, most probably a different person from the Cn. Octāvius Rūfus of Sāllūstius.

L. Octāvius Cēsar Agrippa, L. Octāvii Cēsaris Agrippae, *m.* son of M. Vipsānius Agrippa and Julia, daughter of the emperor Augustus, who died in early life at *Marseilles* (Suet. Aug. 65).

M. Octāvius, M. Octāvii, *m.* colleague of Tib. Sēmpronius Grāchus, whom that turbulent tribune deprived of his authority, because he opposed the Agrarian law, in 135 B. C. (Liv. Ep. 58). Florus calls him Cn. Octāvius (iii. 14).—2. An officer under Pōmpeius, who excited the Dalmatians and other nations to revolt from Cēsar. He also withdrew Issa from Cēsar's alliance, and besieged Sālōnē, *Salona*, but was repulsed by a sally from the town. Vātinius afterwards defeated him in a naval engagement off Tauris, an island in the *Gulf of Venice*, near Issa. Scribōnius Libo and he had the command of the Liburnian and Achaean ships in the civil war (Cēs. B. C. iii. 9 seq.). Adj. Octāvianus, *a, um*.

Octōdūrus, *i, f.* Martigny, a town, or village, of the Vērāgri (*Vicus Vērāgrorum*, Cēs. B. G. iii. 1), on Drāusa, the *Drance*, by which it is divided into two parts nearly equal. It was on the confines of the Vērāgri and Sēdūni, and the centre of trade between *Italy* and *France* in ancient times, which it is still. *Inh.* Octōdūrēnses, *i, um, m.* were neighbours to the Centrōnes, both states in the Cottian Alps (*Cottianae civitates*).

Octōgēsa, *a, f.* *Mequinenza*, a town of *Spain*, on the north bank of Iberus, the *Ebro*, where it is joined by Sicōris, the *Segre* (Cēs. B. C. i. 61).

Octolophus, *i, f.* *v.* Octolophum, *i, n.* a place in Illyricum, in the territory of the Dāssārēti, at which the Roman consul P. Sūlpicius Gālba encamped, when he was carrying on war against Phīlppus, king of Mācēdōnia, in 202 B. C. (Liv. xxxi. 36 seq.).

Ocylus, *i, m.* a competitor at the games exhibited by Alcīnōus (Hom. Od. viii. 111).

Ocyrhōē, *es, f.* daughter of Chīron, the centaur, and the nymph Chāriclō, who bare her on the banks of a rapid stream, and gave her that name. She possessed the gift of prophecy, and, whilst foretelling the future greatness of Esculāpius, passed into the form of a mare, to prevent her declaring more than the fates permitted (Ov. Met. ii. 638 seq.).

Odēnāthus, *i, m.* one of the wealthiest and noblest princes of Pālmyra, who, in early life, inured himself to great exertion and fatigue, by hunting wild beasts. The vigour, activity, and contempt of danger which he thus acquired, fitted him for the hardships and privations of a military life, and contributed to exalt his fame as a warrior. Sāpor, king of Persia, gained important advantages over the Roman armies, made the emperor Vālērīanus prisoner, and considered the east as his kingdom, over which he began to reign

with insolence and cruelty. Odēnāthus interested himself in the fate of the fallen emperor, solicited in respectful terms his release, and sent as a present a long train of camels laden with the most uncommon and most valuable merchandise. The haughty conqueror expressed his greatest indignation at the presumption of Odēnāthus, for having written him, and ordered his presents to be thrown into Euphrātes, the *El-Frat*. This insult, added to the threatening and contemptuous speech with which it was accompanied, roused the vigorous powers of Odēnāthus, who collected a small army, annoyed the Persian host, cut off straggling parties, and took several of the women of Sāpor, besides a considerable part of the treasure. The military talents of Odēnāthus, and the bravery of his handful of men, compelled the Persian monarch to re-cross Euphrātes, the *El-Frat*, in precipitation, and established his own character as an eminent warrior. The Romans, grateful for the important services of Odēnāthus, with the concurrence of Gālīēus, obtained for him, from the senate, the title of Augustus, and intrusted him with the government of the east, which his own arms had obtained and secured. This accession of power stimulated the brave Odēnāthus to a more important enterprise, the conquest of the barbarians in the north; but one of his own relations deprived him of life, before he had time to execute the measures which he had planned. His death happened in the year 267, and his queen Zenōbia *q. v.* succeeded him in the throne (Eutrop. ix. 10—13).

Odēssos, *i, f.* a seaport town of lower Mēsīa, on the western shore of Pōntus Euxīnus, the *Black Sea*. The modern town *Farna* occupies, according to some authors, the site of Odēssos; but others think that of Diōnysōpōlis. A colony of Milesians built this town, hence Plīnīus, *Odēssos Milesiorum* (i. 442).

Odēum, *i, n.* a house in which musicians exercised, or learned their profession. Musical concerts might probably be held in places known by this name. There was one of great extent at *Athens*, which Aristion burned, lest Sūlla should have used the timber of it for machines against Piraeūs, *Porto Leone* (Ap. Bel. Mith. 195). The Roman emperor Dōmītiānus, raised a structure of this kind, which Eutrōpius mentions among the many public edifices erected by that emperor (vii. 23).

Odites, *a, m.* an Ethiopian, who, at the court of Cēphēus, was in rank next to the king. He fell by the hand of Clēmēnus (Ov. Met. v. 97).

Odōmāntes, *arum, v.* Odōmāntes, *um, m.* the inhabitants of a district of Thrācia, bounded on the west by Strymon, the *Strumona*. Adj. Odōmānticus, *a, um.* Odōmāntica tērra (Liv. xlv. 4).

Odōmānti, *orum, m.* a people of Paeōnia (Herod. v. 16).

Odōthēus, *i, m.* a king, or prince of the Grūthūngi, killed by Thēōdōsius, but, according to Claudīanus, by Hōnōrius, who thus obtained Spōlia Opima (Claud. viii. 631).

Odrūssa, *a, m.* a native of Cōlchis, whose name, some commentators suppose, Vālērīus Flāccus adopted from that of the river Odrýsses (v. 595). This does not appear

very probable, since Odrýsses was a river not in Cölchis, but in Póntus (Strab. 797).

Odrýsæ, arum, *m.* an ancient people of Thrácia, *Romania*, whose territories extended, according to Thúcýdides, from Abdéra, at the mouth of Néssus, *v. Néstus*, the *Mes-to*, to Ister, the *Danube*, and were bounded on the E. by Hèlléspóntus, the *Dardanelles*, Própóntis, the *Sea of Marmora*, Bósphorus Thrácius, the *Strait of Constantinople*, and Póntus Euxinus, the *Black Sea*. Their limits on the W., from not being so strongly marked by nature, and unnoticed, or inaccurately described, by ancient authors, are not now exactly known. *Adj.* Odrýsius, *a, um*, of the Odrýsæ; Thracian. *Odrýsius rex*, Tércus (Ov. Met. vi. 490). *Odrýsius* (Pólymestor) (Ov. Met. xiii. 554). *Odrýsia téllus*, Thrácia (Sil. Ital. iv. 431).

Oulýssus, *i, f.* a town of Thrácia (Amm. Mar. xxvii. 4).

Oea, *v. Oea*, *æ, f.* Tripoli, a town of Africa, on the seacoast, between Sýrtis Minor, the *Gulf of Kabes*, and Sýrtis Májor, the *Gulf of Zadic*. It received the modern name (*three cities*) from absorbing the population of Sábrátha, Sabart, and Léptis, *Lebeda*. It is not large, but well inhabited, and fortified with good walls. Several remains of its ancient splendour are still visible, and give a respectable appearance to the place, which is the capital of a state to which it gives name. The Dey of Tripoli does not possess authority equal to those of *Algiers*, *Tunis*, &c., but yields a certain subjection to the Bashaw, appointed by the emperor of Constantinople (Sil. Ital. iii. 257). *Inh.* Oēnses, *ium, m.* the Oēnsians (Tac. Hist. iv. 50). *Adj.* Oēnsis, *is, e.* Oēnsis civitas (Plin. i. 637).—2. A town in the island Ægina, *Egina* (Herod. v. 83).

Oēger, *v. grus, gri, m.* a king of Thrácia, *Romania*, who was the father of Orphēus by the muse Cálliope. He is said by some to have given his name to Hēbrus, the *Maritza*, and others assert, that Oēgrus is one of the chief sources of that river. When the Thracian women murdered Orphēus on Hæmus, *Eminehdag*, they tore his head from his body, and threw it into Hēbrus, the *Maritza*. To this Ovidius alludes, *Nondum Oēgrus Hæmus*, not yet polluted by the murder of Orphēus, the son of Oēgrus (Met. ii. 219). Perhaps the poet simply meant, previously to the reign of that prince. *Adj.* Oēgrus, *a, um*, of Oēgrus, of Thrácia, Thracian. *Oēgrus Hēbrus*, the Thracian *Maritza* (Virg. G. iv. 524). *Oēgrí nerói*, the Oēgrian strings, *i. e.* the chords of the lyre of Orphēus, son of Oēger (Sil. Ital. v. 463).

Oēanthē, *es, v. Oēanthēa, æ, f.* Galaxithi (*i. e.* sour milk), a town of Greece, which stands on the western side of Crissæus sinus, the *Bay of Corinth*, and possesses considerable advantages for shipping.

Oebália, *v, f.* an ancient name of Lácōnia, which was so called from Oebálus, a king of that country. Claudíanus uses Oebália, to denote the district around Tárēntum, *Taranto* (l. 260). *Oebalio de vulnere* (Ov. Met. xlii. 396), from the wound of Hyácinthus, a Lacedonian, the son of Amyclas and Diómédē, according to Apóllodōrus, who was greatly beloved by Apóllō and Zephýrus. The same poet uses *De Thērāpnæo sânguinē* in the same sense, from Thērāpnē

being a city of Lácōnia. The latter being slighted by the youth, sought an opportunity of revenging the affront. One day when Hyácinthus and his favourite were playing at coits, Zephýrus blew the one thrown by Apóllō, against the head of the boy with such violence, that he was instantly killed by the stroke. Grieved at his death, that god changed him into a flower of the same name, which grew up at first inscribed with the letters *ai*, a Greek interjection (*ai*) expressive of sorrow. Oebális, *idos, f.* Lacedemonian, or Laconian; used in reference to a female, or to a noun feminine. Oebálides, *a, m.* a patronymic of Póllux (Val. Flacc. iv. 294). *Adj.* Oebálius, *a, um*, of Lácōnia, or Lacedæmon. *Oebáli fratres* (Arg. ix. 114).

Oebálus, *i, m.* son of Tēlon and the nymph Sebēthis, was king of the Tēlēbōes, who took possession of the island Capræa, *Capri*, near the bay of Naples (Virg. Æn. vii. 734).—2. Son of Cynōrtas, was king of Lácōnia. By the nymph Bātia, he had Týndārus, Hippocōon, and Icarion. Oebálides, *a, m.* Hyácinthus, to denote his being a Lacedemonian (Ov. Met. x. 196). Oebálde, arum, *m.* Cāstor and Póllux (Ov. Fast. v. 705), whom Státius calls *Gēmini Oebálida* (Th. v. 438). Oebális, *idis, f.* of Oebálus, of Lacedæmon, or, Lácōnia, used in reference to females, or nouns feminine. *Oebális nympha*, Hēlēna (Ov. Ep. Her. xvi. 126). *Adj.* Oebálius, *a, um*. *Oebáli népōtes*, the inhabitants of Tárēntum, *Taranto*, which was built by a colony from Lácōnia (Sil. Ital. xii. 451). *Oebália peltæx*, Hēlēna (Ov. Rein. Am. 458).—3. A Lacedemonian, killed in the Theban war (Stat. Th. x. 492).

Oebásus, *i, m.* a Colchian, whose left eye Phálces pierced, in the war during the Argonautic expedition (Val. Flacc. vi. 245).

Oebreus, *eos, m.* a commander of the Scythians, in the war against the Argonauts (Val. Flacc. vi. 200).

Oechália, *v, f.* Carnasium, a town of Mēs-sēnia, the plain of which is now covered with cypresses (Plin. i. 415). Oechális, *idis, f.* of Oechália, applied to females, or nouns feminine (Ov. Met. ix. 331).—2. A town of Eubœa (Plin. i. 454). Pómpónius Mela only mentions one in Eubœa, which Strábo calls a village (633), and from whom it appears there were five towns of this name, with which Stéphanus agrees. Authors are divided in opinion respecting the one mentioned by Hómērus.

Oechárdes, *is, m.* the *Selenga*, a river of Scythia (Amm. Mar. xxiii. 6).

Oechárdi, arum, *m.* a people of Sérica (Amm. Mar. xxiii. 6).

Oecleus, *eos, m.* a son of Antiphates and Zeúxippē, who had Amphílarus, Pólybœa, and Iphiantra, by Hýpermnestra, daughter of Thēstius. He fell by the hand of Lāomēdon. Oecides, *a, m.* a patronymic of Amphílarus (Ov. Met. viii. 317).

Ocelus, *i, m.* a centaur, whom Ampýx wounded in the face with a pointless spear of the cornel tree, in the battle with the Lápithæ, at the nuptials of Pirithōus. Ovidius calls him *four-footed, i. e.* using both his hands and feet (Met. xii. 450).

Oedipódia, *v, f.* a fountain in Boeótia, so called from Oedipus *q. v.*, who in it washed from his person the blood of his own father whom he had killed (Paus. ix. 18).

Œdipus, i, v. *Œdis, et, Œdipodes, æ, m.* son of Læus, king of Thēbe, and Iocæsta, whom some call Epicæsta. Alarmed at the prediction of an oracle, which declared, that, if ever he had a son, he would fall by his hands, Læus resolved never to have children, and persisted in that determination, until in a fit of intemperance, he forgot the oracular response. When his wife had born him a son, he pierced his feet through, then tying them together, gave the infant to his herdsman, with instructions to expose him. The servant obeyed the injunction, and left the child on Cithæron, *Œlatea*, where the neatherd of Pölybus, king of the Cöriñthi, found him, and his wife Përibœa brought him up as her own son. From the *swelling* of his feet (*ὠδὴν καὶ πόδιν*), she gave him the name of Œdipus; but the people of the neighbourhood, after he was grown up, called him in derision Spürilus, as he had excited their enmity, by surpassing them in strength. To ascertain the particulars of his birth, which were unknown to Pölybus and Përibœa, he inquired at the oracle of Apölo, and received for answer, that if ever he returned to his native country he would kill his father, and commit an incestuous crime with his mother. Supposing Cöriñthus to be the place of his birth, he determined not to return thither. In travelling through Phöcis, in a narrow path he met Læus, and Pölyphöñtes, his herald, by whom he was ordered to go out of the way with his chariot, but, refusing, Pölyphöñtes killed one of his horses. Enraged at this act, Œdipus put to death both Læus and Pölyphöñtes, thus fulfilling one part of the oracle; afterwards he proceeded to Thēbe, *Thæba*, where he explained the riddle of the Sphinx *q. v.*, and received in marriage his mother Iocæsta, thus verifying the oracular response. By his mother he had two sons, Etæcles and Pölyñices, and two daughters, Ismēnē and Antigōnē. Some however maintain, that he had these children by Eurýgēnia. At a future period, the circumstances of his birth were correctly ascertained, on which Iocæsta hanged herself, and the Thebans drove Œdipus from the city; but not before they had put out his eyes. He cursed his sons, because they had witnessed his expulsion, and had not protected him from injury, then fled with Antigōnē to Cölönum in Attica, sat down as a suppliant in the grove of the Furies, where Theseüs took him up, and, soon after, he died. The grossest sins of Œdipus, having been involuntary, do not deserve that detestation in which writers generally hold up his character. The gods directed their vengeance against him, and his calamities excite the deepest commiseration; still if Stätius has done him justice, the horrible and unnatural imprecation in the first book of the Thebaid sinks him to the lowest infamy, and renders justification impossible. **Œdipodes**, æ, *m.* a patronymic of Etæcles and Pölyñices, sons of Œdipus; also a name of Œdipus (Stat. Th. i. 17), where perhaps the reading ought to be *Œdipodis*. **Œdipodiönides**, æ, *m.* a patronymic of Etæcles (Stat. Th. iv. 491); of Pölyñices (Stat. Th. i. 313; vi. 426). **Œdipodiönidae**, arum, *m.* Etæcles and Pölyñices (Stat. Th. vii. 216). *Adj.* **Œdipodiönus**, a, um. **Œdipodiönia Thēbe** (Luc. Phar. viii. 407). **Œdipodiönia dōmus** (Stat. Th. ii. 505).

Œdipodiönii frätres, Etæcles and Pölyñices (Stat. Th. x. 795).

Enänthē, es, *f.* the mother of Agäthöcles and Agäthöclēa *q. v.* (Just. xxx. 2).

Œneüs, eos, *m.* son of Pärthäion and Eurýtē, daughter of Hippödämas, was king of Cälýdon, and married Althæa, by whom he had Méléäger, whom some consider a son of Märs. When only seven days old, the fates assured his father, that he would die when the wood then burning on the hearth was consumed. On hearing this prediction, Althæa took the timber from the fire, and hid it in a chest, thus preventing its being reduced to ashes, and consequently preserving the life of her son. See *Méléäger*. On the death of Althæa, Œneüs married Përibœa, daughter of Hippödōus, whom, some say, he received as a reward on the taking of Olēñus; but this is told in different ways. According to some authors, she bore him Týdēus, who, on reaching manhood, killed Alcäthōus, his father's brother, and was banished. Another writer says, that when the sons of Mēlas laid snares for Œneüs, in which they were joined by his own brother Olēñus, he fled to the Argivi, and married a daughter of Adrästus, by whom he had Diömēdes. The sons of Agrius took possession of the kingdom of Œneüs, which they gave to their father, imprisoned Œneüs, and lacerated his person with stripes. Diömēdes put them all to death except two, and his kingdom, after he became an old man, was given to Andrēmon. Œneüs fell by the hands of the surviving sons of Agrius, and Diömēdes buried him at Argos (Apol. i. 7 *seq.*). Hyginius differs considerably from Apöllödōrus, with respect to the history of Œneüs, making Diömēdes son of Týdēus, and grandson of Œneüs. This author states, that Althæa, wife of Œneüs, bore Delänira to Bæchus, who in return for the hospitality which he received from that king, made him a present of a vine, showed how to cultivate it, and called the produce of the grape from him, *Oenoc* (129). **Œnōc**, es, *f.* a city built on the place where Œneüs was buried, and so called from his name. **Œnides**, æ, *m.* Méléäger (Ov. Met. viii. 414); Diömēdes, grandson of Œneüs (Ov. Met. xiv. 512); Týdēus (Stat. Th. ii. 481). *Adj.* **Œneüs**, et, **Œneüs**, a, um. **Œneüs hēros**, Týdēus (Stat. Th. v. 661). **Œnēi agri**, the lands of Œneüs, which Diana sent a huge boar to ravage, because he had presented to her no offering (Ov. Met. viii. 281).

Œnīāde, arum, *f.* a town of Acarnānia, near the mouth of Achēlōus, the *Aspro-Potamo*. M. Valērius Lævinus, proprætor, took it from the Acarnānes, and gave it to the Ætöli, in 213 B. C. (Liv. xxvi. 24).

Œnōānda, æ, *v.* **Œnōāndos**, i, *f.* a town of Lycia. *Inh.* **Œnōāndēnses**, ium, *m.* (Ap. Bel. Civ. 634).

Œnōc, es, *f.* a district of Attica, towards Bæötia (Herod. v. 74).

Œnömäus, i, *m.* son of Märs and Stëröpē, according to Erätösthēnes, and of Märs and Härpinna, according to Pausānias, was king of Pisa in Elis, a district of Pelöponnēsus, the *Morea*. Some authors state, that he married Evärētē, daughter of Acrisius, and others, Eurýthēa, daughter of Dänäus, by whom he had Hippödāmia. He built a town, which he called by his mother's name, Härpinna, of which the vestiges only were to be

year 494, and continued there about sixty years, when Narses, general of the emperor Justinianus, finally subdued them. See *Goths*. They possessed part of Phrygia when Claudianus wrote (xx. 153).

Otaces, is, m. one of the three commanders of the Ibëri, in the contest between the Argonauts and the Scythians. The other two were Lætridas and Neurus (Val. Flacc. vi. 121).

Otaciulus, i, m. a poor man, who attempted to support a rank as high as Törquatus the consul, who was rich. Martialis ridicules this silly vanity of Otaciulus (x. 79).

Otaciulus Crassus, Otacili Crassi, m. an officer of Pömpëius, who had the command of Lissus, *Alexia*. He attacked two of Caesar's transports, promising the men their lives, if they would surrender. The newly-raised soldiers, on board one of the transports, accepted his offer, and he, disregarding the solemnity of an oath, instantly ordered them to be put to death in his presence; but the veterans in the other declined his treacherous proposal, and thus saved their lives (Cæs. B. C. iii. 28 seq.).

L. Otacilius Philæus, L. Otacili Philæti, m. a rhetorician, born in slavery, and afterwards obtained his freedom in consequence of his talents and love of literature. He was preceptor to Cn. Pömpëius Magnus, whose achievements, and those of his father, he recorded at great length, and in the opinion of Cörnëlius Nëpos, was the first freedman who composed history (Suet. Clur. Rhet. 3). He wrote severe lampoons against C. Julius Caesar, which, however, did not provoke the emperor to resentment (Suet. Jul. Cæs. 75). See *Pitholæus*. He is mentioned by Stätius, where some editions read L. Otacilius Pilitus (Syl. ii. 6. 81).

T. Otacilius, T. Otacili, m. a Roman who, both in his prætorship and after its expiry, distinguished himself by his activity in Sicily, crossed to Africa, ravaged the territories of the Carthaginians, and gained a victory over Hædrübal at sea, on his way home from Sardinia. Yet Q. Fabius Maximus, the uncle of his wife, objected to his being named as consul, because he had not prevented reinforcements, with money and provisions, being sent to Hannibal, nor had protected the coasts of Italy. He was, however, again elected prætor, obtained the command of the same fleet, and, after depopulating the country about Utica, returned to Sicily with a great quantity of grain, obtained by the capture of a number of transports, which prevented a famine at Syracüsæ. His command was continued, and he was again elected consul, but at the request of his colleague the tribes were recalled, and others named to that office. He held the office of pontiff at the time of his death, which happened in that island in 213 B. C. (Liv. xxii. 10 seq.).

Otanes, v. Otänis, is, m. son of Pharnäpes, a Persian nobleman, whose daughter Phedýma was among the royal concubines, and by her agency he discovered the imposition of Oröpästa q. v. (Just. i. 9).—2. Son of Sisäntes, administered justice sitting on the skin of his father (Herod. v. 25).

Otho. See *Säteius*.
Otho, önis, m. a man of infamous character (Catul. liv. 1).
Othryädes, äy, m. a Spartan, who reman-

ded a limited number of his fellow-citizens against Thersänder, an Argive, who headed the same number of his fellow-citizens, to decide, by combat, a dispute between these two states, respecting the district off Thýrëa. Two of the Argives survived the engagement, quitted the field, supposing Othryädes dead, and returned home to report their victory. After their departure, Othryädes, though severely wounded, collected the spoils of the slaughtered Argives, and carried them into the Lacedæmonian camp, as a trophy of victory. Both parties then claimed the territory, and, referring the matter to the Amphictyons, the decision was in favour of the Lacedæmonians. Hërodötus states, that each party consisted of three hundred, and that Othryädes, after gathering the arms of the slain enemy, killed himself, not to survive his fellow-combatants. Ovidius makes a very happy allusion to this dispute (Fast. ii. 665).—2. A man mentioned by Ovidius, but the good editions read *Actöräde*, a patronymic of Eurýtus, or Ctëätus (Met. viii. 371).

Othryönëus, eos, m. of Cäbëus, a suitor of Cässandra. He promised to drive the Greeks from Troy; but was killed by Idömëneüs, who dragged him by the foot through the battle (Hom. Il. xiii. 363 seq.).

Othrys, ýis, m. one of the Märmäride, a man of prodigious size and proportionate strength, killed at the battle of Träsmënus, the Lake of Perugia, by the Roman consul (Sil. Ital. v. 437 seq.).

Othrys, ýos, m. *Keta V. Othry*, a mountain which, joining Pëlion on the W. and Pindus on the E., forms the southern boundary of Tëmpë. *Nübilus Othrys* (Stat. Ach. i. 238). *Adj.* Othryäus, a, um. *Othryäus orbis* (Mart. vii. 7. ix. 95). Some copies of Martialis read *Odryäus*, which is probably preferable.

Otos, i, m. brother of Ephältes q. v., a giant of prodigious size, whom Virgilius represents as bound with serpents (Cæ. 233).

—2. Of Cýllënus, commanded the Epëi, was the companion of Mëges, and killed by Pölydämas (Hom. Il. xv. 518).

Otreüs, eos, m. one of the Märiändýni, and brother of Lýcus, killed by Amýeus, king of Bëhrëia (Val. Flacc. iv. 162).—2. A Colchian commander (Val. Flacc. vi. 251).

Otryntëus, eos, m. father of Iphitiön, Otryntides, a, m. Iphitiön (Hom. Il. xx. 383).

P. Ovidius Näsö, P. Ovidii Näsönis, m. was a native of Sülmo, *Sulmona* (Sülmönënsis), a town of the Pëligni, about ninety miles east from Rome, and thirty-two from the Gulf of Venice. His birth is referred to the memorable year, in which the consuls, A. Hirrius and C. Vibius Pansa, were killed at Mütina q. v. Tibüllus, whose merits as an Elegiac poet are highly esteemed, was born on the same day. Ovid's parents were of Equestrian rank, and in possession of a good estate, to which he was indebted for an excellent education. His uncommon progress in his studies was a natural consequence of great application, united with great genius. That levity of disposition, not to use stronger language, which disgraced his riper years, did not interfere with his literary pursuits. At what period he first attempted to write verses, we have no certain information. Like Pope and Cowley, he seems to have lisped in

gaven judicious opinion respecting the appearance of the Roman army, at the time they passed under the yoke, in 321 B. C. (Liv. ix. 7).

Ogūlnia, *ae, f.* a woman of extravagant prodigality, by which she ruined her fortune. (Juv. Sat. vi. 352).

A. Ogūlnus, A. Ogūlni, *m.* a military tribune of the second Roman legion, who fell in battle with the Boii, in 193 B. C. (Liv. xxxiii. 36).

Cn. Ogūlnus, Cn. Ogūlni, *m.* a tribune of the Roman people, who, with Q. Ogūlnus, carried a law, that the office of priesthood should be accessible to the plebeians, and that, since the number of priests was four, and also that of the augurs, the four additional pontiffs and five additional augurs should be chosen from the commons. When curule ediles, these two fined several usurers, and expended the money on brazen thresholds in the capitol, deposited vessels of plate for three tables in the chapel of Jūpiter, a statue of that god in his chariot drawn by four horses, placed on the roof, and the images of Rōmulus and Rēmus, when infants, under the teats of the wolf at the Raminal fig-tree. They also paved with square stones the foot-path from the gate Cāpēna to the temple of Mārs, in 298 B. C. (Liv. x. 6-23).

M. Ogūlnus, M. Ogūlni, *m.* a Roman who, with P. Aquillius, was appointed a commissioner to purchase grain in Etruria, for the citadel of Tarentum, Taranto, in 212 B. C. (Liv. xxvii. 3).

M. Ogūlnus Gāllus, M. Ogūlni Gālli, *m.* a Roman, to whom the jurisdiction of the city fell, in 184 B. C. (Liv. xxxix. 56 seq.).

Q. Ogūlnus, Q. Ogūlni, *m.* a tribune of the commons, who, with Cn. Ogūlnus, carried a law that four additional pontiffs and five additional augurs should be chosen from the commons. He was afterwards a curule edile (Liv. x. 6).

Ogýges, *is, m.* a king of Thēba, at so remote a period, that nothing certain respecting him is known. *Adj.* Ogýgius, *a, um.* *Ta Ogýgia* became a proverbial expression, signifying uncertainty from antiquity (Pin. Nem. vi. 74).

Ogýgia, *ae, f.* an island in Sinus Scylaciū, the Gulf of Squillace. It is also called Cālīpsus, and supposed to have been the residence of Cālīpsō (Plin. i. 351). From it Ulysses sailed in a raft to Schēria. Some have supposed, that it was an ancient name of Malta, and others consider it as an invention of Hōmērus (Od. vi. 172). Its situation is doubted, and even the certainty of there ever having been such an island has been disputed.—2. *e.* Ogýgius, *arum, f.* one of the gates of Thēba, *Theba*, so called from Ogýges, who was the first king of that city. Crēon issued to the Theban war through this gate (Stat. Th. viii. 359).

Ogýgius, *arum (Sing. Ogýgides, ae, m.)* the Thebans (Stat. Th. ii. 586). *Adj.* Ogýgius, *a, um,* of Theba, Theban. *Ogýgiā Mīnes* (Stat. Th. xi. 420). *Ogýgius vertēx*, the top of Cithæron (Stat. Th. iv. 380). *Ogýgia tūrris*, the turret or fort at the gate Ogýgius (Stat. Th. x. 915).

Oicleūs, *ēos, v.* Oicles, *is, m.* son of Antīphātes, and father of Amphīlārus (Hom. Od. xxi. 243). Oiclides, *ae, m.* a son of Oicleūs (Pin. Ol. vi. 19). Oicleūs, *is, v.* *ēos, m.* a man in the Trojan army, killed by Agamēmon (Hom. Il. xi. 93).

—2. Son of Lēodōeus and Agrianōmē, was king of the Lōcri. He married Eriōpis, by whom he had Ajāx, called by Ovidius *Mēdētātor*, because he was of a milder temper than Ajāx, son of Tēlāmon. Apollōdōrus does not name Oicleūs among the Argonauts, but all the other writers on that subject account him amongst the number (Val. Flacc. i. 372). Oiclides, *is, et, Oiclades, ae, m.* a patronymic of Ajāx (Prop. iv. i. 117. Sil. Ital. xiv. 479).

Oibla, *ae, f.* afterwards Nicæa, *Isaë, q. v.* (Plin. i. 628).—2. *Andalia*, a town of Pāmphylia (Plin. i. 589).—3. *Oczakow*, a town of Sarmātia, built by the Greeks (Pom. Mel. ii. 1).—4. *Terra Nova*, a town of Sardinia, on the east coast of that island. Hanno, the Carthaginian general, fell here, in 261 B. C. (Val. Max. v. 1). The district round it was plundered by Hāmilcar with a Carthaginian fleet, in 212 B. C. (Liv. xxvii. 6. Flor. ii. 2). To it Claudianus refers (xv. 519). *Inh.* Oibiēnses, *ium (Sing. Oibiēnsis, is, m. Adj. Oibiēnsis, is, e. Oibiēnsis ager (Liv. xxvii. 6).—5. L'Eoube*, a town of Gallia, France (Pom. Mel. ii. 5).

Oibus, *i, m.* a Colchian commander, who lost his life by the hand of Cōlāxes, in the war between the Argonauts and Scythians (Val. Flacc. vi. 638).

Olcādes, *dum, m.* a people of Spain, near the Ebro, attacked by Hānibal, about 220 B. C. (Liv. xxi. 5).

Olcīnium, *i, n.* *Dolcigno*, a town of Illīricum, on the confines of Dalmātia and Albānia. *Inh.* Olcīnīatē, *arum, m.* (Liv. xlv. 26).

Olcōba, *ae, m.* a Scythian, who first deserted from Mithridātes to Lūcillus, and afterwards from Lūcillus to Mithridātes, carrying Sōbadacus along with him (Ap. Bel. Mith. 225).

Olcāros, *i, f.* *Rocchi*, one of the Cylādēs, about seven miles distant from Pāros, peopled by a colony of the Sidonians.

Olēnus, *i, m.* a Theban in the army of Crēon, put to death by Thēseus (Stat. Th. xii. 741).—2. A Lemnian of some distinction (Val. Flacc. ii. 163). In book iii. line 206 of the same author, *Olēni* is an adjective, and the sentence, when resolved, will stand thus, *Cūspia Olēni Tjēdōs subit illa (Cūcythi)*.—3. The father of Phōceūs. *Olēnides, ae, m.* a patronymic of Phōceūs (Val. Flacc. iii. 204).

Olēnnus, *i, m.* the first centurion of a Roman legion, who, on being appointed governor over the Frisians, forced them to take up arms against the Roman government, by his oppressive exactions. They gave first up their cattle, next their lands, and afterwards saw their wives and children carried into slavery, by way of commutation, in the year 28 (Tac. Ann. iv. 72).

Olēnus, *i, m.* a man who imputed to himself the crime of another, and willingly appeared guilty of what he was innocent. He suffered the punishment of the crime which he falsely acknowledged (Ov. Met. x. 69).

Olēnus, *i, f. v. um, i, n.* *Caminitza*, a town of Achāia *Ἰσθμια*, a northern district of Pēlōpōnnēsus, the *Mōrea*, near the mouth of the river Mēlas. It stood upon a rocky mountain, which Hōmērus calls *Olēnia pētra* (Il. xi. 756), now *Olono*. The goat Amālthēa was called *Olēnia*, from having been

kept in this town. *Adj.* Olēlus, *a.*, um. *Olēlia capelle* (Ov. Met. iii. 594).

Oligēthes, *as*, *m.* an illustrious Corinthian. Oligēthidae, *arum*, *m.* the descendants of Oligēthes (Pin. Ol. xiii. 137).

Olizon, *ōnis*, *f.* Kortos, a town of Māgnēsia, a district of Thēssālīa (Hom. Il. ii. 717). *Is.* Olizōnīl, *orum*, *m.*

Ollus, *i*, *m.* the Oglio, a river of Italy, which rises in the Rhetian Alps, flows through Lācus Sēvinus, the Lake of Isco, and, after uniting with other streams, falls into Pādus, the Po. To one of its branches, now called the *Dermona*, Tācītus alludes, without mentioning the name (Hist. iii. 17).

T. Ollus, T. Ollī, *m.* the father of Pōpaea Sābīna. His intimacy with Sējanus involved him in the ruin of that unprincipled minister (Tac. Ann. xiii. 45).

Ollōvico, *ōnis*, *m.* a nobleman of the Nitiōbriges, whom the Romans had honoured with the appellation of Friend. His son, Tēntimātus, was king of that nation during the wars in Gallia, France (Ces. B. G. vi. 31).

Ollus, *i*, *m.* a man whom Mārtialis mentions, as having been reduced from a state of affluence to abject poverty (iii. 48).

Oloaritus, *i*, *m.* a naval captain, one of the party sent by Nēro to murder his mother Agrippina. Perceiving him draw his sword, she said, "Strike me on the belly" (Tac. Ann. xiv. 8).

Olonicus, *i*, *m.* a Celtiberian, who headed a revolt of his countrymen against the Romans, in 172 B. C. (Liv. Ep. 43).

Olophēxus, *i*, *f.* a town on Mount Athos (Herod. vii. 22).

Olfheus, Olficus, *c.* Alphicus, *i*, *m.* a name given to Athenāgōras by Mārtialis, and is probably of his own invention (ix. 97).

Olus, *i*, *m.* a man to whom Mārtialis writes some epigrams (ii. 68 &c.).

Olvrius, *i*, *m.* a Roman, son of Prōbus and Prōba, who held the consulship with his brother Prōbinus, in the year 395. Claudīanus writes a panegyric on their consulship (i).

Olympia, *as*, *f.* Mirakā, a miserable Turkish village, which occupies part of the site of that ancient, and once celebrated, town. It stood on Alphēus, the *Ronfia*, a river of Elis in Pelōpōnnēsus, the *Morea*, at which the famous games were performed at the completion of every fourth year. Scarcely any of its ruins are visible; the modern cottages are composed of wicker-work, and thatched.

The temple of Jupiter contained a statue of that god, sixty feet high, remarkably well proportioned, and supposed to have been the finest which the world ever saw. The Olympic plain is now called *Antilalla*, probably from its situation, opposite the town *Lalla*, though others derive it from the modern Greek word *antialla*, an echo, for which Olympia, in ancient times, was remarkable. That echo must have depended on the situation of the houses with respect to each other, since it vanished with the town. Olympia, *adis*, *f.* a space of four years. The Greeks first began to compute time by Olympiads, 776 B. C. Before that period, their history, from want of chronological order, is almost fabulous. As a mode of computing time, it is preferable to that of the Romans by the names of the Consuls. The Latin poets

sometimes seem to use Olympia in the sense of *lustrum*, which is inaccurate (Murt. vii. 39). *Quinquēnnis Olympias* (Ov. Ep. Pont. iv. 6. 5). *Nisi una Olympias decesset numero*, unless an Olympiad, or four years, were wanting to the sum (Manil. iii. 592). *Adj.* Olympiācus, Olympicus, *et*, Olympius, *a*, um. *Olympiācus rāmūs*, a branch of the wild olive, of which the chaplets of the conquerors at Olympia were made (Stat. Th. vi. 554). *Olympiācus mercātus* (Just. xiii. 5). *Olympiācus Jūpiter* (Ann. Mar. xxii. 13). *Olympiāca pālma*, the Olympian palm, which the conquerors carried in their hands (Virg. G. iii. 49). *Olympicus pulvis*, the dust of Olympia, *i. e.* in the chariot course (Hor. Od. i. l. 3). *Olympia* (cērtāmina), the Olympic games, which lasted five days, and consisted in races, of which there were three kinds, on foot, on horseback, and in chariots; leaping; wrestling; boxing; and throwing the quoit. The prize was a crown of olive, and the victor carried a branch of the palm tree in his hand. The games were said to have been instituted by Jūpiter, 1453 B. C.; others say by Hērclēs, in 1222 B. C., after he had conquered Augēas, king of Elis; others, that they were instituted in honour of Pēlōps. They are not alluded to by Hērclēs. After they had fallen into disuse, Iphitus is reported to have restored them, and, in this instance, to have acted by the advice of Lyeurgus, king of Sparta. The object of the games was the improvement of the youth in activity, strength, and courage. Women were forbidden, under penalty of death, from entering the lists, as combatants, at the Olympic games. Pausanias states, that Callipatra, called by others Phērenice, notwithstanding this law, appeared in man's dress, and, on being defeated by Pisicidus, discovered her sex in leaping over the enclosure. From the respect due to her father, brothers, and son, who had been victorious at the games, she was pardoned, and a law passed, that all the combatants should, in future, contend naked (Paus. v. 6). *Olympiōnceis*, *as*, *c.* *Olympiōnceis*, *i*, *m.* a conqueror at the Olympic games, who was accompanied to his native place with a pomp and splendour resembling a triumph. He was drawn in a chariot by four horses, did not enter the town by any of the gates, but by a breach made in the wall for his reception. Statues were erected to the successful combatants. None were allowed to enter the lists who were not of unblemished character, born in wedlock, and had been ten months previously exercised at Elis. *Olympiōnceas*, *as*, *f.* a statue erected at Olympia in honour of the conqueror at the Olympic games.

Olympias, *adis*, *f.* daughter of Nēoptōlēmus, king of the Molōssi, sister of Alexander, king of Epirus, and wife of Philippos, king of Mācedōnia, by whom she became the mother of Alexander the Great and Clēopātra. Revenge for having been repudiated by her husband, induced her to become accessory to his murder, and, according to Jūstinus, not without the knowledge of her son, who dreaded a rival in Attalus, his step-mother's son. The charge preferred against her was infidelity; but whether well or ill founded remains doubtful. The character of Philippos would induce a belief, that had her guilt been unquestionable, he would have

under which, according to Ovidius, the left hand of the giant Typhoeus was buried (Met. v. 351). On the southern part of it stands a town of the same name (Pachynus, i. f.), which has a small harbour. Pachynus is about 115 miles distant from Pelorus, Cape Peloro, and 175 from Lilybæum, Cape Boco.

Pacæus, i. m. the surname of a noble family in Spain.

Pacōnus Agrippinus, Pacōni Agrippini, m. son of M. Pacōnus, was banished from Italy, on a charge of disaffection to the emperor Néro, in the year 66 (Tac. Ann. xvi. 28 seq.).

M. Pacōnus, M. Pacōni, m. a lieutenant-general, who appeared in the prosecution against C. Julius Silius, in the year 22. The emperor Tiberius caused him to be put to death on a charge of treason (Suet. Tib. 61).

Pacōrus, i. m. elder son of Orōdes, king of Parthia, who made himself master of Judæa; but soon after, Ventidius, a favourite lieutenant-general of M. Antōnius, cut him off, with all the Parthian cavalry, in 39 B. C. (Tac. Hist. v. 9; Tac. Mor. Ger. 37). The loss on the side of the Parthians appears to have been very great, and considered by the Romans as sufficient expiation for the destruction of Crassus and his army (Flor. iv. 9). His father lamented his death in the deepest sorrow, which produced insensibility or derangement for a considerable time (Just. xlii. 4).—2. A king of Mædia, brother of Volōgēs and Tiridates (Tac. Ann. xv. 2 seq.).

Pactius, i. m. a man mentioned by Martialis, probably a wealthy physician; but nothing certain respecting him has been recorded (xiv. 78).—2. A Brutian of the most illustrious family of that people, who solicited for his countrymen, the same terms as the Roman consul Q. Fulvius Flaccus had granted to the Lucanians, in 211 B. C. (Liv. xxvii. 15).

Pactius Africānus, Pacti Africāni, m. a man of infamous character, who induced Néro to sacrifice to his cruelty the two Scribonii (Tac. Hist. iv. 41).

Pactius Africānus, Pacti Africāni, m. the first captain of a legion, who served under Domitius Corbulo, and risked an engagement with the troops which he commanded, contrary to the orders of his superior officer, and was totally routed, for which he, his subalterns, and men, were marched out of the entrenchments, and left there in disgrace, where they remained until, at the request of the whole army, Domitius Corbulo permitted them to return within the lines (Tac. Ann. xiii. 36).

Pactolus, i. m. a river of Lydia, which takes its rise in mount Tmolus, *Bowz-dag* (i. e. the cold mountain), washes Sardes, Sardi, and afterwards falls into Hermus, the *Sarabat*. In ancient times this river was said to carry down gold dust amongst its sand, to which ancient writers often allude (Virg. Æn. x. 142). According to Lucianus, it had its source in gold mines (Phar. iii. 210).

Pactolis, Idis, f. of Pactolus, applied to females; or nouns feminine. *Pactolides nymphæ*, the nymphs of that river (Ov. Met. xiv. 16).

Pactyæ, es, f. a town on the west coast of Eubœa, the *Sea of Marmora*, near the

Isthmus which joins Chersonesus Thracica, Gallipoli, to the continent (Plin. l. 444). It was built by Miltiades, and to it Alcibiades fled when his countrymen deprived him of his magistracy in his absence, and appointed another in his place (Cor. Nep. Alcib. 7).

Pactyes, um, m. a people bordering on India. *Adj.* Pactyicus, a, um (Herod. vii. 67 seq.).

Paculla Anna (v. Minia), Paculle Annæ, f. a woman of Cæmpania, and a priestess of Bacchus. She was the first who initiated men into the rites of that god, and changed the time of their celebration from day to night; in place of three days in the year, appointed five days in each month for initiations. Both these changes seem to have had an iniquitous effect (Liv. xxxix. 13). Her name is different in different authors.

Pacuvius, i. m. a native of Cæpua, who, after the battle of Cannæ, made a demand from the Romans, which he knew they would never grant, to serve as an apology for his own revolt, and that of his townsmen, to Hannibal (Sil. Ital. xi. 58).—2. A lieutenant-general, who had the command at Lacedæa, *Latakia*, in Syria, in the year 19 (Tac. Ann. ii. 79).

Pacuvius Calpurnius, Pacuvii Calpurni, m. a native of Cæmpania, was chief magistrate of Cæpua, 218 B. C. By a dexterous manœuvre, he rendered the senators of that city indebted to him for their lives, hence he easily prevailed upon them to open the gates to Hannibal, who marched thither after the battle of Cannæ. The unjustifiable means by which he obtained his popularity, both with the nobles and the commons, rendered him more conspicuous than respectable (Liv. xxiii. 2—9). See *Pærolla*.

Pacuvius Ninnius Celer, Pacuvii Ninnii Celæris, m. a Campanian, distinguished both by high rank and wealth, in whose house Hannibal lodged on his admission into Cæpua (Liv. xxiii. 8).

M. Pacuvius, M. Pacuvii, m. grandson of Q. Ennius, and native of Brundisium, *Brindisi*, was the friend of Lælius, and wrote several tragedies which his countrymen read and admired. Cicero praises Ennius, Pacuvius, and Attius, for their successful imitation of the Greek tragedians, whose force and elegance they expressed without being indebted to their language. Many of the Romans read the tragedies of these authors in preference to those of Euripides and Sophocles. Pacuvius polished every verse into neatness and accuracy; but the orator adds, that he spoke Latin ill. He lived to a very advanced age, hence Horatius calls him *Sênex* (Epis. li. l. 56). A few fragments of his writings only now remain (Pers. Sat. i. 77). If he be the poet mentioned by Martialis, which can scarcely be supposed, it is manifest that the Epigrammatist had a very contemptible opinion of his verses (xi. 91). He wrote his own epitaph, which Gellius has transmitted (i. 24). *Adj.* Pacuvianus, a, um (Gel. xiv. 1).

Padaei, orum, m. an Indian nation, who killed and ate those who were sick, or supposed to be so, whether men or women, even although the persons declared that they laboured under no disease (Herod. iii. 99).

Pædus, i. m. a man in the army of Hannibal, killed by the Roman consul Scipio, in the engagement at the foot of the *Alps* (Sil. Ital. iv. 232).

Pādus, *i. m.* the *Po*, the largest river of *Itālia*, *Italy*, anciently called *Eridānus*, an appellation which is frequently used by Roman poets, and almost always by Grecian authors. *Pādus* is said to have been derived from a word in the language of the Gauls which denoted a poplar tree, in consequence of a great number of those trees growing on its banks. It has its source near the bottom of mount *Vesūlus*, *Vio*, as has also *Drūentius*, *c.* *Drūentia*, the *Durance*, runs in an eastern direction, and, after a course of 300 miles, and receiving a number of streams on both banks, it falls into *Mārē Hādrīaticūm*, the *Gulf of Venice*, by seven mouths, of which two were formed by nature, and the other five by art. The plain of the *Po* is a triangle, of which the northern and southern sides are each one hundred and eighty English miles, and the eastern side ninety English miles long. *Pōlybius* makes the northern side two thousand two hundred stadia, *i. e.* two hundred and fifty English miles, the southern three thousand and sixty stadia, *i. e.* nearly three hundred and forty-eight English miles, and the third side, or the shore of the *Adriatic*, two thousand five hundred stadia, *i. e.* two hundred and eighty-four English miles. The northern branches of the *Po*, descending from the *Alps*, render it largest in the warmest months of summer, by the melting of the snow on these lofty mountains. These streams too, by the rapidity of their currents, bring down a great quantity of stones and earth, which have filled up the channel, and rendered embankments, upwards of 30 feet high in some places, necessary, to prevent the inundation of the adjacent country. According to *Lūcānus*, it was anciently navigated in boats of wicker-work, covered with skin (*Phar.* iv. 134). This river divided *Gāllia Cisalpīna* (called also *Citerior* and *Pōgita*) into two parts, *Gāllia Cispadāna* and *Gāllia Trāspadāna*. The Roman armies first crossed the *Po* in 237 B. C. (*Liv.* Ep. 20). *Phōthōntēs Pādus* (*Mart.* x. 12). *Pādinātes*, *um, m.* a people living on the banks of the *Po*. *Adj.* *Pādānēs*, *a, um*.

Pādūsa, *as, f.* the southern branch of *Pādus*, the *Po*, supposed to be now called the *Po d'Argenta*. In ancient times, that river ran into the *Gulf of Venice*, by two mouths, of which this was the southern, and the northern was called *Vōlāna*, anciently *Olānē* (*Virg.* *Æn.* xl. 457). *Stāgna rauca Pādūsa* (*Claud.* xxxi. 109).

Pæon, *ānis, m.* a name of *Apōllo*. *Adj.* *Pæāntius*, *a, um*.

Pæniāni, *orum, m.* a people of *Gāllia Belgica*, on the east bank of *Mōsa*, the *Meuse*. They had the *Ceresi* on the S., the *Trēviri* on the E., and *Silla Arduēna* on the N. (*Cæs.* B. G. ii. 4).

Pæon, *ōnis, m.* a name of *Apōllo*, as the god of medicine. In ancient times, *Pæon* seems to have been accounted a god, and the physician of the gods, an honour afterwards bestowed on *Apōllo*, hence he is frequently called *Pæon*. *Adj.* *Pæonius*, *a, um*, of *Pæon*; medicinal. *Pæonīa opē*, by help of medicine (*Qv.* *Met.* xv. 535). *Pæonius mos*, the manner of a physician (*Virg.* *Æn.* xii. 401). *Pæonia herba*, healing, or medicinal, herbs (*Virg.* *Æn.* vii. 709). *Pæoni fōntes*, warm, or medicinal, springs (*Sil.* *Ital.* xiv. 27).

Pæonia, *as, f.* a district of *Mācēdōniā*, to

the east of *Dīrdāniā*, which, according to *Jūstinus*, was the original name of the whole country (vii. 1), and is said to have received that name from the physician *Pæon* q. v. *Inh.* *Pæones*, *um* (*Sing.* *Pæon, ōnis*), *m.* *Vālērīus Flācus* calls the centaurs *Pæones* (iv. 280). *Pæonīs, idos, f.* a female of *Pæonia*, or, *Mācēdōniā*.

Pæstum, *i, n* *Pesti*, or, *Pesto*, a town of *Lūcāniā*, which the Greeks called *Pōsidōniā*, now in ruins. *Alexander*, king of *Epirus*, made a descent on the country adjoining to *Pæstum*, *Pesto*, and defeated both the *Lūcāni* and *Sāmmites*, in 332 B. C. (*Liv.* vii. 17). It produced roses of uncommon size and beauty, to which *Claudīanus* refers (x. 247), and *Prōpértius* (iv. 5. 50). *Bīssum Pæstum*, *Pesti*, producing two crops of roses annually (*Mart.* xii. 31). *Inh.* *Pæstāni*, *orum, m.* sent ambassadors to *Rome*, when *Hāmūbal* was in *Italy*, with a golden cup, which the senate did not accept; but thanked them for that proof of their attachment (*Liv.* xxii. 36). *Adj.* *Pæstānus*, *a, um*. *Pæstānus sinus*, the *Gulf of Salerno* (*Plin.* i. 335). *Pæstāna rōsa* (*Qv.* *Ep.* Pont. ii. 4. 28).

Pæsus, *i, f.* a town of the *Troad*, between *Pārium* and *Lāmpsācus* (*Hom.* *Il.* v. 612).

Pæstus, *i, m.* a friend of *Prōpértius*, whose death he laments (*Prop.* iii. 7). Nothing certain respecting him is known. He was drowned in a voyage to *Pharos*, appears to have been a merchant, and from the nature of the elegy was probably solicitous to acquire wealth.—2. A man with whom *Mārtiālis* had some money transactions (vi. 30 *sc.*).—3. A Roman, notorious for distressing his fellow-citizens with confiscations to the treasury. His fraud and imposition induced the senate to banish him, and to burn all his papers, intended to be used in treasury suits (*Tac.* *Ann.* xiii. 23).

Pæstus Thrāsca, *Pæti Thrāsca*, *m.* a native of *Pātāvium*, *Padua*, was a man of great strength of mind, and commended, by *Tācitus*, as a model of true fame. His integrity, resolution, and virtue, subjected him to the displeasure of the tyrant *Néro*, by whom he was condemned to lose his life, but allowed to choose the kind of death most agreeable to himself. The reason assigned for that murder by the emperor was, that *Pæstus* had "the more sulky countenance of a school-master" (*Suet.* *Ner.* 37). For praising him and *Hēlvīdīus Prīscus* as most upright men, *Dōmītiānus* doomed *Jūnius Rūsticus* to death. *Mārtiālis* commends him for his steadiness (iv. 54).

Pāgāni, *orum* (*Sing.* *Pāgānus*, *i, m.* rustic, peasants. *Tācitus* uses the term in opposition to soldiers, whom they sometimes joined and assisted, by throwing stones and discharging darts. Perhaps he understood by *Pāgānus* every person not trained to the use of arms (*Tac.* *Hist.* i. 53).

Pāgāsa, *as, f.* *Pāgāsa*, *arum, f.* *Volo*, the port of *Phēria*, a town of *Thēssālīa*, *Thessaly*; but no vestiges of either the town or harbour are said, by some, to remain. In ancient times, it gave name to the bay on which it stood. *Sinus Pāgāseus*, the *Gulf of Volo*, and was situated near the lake *Boebis*, about ten miles from the top of the *Gulf*. The *ARGONAUTS* sailed from this port, on the famous expedition to *Cōlchis*, in quest of the *GOLDEN FLEECE*. *Adj.* *Pāgāseus*, *a, um*, of *Pāgāsa*, of *Thēssālīa*.

Palia, Thessalian. *Pāgāsa carina*, a Thessalian ship, *i. e.* the *Argo* (Ov. Met. xiii. 24); which was built there, whence the name (*αργὸς παγασίας*). Strabo prefers its derivation, *αργὸν παγῶν* (632).

Pāgāsus, *i. m.* a man in the army of *Æneas*, whom *Cāmilla* killed (Virg. Æn. xi. 679).

Pāggæum, *i. n. et.* *Pāggæus*, *i. m.* a mountain of Thracia, celebrated for its golden mines, and inhabited by the *Bōrēade* (Pind. Pyth. iv. 320).

Pagida, *n. m.* the *Moher*, *Abeadh*, or, *Fisato*, a river of Nūmidia, or, Africa *Prōpria* (Tac. Ann. iii. 20). The ancient geographers do not mention this stream, for which reason considerable uncertainty respecting it prevails.

Pāgræ, arum, *f.* *Begrus*, a fort on *Amānus*.

Pālemon, ōnis, *m.* a name given by the Greeks to *Melicerta*, after he became a sea deity. By the Romans he was called *Pōrtūnus*. *Idūs Pālemon*, *Pālemon*, son of *Idō*, whom *Virgilius* represents as a sea god (Æn. v. 823). *Adj.* *Pālemōnius*, *a. um.* *Pālemōnia cōrona*, chaplets given to the conquerors at the *Isthmian* games, instituted in honour of *Pālemon* (Claud. xvii. 289). *Pālemōnium Lēchaum* (Stat. Th. ii. 381). See *Melicerta*.—2. A man in the *Argive* army, who informed *Adrastus*, that he had seen the earth open and swallow up *Amphiarāus* (Stat. Th. viii. 135).—3. Son of *Vulcānus*; others say, a bastard of *Lernus*, and call him *Pālemōnius*. *Apōlōdōrus*, and others make him one of the *Argonauts*. Like his father he was lame, but his strength and courage were remarkable (Apol. Rhod. i. 202).

Pālephārsalus, *i. f.* a town of *Thēssālīa*, *Thessaly*, which stood on the river *Enipeus*, a little lower down than *Phārsalus*, which appears to have surpassed it both in extent and population (Liv. xlv. 1). At this town, according to *Eutrōpius*, *C. Jūlius Cæsar* defeated *Cn. Pōmpeius Māgnus* (vi. 20).

Pālephārus, *i. m.* a town of *Hēstiasōtis*, a district of *Thēssālīa*, *Thessaly*, burned or destroyed by order of *Philippus*, king of *Macedōnia*, in 200 B. C., as it would soon fall into the hands of the Romans (Liv. xxxii. 13).

Pālephātus, *i. m.* a philosopher, whose works are all lost, excepting his first book "*De Incredibilibus*." On this subject he wrote five books, in which he attempted to account for the mythological fables of the Greeks, by reference to historical facts. The precise period in which he lived is unknown, but it must have been before the commencement of the Christian era. *Adj.* *Pālephātus*, *a. um.* *Pālephātia vox* (Virg. Cir. 88).

Pālepolis, *is, f.* a town not far from the site of *Nēapolis*, *Naples*. *Iah.* *Pālepolītāni*, orum, *m.* likewise occupied *Nēapolis*, and probably built it. They engaged in war with the Romans, to whom they submitted after a short resistance, in 325 B. C. (Liv. viii. 26). *Adj.* *Pālepolītānus*, *a. um.* *Pālepolītāna res* (Liv. viii. 27).

Pālestē, *es, f.* a seaport town of *Epirus*, *Lower Albania*, to the north of *Oricum*, *Ric.* *Adj.* *Pālestinus*, *a. um.*

Pālestina, *n. f.* *Palestine*, *Canaan*, or the *Holy Land*, a province of *Syria*, now part of *Asiatic Turkey*. It was bounded by the *Mediterranean* on the W., by *Arabia Pētræa*, *Stony Arabia*, on the S., and by *Arabia Dēserta*, *Desert Arabia*, on the southeast; but

with respect to the precise line, which marked the limits of this celebrated country on the E. and N., ancient authors are either silent or unsatisfactory. The capital of *Jūdæa* was *Hērōsōlūma*, *Jerusalem*, and almost the only river is *Iōrdānes*, the *Jordan*, which rises not far from Mount *Lāhānus*, in a fountain named *Panæas* according to *Plinius*, runs in a southern direction, and enters *Lācus Samōchonites*. After leaving this lake, at the distance of 15 miles, it forms *Lācus Genesera*, *v.* *Tarichæa*, called also *Mārē Tibērīas*, *v.* *Gālilæa*, the *Lake of Genesareth*, the *Sea of Tiberias*, or, the *Sea of Galilee*. Of this lake, which may be reckoned 17 miles long, and 6 broad, the water is cool, sweet, and remarkably clear. The *Jordan*, on quitting the *Lake of Genesareth*, continues to run southward, waters the beautiful plain of *Jericho*, and after a course of about 90 miles, falls into *Lācus Asphāltites*, *v.* *Mārē Mōrtūum*, which the British call the *Dead Sea*, the *Arabs* *Almotanah*, and the *Turks* *Ula Degvisi*. The *Dead Sea* had the name *Asphāltites* from the quantity of bitumen on its shores, of *Mōrtūum*, from an idea which modern travellers have discovered, that, from its being five times saltier than ordinary sea water, it was equally pernicious both to animal and vegetable life. Regarding the extent of the *Dead Sea*, scarcely two writers, ancient or modern, agree. Its greatest length may perhaps be estimated about 70 miles, and its greatest breadth about 18 or 20 miles. *Iah.* *Pālestini*, orum, *m.* *Adj.* *Pālestinus*, *a. um.* *Pālestina cōhōrtēs* (Stat. Syl. iii. 2. 105).

Pāletyros, *i. f. i. e.* *Ancient Tyre* (Curt. iv. 2). See *Tyros*.

Pālāmēdes, *is, m.* an ingenious Grecian chief, the son of *Nauplius*, king of *Eubœa*, *Negropont*, by *Clēmēnē*, whom the Greeks put unjustly to death, through the craft and stratagems of *Ulysses*. To avoid going to the Trojan war, the king of *Ithāca* feigned madness, yoked animals of different kinds together, and then ploughed the sand on the shore. *Pālāmēdes* proved this insanity of *Ulysses* was only pretended, by laying his infant son *Tēlēmāchus* in the furrow before the cattle, on which he turned them aside, not to injure the child. On account of this discovery, he plotted the ruin of that prince, which he at last accomplished by the basest means. He forged a letter in name of *Prīamus*, to *Pālāmēdes*, in which it was stated, that the money agreed on for betraying the Grecian camp was sent, and that the king of *Troy* expected immediate fulfilment of his promise. This fabricated epistle, the crafty *Ithacan* gave to a Trojan captive, whom he caused one of his men to murder without the lines, that he might appear to have been the messenger of *Prīamus* to *Pālāmēdes*, and render the truth of that pretended correspondence unquestionable. Besides, he bribed the servants of that prince to allow a quantity of gold to be hid under ground in his tent. He then charged the innocent *Pālāmēdes* with treason, and proved his guilt to the satisfaction of the Greeks, by producing his own fictitious letter, and the gold which he himself had lately concealed. Sentence of death was passed on the Eubœan prince, who accordingly suffered as a traitor. During the Trojan war, he is said to have completed the alphabet of *Cādmos*, by adding θ ε ς ζ. But

this statement seems extremely doubtful, since the completion of the alphabet implies a knowledge of writing, with which, it is by no means certain, that either the Greeks or Trojans were acquainted at that very remote period of antiquity. Besides, we know that some letters of the Greek alphabet were not in use for many centuries after the Trojan war.

Palamēdes was the first who put an army in line of battle, placed sentinels around the camp, and invented the use of watch-words. The regulation of the year by the course of the sun, of the months by the moon, the invention of weights and measures, and some other useful discoveries are attributed to him, of which Manilius has given a full account (iv. 206 seq.). It is not improbable, that these discoveries of Palamēdes, which indicate so much science and ingenuity, were the fictions of less ancient times. From his father he is called Naupliades; and Bēlides, from his being the grandson of Amymōnē, daughter of Dānāus, and grand-daughter of Belus (Virg. *Æn.* ii. 82). *Adj.* Palamēdeus, a, um, of Palamēdes; also inventive, ingenious. *Palamēdea vires* (Manil. iv. 206).

Pālāntia, *m.*, f. a town of the Vācæi, in Spain. *Inh.* Pālāntini, orum, *m.* (Ap. Bel. Hisp. 285).

Palas. See *Cāpēlātum*.

Pālātium, *i. n.* a mountain in Italy, near the bank of Tiber, the *Tevere*, where Rōmulus founded Rome, 20th April, 753 B. C., and where he had taken the omen which portended to him the future sovereignty of that city. Līvius derives Pālātium from Pālāntēum, a town of Arcādia, the birthplace of Evānder, who conducted thither a colony of his countrymen, and called the town, which he built there, by the name of his native city; but Virgilius refers it to Pallas, the great-grandfather of Evānder (*Æn.* viii. 54). The Latins wrote this word variously, Pālātium, Pālātium, Pālāntium, and Pālāntēum. *Adj.* Pālātius, a, um. Pālātius Mons, *Monte Palatino*, the same with Pālātium, now uninhabited, and chiefly occupied with gardens. *Pālātina aves*, the birds which Rōmulus saw on this hill, and which secured to him the kingdom (Prop. iv. 6. 44).

Pālē, *es*, *f.* one of the four principal cities of Cephallēnia. *Inh.* Pālenses, ium, *m.* submitted to the Roman consul, M. Fulvius Nobilior, in 191 B. C. (Liv. xxxviii. 28).

Pālēa, *m.*, *n.* Pālēa, arum, *f.* a town of Pāmphyliā, on the coast (Amm. Mar. xiv. 2).

Pālēs, *is*, *f.* the goddess of shepherds and pasturage. *Adj.* Pālilis, *e.* Pālilis, *is*, *e.* *Hoc argumenti flamma Pālilis habet*, the flame of Pālēs has this proof, *i. e.* proves this, has this meaning, *viz.*, that fire was first obtained by shepherds striking one stone against another (Ov. Fast. iv. 798). This poet accounts for that custom in other ways (*ib.*). *Pālilia sacra* (*v.* solemnity), festivals in honour of Pālēs, which were celebrated on the eleventh of the kalends of May, *i. e.* the twentieth of April, which, according to Ovidius, either was, or was believed to be, the day on which Rome was founded (Fast. iv. 806 seq.).

Pālārtius Sūra, Pālārtii Sūre, *m.* a very distinguished orator, whom the Roman people with one voice begged the emperor Dōmītiānus to restore to his senatorian rank, of which he had long been deprived. To this request the emperor did not deign to reply,

but simply commanded them by a common crier to be silent. The Schollasts on Juvēnālīs have given a very unfavourable account of him, which ought not to be received in opposition to Suetōnius, for had he been an informer, the Romans would not have made such an earnest application in his favour (Juv. Sat. iv. 53. Suet. Dom. 13). It is not improbable that the Pālārtius of Juvēnālīs and of Suetōnius were different persons.

Pālci, orum (*Sing.* Pālcius, *i.* Virg. *Æn.* ix. 585), *m.* twin-brothers, according to some, sons of Jūpiter and Thālia, and, according to others, of Vūlcānus and Ætna, a daughter of Ocēānus, who, during her pregnancy, prayed to be secured from the fury of Jūno, by being concealed in the bowels of the earth. Her request was granted, and Tēllus, at the proper time, opened, and brought to light the two boys. This fiction probably originated in the etymology of the term, a contraction of *venire* *vel* *apparere*, to come, or appear, again. They were worshipped with great solemnity by the Sicilians. Their temples stood near two small lakes, or springs, of the same name, strongly impregnated with sulphur, to which those, who wished to put an end to quarrels by oath, used to repair. False swearers are said to have been instantly punished there in a miraculous manner, whilst the innocent escaped without injury (Sil. Ital. xiv. 219). Of the manner of administering the oath, Aristōtēles has left a minute description. To these ceremonies and their consequences, that philosopher seems to have paid particular attention. He has given it as his opinion, which is confirmed by several critics of antiquity, that the perjured were destroyed by secret fire. Others think they were drowned in the lakes. Diōdōrus Siciliūs, who describes their temple minutely, states that they instantly died, without saying in what manner, or by what means. This temple, which was very rich, was also an asylum for slaves who had been cruelly used by their masters. Before the former could be demanded back, the latter had to take a solemn oath, that they would treat them humanely, and the dread of punishment commanded a faithful fulfilment; hence, *Pinguis et placabilis ara Pālci*, the rich and mild altar of Pālcius (Virg. *Æn.* ix. 585). From the Pālci, the town, or village, was called Pālciēs, *es*, *f.*

Pālīnūrus, *i.* *m.* son of Iāsus, was the pilot of the ship in which Ænās sailed from Troy. On the coast of Italy, Sōmnus, having shut his eyes in sleep, tumbled him into the sea, to no purpose begging the aid of his companions. Alarmed at the greatness of his danger, and, seeing the only hope of saving his life was by vigorous exertion, he continued for three nights to swim, and reached Vēlia, where he was murdered by the ruthless inhabitants. For this act of cruelty, they were visited with a pestilence, and, on consulting the oracle, were ordered to appease his shade. In consequence of this injunction, they consecrated a grove, and erected a monument to his memory, on the promontory of Lūcīnia, which was afterwards from his name, called Pālīnūrum Prōmōntōrium, *Cape Palmaro*. Hērāclūs reckons this promontory in the Sicilian Sea (Od. iii. 4. 28). Mārthialis gives a ludicrous etymology of Pālīnūrus (*ex* *pallo*, *rorsum* *meire*) (Sil. 78). From his father, he is called *Iāsides* (Virg. *Æn.* v. 845).

Pallacotta, *v.* *Pallacopa*, one of the branches of Euphrates, the *El-Frat*, which Apollonius calls a river, but was, properly speaking, a canal (Ap. Bel. Civ. 523).

Palladium, *i. n.* (Simulacrum), a remarkable statue of the goddess Minerva, who was also called Pallas, said to have fallen from heaven, near the tent of Ilus, king of Troy, at the time he was employed in building the citadel, and, according to others, at Pessinus in Phrygia, to which another is said to have been made exactly like, and set in the temple of Minerva. But the place of the original *Palladium*, was known solely to the priests, who had the charge of it, while the public were induced to believe, that the statue in the temple of Pallas, was the real and only *Palladium*. The accounts both of the image itself, and of the manner in which it was obtained, are exceedingly different. By some authors, it is described as an image of the goddess, about three cubits high, holding in her right hand a pike, and in her left a spindle and distaff; by others, as formed of the bones of Pelops; and, by Apollodorus, as a piece of machinery which moved itself. All agree that there was an ancient oracle which declared, that Troy could not be taken whilst the *Palladium* remained within the walls, hence, *Fatalis Palladium* (Virg. Æn. ii. 166), and, on that account, it was kept with uncommon care. The Greeks, aware of this prediction, sent Diomedes and Ulysses to carry it away during the night, which they accomplished (if confidence can be placed in the authority of some authors), by means of information obtained from Helenus. The Romans, who boasted of their Trojan descent, were unwilling to allow that the Greeks obtained possession of the *Palladium*, and, therefore, maintained it was the fabricated, not the true one, which these warriors took from Minerva's temple. On the same principle, they asserted that Æneas brought to Italia, Italy, with him that statue, and the *Pennates Publici*, which were afterwards guarded with so much solicitude in the Capitol at Rome.

Pallantium, *i. n.* *Thana*, a town of Arcadia, built by Pallas, the grandfather of Evander, who gave the same name to the city which he built on the bank of the Tevere. See *Pallatium*. *Adj.* *Pallantius*, *a, um*. *Pallantia munita*, the walls of *Pallantium*, built by Evander, on Mons *Palaemus*, Monte *Palatino* (Virg. Æn. ix. 196). *Pallantius regius* (Claud. xxii. 405).

Pallas, *adis*, *f.* a name of Minerva, probably from a Greek verb, to brandish, as she had frequently a spear in her hand; sometimes used as equivalent in signification to *Palladium*, *q. v.* *Cum Pallada*, with the *Palladium*, or, statue of Minerva (Ov. Met. xiii. 99). *Adj.* *Palladius*, *a, um*. *Palladia sylva*, a wood of olive trees; from Minerva being the discoverer of the olives (Virg. G. ii. 181). *Palladia pigna*, the battle of Minerva, viz., with the giants (Virg. Cir. 29).

Pallas, *antis*, *m.* an Arcadian, great-grandfather of Evander, who migrated at the head of a colony of his countrymen, and settled on the banks of the Tevere, where he built a town which he called *Pallantium*, either from his great-grandfather, Pallas, or from *Pallantium*, his native city (Liv. i. 5). *Adj.* *Pallantius*, *a, um*. *Pallantius heros*, Evander

(Ov. Fast. v. 647).—2. The son of Evander, whom his father sent with cavalry to the assistance of Æneas against Turnus. Pallas is one of the most interesting characters in the Æneid of Virgil. His early youth, his great intrepidity, and the ardour which he displays, fix the attention of the reader, and give a peculiar interest to every particular which concerns him. After performing feats of uncommon valour for his years, his love of military fame stimulated him to engage with Turnus, and this rash act cost him his life. Elated with this victory, Turnus decked himself in his armour, and this ostentatious display of his trophy, proved fatal to himself, when appealing to the sympathy of Æneas for the preservation of his own life. The tenderness of the Trojan hero would probably have secured his wish; had he not seen on Turnus the girdle of Pallas. Transported with rage at the bitter recollection, Æneas instantly sacrificed his rival to the Muses of his youthful friend (Virg. Æn. viii. 587 seq.).—3. A giant, the father of Atræa, according to some, which seems to have been the opinion of Ovidius. *Pallantis*, *idis*, *et*, *Pallantis*, *adis*, *f.* a patronymic of Atræa (Ov. Met. xv. 191 seq.).—4. Son of Nélus, the father of Clytus and Botes (Ov. Met. vii. 500).—5. A slave of Antônia, who obtained his freedom, became very powerful under the emperor Claudius, and was controller of the household. Agrippina prostituted herself to Pallas, and he gratified her ambition by effecting a marriage betwixt her and the emperor. Besides her own exaltation, this aspiring and unprincipled woman most probably expected by the union to raise her son to the empire, and the interest of Pallas procured the adoption of Domitius Ahenobarbus, better known by the name of Nero, a measure to which Claudius seems rather to have been averse. The Roman senate disgraced itself, by heaping upon him extravagant honours, the gift of fortune, not the effect of merit. Divested of his public employment by Nero in the year 56, an accusation was preferred against this freedman, whom the emperor ordered to be poisoned, on purpose to obtain his exorbitant wealth (Tacit. Ann. xi. 29 seq.).

Pallene, *es*, *f.* a town in Thræcia, Romania, according to some authors; but others consider it as part of Macedonia. The latter appears to be the more general, as well as the more accurate, opinion. It was of a triangular form, and stood on a cognominial peninsula, anciently called Phlegra, between Thermaicus Sinus, the Gulf of Saloniki, and Thracian Sinus, the Gulf of Cassandria. Cassandria, formerly Potidea, stood on the isthmus which connects this peninsula with the continent, and which was celebrated in ancient history for being the field of battle between the gods and the giants. *Adj.* *Palleneus*, *a, um*, *et*, *Palleneensis*, *is*, *e*. *Pallene fulmina*, the lightning, or thunderbolts, thrown at the giants (Luc. Phar. vii. 150). *Pallenei triumph*, the victory over the giants (Stat. Syl. iv. ii. 56). *Palleneus ager* (Liv. xiv. 10).

Palleneus, *cos*, *m.* one of the giants (Claud. xxxvii. 109).

Palmus, *i. m.* a Trojan, whom Mæcæntus hamstrung, and then gave his arms to Lausus (Virg. Æn. x. 697).

Palmýra, *as, f.* a town of *Sýria*, nearly equidistant from *Dāmāscus* and the *Euphrātes*. In Scripture, it is called *Tadmor* in the wilderness, and its foundation is referred to *Solomon* (1 Kings ix. 18). It appears to have remained a place of little importance, until *Sýria* was conquered by *Adriānus*, who added much to the beauty of the town, and from his own name, called it *Adriānópolis*. From that period it continued to increase both in power and riches, till the emperor *Vālerianus* gave it to *Odenāthus*, as a remuneration for his valuable services to the empire. The ambition of *Zēnobia*, widow of *Odenāthus*, who had subjected to her government *Egypt*, *Sýria*, *Pālāstina*, and a considerable part of *Asia Minor*, *Natalia*, excited the jealousy of the emperor *Aurēlianus*, who commenced hostilities against her. After some bloody engagements, the queen took refuge in *Palmýra*, which the emperor carried by storm, put to death her secretary, the celebrated *Lónginus*, and removed herself and children to *Italy*, where they adorned his triumph and were settled at *Tibur*. The inhabitants soon put to the sword the garrison which he left in the city, on which *Aurēlianus* caused it to be completely destroyed. Its ruins, which are considered among the most magnificent in the world, show its ancient magnitude and splendour, and are still known by its original name *Tadmor*. *Inh.* *Palmýrenūm*, *m.* (*Ann. Mar.* xxviii. 4). *Adj.* *Palmýrenus*, *a, um*.

Pāpētus, *i, m.* a man killed by *Thiōdāmas*, in the *Theban war* (*Stat. Th.* x. 313).

Pālūmbūm, *i, n.* a town taken from the *Sāmītes* by the Roman consul *Sp. Cārvilius*, in 295 B. C. (*Liv.* x. 45).

Pānālus, *i, m.* the *Spirāzza*, a river of *Thessālā* (*Herod.* vii. 129).—2. The *Dhōpātāmo*, a river of *Māssēnū*, which falls into the *Gulf of Kalanata*.

Pārmēnes, *is, m.* a Chaldean, famous for his skill in astrology, with whom *Antistius* formed a friendship, and, by that means, accomplished the destruction both of *P. Anticus* and *M. Ostōrius Scīpiō* (*Tac. Ann.* xvi. 14).

Pāmmon, *ōnis, m.* one of the nine sons of *Prāmūs*, who survived the war. The aged monarch upbraided them with great severity for their ungallant conduct, want of truth, and being better dancers and musicians than soldiers (*Hom. Il.* xxiv. 250 *seq.*).

Pāmphagus, *i, m.* (*Gloss.*), one of *Aetion's* dogs (*Ov. Met.* iii. 210).

Pāmphlidas, *as, m.* a commander of a *Rhodian* fleet, in 192 B. C., who relieved *Dādāla*, and several other forts of *Cāria*, which were besieged by the troops of *Antiochus*, king of *Sýria* (*Liv.* xxxvii. 22).

Pāmphilus, *i, m.* a man whom *Mārtiālis* charges with taking off four of his wives by poison (*iv.* 69). Some editions read *Pāpulus*.

Pāmphýlia, *as, f.* a country of *Asia Minor*, *Natalia*, bounded on the south by the *Mediterranean Sea*, on the west by *Lýcia*, on the north by *Pisidia*, and on the east by *Cilicia*. Its capital *Pérga*, *Kara-hisar*, stood between the rivers *Calārrātes*, the *Duden-sou*, and *Cēstros*, the *Kopri-sou*. According to *Strābo*, it was sixty stadia from the mouth of the *Kopri-sou*. *Inh.* *Pāmphýlii*, *v.* *Pāmphýli*, *orum, m.* fought in the army of *Antiochus*, king of *Sýria*, at the battle of *Thēstira*, in 192 B. C. (*Liv.* xxxvii. 40). *Adj.* *Pān-*

phýliis, *a, um*. *Pāmphýlium Mārē*, the *Gulf of Adalia* (*Cor. Nep. Hann.* 8), which *Livius* calls by this name and also *Pāmphýliis Sinus* (xxxvii. 23). *Pāmphýlia tēllēni* (*Lac. Phar.* viii. 208).

Pāmphýlus, *i, m.* the head, or founder, of a tribe, called from him *Pāmphýliis* (*Pind. Pyth.* i. 121).

Pān, *ōnis, v. os, n.* the god of shepherds, and of the inhabitants of the country, was, in appearance, a monster, having two small horns on his head, a flat nose, and the thighs, legs, feet, and tail of a goat. He was the principal god of *Arcādia*, which was his native country, and particularly adapted to pasture, hence *Tēgēus* (*Pān*) (*Virg. Georg.* i. 18); and *Lýcaeus Pān* (*Jen. viii.* 344).

There is a famous *Pāneion*, or cave of *Pān*, near the summit of *Mount Ropanna*. His parentage is uncertain. We have him the son of *Mērcūrius* and *Drýōpē*, of *Jūpteris* and *Callistō*, of *Jūpter* and *Thýmbris*, of *Mērcūrius* and *Pēnelōpē*, and of the queen of *Ithāca* by all her lovers, hence his name.

The last account is perhaps the best supported. When the gods were terrified at the monstrous size and strength of the giant *Týphōeus*, by the advice of *Pān*, they concealed themselves under the forms of wild beasts. *Jūpter* assumed the appearance of a ram (hence perhaps *Coraiger Ammon*),

Mērcūrius of an ibis, *Apōllō* of a crow, *Bacchus* of a goat, *Diana* of a cat, *Jūno* of a cow, *Vēnus* of a fish, &c. (*Ov. Met.* v. 327—331). He himself, at the same time, became a goat, and was, on that account, called by the Greeks *Agōēron*, and by the Latins, *Cāpricōrnus*.

From his unexpected and strange appearance, he often greatly alarmed, without injuring, the shepherds; hence such den and imaginary fears are, from him, called *Panics*.

The word is sometimes used in the plural (*Ov. Met.* xiv. 688). *Adj.* *Pāneus*, *a, um*, pertaining to, or occasioned by *Pān*.

Pānāchōicum, *i, n.* *Foidhīa*, a mountain of *Achāia*, at the foot of which stands the town *Patras*.

Pānetius, *i, m.* a native of *Rhōdus*, *Rhodes*, one of the most eminent of the Stoic philosophers.

P. Cōrnēlius Scīpiō Africānus, and *C. Lālius*, who had been his scholars, highly esteemed him, the former of whom had *Pānetius* always along with him, both at home and abroad. *Cicēro* acknowledges the advantage which he received from the study of his writings.

According to *A. Gēllius*, the orator borrowed liberally from the philosopher, particularly when composing his treatise *De officiis*. Many of his particular opinions have been preserved in the writings of the Roman orator, and, however great his ingenuity and acuteness, not a few of them will be found very erroneous. He wrote, with ability *de officiis* (*sup. xabonvix*), *de dolorē patiēdo*, *de providentiā*, and, *de magistratibus* (*Hor. Od.* i. 29. 14).

Pānetōlius, *v.* *Pānetōlicus*, *a, um*. *Pānetōlīum* (*concilium*) a council of the *Atōli*, at which games used to be celebrated, and magistrates elected every year in autumn (*Liv.* xxxi. 29).

Pānetōlicū concilium (*Liv.* xxxv. 32).

Pānāres, *is, m.* a commander of the *Cydonians*, whom *Q. Caelius Metellus Crēscētius* conquered (*Flor.* iii. 7). He and *Lāsthēnes* withstood the power of the Roman

arms for three successive years (Val. Pat. ii. 34).

Pānāretus, *i. m.* a drunkard, on whom Mārtiālis writes an epigram (vi. 89).

Pānasāgoras, *e. m.* son of Sāgillus, a king of Scythia, whom his father sent with a great body of cavalry to the assistance of the Amazons (Just. ii. 4).

Pānchāla, *e. f.* a district of Arābia, or, according to some writers, a name of Arābia, and, according to others, the imaginary island Eūmērus, on the eastern coast of Arābia. Virgīlius calls it *jūguis*, probably from the *resinous* nature of the frankincense-tree, which grows only in sandy soils (G. ii. 159). Pānchāla (dabit thūriferos) rāmos (Claud. vii. 211). Adj. Pānchāus, Pānchāicus, *et*, Pānchālus, *a. um*. Pānchāi ignes, fires of frankincense (Virg. G. iv. 379). Pānchāi odores (Lucret. ii. 417). Pānchāica thūra, frankincense of Pānchāla (Virg. Cu. 86). Pānchāla tellūs, the country of Pānchāla (Ov. Met. x. 309).

Pānchāria, *e. f.* a Roman station in Africa. Adj. Pānchārianus, *a. um*. Pānchārkāna stātio (Amm. Mar. xxix. 5).

Pānchātes, *is. m.* the name of an Asturian horse, one of those which ran in the chariot-race, for the prize given by Scipio Africānus at the end of the Spanish war, in 208 B. C. (Sil. Ital. xvi. 348).

Pānda, *e. m.* a river in the country of the Sirai, a people of Asia, between the Black Sea, and the Caspian Sea (Tac. Ann. xii. 16).

Pāndārius, *i. m.* father of Mērōps, the Milesian. He had three daughters, Mērōpē, Clōthēra, and Aēdon. Later writers changed his name to Pāndion, his daughter's, Aēdon, to Prōcne, her husband's, Zethus, to Tērēus, and their son's to Itys (Hom. Od. xix. 518—523).

Pāndārus, *i. m.* a Trojan, the son of Lycāon, and brother of Eurytion. At the instigation of Minerva, he interrupted a proposal to terminate the contest between Trojans and Greeks by single combat, by throwing a dart among the Greeks (Virg. Aen. v. 496).—2. The son of Alcānor and Iera, *e. f.* Hiera, born on Mount Ida, was the brother of Bitias, and a man both of prodigious size and strength. Virgīlius has described the appearance and bravery of these brothers, with a liveliness and elegance, which possess the imagination of the reader, and present the formidable warriors full to view. Turnus killed Bitias by a well-aimed missile weapon, on which Pāndārus rushed furiously forward, and, after displaying astonishing strength and bravery, fell by the hand of the same hero, who cleft his head in two down to the neck by a single stroke (Aen. ix. 672 seq.).

Pāndātāria, *e. f.* Pāndātēria, *e. f.* Vento-Tieno, or, Santa Maria, an island off the coast of Cāmpānia, Campagna, in Italy (Tac. Ann. i. 53).

Pāndātes, *is. m.* the keeper of the treasury of Artāxerxes, king of Pērsia, who was a particular friend of Datānes, and informed him of all that passed at court respecting him. In consequence of a letter received from Pāndātes, Datānes, consulting his own safety, revolted from the king, not, however, before he had appointed Māndrōcles, a native of Māgnēsia, over the royal army, of

which that monarch had given him the command (Cor. Nep. Dat. 5).

Pāndion, *ōnis. m.* king of Athēnae, Athens, was the father of Prōcne, Phlōmēla, and Erēthēus. The unhappy fate of his daughters overwhelmed him with grief, and occasioned his death. A splendid monument to his memory was erected at Athēna Minerva (Paus. i. 41). Adj. Pāndionius, *a. um*. Pāndionia volucres, swallows, from Prōcne being transformed into a swallow (Stat. Th. viii. 616). Pāndionia pūlla, the daughters of Pāndion, *i. e.* Prōcne and Phlōmēla (Virg. Cu. 250). Pāndionia Orthia, Orthia, daughter of Erēthēus, and grand-daughter of Pāndion (Prop. i. 20. 31).

Pāndocus, *i. m.* a man in the Trojan war, wounded by Ajax Telāmōnius, at the time he rescued Ulysses (Hom. Il. xi. 499 seq.).

Pāndōra, *e. f.* the first woman according to Hēsiodus, made by Vulcānus at the command of Jūpiter. To Minerva she was indebted for wisdom, to Vēnus for beauty, to Apōllo for music, and to Mērcūrius for eloquence. Provoked at the conduct of Prōmēthēus, Jūpiter sent her to Epimēthēus, with a shut box containing all the diseases and calamities incident to man. On the lid being thoughtlessly removed, the contents of the box spread over the earth, and have been the causes of innumerable evils (Paus. i. 24).—2. A daughter of Erēthēus, king of Athēnae.

Pāndōsia, *e. f.* Aidonati, a city in Epirus, Lower Albania. Alexander, king of Epirus, was ordered by the oracle of Jūpiter at Dōdona, to beware of Pāndōsia, which he understood to be this city; but there was another of the same name in Lūcānia, according to Livius, according to others in Brūtīagor, the site of which is doubtful; near it Alexander was killed, in 325 B. C. The latter surrendered voluntarily to the Romans, in 206 B. C. (Liv. xxix. 38).

Pāndrōsos, *i. f.* a daughter of Cērops, king of Athēnae. To her and her two sisters, Hērse and Aglauros, Minerva entrusted Erichōnius shut up in a basket, with instructions not to open it, or pry into her secrets. Both Pāndrōsos and Hērse obeyed this order with scrupulous exactness, but Aglauros disregarded the mandate of the goddess, opened the basket, and discovered the child (Ov. Met. ii. 559 seq.).

Pānēmus, *i. m.* a son of Thēsius, in the army of Etēocles, whose life Hippomēdon spared, killing his twin-brother, to whom he bore so strong a resemblance that their parents could not distinguish them (Stat. Th. ix. 293).

Pāngēus, *i. m.* Plur. Pāngēa, *orum. n.* Castagna, or, Negrokoss, a mountain of Thrācia, Romania, in which were gold mines anciently. Adj. Pāngēus, *a. um*. Pāngēa arx, a promontory of Thrācia (Val. Flacc. i. 575).

Pānnicus, *i. m.* a man to whom Mārtiālis addresses a number of epigrams.

Pānnōnia, *e. f.* a country of Europe, bounded on the south by Illyriūm, on the west by Noricum, on the north by Germānia, Germany, and on the east by the country of the Iazyges. Hungary coincides partly with Pānnōnia. Pānnōnis, *idis. f.* of Pānnōnia, applied to females, or nouns feminine. Pānnōnia ura (Luc. Phar. vi. 220). Inhe Pān-

nūnū, orum (*Sing.* Pānōnūs, i), *m.* were conquered by Augustus, at the same time with the Iapydes and Dalmatæ, in 37 B. C. (*Liv. Ep.* 131). *Adj.* Pānōnīcus, *a, um.* *Pānōnīcum bellum* (*Mart.* viii. 15). *Pānōnica Alpes, Alpē Giulī* (*Tac. Hist.* ii. 98).

Pānōmphēus, i, *m.* an epithet of Jūpiter, from being *ὁ πανόμφορος ἄνθρωπος*, which the Scholiast on Hōmērus explains by stating, that Jūpiter *hears the voices of all*, or is worshipped by the voice of all. Potter understands it to denote that Jūpiter gave to all the other gods and to men the gift of prophecy (*Ov. Met.* xi. 198).

Pānōpē, es, *v.* Pānōpēa, æ, *f.* a daughter of Nēreus and Dōris. She and her hundred sisters received Iñō, with her son Mēlicēta, when she had thrown herself and him into the sea, and thus preserved both from injury (*Ov. Fast.* vi. 499).

Pānōpē, es, *f.* a town of Phōcis, an inland district of Græcia, Greece (*Ov. Met.* lii. 19).

Pānōpēs, is, *m.* a Sicilian youth, who attended on Aestes, king of that country. He was one of the unsuccessful competitors for the prize in the foot-race (*Virg. Æn.* v. 300).

Pānōpēus, ēos, *m.* one of the hunters of the Calydonian boar (*Ov. Met.* viii. 312).—2. An inhabitant of Tāgētus, *Pentadaktulos*, killed in entering Thēbe, *Theba*, during the siege of that city (*Stat. Th.* x. 491).

Pānōpōllis. See *Pērinthus*.

Pānōrmus, i, *f.* (Greek authors make it *m.*), *v.* Pānōrmum, i, *n.* Palermo, an ancient town of Sicily, said to have been originally founded by the Phœnicians, probably on account of the excellence of its harbour, from which it had its name (*παρ ἰσκιος*), which rendered it extremely useful for the convenience of trade. Greek authors inform us, that a colony of their countrymen afterwards settled there, and if the derivation above given be accurate, the name must be referred to them, not to the Phœnicians. When the Carthaginians had become powerful as a state, Pānōrmus fell into their hands, from whom the superior valour of the Romans afterwards wrested it, in 250 B. C., and the steady fidelity which it uniformly manifested to the latter nation, must have rendered it a valuable acquisition. It is the capital of Sicily, four miles in circumference, and a place of great trade. The streets are broad, the houses large, and many of the public buildings magnificent. It stands at the bottom of a gulf of the same name, and the country adjoining is both pleasant and fertile. To this Silius Itālicus refers, *Fœcunda Pānōrmus* (xiv. 261). *Inh.* Pānōrmītiūs, orum, *m.* (*Sal. Frag.*). *Adj.* Pānōrmītānus, *a, um.*—2. A town in the territory of the Sāmii, but on the coast of the Ephēsi (*Liv.* xxxvii. 10).—3. *Tekēh*, a promontory of Achāia (*Paus.* vii. 22).

Pānsa, æ, *m.* the governor of a province, who had been guilty of rapacity and extortion. Nothing further of his history is known (*Juv. Sat.* viii. 95).

Pāntāgāthus, i, *m.* a young man, beloved by his master, who died in early life. Mār-tialis writes the epitaph of Pāntāgāthus, and, from some expressions, it seems not improbable that he was the poet's servant (vi. 52).

Pāntāgia, æ, *v.* Pāntāgēs, æ, *m.* the *Forcart*, a small river of Sicily, southeast of *Leontini*, *Lentini* (*Virg. Æn.* iii. 689).

Pāntālōn, ōntis, *m.* an Ætolian of high rank, who resolutely continued with Eumēnes, when attacked by the assassins employed by Philēppus, king of Mācēdōnia, to take away his life, in 174 B. C. (*Liv.* xlii. 15).

Pāntauchus, i, *m.* a nobleman, whom Pēr-seus, king of Mācēdōnia, gave as a hostage to the Roman ambassadors, Q. Mārcius Philēppus, and A. Atilius Scīrānus, at the interview which he had with them in 173 B. C. The same monarch sent him, at a future period, to ratify a treaty with Gēntius, king of Illyrīcum. The esteem and confidence of his sovereign, did not prevent Pāntauchus joining Hipplās and Mīlo, in making a voluntary surrender of Bērœa to the Roman consul, after the fatal engagement in which Pērseus lost his kingdom (*Liv.* xlii. 39 seq.).

Pānthēon, i, *n.* *Santa Maria Rotondo*, a celebrated temple at Rome, built by Agrippa, son-in-law of Augustus, during the reign of that emperor, and dedicated to all the gods, hence the name (*Ann. Mar.* xvi. 10).

Pānthōus, i, *m.* a Trojan, of whose history little is known. He was the father of Euphōrbus, who is hence called *Pānthōides*, Pūthāgōras, who was among the Greeks, the founder of the doctrine of the transmigration of souls, affirmed that he was Euphōrbus in the time of the Trojan war, and that he collected many circumstances which occurred when his soul inhabited the body of that prince. See *Pūthāgōras*.

Pānthus, i, *m.* son of Othrys, the priest of Apōllō at Troy, whose temple was in the citadel, hence Virgilius, *Arctis Phœbiq̄ sacēdos*. During the night that Troy was on fire, he eluded the Greeks, and, on his way to the house of Ænēas with the sacred things, the gods, and his young grandson, met that prince, and informed him that Troy was in the hands of the Greeks. Neither the sanctity of his character, nor the dignity of his office, protected him from the vengeance of the Greeks, by whom he was slain. From his father he is called Othryādes (*Virg. Æn.* ii. 319 seq.).—2. A rival of Prōpērtius for the favour of Cynthia (ii. 21. 1).

Pāntīcāpōn, i, *n.* *Kirchē*, called also Bōs-pōrus, from its standing on the western coast of Cimmērius Bōsphōrus, the *Strait of Caffa*, built by a colony of the Greeks. From Strābo it appears to have been a place of great note. *Inh.* Pāntīcāpōnes, ium, *m.* (*Plin.* i. 661).

Pāntīcāpes, is, *m.* a Scythian river, which forms a lake, and at last mixes its waters with the Bōrysthēnes (*Herod.* iv. 54).

Pāntīlius, i, *m.* a man whom Hōrātius, in contempt, calls *cūcēx*, a bug. It is said that this Pāntīlius was a buffoon, and an enemy of Hōrātius (*Sat.* i. 10. 78).

Pāntōlābus. See *Mallius*.

Pāntōmīmī, orum, *m.* pantomimes, persons who express their meaning by dumb show and gesture. No senator was allowed to enter the house of a pantomime performer, and Roman knights could not attend the players on the street (*Tac. Ann.* i. 77).

Pāphlē, es, *f.* a name of Vēnus, from Pāphos, *Baffa*, *q. v.* (*Stat. Syl.* iii. 4. 82).

Pāphlāgōnia, æ, *f.* a district of Asia Minor, bounded on the east by Pōntus, on the south by Gālātia, on the west by Bithynia, and on the north by Pōntus Euxīnus, the

numbers. Warmth of affection and benevolence of heart, added to elegance of manners and brilliancy of wit, rendered him a most agreeable companion. His conversation was suited to all descriptions of men, cheerful, grave, lax, or rigid, according to the taste of those around him, or the train of thought prevalent in his own mind. The father of our poet appears to have been a man of strict morals, and his reproofs probably contributed to restrain the dissoluteness of his son. Intending him for the law, he directed his studies with that view, and to parental inclination, Ovidius, for a time, submitted. To that profession it cannot be denied that his talents were eminently adapted. Quickness of apprehension, felicity of language, and fluency of expression, would have soon placed him high among Roman Orators. But a few successful pleadings at the bar finished his career as an advocate. The bent of his mind induced him to forsake every pursuit for the cultivation of poetry. The irregularity of his life, from this period in particular, is greatly to be lamented. The impurity of his mind appears in the indelicacy of his verses. It is impossible to read many of his poems, but with the deep regret inseparable from contemplating the prostitution of splendid talents to so vile and criminal a purpose. Who, without horror, can reflect on the character of that man, who has been wicked in proportion to the means which he had, of excelling in virtue, and used the powers, which heaven had conferred, only to give allurements to vice, and lustre to crimes? The licentiousness of his poetry was the ostensible reason why Augustus banished him to Tómos, a town on the borders of Póntus Euxinus, the *Black Sea*. That this severe sentence was not a consequence of the immoralities of his life, or the indelicacy of his poetry, may be confidently maintained. Both were equally notorious, and, to a pure mind, equally loathsome, during the many years which he enjoyed not only the patronage, but the intimate friendship, and unreserved confidence of the emperor. Aurélius Victor states, that it was the three Books, on the "Art of Love" (Epit. 1). Ovidius justified his poetry, not on the ground of purity, but by the practice of numerous authors whom he mentions; and by the approbation of the emperor himself. From the allusion to a certain picture on a particular place, the vitiated taste of Augustus seems undeniable. The poet continued, to the end of life, to assert his innocence, and deny the crime for which he was driven from civilized society. His punishment must be referred to some action or occurrence which is not known. Few events recorded by antiquity have oftener been subject of discussion, than the true cause of Ovid's banishment. Since he has not chosen to mention it, the truth will most probably never be discovered. His fortitude deserted him in adversity, and he meanly flattered Augustus to recal his edict; but neither the importunity of the poet, nor the urgent solicitations of his numerous and powerful friends, altered the resolution of the emperor. The accession of Tiberius to the government of the Roman state, was productive of no advantage to the unfortunate exile. Neither the effusions of sorrow,

nor the claims of friendship, could procure his return, or even a change of residence. In justice to the natives of Tómos, it must not be forgotten, that they treated the poet with every mark of respect, and exerted themselves to alleviate the severities of his situation. After languishing among them for seven years, grief and disappointment destroyed his constitution, and he died in the fifty-ninth year of his age, and seventeenth of the Christian era. The Works of Ovidius are, *Métamorphoseon*, Lib. xv.; *Fástorum*, Lib. xii.; *Tristium*, Lib. v.; *Héroïdes*; *Amorum*, Lib. iii.; *Artis Amatorie*, totidem; *Remediorum Amoris*, Lib. i.; *Epistolarum e Pónto*, Lib. iv.; *Ibis*; *Haliéuticon*; *De medicamine faciei*, carmen; and *Médeá*, a tragedy. Of the last, only a few fragments remain. The former two are both imperfect, and six books of the *Fásti* are lost. All the rest have been transmitted, without mutilation, to modern times. The great work of Ovidius is the *Metamorphoses*. That he intended to rest his reputation as a poet on this poem, is manifest, from the lines with which it concludes. But he was compelled to leave his native country, and to take up his residence in an inhospitable climate, among a rude and unlettered people, before he had given it his last polish. Of its defects he was so conscious, that, before he went into exile, he destroyed his own copy, and had a friend not been in possession of another, that admirable production had been for ever lost. It is then but just to consider it as an unfinished work, and candour requires, that it be examined with the lenity due to a posthumous publication. To connect the marvellous occurrences and adventures from the creation of the world to his own time, seems almost impossible; yet this difficult task he performed, without the appearance of art, in numbers highly melodious, and in language highly poetical. The fertile genius of Ovidius was requisite to form into a regular design, histories so various and insulated. Yet each follows in the series with almost the rigid exactness of mathematical demonstration. In an instance or two, when no imagination could connect fables which he had resolved not to omit, the poem assumes a dramatic form, and the interlocutors narrate them. The felicity of invention, variety of imagery, exuberance of fancy, and adaptation of language, which the *Metamorphoses* display, cannot fail to command admiration. The diction and ideas are never at variance. He is equally master of the familiar, the sportive, the tender, the grand, the awful, and the sublime. A noble idea is sometimes weakened by prolixity, and instances of false taste too often occur. His metaphors, although not all new, are, in general, well chosen, and happily introduced. His descriptions are not only lively, but enchanting. The scene is so distinctly placed before the reader, that he is a witness of every action. The moral remarks are not very numerous, but they are both excellent and appropriate. He was a master of the passions, and it is to be regretted, that his tragedy has not been handed down to posterity. Seneca must have had a very high opinion of the genius of Ovidius, from the strong language which he uses, *Ille poetarum ingeniosissimus* (N. Q. iii. 27). Ovidius composed with great ra-

he excluded, except of the Pāpirii (Gel. i. 16).—2. A centurion, despatched by Mūclānus, to assassinate L. Piso (Tac. Hist. iv. 49).

C. Pāpirius (Māso), C. Pāpirii, *m.* enjoyed the consulship, in 233 B. C. From the consular calendar, it may be stated, that he was the first who triumphed on the Alban mount. On the surrender of the Fālisci, he acted honourably to that people, against whom the Romans seemed inclined to exercise severity (Val. Max. iii. 6).

C. Pāpirius Cārbo, C. Pāpirii Cārbōnis, *m.* elected praetor, in 171 B. C. He obtained Sardinia and the foreign jurisdiction (Liv. xlv. 17 *seq.*).—2. A consul, in 122 B. C. To a certain degree of turbulence, if not of sedition, Pāpirius must plead guilty, since, from his frequently lamenting in his harangues, the death of Tib. Sēmprōnius Grāchus, it cannot be doubted, that his design was to promote discontent, or excite commotion, among the people. The laws which he proposed, when a tribune of the commons, had somewhat of a similar tendency. On these grounds L. Crāssus brought him to trial, and, from the writings of Cicero, he appears to have preferred a voluntary death. His powers as a speaker, and his mental attainments, would have commanded respect, had they been united with true patriotism and a peaceful disposition (Liv. Ep. 59. Tac. Or. 34).

C. Pāpirius Crāssus, C. Pāpirii Crāssi, *m.* a tribune of the soldiers, with consular power, in 383 B. C. (Liv. vi. 18).

C. Pāpirius Māso, C. Pāpirii Māsōnis, *m.* son of Calus, a Roman pontiff, who died in 215 B. C. According to some authors, he was one of the three commissioners for settling colonies at Crēmōna and Plācēntia, in 220 B. C. (Liv. xxi. 25).

C. Pāpirius Tūrdus, C. Pāpirii Tūrdi, *m.* a tribune of the commons, in 180 B. C., who uttered severe reflections against A. Mānilius Vūlso *q. r.* (Liv. xli. 6).

Cn. Pāpirius Cārbo, Cn. Pāpirii Cārbōnis, *m.* consul, with C. Caecilius Mētellus, in 115 B. C., and was defeated by the Cimbrī and Teutōnes (Liv. Ep. 63). Eutrōpius does not mention this circumstance (iv. 15), but it is found in Velleius Pātērcūlus (ii. 12).—2. Commanded one of the four armies with which L. Cōrnēlius Cinna and C. Mārius besieged Rome, in 89 B. C., and, two years after, he obtained the consulship, with L. Cōrnēlius Cinna. Both consuls were solicitous to make war on L. Cōrnēlius Sūlla, to whom the senate had sent a deputation to treat of peace. In his second consulship, with the same colleague, the latter died, and Pāpirius remained sole consul. His patriotism cannot be commended, since he opposed the terms offered by L. Cōrnēlius Sūlla, although the senate had approved them; conceiving it would be of more advantage to him and his party, that the civil war should be continued than terminated. Pāpirius required from all the towns and colonies, in Italy, hostages, on purpose to bind them against L. Cōrnēlius Sūlla, a measure to which the senate opposed a successful resistance. Failure in this attempt did not prevent him from making preparations for war against L. Cōrnēlius Sūlla, who routed and cut off his army at Clūsum, *Chiusi*, Fā-

vēntia and Fidēntia, in 84 B. C. Cn. Pōmpeius Māgnus made him prisoner, in Sicily, and he died, says Livius, weeping like a woman (Ep. 79–89). In his third consulship, he had C. Mārius for his colleague, although under twenty years of age. He is probably the person mentioned by Florus, as having been successful against the Lucani, in the Social war (iii. 18). *Adj.* Cārbōnānus, *a. um.*

L. Pāpirius, L. Pāpirii, *m.* a military tribune, with consular power, in 351 B. C., who, with Sp. Pāpirius, fought a battle, with success, at Vellitae, but did not lay siege to the town, because it did not appear to be their duty to destroy the colony. He is probably the person again mentioned as elected to the same office, in 367 B. C. (Liv. vi. 22–38).—2. A Roman praetor, who passed a law, in 332 B. C., conferring on the Aecraui the right of citizenship, but without the power of voting (Liv. vii. 17).—3. A usurer, whose cruelty and criminality induced the Romans to pass a law, in 325 B. C., prohibiting the imprisonment of debtors (Liv. viii. 28). See C. Pūblius.

L. Pāpirius Crāssus, L. Pāpirii Crāssi, *m.* elected consul, in 436 B. C. (Liv. iv. 21).—2. Held the consulship, in 430 B. C., and passed a law, very acceptable to the people, respecting the valuation of fines (Liv. iv. 50).—3. A Roman, whom, during his praetorship, in 339 B. C., T. Mānilius Tōrquātus nominated dictator, to carry on war against the Antiatēs; but performed nothing worthy of being mentioned. In his second consulship, 329 B. C., he gained an easy victory over the Priveriātes. The dictator, L. Pāpirius Cūrsor, appointed him master of the horse, in 324 B. C., and gave him the command of the city (Liv. viii. 12–36).

L. Pāpirius Cūrsor, L. Pāpirii Cūrsōris, *m.* was appointed a military tribune with consular power in 386 B. C., and three years after, re-elected to the same office. He held the censorship with C. Jūlius, on whose death in 391 B. C. rather than resign the office, he substituted M. Cōrnēlius Maluginēsis as his colleague. During that lustrum, the city was taken, and no censor afterwards followed his example; but, on the death of his colleague, abdicated the office (Liv. vi. 5–ix. 34).—2. A distinguished Roman, who, after being master of the horse to L. Pāpirius Crāssus, was named dictator by L. Pōrtus Cāmbōlus in 324 B. C. to carry on the war against the Sānnites, when he appointed Q. Fābius Māximus Rūdiānus master of the horse. Pāpirius was reckoned the first general of that period, and Fābius was in high estimation for martial bravery. As they entered Sānnium under doubtful auspices, the dictator returned to Rome to take the omens anew, ordering the master of the horse neither to change his position, nor charge the enemy in his absence; but the latter, having discovered that the Sānnites might be attacked with advantage, disregarding the order of his commander, led on his troops to battle, gained a complete victory, and left twenty thousand of them dead on the field. He burned all the arms of the killed and the prisoners, either in fulfilment of a vow, or, according to Fābius, to prevent the dictator from having any share in the renown. Soon after the victory, the dicta-

for returned in great wrath to the camp, burning with a desire of revenge, both because the master of the horse had fought in opposition to his orders, and had sent his letter announcing his success directly to the senate, not to his superior officer. To secure himself against the violence of the enraged commander, Fabius entreated the protection of the soldiers, which they readily promised, and faithfully fulfilled, when the dictator ordered him to be stript, and the rods and axes to be in readiness. In vain did the officers of the army supplicate for the safety of Fabius, their expostulation only increased the dictator's anger. On this, he fled to Rome, where neither the entreaties of the father of Fabius, nor the authority of the senate, nor an appeal to the people, had the slightest influence on the dictator. The plebeian tribunes seemed doubtful how to act. On the side of Fabius were the affection of the army, the majesty of the senate, and the favour of the people; on the other side, were urged the invincible authority of the Roman government, the discipline of the army, the edict of the dictator, always observed as the order of a god, and the authority of T. Manlius, surnamed Torquatus, who preferred public advantage to paternal affection. Both father and son then declining further contest fell down on their knees, deprecating the wrath of the dictator, who considered their intercession a sufficient confirmation of dictatorial authority and military discipline, pardoned Fabius, but prohibited him from acting in any case as a magistrate. Having named L. Papirius Crassus master of the horse, the dictator returned to the camp, where, by attention to the sick and wounded, he regained the favour of the army, which he had forfeited by this severity of procedure, compelled the Samnites to sue for peace, which he granted on hard conditions, and continued the dictatorship until the next consuls were elected. This brave officer was five times elected consul, and twice nominated dictator. Success attended him in every expedition, he took Luceria in Apulia, where he recovered a hundred horsemen given as hostages at Caudium, and obtained immense booty. The Saticani had revolted after the ignominy at Caudium, but Papirius soon reduced them to subjection, punishing capitally the instigators of the rebellion, and returned in triumph to Rome. Few Romans in bravery, military skill, and the duties of a commander, surpassed Papirius, who, to great vigour both of body and mind, added remarkable swiftness of foot, hence the surname of himself and family *Cursor*. Either from robustness of frame, or from much practice, he was capable of receiving a very great quantity of food and wine, which rendered him almost a stranger to fatigue. Than under him, military service was never severer, and he supported authority of command to its utmost extent, both among Romans and allies. Q. Fabius Maximus Rullianus, with whom he lived in enmity, appointed him dictator in 310 B. C., to carry on war against the Samnites, whom he soon subdued, and returned in triumph to Rome. The shields of the Samnites adorned with gold, were distributed through the silver-shops to ornament the forum during the procession, hence originated the custom of the

ediles decorating that part of the town in grand processions (Liv. viii. 12 seq.). — *Adj.* Papirianus, *a. usn.* *Papiriāna avaritia*, became a proverbial expression, from the strictness of his discipline, and his severity against the master of the horse (Liv. x. 3). — 3. A son of the former, a man of great celebrity, both on account of his father's merits and his own. During his consulship in 295 B. C., he took Düronia, a town of the Samnites, by storm. The person who had the charge of the chickens deceived him, pretending that the omen was favourable, when the reverse was the truth, on which account Papirius placed him in the first line, where he fell. A signal victory crowned his engagement with the Samnites, whose camp he took, having killed upwards of thirty thousand, and made nearly four thousand prisoners. In place of vowing a temple, he promised, during the battle, to Jupiter Victor, a libation of wine and honey, which was acceptable to the god, and the consequence fortunate. Extraordinary splendour distinguished his triumph, and the spoils gratified the military pride of the Romans, who compared them, in respect of beauty and magnificence, to those taken by his father. The immense quantity of brass and silver carried in the procession, Papirius lodged in the treasury, allowing no part of either to the soldiers. With the spoils won from the Samnites by his military skill, and the bravery of his troops, he adorned a temple to Quirinus, which his father, when dictator, had vowed. The quantity of these must have been very great, since the embellishment of the temple exhausted but a small part of them, the remainder was distributed among the allies and colonists, to ornament their temples and public places. Next year he was appointed praetor, and nothing further of his history has been transmitted (Liv. x. 9–47).

L. Papirius Maseo, L. Papirii Maseonis, *m.* elected praetor in 179 B. C., and obtained the jurisdiction of the city (Liv. xli. 14 seq.).

L. Papirius Mugillanus, L. Papirii Mugillani, *m.* elected consul with L. Sempronius Atratinus in 444 B. C. In the beginning of that year, military tribunes with consular power were elected. Livius, from want of good authority, writes hesitatingly with respect to the magistrates at this time. These consuls were next year appointed censors, probably to compensate for the short time they had held the consulship, and they had the honour of being the first who held that office. Papirius was afterwards consul, a military tribune with consular power, and *interrèx* (Liv. iv. 7–43). — 2. L. Papirius Mugillanus, *v. Cursor*, for so is his name written by different authors, was consul in 325 B. C. (Liv. viii. 23).

M. Papirius, M. Papirii, *m.* one of the aged and noble Romans who devoted themselves for their country, as the Gauls approached the city in 349 B. C. Provoked at the indignity of a Gaul, who stroked his beard, which at that time was universally worn long, he struck the savage on the head. This act of violence was the signal for universal massacre. Papirius, and all the rest were instantly put to death on their seats (Liv. v. 41). Valerius Maximus calls him

C. Attilius (liv. 2).—2. One of the five commissioners appointed to accomplish a reconciliation between debtors and creditors, in 351 B. C. They were called *Mēnsūrī*, bankers (Liv. vii. 21).

M. Pāpirius Atrātīnus, M. Pāpirius Atrātīni, *m.* elected consul in 410 B. C. with C. Nautilus Rūtulus (Liv. iv. 52).

M. Pāpirius Crāssus, M. Pāpirius Crāssi, *m.* elected consul in 441 B. C. with C. Fūrius Pācillus (Liv. iv. 12).—2. Nominated dictator in 392 B. C., from its having been reported, that the Gauls were preparing for war. After levying troops with great despatch, intelligence was received, that the Gauls were in a state of perfect tranquillity (Liv. viii. 17).

M. Pāpirius Mūgillānus, M. Pāpirius Mūgillāni, *m.* elected a military tribune first in 417 B. C., and afterwards in 415 B. C. (Liv. iv. 43, 47).

Sp. Pāpirius, Sp. Pāpiri, *m.* elected a military tribune with consular power, in 381 B. C. (Liv. vi. 22). See L. Pāpirius.—2. Another of the same name, elected to the same office, in 379 B. C. (Liv. vi. 27).—3. The brother's son of L. Pāpirius Cūrsor, the consul, who informed his uncle respecting a doubt about the auspices before the battle at Aquilōna, in 295 B. C. For his bravery in that engagement, he was rewarded with a bracelet and crown of gold (Liv. x. 40, 44).

Pāpius Mūtulus, Pāpi Mūtuli, *m.* one of the proscribed, who went privately to the back door of the house of his wife Bāstia, but she refused to admit him, because a price had been set on his head, on which he killed himself, and beswearing the door of her house with his own blood, in 83 B. C. (Liv. Ep. 69).

M. Pāpius Mūtulus, M. Pāpi Mūtuli, *m.* held the office of consul with Q. Pōppeus Sābinus during part of the year 9. *Adj.* Pāpius, *a, um*. Pāpia Pōppea lēx, a law which imposed penalties on celibacy, in order to encourage marriage. These consuls were both bachelors, which rendered the law more acceptable, because, on their part, it was disinterested. It does not appear to have had the effect intended, or, that marriage was thereby brought into fashion (Tac. Ann. ii. 32: liv. 25).

Pāprēmīs, *is, f.* a town of Egypt. *Inh.* Pāprēmītāni, *orum, m.* *Adj.* Pāprēmītānus, *a, um* (Herod. ii. 59 seq.).

Pārāchēlōis, *idis, f.* a town of Greece, on Achēlōus, the *Aspropotamo* (Liv. xxxix. 26).

Pārētāce, *arum, e.* Pārētācēni, *orum, m.* a people in the south of Mēdia (Plin. i. 710). Pārētācēnē, *es, f.* the country of the Pārētācēni (Plin. i. 717). Pārētāca, *a, f.* the chief city of that district. *Adj.* Pārētācēnus, *a, um*. Pārētācēna rēgio, the same with Pārētācēnē.

Pārētōnium, *i, n.* Al-Barcton, a maritime town of Egypt, or rather of Mārmārica, directly south of the eastern extremity of Crēta, Candia. *Adj.* Pārētōnulus, *a, um*, of Al-Barcton, Egyptian. Pārētōnūlittus (Sil. Ital. iii. 225). Pārētōnīa urbs (Luc. Phar. x. 9).

Pārāpāmīsus, *v.* Pārōpāmīsus, *i, m.* Hindoo-ka (*i. e.* the stony girdle), a mountain on which Bactra stood, says Cūrtius, unques-

tionably a mistake, although it may have stood near its foot (Curt. vii. 4). *Inh.* Pārāpāmīsāda, *arum, m.* (Curt. vii. 3 seq.).

Pārāpāmēni, *orum, m.* a people who lived at the foot of Mount Caucasus, and were conquered by Alexander the Great in 308 B. C. (Just. xii. 5).

Pārāxmālcha, *orum, n.* a town near the Euphrātes, which some write Bārāxmālcha (Amm. Mar. xxiv. 2).

Pārce, *arum, f.* (a *partu*), the Fates; Clōthō, Lūchēsis and Atrōpos. Cēsēllius Vindēx makes their names Nōna, Dēcīma, and Mōrta (Gel. iii. 16). They were said to be the daughters of Nox (*Night*) alone; of Jūpiter and Thēmis; of Erēbus; and, according to Lycophrōn, and of the Sea and Zēus the master of the gods. The ancients were not only divided with respect to the parentage of the Destinies, but also with regard to their residence. Some place them in the Infernal Regions, others, in Heaven, and Ovidius describes them as inhabiting a place in which the fates of men were engraved in iron and brass, in such a manner, that neither the thunder of Jūpiter, nor the destruction of the universe could efface them. They were worshipped with great solemnity both in Italy and Greece. Respecting their form and dress, nothing certain can be obtained from the writers of antiquity. The descriptions of both are nearly as numerous as the authors who mention these fabulous divinities. They were represented as spinning the thread of human life. The first held the distaff, the second spun the thread, which the third cut, as is neatly expressed in the following verse:

Clōtho colum retinet, Lūchēsis net, et Atrōpos occidit.

Their worship and sacrifices were the same with those of the Furies (Paus. ii. 11). The three divisions of time, Past, Present, and Future, suggested the number and offices of the Fates. With the first life originates, is continued by the second, and terminated by the third.

Pārion, *ōnis, f.* a town in Hēllēspōntus, the *Dardanelles*, built by Pārīus, a son of Iāson (Amm. Mar. xxii. 8).

Pārīs, *idis, m.* a son of Priāmus king of Trōja, and Hēcūba. His father ordered him to be put to death at his birth, in consequence of his mother having, during her pregnancy, dreamed that she was delivered of a fire-brand which reduced the city to ashes; and the augurs interpreted the dream to portend that the child, then unborn, would occasion the destruction of Troy. The persons appointed to this cruel office, contented themselves with exposing Pārīs on mount Ida, the highest range of which was anciently called Gārgārus, *Kasdaghy*, or, *Kasdaghy*, where he was brought up by the shepherds. On account of his extraordinary strength and courage in defending the flocks from ravenous beasts, and repelling the attacks of robbers, he was called *Alexander, i. e.* the strong man. Here he passed the early part of his life, and, whilst engaged in tending his flock, gave judgment in the appeal of the three goddesses, Venus, Jūno, and Minērvā, who contended for the golden apple, hence Ovidius calls him *Ideus iudex*. See *Pileus*. Each endeavoured to bribe him to her interest. Jūno promised him a kingdom, Minērvā, military glory,

and Venus, the most beautiful woman in the world for his wife. Upon the mind of the noble shepherd, the promise of Venus made the deepest impression, and he adjudged the golden apple to her. The decision of Páris, by slighting the beauty of the other two goddesses, provoked their wrath against the empire and his nation, was the cause of the Trojan war, and all the train of evils and calamities to which that memorable siege gave birth. His father, at a future period, received him at his court, and treated him as his son. After spending some time in his native city among the Trojan princes, he set out for the court of Ménélaus, king of Spárta, *Mistra*, with a view to carry off his wife Héléna, the most beautiful woman in the world, as the reward of the judgment which he had pronounced in favour of Venus. The young Trojan met with a most welcome reception at the Spartan court; but he abused the laws of hospitality, by prevailing on the queen to elope with him. Though demanded back by all the princes who had sworn to protect her, and threatened with the vengeance of the combined forces of Greece, he resolutely persisted in refusing their request. His father is said, on account of Ajax carrying off his sister Hésione, to have encouraged him in his obstinacy and guilt. In consequence of this denial, the Greeks immediately commenced hostilities, which ended in the total destruction of the city and kingdom of Troy. Páris discovered, according to Homer, little warlike courage or personal prowess during the war, and Horace represents him as effeminate and cowardly, and, in contempt, calls him *pastor* (Od. i. 15. 1). The time and manner of his death are uncertain.—2. A player, put to death by the emperor Néro (Suet. Ner. 54).—3. A player, with whom Dómítia Longina, wife of the emperor Dómítianus, fell desperately in love, and for which she was divorced, but afterwards taken back, because the emperor could not bear the separation (Suet. Dom. 3).

Párisil, *orum*, *m.* the inhabitants of Lútétia, from whom it was afterwards called Párisil, now *Paris*, the capital of *France* (Cæs. B. G. vi. 8). See *Lútétia*.

Párium, *i*, *n.* *Campanar*, a city of Mýsia, at the southwest extremity of Própóntis, the *Sea of Marmora*. Its vicinity appears to have been dangerous, on account of hidden rocks, to which Valérius Fláccus refers (il. 622).

Párius, *i*, *m.* a son of Iáson, who built Párium, *q. v.* (Ann. Mar. xxii. 8).

Pármæ, *se, f.* *Parma*, a town in the north of *Italy*, on a river of the same name, at which a colony of two thousand Latins was planted in 185 B. C., and each received eight acres of land (Liv. xxxix. 55). The modern city is large, divided by the river into two parts, and is about three miles in circumference. It is the capital of the duchy to which it gives name, about sixty miles in length, and thirty in breadth, generally fertile, and used to be famous for cheese, called, from the district, *Parmesan*. *Inh.* Pármæses, *um, v.* Pármæni, *orum, m.* (Cic. Phil. xiv. 3).

Párménion, *onis, m.* a distinguished general of Philippos, king of Mácédónia, and afterwards under his son, who condemned him to death on suspicion of treason. The

murder of his friends forms a prominent feature in the character of Alexander the Great (Just. ix. 5 seq.).—2. An ambassador of Géatius, king of the Illyrii, who, with Móræus, was appointed to receive the oath, hostages, and money of Përseus, king of Mácédónia, and thence to proceed to Rhódus, to attempt to persuade the inhabitants to join them against the Romans, in 170 B. C. (Liv. xlv. 23).

Párnâsus, *i, m.* *Liakura* (Hobhouse), *Liakura* (Clarke), and *Lakoura* (Walpole), a very high mountain of Phócis, an inland district of Græcia, Greece, the favourite residence of Apóllo and the muses. It is said, that *Liakura* was anciently called Lárnâsus, from Lárnâx, the boat of Deucállion, which rested there after the universal deluge. These celebrated rocks called Phadriâdes, rise almost perpendicularly above the Castalian spring, and are at a great distance from the summit of the mountain, which cannot be seen from *Castri*, and has an undulatory ridge with a number of points, none of which is distinguished by superior altitude. Above these rocks, Naupléia, and Hýampéa, is a small lake in a plain, the water of which probably yields a constant supply to the Castalian fountain. The superfluous water descends to the bottom of a valley through a narrow rocky glen, where it joins the river Pleistis. This spring flows in a copious stream, forming several cascades, and water-cresses cover its sides. The ancients thought that this mountain had two tops, which they called Cýrrha and Nisa; but Héródôtus calls them Tithôréa and Hýampéa, over which criminals, or persons who had incurred the displeasure of Apóllo, used to be thrown, as from the Tarpeian rock at *Rome*. Of these peaks the one was sacred to Apóllo, and the other to Bâcchus, *Mons Phœbo Btomiôque vâcer* (Luc. Phar. v. 74). Dêlphi, *Castri*, stood in a circular hollow of this mountain, about a mile from the bottom. The present town consists of a small number of mud houses, but Dêlphi appears, from ancient authors, to have been two miles in circumference. The observations of a late traveller, however, render this measurement doubtful; since there are only two small spots of level ground on which houses could have been built, and these could not contain a town of that size. About 200 paces above *Castri*, is a cave which is said to have a pit fifty cubits deep. This the natives consider as the cavern from which the priestess of Apóllo received the divine exhalations. The site must have been chosen for its security; as its situation renders it a place of great strength. Of the old city a few ruins are still visible. From Dêlphi, *Castri*, to the summit of Párnâsus, *Liakura*, the ancients reckoned sixty stadia, about seven miles; a measurement which modern observation has not proved, in consequence of the altitude of the mountain not being ascertained. To assert that Párnâsus, *Liakura*, has not two tops, because a late traveller, who viewed this mountain in different directions, observed only one, might be deemed inconsiderate; although it is no improbable conjecture, that the immense cleft in the vicinity of *Castri*, which rends the mountain from the top nearly to the base, and down which the Castalian rill drops, may have suggested the first idea of two summits. To the east of *Castri*, situ-

ated beneath a precipice of one hundred feet in height, is a large square shallow basin, the water of which is cool and pleasant to the taste. There is no doubt that this basin is filled with the pure Castalian water (*Cástalia*, v. *Cástalius fons*); but whether the spring itself rises up there, or whether it is conducted to it from some place farther up the mountain, is not precisely determined. *Bivertex Parnæus* (Stat. Th. i. 628). *Parnæsis*, *Idos*, *f.* Parnasian, with relation to a female, or to a noun feminine. *Parnæsis laurus* (Ov. Met. xi. 165). *Adj.* *Parnæsius*, v. *Parnæscus*, *a*, *um*. *Parnæsia templa*, the temples of Phœbus and Bæcehus (Ov. Met. v. 278). *Parnæsta rupes*, the mountain Parnæsus (Virg. B. vi. 29).

Parnes, *ētis*, *m.* *Nozea*, or, *Nozia*, a mountain of Attica, which Hobhouse says has different names in different places; the south-west range is called *Casha-couni*, and the northern heights *Ozea*. *Stâtus* has mentioned its fertility in vines, *Parnesque benignus vitibus* (Th. xii. 620).

Parnon, *ōis*, *m.* a mountain in Peloponnesus, which contains the boundary between the districts of the Lacedemonians and Argives (Paus. ii. 38).

Pārōpāmīade, *arum*, *m.* See *Pārōpāmīades*.

Pārōra, *es*, *f.* a district, probably of no great extent, and bordering on Mæcedonia, subject to the Thracians (Liv. xxxix. 27 seq.). It must not be confounded with a town of this name in Arcadia, and another in Epirus. *Inh.* *Pārōrei*, *orum*, *m.* (Steph.).

Pāros, *i*, *f.* *Paros*, an island nearly in the centre of the Cyclades, ten miles long and eight broad. The soil is fertile and well cultivated. On account of its excellent wines, it was dedicated to Bæcehus. The marble of Pāros was long in high estimation, from being very white, hence *Nicea Pāros* (Virg. Æn. iii. 126); *Marmorea Pāros* (Virg. Cir. 476). The quarries were wrought under ground by means of lamp-light, as coal pits are in Britain; hence called *Lychnites*. In this island, a chronological table of the most remarkable events in the Athenian history for 300 years, was cut in marble, 163 B. C. It begins with the reign of Cecrops, the founder of the Athenian monarchy. This valuable monument of antiquity was, in 1667, presented to the University of Oxford, by the earl of Arundel, from whom it is now called the Arundelian marble. A late traveller maintains, that this marble was not found in Pāros, but in the island Céos, *Zia*. *Inh.* *Pārī*, *orum*, *m.* *Adj.* *Pārīus*, *et*, *Pārīarus*, *a*, *um*. *Pārīus lapis*, *Pārīum marmor*, &c., *Parian*, *i*, *e.* the purest white, marble.

Pārhiæes, *is*, *m.* a freedman of Vönones, who showed his ingratitude and perfidy, by betraying Mēhērdates, the son of his benefactor, and delivering him up to his enemy, Gōtārzes (Tac. Ann. xii. 14).

Pārhiāia, *es*, *f.* a town of Arcadia, so called from Pārhiāsus, one of the sons of Lŷcāon, by whom it was built. *Inh.* *Pārhiāsi*, *orum* (*Sing.* *Pārhiāsus*, *i*), *m.* were amongst the most ancient inhabitants of Greece. *Pārhiāsīs*, *Idis*, *f.* of Pārhiāia, or Arcadia, applied to nouns feminine. *Pārhiāsides stalla*, Cāllistō, daughter of Lŷcāon, and her son Arcas (Ov. Fast. iv. 577). *Adj.*

Pārhiāsus, *a*, *um*, of Pārhiāsus, of Arcadia, Arcadian. *Pārhiāia dea*, Cārmēnta, the mother of Evānder, to whom the Romans paid divine honours after her death (Ov. Fast. i. 618). *Pārhiāsus mos*, the Arcadian manner (Virg. Æn. viii. 344). *Pārhiāsia penna*, the wings of Mērcūrius, from his being born and worshipped in Arcadia (Luc. Phar. ix. 660).

Pārhiāsus, *i*, *m.* a native of Ephesus, a painter of great celebrity, who first gave symmetry to a picture, delineated the features of the countenance, the beauty of the hair, and general expression, with elegance and taste. In the opinion of artists themselves, he excelled in the accompaniments or scenery, and in giving them relief, so that they seemed to stand out from the canvass, which Plinius calls *summa sublimitas picturæ*. He competed with Zēuxis and others for the palm of victory in his own art. Zēuxis produced a picture, in which grapes were drawn so naturally, that the birds attempted to eat them, upon which, elated with that proof of his success, he desired Pārhiāsus to draw aside, what he supposed to be a linen curtain, and show his picture. Pārhiāsus replied, that what he had mistaken for a curtain, was the work of his pencil. Zēuxis immediately acknowledged his inferiority, and yielded the palm to his rival, adding, "I only deceived birds; but you have deceived me, a painter" (Plin. v. 201 seq.).

Pārstrŷmōnia, *es*, *f.* a district, subject to the Thracians (Liv. xlii. 51). Some include it in Thræcia, and, from the name, infer, that it was upon the river Strŷmon.

Pārthāon, *v.* *Pōrthāon*, *ōis*, *m.* son of Agēnor and Epicāstē. He married Eurŷtē, daughter of Hippodāmas, by whom he had Genēus, Agolus, Alcāthōus, Mēlus, Lŷcōpeus, and a daughter, Stērōpē, who, by Achēlōus, became the mother of the Sŷrēnes. *Nātus Pārthāonē*, Genēus (Ov. Met. ix. 12). *Arca Pārthāonē*, *Ētōlla* (Stat. Th. ii. 726). *Pārthāonides*, *es*, *m.* a patronymic of Mēlēager, grandson of Pārthāon (Val. Flacc. iii. 705). *Adj.* *Pārthāonius*, *a*, *um*. *Pārthāōnia dōmus* (Ov. Met. viii. 541).

Pārthēnia, *arum*, *m.* the children born by the wives of the Lacedemonians, during the absence of their husbands in the war at Mēssēnē. After it had been carried on for ten years, the Lacedemonians dreaded the destruction of their state from the want of children, and, having bound themselves by oath, not to return till they had taken Mēssēnē, sent home some of the young men, who had joined the army after the commencement of the war, and had not taken that oath, that the women might have children by them. The offspring of this illicit connexion were called *Pārthēnia* and *Spirŷia*, as a reflection on the chastity of their mothers. The Spartans, after a war of twenty years, took Mēssēnē by stratagem, and, on returning home, treated the Pārthēniae with contempt, who joined the slaves for the destruction of their countrymen. The timely discovery of the plot prevented its execution, and, being compelled to quit the Lacedemonian territory, they sailed to Italy, under Phālānthus *q. v.* (Just. iii. 4).

Pārthēniē, *es*, *f.* the nurse of Cŷnthia *q. v.* (Prop. iv. 7. 74).

Pārthēnium, *i*, *n.* a town of Arcadia

(Plin. i. 420).—2. There was also a mountain of this name in Arcadia, now *Roani*, the pass is called *Partheni*, from the old name. Tortoises, which make excellent lyres, are found here, but from being held sacred to Pān, the ancients themselves neither touched them, nor allowed strangers to touch them.—3. A town of Mysia (Plin. i. 611).

Parthēnium, i, n. promontorium, *Eski-forum*, a promontory on the west side of Taurica Chersonesus, the *Crimea* (Plin. i. 238).

Parthēnium Mārē, a part of the *Mediterranean Sea*, on the coast of Syria, to which Ammianus Marcellinus gives this name (xiv. 8). Others call it *Isidus Sinus*.

Parthēnius, i, m. a Trojan killed by Rāpō (Virg. *En.* x. 748).—2. A son of Cýdnus, from whom, according to Stēphānus, *Anchīlā* was afterwards called *Parthēnia*.—3. An engraver mentioned by Juvēnalis (Sat. xii. 44).—4. A Greek poet, whose writings appear to have been chiefly of the amatory kind. The emperor Tiberius, in his attempts at writing Greek verse, copied the manners of Parthēnius, Euphōrion, and Rhīānus (Suet. Tib. 70).—5. Lord of the bed-chamber to the Roman emperor Dōmītiānus, against whom he entered into a conspiracy, and let in Stēphānus, who murdered him. To this unjustifiable act, Parthēnius may have been induced from a wish to accelerate the promotion of Nēva, who next assumed the purple. The praetorian guards compelled that emperor to give up the murderer of his predecessor, and necessity obliged him, at last, to submit, and they took a horrid delight in mangling and tormenting Parthēnius (Eutrop. viii. 1. Suet. Dom. 16). Martiālis frequently mentions him as a poet (iv. 45 seq.). *Adj.* *Parthēniānus*, a, um. *Parthēniāna fuga* (Mart. ix. 50).

Parthēnius, i, m. a mountain of Arcadia, on which were found the best tortoises, but held sacred to Pān (Paus. viii. 54).—*Adj.* *Parthēnius*, a, um, of Parthēnius, Arcadian. *Parthēniū sāltū*, the forests on Parthēnius (Virg. B. x. 57). *Parthēnium nēmus*, an Arcadian grove (Ov. Met. ix. 188). *Parthēnius pōrtus*, a harbour built by the Phōcēans, on the Gulf of Policastro (Plin. i. 335).—2. The *Partia*, a rapid river of Paphlagonia, which, running northward, falls into Pōntus Euxinus, the *Black Sea* (Plin. i. 650). According to Valērius Flācius, Dīāna had a particular attachment to this stream, by which he probably meant, that the natives inhabiting its banks chiefly worshipped that goddess (v. 104).—3. A branch of the Alphēus, on the right bank of that river.

Parthēnōpeus, i, m. son of Mēlēāger and Atālānta (Hylg. 99). There are other accounts of his parentage. He was of uncommon beauty and bravery. To the former his name has been referred (*of virgin countenance*). He was by birth an Arcadian, and signalized himself, though very young, in the Theban war. He was one of the seven commanders in the army of Pōlōnices during that siege, and fell by the hand of Drýas q. v. (Virg. *En.* vi. 480. Stat. Th. iv. 248 seq.). His name occurs frequently in the writings of Martiālis.

Parthēnōpē, es, f. one of the Sīrēnes q. v., from whom Nēāpōlis, *Naples*, was called *Parthēnōpē*, in consequence of her having

been buried there (Plin. i. 327. Sil. Ital. xii. 34). *Adj.* *Parthēnōpēus*, a, um, of *Naples*. *Parthēnōpēia mēnia*, the walls of *Naples* (Ov. Met. xiv. 101).

Parthēnōpōlis, is, f. a town of Thracia, taken by M. Licinius Lūcūllus, in 69 B. C. (Eutrop. vi. 10. Plin. i. 441). The site of this town is unknown.—2. A town in Bithynia (Plin. i. 628).

Parthia, es, v. *Parthis*, idis, et, *Parthiāna*, es, f. *Chorasan*, was, at first, a very small country, bounded on the W. by Mēdia, and Mārē Cāspium, v. *Hyrēanum*, the *Caspian Sea*; on the S. by Pērsia; on the E. by Bāctria; and on the N. by Hyrcānia. During the reign of the Arsācīdæ, it became a very large and powerful empire. At one period, the Parthian dominions extended from Syria to Mons Imāus, *Himalaya*, and from the territories of the Chorāsmīi, and Māsāgētæ, to the Indian Ocean. *Civis Parthia*, a native of Parthia (Mart. x. 76). *Parthia magna tēlūs* (Manil. iv. 801). *Inh.* *Parthi*, orum (*Sing.* *Parthus*, i), m. the Parthians, were originally Scythian exiles, according to Jūstinus (xii. 1), others think the term *Parthi* originally denoted horsemen. Their language was a mixture of the Scythian and Median, their dress, at first, Scythian, afterwards Median, but they retained the Scythian armour. Slaves could not be set at liberty. They made no use of gold or silver, unless in their armour. They were a very brave and powerful people, who fought chiefly on horseback, and when they pretended to fly, discharged their arrows with a dexterity which did prodigious execution among the enemy, hence *Parthus fidens fugā versisque capillis*, the Parthian trusting in flight, and in arrows shot backwards (Virg. G. iii. 31). *Parthorum astūta tela remisit fugā*, the weapons discharged backwards in the cunning, or pretended flight, of the Parthians (Prop. iii. 9. 54). *Parthus animōsus versis equis*, the Parthian furious, having turned horse, &c., in pretended flight (Hor. Od. i. 19. 11). This practice, also common among the Persians, greatly intimidated the Roman soldiers, and to it frequent allusions are made by their poets. They defeated and killed M. Licinius Crāssus, and, at a later period, obliged M. Antōnius to leave the country in great distress. At the time the Parthians made peace with Augustus, they restored two standards which they had taken from M. Licinius Crāssus and M. Antōnius (Liv. Ep. 139). They were subdued by Trajan, and finally deprived of their country and dominion by the Persians, a nation who had been subject to them for 475 years. *Adj.* *Parthus*, et, *Parthicus*, a, um. *Partha tēlūs*, *Parthia* (Prop. iv. 3. 67). *Parthica lūxuria* (Claud. xviii. 342).

Parthini, orum, m. a people of Illyricum, a district on the east coast, and towards the top of Adria, the Gulf of Venice. Their capital, Parthus, was not far distant from Dyrrāchium, *Durazzo* (Ces. B. C. iii. 41 seq.).

Parthos, i, f. a town of Africa, taken by Scipio the elder (Ap. Bel. Pun. 21).

Parýmæ, arum, m. a people who lived at the foot of mount Caucāsus, and were conquered by Alexander the Great, in 308 B. C. (Just. xii. 5). They are mentioned by no other author but Jūstinus.

Pāsāgādā, *v.* **Pāsāgārda**, *ae. f.* a city of Persia, founded by Cyrus on the ground where he gained a victory over Astyages. The district had the same name. *Inh.* **Pāsāgādās**, *arum, m.* were esteemed the noblest of the Persians, and from them descended the kings of that country (Herod. i. 125).

Pasas, *ae. m.* a Thessalian, who, with Amisus of Megalopolis, and Pētilāus, formed a deputation to the horsemen in a state of insubordination, in consequence of Philippus having been nominated king by a party, after the death of Alexander the Great (Curt. x. 8).

Pāsiphāē, *es, f.* daughter of Sol and Pērsēs, was the wife of Minos, king of Crēta, *Candia*, and sister of Eētes, king of Cōlehis, and of Circe. The unnatural crime ascribed to Pāsiphāē by the writers of antiquity, and the monster, the Minotaur, the result of her crime, have rendered her character most infamous. It appears, on minute inquiry into her history, that this is most probably a fiction, resulting from the name of her paramour Taurus, and her husband. Though much guilt still remains, her crime is of a less shocking nature, and although she violated the laws of marriage, she did not outrage those of nature. See *Minotaurus*. Nēro exhibited, in his spectacles at Rome, a scene of the same detestable kind. To this Mārtiālis alludes (Spec. 5). *Adj.* **Pāsiphāētus**, *a, um.* **Pāsiphāēta** (fīlia), Phædra, daughter of Minos and Pāsiphāē, whom Thēsēus married, after the death of Hippolytē (Ov. Met. xv. 500).

Pāsithēa, *ae. f.* one of the virgin Graces, whom Jūno promised to Sōmnus, on condition that he lulled Jūpiter fast asleep (Hom. Il. xiv. 269. Catul. lxi. 43).

Pāsītigris, *idis, m.* the *Jerake*, a river of Sūsiāna, which joins Euleus; *v.* Chōaspes, the *Karoon*, and their united streams fall into the Tigris (Curt. v. 3). Part of the Euphrātes, after it is joined by the Tigris, sometimes was called Pāsītigris, now *Shut-ul Arab*.

Pāsāro, *v.* **Pāsārōn**, *ōnis, f.* *Dremichoux*, a town of Molōssis, of which the inhabitants were inveterate enemies of the Romans, through the advice of Antinōus and Hērōdōtus, chief men of the place; but on their being killed, Pāsārō surrendered, in 169 B. C. (Liv. xlv. 26).

Pāsīēnus, *i, m.* an oratory who said of Cālīgōla, that there never was a better slave, or a more detestable master (Tac. Ann. vi. 20).

C. Pāsīēnus Rūfus, **C. Pāsīēni Rūf**, *m.* held the consulship at Rome, 4 B. C. C. Cālvisius Sābinus was his colleague. He was a man of considerable merit, and gained triumphal honours in Africa (Vel. Pat. li. 116).

Pātāra, *ae. f. v. Pātāra, orum, n.* *Patēra*, a city of Lycia, a maritime district in the S. of Asia Minor, *Natolia*, at the mouth of the Xānthus, where Apōllo resided, and gave his oracles, six months every year. It was founded, according to Strābo, by Pātārus, from whom the name is derived, and appears from him to have been the capital of the country. Pōmpōnilius Mēla says, the temple of Apōllo resembled that of Dēlphī, *Castri*, in riches and oracular celebrity. From this city he is called *Pātāreūs Apōllo* (Hor. Od. iii. 4. 64). **Pātāreūs**, *idis, f.* of Pātāra, with

relation to a female, or to a noun feminine, *Inh.* **Pātāreūs**, *ium, v. Pātārūi, orum, m.* *Adj.* **Pātāreūs**, *a, um.*

Pātāvium, *i, n.* *Padua*, a city in the north of Italy, built, according to Virgilius, by Antēnor, after the destruction of Troy (Æn. i. 247). It is situated in a fine plain on the *Brenta*, and surrounded with walls, strengthened by ramparts, and other works. It is of an oval form, about seven miles in circumference, and was a city of very considerable eminence, but for many years has been greatly on the decline. The streets are neither wide, well paved, nor clean. The university of *Padua* is the most celebrated of Italy, although of late years it has sunk in reputation very considerably. Līvius, the Roman historian, was a native of this city. *Inh.* **Pātāvini**, *orum, m.* **Pātāvinitas**, *ātis, f.* a provincial style, with which Pōllio charged Līvius (Quint. i. 5. 56). *Adj.* **Pātāvinus**, *a, um.* **Pātāvinus ager**, the territory of the Pātāvini. **Pātāvinæ triticeæ**. This cloth was so thick, that Mārtiālis says it could be cut with a saw, i.e. too thick for scissors, such as were used by the ancients (xiv. 143). **Pātāvinæ fontes** (Plin. iv. 800).

Pāter Pātārus, **Pātris Pātāri**, *m.* one of the *fētiāles q. v.*, chosen to conclude a treaty, and to take a solemn oath, in name of the Roman people. Not only did the Pāter Pātārus come under the obligation in the most solemn manner, that his countrymen would faithfully observe the conditions entered into, but imprecating the vengeance of the gods on the first violators of the agreement (Liv. i. 24).

Pātērus, *i, m.* a covetous man, on whom Mārtiālis writes an epigram (xii. 53). The readings here are various.

Pāthālia, *ae. f. et, Pātāla, orum, n.* *Tattānagar*, a town in the delta of Indus, the *Sind*, whence it is called *Pātālēnē* (Curt. ix. 8).

Pātræ, *arum, f.* *Patra* by the Greeks, *Balia Badra* and *Badradschik* by the Turks, *Patrasso* by the Italians, and *Patras* by the English and French, a town of Achāia. It was anciently called *Arōs*, from its cultivation, and was erected by Eomēlus of Achāia. Afterwards Pātērus, son of Prēgēnes, surrounded it with walls, hence it was called *Arōs Pātēnsis*, and *Pātræ*. The modern town stands on a gentle eminence, within one mile of the sea, and three of Pānchēhūchum, *Mount Boidia*. The streets are narrow and dirty, the houses built of earth dried in the sun, of which the eaves project so far as almost to meet, which excludes, in a very considerable degree, both air and light. It is the most commercial town in Greece, and the population amounts to about eight thousand. Of all the towns in the *Morcia*, *Patras* is the most unhealthy, except *Corinth*. Two miles from *Patras* is a famous cypress tree, twenty-three feet in circumference. *Inh.* **Pātēnses**, *ium, m.* excelled, in ancient times, as slingers, surpassing the *Bālēares*, not only in throwing to a greater distance, but with surer aim, and with more powerful effect (Liv. xxvii. 29).

Pātērōbas, *ae. m.* a neighbour of Mārtiālis, who appears to have been a freedman of the emperor (ii. 32).

Pātērōbius, *i, m.* a slave, to whom the emperor Nēro granted his freedom, and whom Gālba put to death. The head of the latter,

arms for three successive years (Vel. Pat. ii. 34).

Pānāretus, *i. m.* a drunkard, on whom Mārtiālis writes an epigram (vi. 89).

Panaagōras, *ae. m.* son of Sāgillus, a king of Scythia, whom his father sent with a great body of cavalry to the assistance of the Amazons (Just. ii. 4).

Pānchāia, *ae. f.* a district of Arābia, or, according to some writers, a name of Arābia, and, according to others, the imaginary island Euēmērus, on the eastern coast of Arābia. Virgilius calls it *pinguis*, probably from the resinous nature of the frankincense-tree, which grows only in sandy soils (G. ii. 139).

Pānchāia (dabit thūriferos) rāmos (Claud. vii. 211). *Adj.* Pānchaeus, Pānchāicus, *et.* Pānchāius, *a. um.* Pānchai ignes, fires of frankincense (Virg. G. iv. 379). Pānchai odōres (Lucret. ii. 417). Pānchāica thūra, frankincense of Pānchāia (Virg. Cu. 86). Pānchāia tellūs, the country of Pānchāia (Ov. Met. x. 309).

Pānchāria, *ae. f.* a Roman station in Africa. *Adj.* Pānchārianus, *a. um.* Pānchāriāna stālio (Amm. Mar. xxix. 5).

Pānchātes, *is. m.* the name of an Asturian horse, one of those which ran in the chariot-race, for the prize given by Scipio Africānus at the end of the Spanish war, in 208 B. C. (Sil. Ital. xvi. 348).

Pānda, *ae. m.* a river in the country of the Siraei, a people of Asia, between the Black Sea, and the Caspian Sea (Tac. Ann. xii. 16).

Pāndārius, *i. m.* father of Mērōps, the Milesian. He had three daughters, Mērōpē, Clōthēra, and Aēdon. Later writers changed his name to Pāndion, his daughter's, Aēdon, to Prōcnē, her husband's, Zēthus, to Tērēus, and their son's to Itys (Hom. Od. xix. 518—523).

Pāndārus, *i. m.* a Trojan, the son of Lŷcāon, and brother of Eurŷtion. At the instigation of Minērvā, he interrupted a proposal to terminate the contest between Trojans and Greeks by single combat, by throwing a dart among the Greeks (Virg. Aen. v. 496).—2. The son of Alcānor and Iera, *e. Hiera*, born on Mount Ida, was the brother of Bitias, and a man both of prodigious size and strength. Virgilius has described the appearance and bravery of these brothers, with a liveliness and elegance, which possess the imagination of the reader, and present the formidable warriors full to view. Turnus killed Bitias by a well-aimed missile weapon, on which Pāndārus rushed furiously forward, and, after displaying astonishing strength and bravery, fell by the hand of the same hero, who cleft his head in two down to the neck by a single stroke (Aen. ix. 672 seq.).

Pāndātāria, *e. Pāndātēria, ae. f.* Vento-Tieno, or, Santa Maria, an island off the coast of Cāmpānia, Campagna, in Italy (Tac. Ann. i. 53).

Pāndātes, *is. m.* the keeper of the treasury of Artāxēxes, king of Pērsia, who was a particular friend of Datāmes, and informed him of all that passed at court respecting him. In consequence of a letter received from Pāndātes, Datāmes, consulting his own safety, revolted from the king, not, however, before he had appointed Māndrōcles, a native of Māgnēsia, over the royal army, of

which that monarch had given him the command (Cor. Nep. Dat. 5).

Pāndion, *ōnis. m.* king of Athēna, Athens, was the father of Prōcnē, Phlōmēla, and Erētheus. The unhappy fate of his daughters overwhelmed him with grief, and occasioned his death. A splendid monument to his memory was erected at Athēna Minērvā (Paus. i. 41). *Adj.* Pāndionius, *a. um.* Pāndioniae volucres, swallows, from Prōcnē being transformed into a swallow (Stat. Th. viii. 616). Pāndioniae pūlla, the daughters of Pāndion, *i. e.* Prōcnē and Phlōmēla (Virg. Cu. 250). Pāndionia Orithŷia, Orithŷia, daughter of Erētheus, and grand-daughter of Pāndion (Prop. i. 20. 31).

Pāndocus, *i. m.* a man in the Trojan war, wounded by Ajax Tēlamōnius, at the time he rescued Ulysses (Hom. Il. xi. 490 seq.).

Pāndōra, *ae. f.* the first woman according to Hēsiodus, made by Vulcānus at the command of Jūpiter. To Minērvā she was indebted for wisdom, to Vēnus for beauty, to Apōllo for music, and to Mērcūrius for eloquence. Provoked at the conduct of Prōmētheus, Jūpiter sent her to Epimētheus, with a shut box containing all the diseases and calamities incident to man. On the lid being thoughtlessly removed, the contents of the box spread over the earth, and have been the causes of innumerable evils (Paus. i. 24).—2. A daughter of Erētheus, king of Athens.

Pāndōsia, *ae. f.* Aidonati, a city in Epirus, Lower Albania. Alexander, king of Epirus, was ordered by the oracle of Jūpiter at Dōidōna, to beware of Pāndōsia, which he understood to be this city; but there was another of the same name in Lūcānia, according to Livius, according to others in Brūtius ager, the site of which is doubtful; near it Alexander was killed, in 325 B. C. The latter surrendered voluntarily to the Romans, in 206 B. C. (Liv. xxix. 38).

Pāndrōsos, *i. f.* a daughter of Cēcrops, king of Athens. To her and her two sisters, Hērē and Aglauros, Minērvā entrusted Erichthōnius shut up in a basket, with instructions not to open it, or pry into her secrets. Both Pāndrōsos and Hērē obeyed this order with scrupulous exactness, but Aglauros disregarded the mandate of the goddess, opened the basket, and discovered the child (Ov. Met. ii. 559 seq.).

Pānēmus, *i. m.* a son of Thēspius, in the army of Etēocles, whose life Hippōmēdon spared, killing his twin-brother, to whom he bore so strong a resemblance that their parents could not distinguish them (Stat. Th. ix. 293).

Pāngēus, *i. m. Plur.* Pāngēa, *orum, a. Castagna, or, Negrohoss,* a mountain of Thrācia, Romania, in which were gold mines anciently. *Adj.* Pāngēus, *a. um.* Pāngēa arx, a promontory of Thrācia (Val. Flacc. i. 575).

Pānūlus, *i. m.* a man to whom Mārtiālis addresses a number of epigrams.

Pānnōnia, *ae. f.* a country of Europe, bounded on the south by Illyricum, on the west by Noricum, on the north by Germānia, Germany, and on the east by the country of the Iazyges. Hungary coincides partly with Pānnōnia. Pānnōnis, *idis. f.* of Pānnōnia, applied to females, or nouns feminine. Pānnōnis ura (Luc. Phar. vi. 220). Inha Pān-

nōnū, orum (*Sing.* Pānōnūs, i), *m.* were conquered by Augustus, at the same time with the Iapydes and Dalmatæ, in 37 B. C. (*Liv. Ep.* 131). *Adj.* Pānōnīcus, *a, um*, Pānōnīcum bellum (*Mart. viii.* 15). Pānōnīca Alpēs, *Alpi Giulī* (*Tac. Hist.* ii. 98).

Pānōmpheus, i, *m.* an epithet of Jūpiter, from being *ὁ πανὸν ἰσχυρὸν αἶνος*, which the Scholiast on Hōmērus explains by stating, that Jūpiter *hears the voices of all*, or is worshipped by the voice of all. Potter understands it to denote that Jūpiter gave to all the other gods and to men the gift of prophecy (*Ov. Met.* xi. 198).

Pānōpē, *es, v.* Pānōpēa, *æ, f.* a daughter of Nēreus and Dōris. She and her hundred sisters received Iōō, with her son Mēlicēta, when she had thrown herself and him into the sea, and thus preserved both from injury (*Ov. Fast.* vi. 499).

Pānōpē, *es, f.* a town of Phōcis, an inland district of Græcia; *Græce* (*Ov. Met.* iii. 19).

Pānōpēs, *is, m.* a Sicilian youth, who attended on Acētes, king of that country. He was one of the unsuccessful competitors for the prize in the foot-race (*Virg. Æn.* v. 300).

Pānōpēus, *ēs, m.* one of the hunters of the Caledonian boar (*Ov. Met.* viii. 312).—2. An inhabitant of Tāgētus, *Pentadaktulos*, killed in entering Thēbis, *Thebes*, during the siege of that city (*Stat. Th.* x. 491).

Pānōpōlis. See *Pērinthus*.

Pānōrmus, i, *f.* (Greek authors make it *m.*), *v.* Pānōrmum, i, *n.* *Palermo*, an ancient town of Sicily, said to have been originally founded by the Phœnicians, probably on account of the excellence of its harbour, from which it had its name (*παρ ἡμεῶν*), which rendered it extremely useful for the convenience of trade. Greek authors inform us, that a colony of their countrymen afterwards settled there, and if the derivation above given be accurate, the name must be referred to them, not to the Phœnicians. When the Carthaginians had become powerful as a state, Pānōrmus fell into their hands, from whom the superior valour of the Romans afterwards wrested it, in 250 B. C., and the steady fidelity which it uniformly manifested to the latter nation, must have rendered it a valuable acquisition. It is the capital of Sicily, four miles in circumference, and a place of great trade. The streets are broad, the houses large, and many of the public buildings magnificent. It stands at the bottom of a gulf of the same name, and the country adjoining is both pleasant and fertile. To this Silius Italicus refers, *Fœcunda Pānōrmus* (*xiv.* 261). *Inh.* Pānōrmītiūs, orum, *m.* (*Sal. Frag.*). *Adj.* Pānōrmītiānus, *a, um*.—2. A town in the territory of the Sāmii, but on the coast of the Ephēsiā (*Liv. xxxvii.* 10).—3. *Tekieh*, a promontory of Achāia (*Paus.* vii. 22).

Pānsa, *s, m.* the governor of a province, who had been guilty of rapacity and extortion. Nothing further of his history is known (*Juv. Sat.* viii. 95).

Pāntagāthus, i, *m.* a young man, beloved by his master, who died in early life. Mārtialis writes the epitaph of Pāntagāthus, and, from some expressions, it seems not improbable that he was the poet's servant (*vi.* 52).

Pāntāgia, *s, v.* Pāntāgies, *æ, m.* the *Forcari*, a small river of Sicily, southeast of Lēontini, *Lentini* (*Virg. Æn.* iii. 689).

Pāntālēon, ōntis, *m.* an Ætolian of high rank, who resolutely continued with Eumēnes, when attacked by the assassins employed by Philippos, king of Mācēdōnia, to take away his life, in 174 B. C. (*Liv. xlii.* 15).

Pāntauchus, i, *m.* a nobleman, whom Pērsēs, king of Mācēdōnia, gave as a hostage to the Roman ambassadors, Q. Mārcius Philippos, and A. Atilius Serrānus, at the interview which he had with them in 173 B. C. The same monarch sent him, at a future period, to ratify a treaty with Gēntius, king of Illyricum. The esteem and confidence of his sovereign, did not prevent Pāntauchus joining Hippias and Milo, in making a voluntary surrender of Bērēa to the Roman consul, after the fatal engagement in which Pērsēs lost his kingdom (*Liv. xlii.* 39 *seq.*).

Pānthēon, i, *n.* *Santa Maria Rotondo*, a celebrated temple at Rome, built by Agrippa, son-in-law of Augustus, during the reign of that emperor, and dedicated to all the gods, hence the name (*Ann. Mar.* xvi. 10).

Pānthōus, i, *m.* a Trojan, of whose history little is known. He was the father of Euphōrbus, who is hence called *Pānthōides*. Pŷthāgōras, who was among the Greeks, the founder of the doctrine of the transmigration of souls, affirmed that he was Euphōrbus in the time of the Trojan war, and that he recollected many circumstances which occurred when his soul inhabited the body of that prince. See *Pŷthāgōras*.

Pānthus, i, *m.* son of Othrys, the priest of Apōllo at Troy, whose temple was in the citadel, hence Virgilius, *Arcti Phœliqū sacēdos*. During the night that Troy was on fire, he eluded the Greeks, and, on his way to the house of Ænēas with the sacred things, the gods, and his young grandson, met that prince, and informed him that Troy was in the hands of the Greeks. Neither the sanctity of his character, nor the dignity of his office, protected him from the vengeance of the Greeks, by whom he was slain. From his father he is called Othryādes (*Virg. Æn.* ii. 319 *seq.*).—2. A rival of Propertius for the favour of Cynthis (*ii.* 21. 1).

Pānticāpæon, i, *n.* *Kirchē*, called also Bōspōrus, from its standing on the western coast of Cimmērius Bōspōrus, the *Strait of Caffa*, built by a colony of the Greeks. From Strābo it appears to have been a place of great note. *Inh.* Pānticāpēuses, ium, *m.* (*Plin.* i. 661).

Pānticāpēs, *is, m.* a Scythian river, which forms a lake, and at last mixes its waters with the Bōrysthēnes (*Herod.* iv. 54).

Pāntilius, i, *m.* a man whom Hōrātius, in contempt, calls *cūcēx*, a bug. It is said that this Pāntilius was a buffoon, and an enemy of Hōrātius (*Sat.* i. 10. 78).

Pāntolābus. See *Mallus*.

Pāntōmimi, orum, *m.* pantomimes, persons who express their meaning by dumb show and gesture. No senator was allowed to enter the house of a pantomime performer, and Roman knights could not attend the players on the street (*Tac. Ann.* i. 77).

Pāphlē, *es, f.* a name of Vēnus, from Pāphos, *Baffa*, *q. v.* (*Stat. Syl.* iii. 4. 82).

Pāphlāgōnia, *s, f.* a district of Asia Minor, bounded on the east by Pōntus, on the south by Gālātia, on the west by Bithynia, and on the north by Pōntus Euxinus, the

Black Sea. It was anciently called *Pýlæmēnia*, from *Pýlæmēnes* *q. v.* *Inh.* *Pāphlāgōnes*, *um* (*Sing.* *Pāphlāgon*, *v.* *Pāphlāgo*, *ōnis*), *m.* *Prōmāntōria Pāphlāgōnum* (*Sal. Frag.*). *Adj.* *Pāphlāgōnūs*, *a*, *um.* *Pāphlāgōnia gens* (*Plin.* i. 649).

Pāphos, *i. f.* *Baffa*, was the capital of ancient *Cyprus*, built, according to *Ovidius*, by *Pāphus*, son of *Pýgmālion*, the famous statuary; according to *Pausanias*, by *Agāpēnor*, after the destruction of *Troy*; and, according to *Apollodorus*, by *Cinēras*, king of *Assyria*. *Baffa* contains interesting ruins, and other antiquities. The minerals in its neighbourhood are valuable, of which a crystallized quartz is often sold by the Armenian merchants for diamonds. *Amianthus*, as flexible as silk, and perfectly white, is found near *Baffa*, and called by the *Cypriotes* "the cotton stone." It had a beautiful temple, sacred to *Vēnus*, and *Sālānis* another, for the worship of *Jūpiter*. *Adj.* *Pāphius*, *a*, *um.* *Pāphia mīrtūs*, myrtles of *Baffa*.

This kind of tree abounded in the vicinity of that city, and, as well as *Pāphos*, was sacred to *Vēnus*, who was hence called *Pāphia Vēnus* (*Tac. Ann.* iii. 62), and *Rēgina Pāphi* (*Hor. Od.* i. 30. 1). *Pāphia māter* (*Stat. Syl.* iii. 4. 88). *Pāphius hēros*, *Pýgmālion*, father of *Pāphus* (*Ōv. Met.* x. 290).

Pāpilus, *i. m.* a man, to whom *Mārtiālis* writes several poems, equally remote from good taste and mental delicacy (*iv.* 48 *seq.*). In some editions, the reading is *Pāpilus*, not *Pāmphilus*, in *epig.* iv. 69.

P. Pāpīnūs Stātīus, *P. Pāpīnī Stātīi*, *m.* was born at *Nēāpōlis*, *Naples*, about the beginning of the reign of the Roman emperor, *Claudius*. His father, a native of *Epīrus*, Lower *Albania*, removed to *Naples*, where he taught oratory with great applause, and had under his tuition all the youth of the nobility, resident in that city and neighbourhood. Endowed with fine natural abilities, *Stātīus* made great progress in his education, under the superintendence of his father, with whom he afterwards removed to *Rome*, where he married *Claudia*, the daughter of a musician, whom he always mentions with the tenderness and respect to which her excellent disposition and literary accomplishments justly entitled her. He treated her daughter, by her former husband, with the kindness and affection of a parent. *Stātīus* obtained three prizes in the Alban games, but failed in the capitol. He composed occasional poems on miscellaneous subjects, which he called *Sylvæ*; and they introduced him to the wits of that age, whom he frequently mentions and compliments. Except *Jūvénālis*, none of his contemporaries have introduced his name into their writings, for which critics have advanced different reasons, but, being wholly conjectural, they need not be related. Through *Pāris*, a player, the chief favourite of *Dōmītiānus*, he became acquainted with the emperor, and had the honour of being admitted to his table. He procured the esteem of that tyrant by extravagant flattery and fulsome adulation, whose liberality placed in his power all the necessities, and some of the luxuries, of life. From *Jūvénālis* we learn, that he wrote tragedy, but none of his pieces for the stage (for some have supposed that he wrote more than one), have been transmitted to modern times. His great work,

and, except the *Æneid*, almost the only Latin poem which appears in the form of *Epic*, is the *Thēbais*, in the writing of which he informs us he had spent twelve years. He retired to his native city to correct it, and soon after began the *Achilleid*, in which he had made little progress, having only composed two books, when death put an end to his labours, about the year 100. The moral character of *Stātīus* appears to have been without stain, and he merited the esteem of the virtuous by his reverence for the gods, his affection as a husband, his worth as a citizen, and his loyalty as a subject. His style is more natural and chaste in his *Sylvæ*, than in his *Thēbaid* or *Achilleid*. In general it is florid, but not without a stately magnificence, when he chooses to polish into elegance, or condense into sublimity. He is unequal, now soaring in the clouds, now creeping on the ground, now swelling into bombast, and now rising to grandeur. When his exalted mind made a powerful effort at superior excellence, he sometimes became extravagant and turgid. The strength of his imagination exceeded the accuracy of his judgment, hence the reader of taste is frequently disappointed, or, when he expects regularity, he finds disproportion. None of the Latin poets have approached nearer to *Virgilius*, than *Stātīus* (*Juv. Sat.* vii. 83).

Sextus Pāpīnūs, *Sexti Pāpīnī*, *m.* a Roman consul, who had for his colleague, *L. Plautius*, in the year 35. His family was of consular rank. In consequence of an unnatural passion on the part of his mother, he threw himself headlong from a precipice, and instantly expired. The senate banished her from *Rome* for ten years, that her second son might not be solicited to similar guilt, or forced to self-destruction. The death of *Pāpīnūs* happened the year after he had been consul (*Tac. Ann.* vi. 40).

Pāpīnus, *i. m.* a mountain of *Galliæ Cisalpina*, between which and *Scimīna*, the Roman consul, *C. Licīnūs Crīssus*, encamped in 170 B. C. (*Liv.* xlv. 12). These mountains appear to have been at the very foot of the *Alps*.

Pāpīriānus, *i. m.* a man, mentioned by *Mārtiālis* (*viii.* 81).

Pāpīrius, *et*, *Pāpīriānus*, *a*, *um.* *Pāpīrii gens*, the clan of the *Pāpīrii* (*Liv.* ix. 16). *Pāpīria tribus* (*Liv.* viii. 27). *Pāpīriāna sacritia* (*Liv.* x. 3). See *L. Pāpīrius Cūrsor*.

Pāpīrius, *i. m.* a Roman youth, who had just assumed the pretexta, was taken by his father into the senatehouse, and, on returning home, importuned by his mother to tell her the subject which had been under discussion, and continued to another day. The laws of the senate did not allow of such a disclosure, on which account, the youth, to silence his mother, told her that the senate deliberated whether a man should have two wives, or a wife two husbands. She immediately rushed from her house, conversed with a number of other matrons, who accompanied her to the senate next day, supplicating that venerable body to agree to the latter proposal. *Pāpīrius* removed the wonder of the senate, by informing them of the fiction, which he had told to his mother, and, in approbation of his conduct, the senators gave him the surname of *Prætextatus*, ordaining that, in future, the *Prætextati* should

be excluded, except of the *Pāpirii* (Gel. i. 16).—2. A centurion, despatched by Mūclānus, to assassinate L. Pīso (Tac. Hist. iv. 49).

C. *Pāpirius* (Māso), C. *Pāpirii*, *m.* enjoyed the consulship, in 233 B. C. From the consular calendar, it may be stated, that he was the first who triumphed on the Alban mount. On the surrender of the Fālisci, he acted honourably to that people, against whom the Romans seemed inclined to exercise severity (Val. Max. iii. 6).

C. *Pāpirius* Cārbo, C. *Pāpirii* Cārbōnis, *m.* elected praetor, in 171 B. C. He obtained Sardinia and the foreign jurisdiction (Liv. xlv. 17 *seq.*).—2. A consul, in 122 B. C. To a certain degree of turbulence, if not of sedition, *Pāpirius* must plead guilty, since, from his frequently lamenting in his harangues, the death of Tīb. Sēmprōnius Grāchus, it cannot be doubted, that his design was to promote discontent, or excite commotion, among the people. The laws which he proposed, when a tribune of the commons, had somewhat of a similar tendency. On these grounds L. Crāssus brought him to trial, and, from the writings of Cicero, he appears to have preferred a voluntary death. His powers as a speaker, and his mental attainments, would have commanded respect, had they been united with true patriotism and a peaceful disposition (Liv. Ep. 59, Tac. Or. 34).

C. *Pāpirius* Crāssus, C. *Pāpirii* Crāssi, *m.* a tribune of the soldiers, with consular power, in 383 B. C. (Liv. vi. 18).

C. *Pāpirius* Māso, C. *Pāpirii* Māsōnis, *m.* son of Calus, a Roman pontiff, who died in 245 B. C. According to some authors, he was one of the three commissioners for settling colonies at Crēmōna and Plācētia, in 220 B. C. (Liv. xxi. 23).

C. *Pāpirius* Tūrdi, C. *Pāpirii* Tūrdi, *m.* a tribune of the commons, in 180 B. C., who uttered severe reflections against A. Mānilius Vūlso *q. r.* (Liv. xli. 6).

Cn. *Pāpirius* Cārbo, Cn. *Pāpirii* Cārbōnis, *m.* consul, with C. Caeclius Mētellus, in 115 B. C., and was defeated by the Cimbri and Teutōnes (Liv. Ep. 63). Eutrōpius does not mention this circumstance (iv. 15), but it is found in Vellēius Pātērcūlus (ii. 12).—2. Commanded one of the four armies with which L. Cōrnēlius Cinna and C. Mārius besieged Rome, in 89 B. C., and, two years after, he obtained the consulship, with L. Cōrnēlius Cinna. Both consuls were solicitous to make war on L. Cōrnēlius Sūlla, to whom the senate had sent a deputation to treat of peace. In his second consulship, with the same colleague, the latter died, and *Pāpirius* remained sole consul. His patriotism cannot be commended, since he opposed the terms offered by L. Cōrnēlius Sūlla, although the senate had approved them; conceiving it would be of more advantage to him and his party, that the civil war should be continued than terminated. *Pāpirius* required from all the towns and colonies, in Italy, hostages, on purpose to bind them against L. Cōrnēlius Sūlla, a measure to which the senate opposed a successful resistance. Failure in this attempt did not prevent him from making preparations for war against L. Cōrnēlius Sūlla, who routed and cut off his army at Clūstium, Chiūsi, Fā-

vēntia and Fidēntia, in 84 B. C. Cn. Pōmpeius Māgnus made him prisoner, in Sicily, and he died, says Līvius, weeping like a woman (Ep. 79—89). In his third consulship, he had C. Mārius for his colleague, although under twenty years of age. He is probably the person mentioned by Florus, as having been successful against the Lucāni, in the Social war (iii. 18). *Adj.* Cārbōnānus, *a. um.*

L. *Pāpirius*, L. *Pāpirii*, *m.* a military tribune, with consular power, in 381 B. C., who, with Sp. *Pāpirius*, fought a battle, with success, at Vēlitra, but did not lay siege to the town, because it did not appear to be their duty to destroy the colony. He is probably the person again mentioned as elected to the same office, in 367 B. C. (Liv. vi. 22—38).—2. A Roman praetor, who passed a law, in 332 B. C., conferring on the Aecrāni the right of citizenship, but without the power of voting (Liv. viii. 17).—3. A usurer, whose cruelty and criminality induced the Romans to pass a law, in 325 B. C., prohibiting the imprisonment of debtors (Liv. viii. 28). See C. *Pābilitas*.

L. *Pāpirius* Crāssus, L. *Pāpirii* Crāssi, *m.* elected consul, in 436 B. C. (Liv. iv. 21).—2. Held the consulship, in 430 B. C., and passed a law, very acceptable to the people, respecting the valuation of fines (Liv. iv. 50).—3. A Roman, whom, during his praetorship, in 339 B. C., T. Mānilius Tōrquātus nominated dictator, to carry on war against the Antīates; but performed nothing worthy of being mentioned. In his second consulship, 329 B. C., he gained an easy victory over the Privēnātes. The dictator, L. *Pāpirius* Cūrsor, appointed him master of the horse, in 324 B. C., and gave him the command of the city (Liv. viii. 12—36).

L. *Pāpirius* Cūrsor, L. *Pāpirii* Cūrsōris, *m.* was appointed a military tribune with consular power in 386 B. C., and three years after, re-elected to the same office. He held the censorship with C. Jūlius, on whose death in 391 B. C. rather than resign the office, he substituted M. Cōrnēlius Maluginēnsis as his colleague. During that lustrum, the city was taken, and no censor afterwards followed his example; but, on the death of his colleague, abdicated the office (Liv. vi. 5—ix. 34).—2. A distinguished Roman, who, after being master of the horse to L. *Pāpirius* Crāssus, was named dictator by L. Fōrtius Cāmillus in 324 B. C. to carry on the war against the Sāmmites, when he appointed Q. Fābius Māximus Rūllianus master of the horse. *Pāpirius* was reckoned the first general of that period, and Fābius was in high estimation for martial bravery. As they entered Sāmnum under doubtful auspices, the dictator returned to Rome to take the omens anew, ordering the master of the horse neither to change his position, nor charge the enemy in his absence; but the latter, having discovered that the Sāmmites might be attacked with advantage, disregarding the order of his commander, led on his troops to battle, gained a complete victory, and left twenty thousand of them dead on the field. He burned all the arms of the killed and the prisoners, either in fulfilment of a vow, or, according to Fābius, to prevent the dictator from having any share in the renown. Soon after the victory, the dicta-

tor returned in great wrath to the camp, burning with a desire of revenge, both because the master of the horse had fought in opposition to his orders, and had sent his letter announcing his success directly to the senate, not to his superior officer. To secure himself against the violence of the enraged commander, Fabius entreated the protection of the soldiers, which they readily promised, and faithfully fulfilled, when the dictator ordered him to be stript, and the rods and axes to be in readiness. In vain did the officers of the army supplicate for the safety of Fabius, their expostulation only increased the dictator's anger. On this, he fled to *Rome*, where neither the entreaties of the father of Fabius, nor the authority of the senate, nor an appeal to the people, had the slightest influence on the dictator. The plebeian tribunes seemed doubtful how to act. On the side of Fabius were the affection of the army, the majesty of the senate, and the favour of the people; on the other side, were urged the invincible authority of the Roman government, the discipline of the army, the edict of the dictator, always observed as the order of a god, and the authority of T. Manlius, surnamed *Torquatus*, who preferred public advantage to paternal affection. Both father and son then declining further contest fell down on their knees, deprecating the wrath of the dictator, who considered their intercession a sufficient confirmation of dictatorial authority and military discipline, pardoned Fabius, but prohibited him from acting in any case as a magistrate. Having named L. Papirius Crassus master of the horse, the dictator returned to the camp, where, by attention to the sick and wounded, he regained the favour of the army, which he had forfeited by this severity of procedure, compelled the Samnites to sue for peace, which he granted on hard conditions, and continued the dictatorship until the next consuls were elected. This brave officer was five times elected consul, and twice nominated dictator. Success attended him in every expedition, he took Luceria in Apulia, where he recovered a hundred horsemen given as hostages at Caudium, and obtained immense booty. The Saticani had revolted after the ignominy at Caudium, but Papirius soon reduced them to subjection, punishing capitally the instigators of the rebellion, and returned in triumph to *Rome*. Few Romans in bravery, military skill, and the duties of a commander, surpassed Papirius, who, to great vigour both of body and mind, added remarkable swiftness of foot, hence the surname of himself and family *Cursor*. Either from robustness of frame, or from much practice, he was capable of receiving a very great quantity of food and wine, which rendered him almost a stranger to fatigue. Than under him, military service was never severer, and he supported authority of command to its utmost extent, both among Romans and allies. Q. Fabius Maximus Rullianus, with whom he lived in enmity, appointed him dictator in 310 B. C., to carry on war against the Samnites, whom he soon subdued, and returned in triumph to *Rome*. The shields of the Samnites adorned with gold, were distributed through the silver-shops to ornament the forum during the procession, hence originated the custom of the

ediles decorating that part of the town in grand processions (*Liv. viii. 12 seq.*).—*Adj.* Papirianus, *a. um.* *Papiriana savilla*, became a proverbial expression, from the strictness of his discipline, and his severity against the master of the horse (*Liv. x. 3*).—3. A son of the former, a man of great celebrity, both on account of his father's merits and his own. During his consulship in 295 B. C., he took Düronia, a town of the Samnites, by storm. The person who had the charge of the chickens deceived him, pretending that the omen was favourable, when the reverse was the truth, on which account Papirius placed him in the first line, where he fell. A signal victory crowned his engagement with the Samnites, whose camp he took, having killed upwards of thirty thousand, and made nearly four thousand prisoners. In place of vowing a temple, he promised, during the battle, to Jupiter Victor, a libation of wine and honey, which was acceptable to the god, and the consequences fortunate. Extraordinary splendour distinguished his triumph, and the spoils gratified the military pride of the Romans, who compared them, in respect of beauty and magnificence, to those taken by his father. The immense quantity of brass and silver carried in the procession, Papirius lodged in the treasury, allowing no part of either to the soldiers. With the spoils won from the Samnites by his military skill, and the bravery of his troops, he adorned a temple to Quirinus, which his father, when dictator, had vowed. The quantity of these must have been very great, since the embellishment of the temple exhausted but a small part of them, the remainder was distributed among the allies and colonists, to ornament their temples and public places. Next year he was appointed praetor, and nothing further of his history has been transmitted (*Liv. x. 9—47*).

L. Papirius Mäso, L. Papirii Mäsonis, *m.* elected praetor in 179 B. C., and obtained the jurisdiction of the city (*Liv. xli. 14 seq.*).

L. Papirius Mugillanus, L. Papirii Mugillani, *m.* elected consul with L. Sempromnius Atratinus in 444 B. C. In the beginning of that year, military tribunes with consular power were elected. Livius, from want of good authority, writes hesitatingly with respect to the magistrates at this time. These consuls were next year appointed censors, probably to compensate for the short time they had held the consulship, and they had the honour of being the first who held that office. Papirius was afterwards consul, a military tribune with consular power, and intërrëx (*Liv. iv. 7—43*).—2. L. Papirius Mugillanus, *v.* *Cursor*, for so is his name written by different authors, was consul in 325 B. C. (*Liv. viii. 23*).

M. Papirius, M. Papirii, *m.* one of the aged and noble Romans who devoted themselves for their country, as the Gauls approached the city in 389 B. C. Provoked at the indignity of a Gaul, who stroked his beard, which at that time was universally worn long, he struck the savage on the head. This act of violence was the signal for universal massacre. Papirius, and all the rest were instantly put to death on their seats (*Liv. v. 41*).—Valerius Maximus calls him

C. Attilus (iii. 2).—2. One of the five commissioners appointed to accomplish a reconciliation between debtors and creditors, in 351 B. C. They were called *Mensarii*, bankers (Liv. vii. 21).

M. Papius Atratinus, M. Papius Atratinus, m. elected consul in 410 B. C. with C. Nautius Rutilius (Liv. iv. 52).

M. Papius Crassus, M. Papius Crassus, m. elected consul in 441 B. C. with C. Papius Pacillus (Liv. iv. 12).—2. Nominated dictator in 332 B. C., from its having been reported, that the Gauls were preparing for war. After levying troops with great despatch, intelligence was received, that the Gauls were in a state of perfect tranquillity (Liv. viii. 17).

M. Papius Mugillanus, M. Papius Mugillanus, m. elected a military tribune first in 417 B. C., and afterwards in 415 B. C. (Liv. iv. 45, 47).

Sp. Papius, Sp. Papius, m. elected a military tribune with consular power, in 381 B. C. (Liv. vi. 22). See *L. Papius*.—2. Another of the same name, elected to the same office, in 379 B. C. (Liv. vi. 27).—3. The brother's son of L. Papius Cursor, the consul, who informed his uncle respecting a doubt about the auspices before the battle at Aquilonia, in 295 B. C. For his bravery in that engagement, he was rewarded with a bracelet and crown of gold (Liv. x. 40, 44).

Papius Mutulus, Papius Mutili, m. one of the proscribed, who went privately to the back door of the house of his wife Bastia, but she refused to admit him, because a price had been set on his head, on which he killed himself, and besmeared the door of her house with his own blood, in 83 B. C. (Liv. Ep. 89).

M. Papius Mutulus, M. Papius Mutili, m. held the office of consul with Q. Poppaeus Sabinus during part of the year 9. Adj. Papius, a, um. *Papia Poppaea lex*, a law which imposed penalties on celibacy, in order to encourage marriage. These consuls were both bachelors, which rendered the law more acceptable, because, on their part, it was disinterested. It does not appear to have had the effect intended, or, that marriage was thereby brought into fashion (Tac. Ann. ii. 32: lib. 25).

Papremis, is, f. a town of Egypt. *Inh.* Papremisani, orum, m. Adj. Papremisani, a, um (Herod. ii. 59 seq.).

Parachelous, Idus, f. a town of Greece, on Achelous, the *Aspropotamo* (Liv. xxxix. 26).

Parataca, arum, e. Parataceni, orum, m. a people in the south of Media (Plin. i. 710). Parataceni, es, f. the country of the Parataceni (Plin. i. 717). Parataca, a, f. the chief city of that district. Adj. Paratacenus, a, um. *Paratacena regio*, the same with Parataceni.

Paratolun, i, n. *Al-Baraton*, a maritime town of Egypt, or rather of Marmarica, directly south of the eastern extremity of Cræta, *Candia*. Adj. Paratolunus, a, um, of *Al-Baraton*, Egyptian. *Paratolunum litus* (Sil. Ital. iii. 225). *Paratolun urbs* (Luc. Phar. x. 9).

Parapamisus, v. Paropamisus, i, m. *Hindoo-ko* (i. e. the stony girle), a mountain on which Baetra stood, says Curtius, unques-

tionably a mistake, although it may have stood near its foot (Curt. vii. 4). *Inh.* Parapamisade, arum, m. (Curt. vii. 3 seq.).

Parapamēni, orum, m. a people who lived at the foot of Mount Caucasus, and were conquered by Alexander the Great in 308 B. C. (Just. xii. 5).

Paraxmāleha, orum, n. a town near the Euphrates, which some write *Bārāxmāleha* (Ann. Mar. xxiv. 2).

Parca, arum, f. (a *partu*), the Fates; Clōthō, Lachēsis and Atropos. Cæsilius Vindex makes their names Nōna, Dēcima, and Mōrta (Gel. iii. 16). They were said to be the daughters of Nox (*Night*) alone; of Jūpiter and Thēmis; of Erēbus; and, according to Lycōphron, and of the Sea and Zeūs the master of the gods. The ancients were not only divided with respect to the parentage of the Destinies, but also with regard to their residence. Some place them in the Infernal Regions, others, in Heaven, and Ovidius describes them as inhabiting a place in which the fates of men were engraved in iron and brass, in such a manner, that neither the thunder of Jūpiter, nor the destruction of the universe could efface them. They were worshipped with great solemnity both in *Holy* and *Greece*. Respecting their form and dress, nothing certain can be obtained from the writers of antiquity. The descriptions of both are nearly as numerous as the authors who mention these fabulous divinities. They were represented as spinning the thread of human life. The first held the distaff, the second spun the thread, which the third cut, as is neatly expressed in the following verse:

Clōtho cōlum retinet, Lachēsis net, et Atropos occat.

Their worship and sacrifices were the same with those of the Furies (Paus. ii. 11). The three divisions of time, Past, Present, and Future, suggested the number and offices of the Fates. With the first life originates, is continued by the second, and terminated by the third.

Parion, ōnis, f. a town in Hēllēspōntus, the *Dardanelles*, built by Pārius, a son of Iāson (Ann. Mar. xxii. 8).

Pāris, idis, m. a son of Priāmus, king of Trōja, and Hēcōba. His father ordered him to be put to death at his birth, in consequence of his mother having, during her pregnancy, dreamed that she was delivered of a fire-brand which reduced the city to ashes; and the augurs interpreted the dream to portend that the child, then unborn, would occasion the destruction of Troy. The persons appointed to this cruel office, contented themselves with exposing Pāris on mount Ida, the highest range of which was anciently called Gārgārus, *Kazdaghy*, or, *Kazdaghy*, where he was brought up by the shepherds. On account of his extraordinary strength and courage in defending the flocks from ravenous beasts, and repelling the attacks of robbers, he was called *Alexander*, i. e. the strong man. Here he passed the early part of his life, and, whilst engaged in tending his flock, gave judgment in the appeal of the three goddesses, Vēnus, Jūno, and Minēra, who contended for the golden apple, hence Ovidius calls him *Iūdis iudex*. See *Peleus*. Each endeavoured to bribe him to her interest. Jūno promised him a kingdom, Minēra, military glory,

and Venus, the most beautiful woman in the world for his wife. Upon the mind of the noble shepherd, the promise of Venus made the deepest impression, and he adjudged the golden apple to her. The decision of Páris, by slighting the beauty of the other two goddesses, provoked their wrath against the empire and his nation, was the cause of the Trojan war, and all the train of evils and calamities to which that memorable siege gave birth. His father, at a future period, received him at his court, and treated him as his son. After spending some time in his native city among the Trojan princes, he set out for the court of Menélaus, king of Spárta, *Mistra*, with a view to carry off his wife Hélena, the most beautiful woman in the world, as the reward of the judgment which he had pronounced in favour of Venus. The young Trojan met with a most welcome reception at the Spartan court; but he abused the laws of hospitality, by prevailing on the queen to elope with him. Though demanded back by all the princes who had sworn to protect her, and threatened with the vengeance of the combined forces of Greece, he resolutely persisted in refusing their request. His father is said, on account of Ajax carrying off his sister Hélena, to have encouraged him in his obstinacy and guilt. In consequence of this denial, the Greeks immediately commenced hostilities, which ended in the total destruction of the city and kingdom of Troy. Páris discovered, according to Homer, little warlike courage or personal prowess during the war, and Horace represents him as effeminate and cowardly, and, in contempt, calls him *pastor* (Od. i. 15. 1). The time and manner of his death are uncertain.—2. A player, put to death by the emperor Néro (Suet. Ner. 54).—3. A player, with whom Dómítia Longina, wife of the emperor Dómítianus, fell desperately in love, and for which she was divorced, but afterwards taken back, because the emperor could not bear the separation (Suet. Dom. 3).

Párisi, orum, *m.* the inhabitants of Lútétia, from whom it was afterwards called Párisi, now *Paris*, the capital of *France* (Cæs. B. G. vi. 5). See *Lútétia*.

Párium, *i.* *m.* *Camana*, a city of Mysia, at the southwest extremity of Própontis, the *Sea of Marmora*. Its vicinity appears to have been dangerous, on account of hidden rocks, to which Válerius Fláccus refers (il. 622).

Párius, *i.* *m.* a son of Iáson, who built Párium *q. v.* (Amm. Mar. xxii. 8).

Parma; *æ. f.* Parma, a town in the north of *Italy*, on a river of the same name, at which a colony of two thousand Latins was planted in 185 B. C., and each received eight acres of land (Liv. xxxix. 55). The modern city is large, divided by the river into two parts, and is about three miles in circumference. It is the capital of the duchy to which it gives name, about sixty miles in length, and thirty in breadth, generally fertile, and used to be famous for cheese, called, from the district, *Parmesan*. *Inh.* Pármenses, *ium, æ.* Pármānī, orum, *m.* (Cic. Phil. xiv. 3).

Párménion, ónis, *m.* a distinguished general of Philippos, king of Mæcédónia, and afterwards under his son, who condemned him to death on suspicion of treason. The

murder of his friends forms a prominent feature in the character of Alexander the Great (Just. ix. 5 seq.).—2. An ambassador of Génius, king of the Illyrii, who, with Mórceus, was appointed to receive the oath, hostages, and money of Párcus, king of Mæcédónia, and thence to proceed to Rhódus, to attempt to persuade the inhabitants to join them against the Romans, in 170 B. C. (Liv. xiv. 23).

Párnāsus, *i.* *m.* *Liakura* (Hobhouse), *Lakura* (Clarke), and *Lakoura* (Walpole), a very high mountain of Phócis, an inland district of Græcia, Greece, the favourite residence of Apóllo and the muses. It is said, that *Liakura* was anciently called Lárnāsus, from Lárnāx, the boat of Dencálon, which rested there after the universal deluge. These celebrated rocks called Phadríades, rise almost perpendicularly above the Castalian spring, and are at a great distance from the summit of the mountain, which cannot be seen from *Castri*, and has an undulatory ridge with a number of points, none of which is distinguished by superior altitude. Above these rocks, Naupléia, and Hýāmpēa, is a small lake in a plain, the water of which probably yields a constant supply to the Castalian fountain. The superfluous water descends to the bottom of a valley through a narrow rocky glen, where it joins the river Pleistis. This spring flows in a copious stream, forming several cascades, and water-cresses cover its sides. The ancients thought that this mountain had two tops, which they called Cýrrha and Nisa; but Hérodótus calls them Tithóreā and Hýāmpēa, over which criminals, or persons who had incurred the displeasure of Apóllo, used to be thrown, as from the Tarpeian rock at *Rome*. Of these peaks the one was sacred to Apóllo, and the other to Bæchus, *Mons Phæto Bromiæque iæcer* (Luc. Phar. v. 74). Dêlphi, *Castri*, stood in a circular hollow of this mountain, about a mile from the bottom. The present town consists of a small number of mud houses, but Dêlphi appears, from ancient authors, to have been two miles in circumference. The observations of a late traveller, however, render this measurement doubtful; since there are only two small spots of level ground on which houses could have been built, and these could not contain a town of that size. About 200 paces above *Castri*, is a cave, which is said to have a pit fifty cubits deep. This, the natives consider as the cavern from which the priestess of Apóllo received the divine exhalations. The site must have been chosen for its security; as its situation renders it a place of great strength. Of the old city a few ruins are still visible. From Dêlphi, *Castri*, to the summit of Párnāsus, *Liakura*, the ancients reckoned sixty stadia, about seven miles; a measurement which modern observation has not proved, in consequence of the altitude of the mountain not being ascertained. To assert that Párnāsus, *Liakura*, has not two tops, because a late traveller, who viewed this mountain in different directions, observed only one, might be deemed inconsiderate; although it is no improbable conjecture, that the immense cleft in the vicinity of *Castri*, which rends the mountain from the top nearly to the base, and down which the Castalian rill drops, may have suggested the first idea of two summits. To the east of *Castri*, situ-

ated beneath a precipice of one hundred feet in height, is a large square shallow basin, the water of which is cool and pleasant to the taste. There is no doubt that this basin is filled with the pure Castalian water (*Cástalia, v. Cástallus fons*); but whether the spring itself rises up there, or whether it is conducted to it from some place farther up the mountain, is not precisely determined. *Bicrētes Párnāsus* (Stat. Th. i. 628). *Párnāsīs, Idos, f.* Parnasian, with relation to a female, or to a noun feminine. *Párnāsīs laurus* (Ov. Met. xi. 165). *Adj.* *Párnāsīus, v. Párnāsūs, a, um.* *Párnāsīa templā,* the temples of Phoebus and Baccus (Ov. Met. v. 278). *Párnāsīa rūpes,* the mountain Párnāsus (Virg. B. vi. 29).

Párnēs, ētis, m. Nozen, or, Nozia, a mountain of Attica, which Hobhouse says has different names in different places; the south-west range is called *Casha-vonni*, and the northern heights *Ozea*. Statius has mentioned its fertility in vines, *Párnēsque benignus vitibus* (Th. xii. 620).

Párnōn, ōnis, m. a mountain in Peloponnesus, which contains the boundary between the districts of the Lacedemonians and Argives (Paus. ii. 38).

Pārōpāmīsiade, arum, m. See *Pārōpāmīsus*.

Pārōrē, ae, f. a district, probably of no great extent, and bordering on Mæcedonia, subject to the Thracians (Liv. xxxix. 27 seq.). It must not be confounded with a town of this name in Arcadia, and another in Epirus. *Inh.* *Pārōrēi, orum, m.* (Steph.).

Pāros, i, f. Páros, an island nearly in the centre of the Cyclades, ten miles long and eight broad. The soil is fertile and well cultivated. On account of its excellent wines, it was dedicated to Baccus. The marble of Pāros was long in high estimation, from being very white, hence *Nīcēa Pāros* (Virg. Æn. iii. 126); *Marmōrēa Pāros* (Virg. Cir. 476). The quarries were wrought under ground by means of lamp-light, as coal pits are in Britain; hence called *Lychnites*. In this island, a chronological table of the most remarkable events in the Athenian history for 300 years, was cut in marble, 163 B. C. It begins with the reign of Cærops, the founder of the Athenian monarchy. This valuable monument of antiquity was, in 1667, presented to the University of Oxford, by the earl of Arundel, from whom it is now called the Arundelian marble. A late traveller maintains, that this marble was not found in Pāros, but in the island Céos, &c. *Inh.* *Pārīi, orum, m.* *Adj.* *Pārīus, ēt, Pārīanus, a, um.* *Pārīus lapis, Pārīum marmor, &c.,* Parian, i. e. the purest white, marble.

Pārhiāces, is, m. a freedman of Vōnōnes, who showed his ingratitude and perfidy, by betraying Mēhērdātes, the son of his benefactor, and delivering him up to his enemy, Gōtārzes (Tac. Ann. xii. 14).

Pārhiāsiā, ae, f. a town of Arcadia, so called from Pārhiāsus, one of the sons of Lycāon, by whom it was built. *Inh.* *Pārhiāsiī, orum* (*Sing.* *Pārhiāsiūs, i*), *m.* were amongst the most ancient inhabitants of Greece. *Pārhiāsiīs, Idīs, f.* of Pārhiāsiā, or Arcadia, applied to nouns feminine. *Pārhiāsiādes stīllē, Cāllistō,* daughter of Lycāon, and her son Arcas (Ov. Fast. iv. 577). *Adj.*

Pārhiāsiūs, a, um, of Pārhiāsiūs, of Arcadia, Arcadian. *Pārhiāsiā dēa, Cārmēnta,* the mother of Evānder, to whom the Romans paid divine honours after her death (Ov. Fast. i. 618). *Pārhiāsiūs mos,* the Arcadian manner (Virg. Æn. viii. 344.) *Pārhiāsiā pēnnē,* the wings of Mercūrius, from his being born and worshipped in Arcadia (Luc. Phar. ix. 660).

Pārhiāsiūs, i, m. a native of Ephēsus, a painter of great celebrity, who first gave symmetry to a picture, delineated the features of the countenance, the beauty of the hair, and general expression, with elegance and taste. In the opinion of artists themselves, he excelled in the accompaniments or scenery, and in giving them relief, so that they seemed to stand out from the canvass, which Plinius calls *summa sublimitas picturæ*. He competed with Zeūxīs and others for the palm of victory in his own art. Zeūxīs produced a picture, in which grapes were drawn so naturally, that the birds attempted to eat them, upon which, elated with that proof of his success, he desired Pārhiāsiūs to draw aside, what he supposed to be a linen curtain, and show his picture. Pārhiāsiūs replied, that what he had mistaken for a curtain, was the work of his pencil. Zeūxīs immediately acknowledged his inferiority, and yielded the palm to his rival, adding, "I only deceived birds; but you have deceived me, a painter" (Plin. v. 201 seq.).

Pārstrymōniā, ae, f. a district, subject to the Thracians (Liv. xlii. 51). Some include it in Thrācia; and, from the name, infer, that it was upon the river Strymon.

Pārthāon, v. Pōrthāon, ōnis, m. son of Agēnor and Epicāstē. He married Eurystē, daughter of Hippodāmas, by whom he had Genēus, Agnūs, Alcāthōus, Mēlus, Lycōpēus, and a daughter, Stērōpē, who, by Achēlōus, became the mother of the Sīrēnes. *Nātus Pārthāonē, Genēus* (Ov. Met. ix. 12).

Area Pārthāōniē, Ætōliā (Stat. Th. ii. 726). *Pārthāōnīdes, ae, m.* a patronymic of Mēhēager, grandson of Pārthāon (Val. Flacc. iii. 705). *Adj.* *Pārthāōniūs, a, um.* *Pārthāōniā dōmus* (Ov. Met. viii. 541).

Pārthēniā, arum, m. the children born by the wives of the Lacedemonians, during the absence of their husbands in the war at Mēssēnē. After it had been carried on for ten years, the Lacedemonians dreaded the destruction of their state from the want of children, and, having bound themselves by oath, not to return till they had taken Mēssēnē, sent home some of the young men, who had joined the army after the commencement of the war, and had not taken that oath, that the women might have children by them. The offspring of this illicit connexion were called *Pārthēniē* and *Spūrtī*, as a reflection on the chastity of their mothers. The Spartans, after a war of twenty years, took Mēssēnē by stratagem, and, on returning home, treated the Pārthēniē with contempt, who joined the slaves for the destruction of their countrymen. The timely discovery of the plot prevented its execution, and, being compelled to quit the Lacedemonian territory, they sailed to Italy, under Phālānthus q. v. (Just. iii. 4).

Pārthēniē, ae, f. the nurse of Cynthiā q. v. (Prop. iv. 7. 74).

Pārthēniūm, i, n. a town of Arcadia

(*Plin.* i. 420).—2. There was also a mountain of this name in Arcadia, now *Roani*, the pass is called *Partheni*, from the old name. Tortoises, which make excellent lyres, are found here, but from being held sacred to Pān, the ancients themselves neither touched them, nor allowed strangers to touch them.—3. A town of Mysia (*Plin.* i. 611).

Parthēnium, i. n. promontorium, *Eski-forum*, a promontory on the west side of Taurica Chersonesus, the *Crimæa* (*Plin.* i. 238).

Parthēnium Mārē, a part of the *Mediterranean Sea*, on the coast of Syria, to which Ammianus Marcellinus gives this name (*xiv.* 8). Others call it *Isolæus Sinus*.

Parthēnius, i. m. a Trojan killed by Rāpo (*Virg. Æn.* x. 748).—2. A son of Cýdnus, from whom, according to Stēphānus, *Anchīala* was afterwards called *Parthēnia*.—3. An engraver mentioned by Juvēnalis (*Sat.* xii. 44).—4. A Greek poet, whose writings appear to have been chiefly of the amatory kind. The emperor Tiberius, in his attempts at writing Greek verse, copied the manners of Parthēnius, Euphōrion, and Rhīanus (*Suet.* Tib. 70).—5. Lord of the bed-chamber to the Roman emperor Dōmītiānus, against whom he entered into a conspiracy, and let in Stēphānus, who murdered him. To this unjustifiable act, Parthēnius may have been induced from a wish to accelerate the promotion of Nērvā, who next assumed the purple. The prætorian guards compelled that emperor to give up the murderer of his predecessor, and necessity obliged him, at last, to submit, and they took a horrid delight in mangling and tormenting Parthēnius (*Eutrop.* viii. 1. *Suet.* Dom. 16). Mārtiālis frequently mentions him as a poet (*iv.* 45 *seq.*). *Adj.* *Parthēniānus*, a, um. *Parthēniāna tōga* (*Mart.* ix. 50).

Parthēnius, i. m. a mountain of Arcadia, on which were found the best tortoises, but held sacred to Pān (*Paus.* viii. 54). *Adj.* *Parthēnius*, a, um, of Parthēnius, Arcadian. *Parthēni sālta*, the forests on Parthēnius (*Virg.* B. x. 57). *Parthēnium nēmus*, an Arcadian grove (*Ov.* Met. ix. 188). *Parthēnius pōrtus*, a harbour built by the Phōcæans, on the Gulf of Policastro (*Plin.* i. 395).—2. The *Partia*, a rapid river of Paphlagonia, which, running northward, falls into Pōntus Euxinus, the *Black Sea* (*Plin.* i. 650). According to Valērius Flācius, Diāna had a particular attachment to this stream, by which he probably meant, that the natives inhabiting its banks chiefly worshipped that goddess (*v.* 104).—3. A branch of the Alphēus, on the right bank of that river.

Parthēnōpeus, i. m. son of Mēlēager and Attilānta (*Hyg.* 99). There are other accounts of his parentage. He was of uncommon beauty and bravery. To the former his name has been referred (*of virgin countenance*). He was by birth an Arcadian, and signalized himself, though very young, in the Theban war. He was one of the seven commanders in the army of Pōlyuces during that siege, and fell by the hand of Drýas *q. v.* (*Virg. Æn.* vi. 480. *Stat.* Th. iv. 248 *seq.*). His name occurs frequently in the writings of Mārtiālis.

Parthēnōpē, es, f. one of the Sīrēnes *q. v.*, from whom Nēāpōlis, *Naples*, was called *Parthēnōpē*, in consequence of her having

been buried there (*Plin.* i. 327. *Sil.* Ital. xii. 34). *Adj.* *Parthēnōpēus*, a, um, of *Naples*. *Parthēnōpēia mēnia*, the walls of *Naples* (*Or.* Met. xiv. 101).

Parthēnōpōlis, is, f. a town of Thrācia, taken by M. Licīulus Lūcullus, in 69 B. C. (*Eutrop.* vi. 10. *Plin.* i. 441). The site of this town is unknown.—2. A town in Bithynia (*Plin.* i. 628).

Parthia, æ, v. *Parthis*, Idia, et, *Parthiæ*, es, f. *Chorasan*, was, at first, a very small country, bounded on the W. by *Media*, and *Mārē Cāspium*, æ. *Hýrcānum*, the *Caspian Sea*; on the S. by *Persia*; on the E. by *Bactria*; and on the N. by *Scythia*. During the reign of the Arsācīdæ, it became a very large and powerful empire. At one period, the Parthian dominions extended from Syria to Mons Imāus, *Himalaya*; and from the territories of the Chorāsānī, and Māssāgētæ, to the *Indian Ocean*. *Civis Parthia*, a native of Parthia (*Mart.* x. 76). *Parthia māgna tellūs* (*Manil.* iv. 801). *Inh.* *Parthi*, orum (*Siag.* Parthus, i), m. the Parthians, were originally Scythian exiles, according to Jūstinus (xli. 1), others think the term *Parthi* originally denoted *horsemen*. Their language was a mixture of the Scythian and Median, their dress, at first, Scythian, afterwards Median, but they retained the Scythian armour. Slaves could not be set at liberty. They made no use of gold or silver, unless in their armour. They were a very brave and powerful people, who fought chiefly on horseback, and when they pretended to fly, discharged their arrows with a dexterity which did prodigious execution among the enemy, hence *Parthus fidens fugā versisque sagittis*, the Parthian trusting in flight, and in arrows shot backwards (*Virg.* G. iii. 31). *Parthorum astūta tela remisæ fugā*, the weapons discharged backwards in the running, or pretended flight, of the Parthians (*Prop.* iii. 9. 54). *Parthus animōsus veras equis*, the Parthian furious, having turned horse, &c., in pretended flight (*Hor.* Od. i. 19. 11). This practice, also common among the Persians, greatly intimidated the Roman soldiers, and to it frequent allusions are made by their poets. They defeated and killed M. Licīnius Crāssus, and, at a later period, obliged M. Antōnius to leave the country in great distress. At the time the Parthians made peace with Augūstus, they restored two standards which they had taken from M. Licīnius Crāssus and M. Antōnius (*Liv.* Ep. 139). They were subdued by Trajan, and finally deprived of their country and dominion by the Persians, a nation who had been subject to them for 475 years. *Adj.* *Parthus*, et, *Parthicus*, a, um. *Partha tellūs*, *Parthia* (*Prop.* iv. 3. 67). *Parthica luxurica* (*Claud.* xviii. 342).

Parthini, orum, m. a people of Hýrcōm, a district on the east coast, and towards the top of *Adria*, the *Gulf of Venice*. Their capital, Parthus, was not far distant from Dýrrāchium, *Durazzo* (*Cæs.* B. C. iii. 11. *seq.*). *Parthos*, i, f. a town of Africa, taken by Scīpio the elder (*Ap.* Bel. Pun. 21). *Parýmæ*, arum, m. a people who lived at the foot of mount *Caucāsus*, and were conquered by Alexander the Great, in 308 B. C. (*Just.* xii. 5). They are mentioned by no other author but Jūstinus.

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Pāsārgāda, *v.* **Pāsāgārda**, *m. f.* a city of Persia, founded by Cyrus on the ground where he gained a victory over Astāges. The district had the same name. *Inh.* **Pāsārgāda**, *arum, m.* were esteemed the noblest of the Persians, and from them descended the kings of that country (Herod. i. 125).

Passas, *m. m.* a Thessalian, who, with Amisus of Megalopolis, and Pētilāus, formed a deputation to the horsemen in a state of insubordination, in consequence of Philip having been nominated king by a party, after the death of Alexander the Great (Curt. x. 8).

Pāsiphāē, *es, f.* daughter of Sol and Pērsēs, was the wife of Minos, king of Crēta, Candia, and sister of Æetes, king of Cōchis, and of Circē. The unnatural crime ascribed to Pāsiphāē by the writers of antiquity, and the monster, the Minotaur, the result of her crime, have rendered her character most infamous. It appears, on minute inquiry into her history, that this is most probably a fiction, resulting from the name of her paramour Taurus, and her husband. Though much guilt still remains, her crime is of a less shocking nature, and although she violated the laws of marriage, she did not outrage those of nature. See *Minotaurus*. Nēro exhibited, in his spectacles at Rome, a scene of the same detestable kind. To this Mārtiālis alludes (Spec. 5). *Adj.* **Pāsiphāētus**, *a, um.* **Pāsiphāēta** (fīlia); Phædra, daughter of Minos and Pāsiphāē, whom Thēsēus married, after the death of Hippolytē (Ov. Met. xv. 500).

Pāsithēa, *es, f.* one of the virgin Graces, whom Jūno promised to Sōmnus, on condition that he lulled Jūpiter fast asleep (Hom. Il. xiv. 269. Catul. lxiii. 43).

Pāsītigris, *idis, m.* the *Jerake*, a river of Sūsiāna, which joins Euleus; *v.* Chōāsēs, the *Karoon*, and their united streams fall into the Tigris (Curt. v. 3). Part of the Euphrātes, after it is joined by the Tigris, sometimes was called Pāsītigris, now *Shut-ul Arab*.

Pāsīro, *v.* **Pāsārōn**, *ōnis, f.* *Drenichour*, a town of Mōlōssis, of which the inhabitants were inveterate enemies of the Romans, through the advice of Antinōus and Hērōdōtus, chief men of the place; but on their being killed, Pāsārō surrendered, in 169 B. C. (Liv. xlv. 26).

Pāsīēnus, *i, m.* an orator, who said of Cālīgūla, that there never was a better slave, or a more detestable master (Tac. Ann. vi. 20).

C. Pāsīēnus Rūfus, **C. Pāsīēni Rūfi**, *m.* held the consulship at Rome, 4 B. C. C. Cālvisus Sābius was his colleague. He was a man of considerable merit, and gained triumphal honours in Africa (Vel. Pat. ii. 116).

Pātāra, *m, f. v.* **Pātāra**, *orum, n.* **Palēra**, a city of Lycia, a maritime district in the S. of Asia Minor, *Natolia*, at the mouth of the Xānthus, where Apōllo resided, and gave his oracles, six months every year. It was founded, according to Strābo, by Pātārus, from whom the name is derived, and appears from him to have been the capital of the country. Pōmpōnius Mēla says, the temple of Apōllo resembled that of Dēlphī, *Castri*, in riches and oracular celebrity. From this city he is called **Pātāreus Apōllo** (Hor. Od. iii. 4. 64). **Pātāreūs**, *idis, f.* of Pātāra, with

relation to a female, or to a noun feminine, *Inh.* **Pātāreūs**, *ium, v.* **Pātārāni**, *orum, m.* *Adj.* **Pātāreus**, *a, um.*

Pātāvium, *i, n.* **Padua**, a city in the north of Italy, built, according to Virgilius, by Antēnor, after the destruction of Troy (Æn. i. 247). It is situated in a fine plain on the *Brenta*, and surrounded with walls, strengthened by ramparts, and other works. It is of an oval form, about seven miles in circumference, and was a city of very considerable eminence, but for many years has been greatly on the decline. The streets are neither wide, well paved, nor clean. The university of *Padua* is the most celebrated of Italy, although of late years it has sunk in reputation very considerably. Līvius, the Roman historian, was a native of this city. *Inh.* **Pātāvini**, *orum, m.* **Pātāvinus**, *āris, f.* a provincial style, with which Pōllio charged Līvius (Quint. i. 5. 56). *Adj.* **Pātāvinus**, *a, um.* **Pātāvinus ager**, the territory of the Pātāvini. **Pātāvinæ triticeæ**. This cloth was so thick, that Mārtiālis says it could be cut with a saw, *i. e.* too thick for scissors, such as were used by the ancients (xiv. 143). **Pātāvinī fontes** (Plin. iv. 800).

Pāter Pātārus, **Pātris Pātāri**, *m.* one of the *fētiāles q. v.*, chosen to conclude a treaty, and to take a solemn oath, in name of the Roman people. Not only did the Pāter Pātārus come under the obligation in the most solemn manner, that his countrymen would faithfully observe the conditions entered into, but imprecated the vengeance of the gods on the first violators of the agreement (Liv. i. 24).

Pātērus, *i, m.* a covetous man, on whom Mārtiālis writes an epigram (xii. 53). The readings here are various.

Pāthālia, *m, f. et.* **Pātāla**, *orum, n.* **Tattānagar**, a town in the delta of Indus, the *Sind*, whence it is called **Pātālēnē** (Curt. ix. 8).

Pātræ, *arum, f.* **Patra** by the Greeks, **Balia Badra** and **Badradschik** by the Turks, **Patrasso** by the Italians, and **Patras** by the English and French, a town of Achāia. It was anciently called **Arōs**, from its cultivation, and was erected by Eumēlus of Achāia. Afterwards Pātērus, son of Prēugēnes, surrounded it with walls, hence it was called **Arōe Pātērens**, and **Pātræ**. The modern town stands on a gentle eminence, within one mile of the sea, and three of **Pānēhāichum**, *Mount Boidia*. The streets are narrow and dirty, the houses built of earth dried in the sun, of which the eaves project so far as almost to meet, which excludes, in a very considerable degree, both air and light. It is the most commercial town in Greece, and the population amounts to about eight thousand. Of all the towns in the *Moræa*, **Patras** is the most unhealthy, except *Corinth*. Two miles from **Patras** is a famous cypress tree, twenty-three feet in circumference. *Inh.* **Pātērens**, *ium, m.* excelled, in ancient times, as slingers, surpassing the **Bālēares**, not only in throwing to a greater distance, but with surer aim, and with more powerful effect (Liv. xxvii. 29).

Pātērbas, *m, m.* a neighbour of Mārtiālis, who appears to have been a freedman of the emperor (ii. 32).

Pātērblius, *i, m.* a slave, to whom the emperor Nēro granted his freedom, and whom Gālba put to death. The head of the latter,

fixed on a pole, the soldiers exposed to public view near the tomb of Pátrōbius. He appears to have acquired great riches (Tac. Hist. i. 49 seq.).

Pátrōcles, *i. m.* a native of Antígōnē, in conjunction with Didas *q. v.*, commanded the royal horsemen, and picked men from the auxiliary troops which fought in the army of Persēus, king of Mācedōnia, in the battle near Securiūm, 173 B. C. (Liv. xlii. 58).

Pátrōclus, *i. m.* son of Mēnētus and Stihēnēla, a Grecian chief, and one of the suitors of Hēlēna. Apōllōdōrus gives different accounts of his genealogy. He was born at Opūs, to which Ovīdīus refers (Ep. Pont. i. 8. 73), and joined the Grecian army against Troy. He was the friend and companion of Achilles. When the latter retired to his ships, offended at the conduct of Agāmēmnon, the commander-in-chief, and refused to support his countrymen, Pátrōclus followed his example, on which victory declared for the Trojans. At the request of Nēstor, Pátrōclus again took the field, clad in the armour of his friend, the very sight of which intimidated the Trojans, who sought protection within their walls. After some time, Hēctor attacked Pátrōclus, when stripping a Trojan of his armour, after an obstinate contest deprived him of life, and took his arms. Achilles lamented his death with great bitterness, celebrated his funeral obsequies with the utmost magnificence, and immediately took up arms to avenge his death. The bravery of Achilles prevailed against the army of Priāmus, and his anger was only appeased when his rival, Hēctor, had fallen by his hand, and he had seen Troy in ashes. An island on the coast of Attica bears the name of Pátrōclus (Paus. i. 35). Mēnētīādes, *a. m.* a patronymic of Pátrōclus (Prop. ii. 1. 38). —2. A son of Hērōcles and Pyrippē (Apol. ii. 7). —3. A maker of closet-stools. *Adj.* Pátrōclānus, *a. um.* Pátrōclāna sēlla, a stool of Pátrōclus, *i. e.* such as Pátrōclus made (Mart. xii. 78).

Pátrōn, ōnis, *m.* a native of Tēgēa, a town of Arcādia, and one of the competitors for the prize in the foot-race (Virg. Ān. v. 298). —2. The commander of the Grecian soldiers under Dārius (Curt. v. 9).

Pátrōnus, *i. m.* a protector, defender, or patron. In the Roman state, each of the commons chose one of the patricians, whom he was bound to serve with his life and fortune; and, in return, it was the duty of the patron to assist this dependant, or client, as he was called, by his advice, his influence, and his wealth. The former lay under the obligations of a parent, and, when faithful, took the same interest in the latter, and performed the same duties as he would have done to his own child. The greater the number of clients, the more honourable. The closeness of the connexion between patron and client prevented their arraigning, or appearing as witnesses against each other; and violation of this custom would have exposed to the loss of life, since they were held victims devoted to the infernal gods, and any one had liberty to put them to death without risk of punishment. For upwards of six centuries these two classes strove to surpass each other in fulfilment of their respective duties, and no quarrel or contention existed amongst them. When the client was summoned before a

judge, the patron appeared and pleaded his cause. Advōcātus was a friend (*ad aux vocātus*), who assisted in giving his opinion, sat beside the client, with whom he entered the court; but the defendant did not speak, that was the business of the patron. *Sine advōcātis, sine patrōnis, ipse pro me dicere cogor* (Liv. xl. 15).

Pātūclū, *i. m.* a name of Jānus, during war, when his doors were open, as Clūsius was in time of peace (Ov. Fast. i. 129).

Pātūclūs, *i. m.* a Roman knight, the whole of whose large possessions the emperor Tiberius gave up to M. Sērvilius, upon legal grounds, although a considerable part had been left to himself (Tac. Ann. ii. 48).

Patūmus, *i. f.* a town of Arābia, on the Red Sea, at which the canal of Dārius entered that gulf (Herod. ii. 158).

Paulinus, *i. m.* a man, to whom Mārtiālls addresses an epigram on Sēllus, a parasite (ii. 14). That poet has another epigram addressed to a man of the same name, alleging, that if he continued his present practice, his name, instead of Paulinus, would be Pāllinūrus; a play on the derivation of the latter word (Mart. iii. 78).

Paula, *a. f.* a woman of infamous character (Mart. i. 75 &c.).

Paulus, *i. m.* a man, ambitious to be thought a poet, who bought verses, and recited them as his own. This name frequently occurs in the verses of Mārtiālls, and probably the poet had different characters in view (Mart. ii. 20).

Paulus Fābius Māximus, Pauli Fābii Māximi, *m.* was consul, with Q. Ælius Tūbēro, in 13 B. C. From the way in which Hōrātius introduces his name, it is probable he was distinguished for personal accomplishments and prepossessing manners (Od. iv. 1. 10). Some have conjectured, that he was the son of Q. Fābius Māximus, whom C. Jūlius Cēsar appointed consul, for the last three months of the year, with C. Trēbōnius; but this rests on conjecture, rather than on historical evidence.

Paulus Fābius Pērsicus, Pauli Fābii Pērsici, *m.* a Roman consul, the colleague of L. Vitellius. According to Tacitus, the phoenix appeared in Egypt during their consulship, in the year 34 (Tac. Ann. vi. 28).

Paulus, *i. m.* a native of Tārsus, Tarsus, whose original name was Saul, was first a violent persecutor of the Christians, and, after his miraculous conversion, an able, intrepid, faithful, and successful preacher of the Faith which he once destroyed. His life will be best learned by diligently perusing the "Acts of the Apostles," and those Epistles, of which he is the author. His writings cannot be too often read, or his precepts too carefully observed. To them the reader is referred, with fervent wishes that they may be blessed to his everlasting happiness.

Pausānias, *a. m.* a king of Lācedæmon, the founder of Byzāntium, Constantinople (Just. ix. 1). —2. Son of Cleōmbrōtus, a Lacedæmonian general, of great talent, who obtained a decisive victory, at Platæa, over the Persians, under Mārdōniūs, for which his countrymen bestowed upon him the tenth part of the plunder taken from the enemy. His vanity, which he displayed on a golden tripod, presented to the oracle at Delphi,

Castri, displeased his countrymen, and they changed the inscription, which recorded the merits of Pausanias only, to a simple enumeration of those states by whose assistance the Persians had been defeated. The success of Pausanias in a fleet, of which he had received the command, after the battle of Plataea, first at Cyprus, and afterwards in Heliöspontus, the *Dardanelles*, raised his spirits to a still higher degree than had been done by the victory already-mentioned, and he acted, not only with greater haughtiness, but with greater ambition. He aspired at being son-in-law to Xerxes, king of Persia, and promised, on obtaining his wish, to reduce the whole of Greece under the dominion of that monarch. Transported at the idea of reigning over the Greeks, the only nation who had resisted the power of his arms, Xerxes promised him not only his daughter in marriage, but assured him, that on the subjection of the Greeks, he would receive no refusal from him. The incautious measures, adopted by Pausanias for accomplishing his design, exposed him to the suspicion of his countrymen, who recalled him from the army, and tried him for his life; but although acquitted of the capital charge, they fined him in a sum of money, and did not restore his commission. He, of his own accord, returned to the army, where he disclosed his intentions, with an inconsideration bordering on madness. Of this conduct the necessary consequence was a second trial, which terminated in an acquittal, still a suspicion of his guilt remained, which the ingenuity of the Ephöri completely proved, by means of Argilus. His life atoned for this act of treason. Thus, says Cornélius Nepos, Pausanias tarnished his great renown in war, by a disgraceful death. The patriotism of the Lacedæmonians, at that period, may be estimated by the conduct of the mother of Pausanias. On being informed, that her son had conspired against the liberties of his country, and that he had fled to Chalcidæus, a temple of Minerva, she, although of a very great age, was amongst the first who brought a stone to shut up the entrance, in order to prevent his escape (Cor. Nep. vit. Pans.).—3. A noble youth of Mæcædonia, whom Attalus had violated, and the king, Philippus, refused him redress. On the contrary, he bestowed particular honour on Attalus, which induced Pausanias to take revenge on his unjust judge, whom he killed at the marriage of his daughter, Clæopatra, with Alexander, king of Epirus. According to some authors, he was prompted by Olympias, and that not without the knowledge of Alexander the Great. His life atoned for this rash act, and Olympias burned his body upon the remains of her husband (Just. ix. 6, 7).—4. A prætor of the Epiröta, through whom Philippus expected to procure a treaty of peace with the Romans, in 200 B. C. That monarch had a conference with the consul, T. Quinctius Flamininus, on the banks of Acus, but it was not attended with the effect which Pausanias expected might be produced (Liv. xxxii. 10).—5. The highest magistrate among the Phæaci, in 193 B. C. In an interview with Philippus, king of Mæcædonia, he showed courage and patriotism, but the king treated his remonstrances

with disdain, which induced the Phæaci to persevere in their resistance, unfortunately without success (Liv. xxxvi. 9).

Pausias, *m.* a painter of Sicily, *Basilico*, who made several improvements in that art (Plin. iv. 106).—*Ant.* Pausiæus, *a.* um. *Pausiæica tabella*, a picture drawn by Pausias (Hor. Sat. ii. 7. 95).

Pausilypum, *i.* *m.* (which had this name from the Greeks, denoting a cessation from pain or grief) *Pausilypo*, a mountain of Campania, *Campagna*, near Naples, covered with trees, and studded with villas. It is one of the most delightful places of that beautiful coast, and has obtained great celebrity, from containing, according to general belief, the ashes of Virgilius. Near it stood a villa, Pausilypum, at which were imperial fish ponds, and in these, if we may credit the testimony of Plinius, some fishes lived upwards of sixty years (Plin. ii. 358).

Pausimachus, *i.* *m.* a Rhodian, who commanded the fleet sent by his countrymen to aid the Romans, in the war against Antiochus Magnus, and fell in battle with the Rhodian Polyxénidas, who fought on the side of Antiochus (Ap. Bel. Syr. 101).

Pausippus, *i.* *m.* a noble Spartan, who embraced the interest of Darius, as did also Onomastorides, Monimus, and Cælicrætes (Curt. iii. 13). Appianus names them differently.

Pausistratus, *i.* *m.* a prætor of the Rhödi, who distinguished himself by his bravery and military skill. He defeated Dinocrates, who commanded the Macedonian forces, and recovered Pærea, after which he joined C. Livius Salinator *q. r.*, in the *Archipelago*, with twenty-five decked ships. At last Polyxénidas, his implacable enemy, laid a plan for his destruction, by pretending that he would deliver up the fleet of Antiochus, king of Syria, then under his command, and Pausistratus, confiding in his integrity, acted so incautiously, that he afforded an opportunity of attacking him with advantage, in which he lost his life, and almost the whole of the fleet was either taken or destroyed, in 192 B. C. The Rhodians deservedly held him in high estimation. His successor, Eudæmus, was, as much his inferior in warlike qualifications, as he was his superior in caution (Liv. xxxviii. 18 seq.).

Pæxæ, *w.* *f.* the wife of Pömpönius Læbæ, who had been governor of Mysia. To escape the hand of the executioner, he opened his own veins, and his wife followed his example (Tac. Ann. vi. 29).

Pæxus, *i.* *f.* *Pæzo*, an island to the south of Corcyra, *Corfu*, eighteen miles in circumference. Its population is about 4000, although there is not a single spring of fresh water in it, the only one is brackish. This necessary article of life is procured either from the continent, or *Corfu*.

Pædeus, *i.* *m.* an illegitimate son of Antenor, educated by Thæon, and killed by Mæges (Hom. Il. v. 69).

Pædanius Cösta, *m.* a man who had taken an active part against Néro, on which account he was put out of the nomination for the consulship, in the year 69, although that did not form the ostensible reason (Tac. Hist. ii. 71).

Pædanius Scæundus, *m.* murdered by one of his

own slaves, in the year 61, and, according to ancient usage, after long discussion in the senate, the whole of his slaves suffered capital punishment. Tacitus has recorded the debate (Ann. xiv. 42-44).

T. Pēdānūs, T. Pēdānū, m. the first centurion of the third legion, whose bravery contributed greatly to the taking of Hannō's camp, in 214 B. C. (Liv. xxv. 14).

Pēdāsa, orum, f. Pēdāsūm, i, n. a town of Cāria (Liv. xxxiii. 30). *Inf.* Pēdāsēnses, ium, m. (Herod. vi. 20). *Adj.* Pēdāsēnsis, is, e.

Pēdāsūs, i, m. son of Būcōllōn and Abār-hārēa, twin-brother of Eēsēpus, killed by Eurýālus (Hom. II. vi. 21).

Pēdāsūs, i, f. one of the cities on the sea-coast of Mēssēnia, remarkable for its rivers, which, with other gifts, Agāmēmnōn promised to Achīllēs, if he returned to the Trojan war (Hom. II. vi. 35 seq.). There were several other towns of this name.

Pēdānūs, i, m. a fictitious name, introduced by Silius Itālicus, under which he has drawn the character of his friend Q. Ascōnūs Pēdānūs q. v. (xii. 212).

Pēdīcūllī, orum, m. a people in the vicinity of Brūndisium, Brindisi (Just. xii. 2).

Pēdīus Blasus, Pēdīi Blasī, m. a Roman, whom the Cyrenians accused in the reign of Nēro, of having plundered the temple of Esculāpius, of which crime having been found guilty, the senate expelled him. In the year 69, he was restored to his rank (Tac. Hist. i. 77). To this impeachment Pērsius alludes, *Accusator ait Pēdio, es fur; quid Pēdīus? (Sat. i. 85).*

Q. Pēdīus, Q. Pēdīi, m. a grandson of a sister of Jūlius Cēsār, was one of his lieutenant-generals in the Gallic war, and appointed in his will co-heir with Octāviūs, who had Pēdīus for his colleague in his first consulship, 45 B. C. He passed a law, from him called *Lex Pēdia*, declaring the death of C. Jūlius Cēsār to have been murder, and subjecting the assassins to capital punishment (Suet. Jul. Cēs. 83). *Adj.* Pēdīus, a, um.

Q. Pēdīus Pōplicōla, Q. Pēdīi Pōplicōlāe, m. an eminent orator, mentioned by Hōrātīus, whom some suppose to be the man to whom C. Jūlius Cēsār left the fourth part of his estate; but others think he was the son of that man. The latter is the opinion of Dacier (Hor. Sat. i. 10. 28).

Pēdō, ōnis, m. a lawyer, who, in order to procure clients, lived in greater splendour than his income supported, and thus ruined himself (Juv. Sat. vii. 129).—2. A præfect of the cavalry under Gērmānicus, in the year 15 (Tac. Ann. i. 60).

C. Pēdō Albīnōvānus, C. Pēdōnis Albīnōvāni, m. a Latin poet, contemporary with Ovidius, who wrote an elegy to Līvīa on the death of Drūsus, which some improperly attributed to Ovidius. He also wrote an elegy on the death of C. Mēcēnas, to which Mārtiālis alludes (ii. 77). A fragment of his poem on the navigation of Drūsus Gērmānicus, in the northern ocean, has been transmitted. Quintiliānus says Pēdō is not unworthy of being read (x. I. 90), and Ovidius calls him *Siderēus*, from the sublimity of his style, or perhaps from his writing on *astro-nomy*. The latter claims no further notice, than what is due to conjecture, for no ancient author mentions his writing on the stars (Ep.

Pont. iv. 15. 6). He appears to have meditated a poem on the exploits of Thēsēus, but the passage does not bear that he actually wrote it (Ov. Ep. Pont. iv. 10. 71 seq.).

Sextus Pedureus, Sexti Pedurei, m. an intimate friend of T. Pōmponius Atticus, for whom and his son-in-law M. Vipanius Agrippa, and L. Cōrnēlius Bālbās, that noble Roman sent, after he had formed a resolution of terminating his life by fasting. If the person of this name mentioned in different parts of the writings of Cicero, he was of senatorian dignity, had been prætor of Sicily, and was a man of great integrity. He does not appear to have acted any important part in the Roman government at that turbulent period, when luxury had destroyed the morals, and ambition, the liberties, of the Romans (Cor. Nep. Att. 21).

Pēdum, i, n. a town of Lātium, taken by Cōrīolānus, and given to the Volsi, in 491 B. C. (Liv. ii. 391). *Inf.* Pēdānī, orum, m. admitted citizens of Rome in 337 B. C. (Liv. viii. 14). *Adj.* Pēdānus, a, um. *Pēdīna rēglo* (Hor. Ep. i. 4. 2).

Pēgāsūs, i, m. the son of a commander of a ship with three banks of oars, whence some have derived his name. He possessed great knowledge of the civil law, uncommon learning, was governor of many provinces, and afterwards prætor of Rome by the appointment of Vespāsianus. On all occasions he appears to have discharged every office with strict integrity, and the decisions of this upright magistrate gave universal satisfaction. *Adj.* Pēgāsianus, a, um. *Pēgāsianum jūis*, from his being a profound lawyer (Juv. Sat. iv. 77).

Pēgāsūs, i, m. a winged horse, which, like his brother Chrysāor, sprung from the blood of the Gorgon Mēdūsa, at the time Pērsēus severed her head from her body when asleep; hence he is called *Mēdūsaur*, v. *Gōrgōnēus*. On seeing the light, he immediately flew to Mount Hēlicon, *Zagara*, on which, by a stroke of his foot, he produced the fountain Hippocrēnē, which was sacred to the Muses. On this mountain Pēgāsūs continued to live, until he was given by Mīnērva to Bellerōphon who mounted him, attacked, and conquered the Chīmæra. This remarkable horse afterwards threw his rider, either on account of his being only a mortal, or in consequence of having been stung by an insect sent by Jūpiter, because he attempted to rise to heaven. But Pēgāsūs continued his flight till he reached the stars, where he was changed into a constellation, but retained his name. During his residence on Hēlicon, *Zagara*, he was a favourite of the Muses; hence Pēgāsīs, Idos, f. a muse. *Pēgāsides undæ*, the waters of Hippocrēnē (Ov. Trist. iii. 7. 15). Mārtiālis uses *Pēgāsīs undæ* in the same sense (ix. 59). *Adj.* Pēgāsēus, e. Pēgāsēus, a, um. *Pēgāsēum mēlos* (Pers. Prol. 14).

Pēgāsūs, i, m. a ship captured by the Romans in an engagement with the Carthaginians, off the coast of Sicily, during the second Punic war (Sil. Ital. xiv. 576).

Pēlāgia, æ, f. an ancient name of Rhōdus q. v. (Amm. Mar. xvii. 7).

Pēlāgo, ōnis, m. an eunuch, whom the emperor Nēro set over the ruffians, appointed to murder Rūbēllius Plautus (Tac. Ann. xiv. 59).

Pēlāgon, ōnis, m. one of the hunters of the

Calydonian boar (Ov. Met. viii. 360).—2. The favourite attendant of Sarpëdon, who extracted the spear thrown by Tlepölemus, which had nearly cost him his life (Hom. Il. v. 695).—3. One of the Pylian chiefs who fought under Nestor at Troy (Hom. Il. v. 295).

Pelägonia, *a. f.* a district in the northern part of Mäcedönia, which had its name from the chief city, first mentioned by Livius, when Philippus, king of that country, marched to it, in 213 B. C. At that time it does not appear to have been a part of his kingdom (Liv. xxvi. 25). *Inh.* Pelägonēs, *um, m.* who, with the Eördæi, and Lyncæstæ, inhabited the fourth district of Mäcedönia, after that kingdom had become a Roman province. Atintänia, Stymphälis and Eliniötis were joined to them. The dispositions of the inhabitants of this tract were, like itself, cold, rough, and of difficult culture (Liv. xlv. 30).

Peläsgi, *orum, m.* an ancient people of Argölis, in Pelöpponnēsus, the *Morea*, between Sinus Särönicus, the *Gulf of Egina*, and Sinus Argölicus, the *Gulf of Napoli*, who seem afterwards to have settled in other parts not only of Greece, but also in several of the Grecian islands. In Italy they lived first with the Aböriqines. They had come from Hamönia, afterwards Thessälia, *Thessaly* (Dion. Hal. ii. 1). Their country was called Pelägia, *a. f.* a name frequently given to Greece in general; as Pelägi, *orum*, is a common appellation of the Greeks. According to Justinus, Pelägi was the original name of the Macedonians (vii. 1). Peläsgias, *lädis, et* Peläsgis, *lädis, f.* a Grecian woman, applied also to a noun feminine. Peläsglades urbes, Grecian cities (Ov. Ep. Her. ix. 3). Peläsgis Säpphö (Ov. Ep. Her. xv. 217). *Adj.* Peläsgus, *et* Peläsgicus, *a, um*, of the Peläsgi, Grecian. Peläsga clässis (Ov. Met. xiii. 268).

Pelätes, *is, m.* a Lybian, whose right hand Cörythus, at the nuptial feast of Përsëus, fixed to the door-post, whilst he attempted to tear part of it away, and in that position was killed by Abas (Ov. Met. v. 124).

Pelägonus, *i. e.* Pelägon, *önis, m.* a king of Peönia, and father of Astëropæus *q. v.* (Just. vii. 1. Hom. Il. xxi. 141).

Peläthronium, *i. n.* Mahriarachi, a town of Thessälia, *Thessaly*, at which Scrvius says the breaking of horses was first invented, but Titinius states, that Peläthronius was the inventor of trappings (ii. 100). It is probable Peläthronius was the king of the Läpithæ, and builder of this city. Some writers say, that he is the same with Chiron. *Adj.* Peläthronius, *a, um*, of Peläthronium, of the Läpithæ, of *Thessaly*. Peläthronius Erögäpüs, Erögäpüs, one of the Läpithæ (Ov. Met. xii. 452). Peläthronia plnus, a Thessalian spear (Stat. Th. ii. 598).

Peläus, *cos, v. ei, m.* a king of *Thessaly*, son of Eäcus and Endëis. Being privy to the murder of his brother Phöcus, to which Ulysses alludes (Ov. Met. xiii. 149), he was under the necessity of leaving his country to preserve his life. Ovidius says he went to the court of Cëyx, king of Trächin, *v. Trächis*; but the more generally received opinion is, that he fled to Eurätus, king of Phthia, by whom he was purified of the murder, according to ancient usage. After a variety

of adventures, he married Thëtis, the goddess of the sea, by whom he had Achilles. At the celebration of his nuptials, all the gods and goddesses were present, except the goddess of discord, who, exasperated at not being invited, threw into the assembly a golden apple with this inscription, *Detur pulchriori*.

At first, all the heathen deities asserted their right to the apple; but afterwards it was only claimed by Jüno, Minërva, and Vënus. These three agreed to refer the matter to Jüpiter, and promised to abide by his judgment. But the sovereign of Ölympus, conscious that it could not justly be given to Jüno, and dreading the effects of her anger, if mortified by the preference of either of the other two, advised them to plead their cause before Päriss, a son of Prämus, king of Troy, who was then a shepherd on Mount Ida. The decision of Päriss in favour of Vënus, provoked the hatred of the other two, both against him and the Trojan nation. The consequence of their enmity was the memorable war of Troy, which terminated in the destruction of that city, and produced effects fatal to many of the Grecian states. Of the bravery and martial glory of Achilles, Peläus used frequently to boast; but he was rendered so miserable by the premature death of the hero, that Thëtis, to alleviate his poignant grief, conferred immortality upon her husband, and ordered him to retire to the island of Lëucë, where he would have the pleasure of conversing with the Manes of his son. He was one of the Argonauts, and Valërius Fläccus has given a lively description of his marriage, and also introduces him taking a tender farewell of Achilles, before he went on that expedition (i. 131 *seq.*). Peläus pænë dätum Tärtäro, that Peläus was almost given to Tärtärus, *i. e.* was nearly put to death, through the false accusation of Hippölytë, wife of Acästus, king of Mägnësia, with whose unlawful desire he had refused to comply (Hor. Od. iii. 7. 17).

Pelides, *a, m.* Achilles, the son of Peläus, Grävis stomächus Pelides, the terrible wrath of Achilles (Hor. Od. i. 6. 6). Pelides Nöptölëmus, Nöptölëmus, grandson of Peläus (Virg. Æn. ii. 263). Pelas, *lädis, f.* of Achilles, relating to a female, or to a noun feminine. *Adj.* Peläus, *a, um*. Peläia facta, the deeds of Achilles (Sil. Ital. xiii. 806). Peläus hëros, Achilles (Stat. Ach. i. 561).

Pelläs, *a, m.* a son of Neptünus and Tyrö, and twin-brother of Nölëus, whom their mother exposed, to conceal her disgrace. A horse-herd found the infants, brought them up, and named one of them Pelläs, because the hoof of a horse had discoloured a part of his face. These brothers lived on the most discordant terms, and Nölëus, after being expelled from the kingdom, removed to Mëssënia, where he built Pylös, *Navarino*; but Pelläs inhabited Thessäly, where he married Anaxibia, daughter of Bias, or, according to others, Philömächë, daughter of Amphion, by whom he had one son Acästus, and four daughters, Pisiäcë, Pelöpcä, Hippöthöu, and Alcëstis. Admëtus, king of Phëris, asked in marriage Alcëstis, when Apöllö was the servant of that monarch, and Pelläs, as a condition, demanded from him a chariot drawn by a lion and a bear, which, by the assistance of Apöllö, he accomplished, presented to Pelläs, and received his daughter.

After the death of Crēthēus, Pēlias reigned at Iōlcōs, where an oracular response of Apōllo, respecting his successor, put him on his guard against a man whom he should see with a shoe only on one foot. The arrival of Iāson explained to him that answer, which he did not previously understand, and he asked that hero what he should do, since Apōllo had forewarned him, that he should lose his life by a citizen. Iāson replied, that he should send him to Cōlchis for the golden fleece, on which Pēlias instantly commanded him to do that very thing. This circumstance, perhaps, originated in the anger of Jūno, whom Pēlias despised, in order that Mēdēa might accomplish his death. Iāson returned, contrary to the expectation of Pēlias, and gave him the golden fleece; but not before he had caused the death of the parents of that hero, and murdered his only brother. At the advice of her husband, Mēdēa soon deprived Pēlias of life, by persuading his daughters Astērōpēa and Antinōē to cut him in pieces, and throw his flesh into a chaldron, pretending, that she would restore him in the bloom of youth. The art and cunning, by which Mēdēa ingratiated herself into the family and favour of Pēlias, the means by which she obtained their confidence, and the manner in which she executed her scheme, Ovidius has beautifully narrated (Met. vii. 296—349). *Gēner Pēlia, Admētus* (Ov. Trist. ii. 403). *Trēmūlas Pēlias*, alluding to his great age (Mart. vi. 71). *Pēliades*, dum (*Sing.* Pēlias, ādis), *f.* the daughters of Pēlias (Phaed. iv. 6).—2. A Trojan, whom Ulysses wounded, and who attended Æneas in the night Troy was burned (Virg. Æn. ii. 435).

Pēlignī, orum (*Sing.* Pēlignus, i), *m.* the Pelignians, a people of Itālia, Italy, whose country lay between the sources of Sāgrus, the *Sangro*, and Atērnus, the *Pescara*, both of which fall into the *Gulf of Venice*. They pretended to have had a knowledge of future events, and many of them avowed their skill in sorcery and witchcraft. *Nāsonē Pēlignī sonant*, the Pelignians boast of Ovidius (Mart. i. 62). *Pēlignus non spernet me* (Mart. viii. 73). *Adj.* Pēlignus, *a, um.* *Pēligna anūs*, Pelignian witches (Hor. Epod. xviii. 8). *Pēligna frigōra*, Pelignian colds, *i.e.* excessive cold (Hor. Od. iii. 19. 8). *Pēlignus pōctas*, Ovidius (Mart. ii. 41).

Pēlīnna, æ, f. et, Pēlīnnaeum, i, n. a city of Thēssālīa (Pin. Pyth. x. 7).—2. A mountain in Chios.

Pēlīon, i, n. et, Pēlīos, i, m. Plesnid, or St. George, a mountain of Thessaly, the higher regions of which are covered with pine forests of great extent. The hollows or ravines, and the lower tracts produce oaks, chestnuts, beeches, &c., some of which are of uncommon size. It is adorned with twenty-four large and wealthy villages, of which *Bolo*, *Portaria*, *Makrinitza* and *Agios Giorgios* ought rather to be called cities. It unites with Ossa, which terminates at the vale of Tēmpē. Pēlīon, Ossa, and Olympos form the eastern boundary of the valley of Tēmpē, *Lycostōmos*, and are only different eminences of the same range. The giants, in the war which was carried on against the gods, placed Ossa on Olympos, and Pēlīon above Ossa (Hom. Od. xi. 314), in order that they might scale the heavens. But Jūpiter darted his

thunderbolts against Ossa, which removed it to its former place. Lūcānus makes Hēracles remove Ossa from Pēlīon (vi. 348). Hērōdōtus informs us, that Iāson built the ship Argō at the foot of this mountain, with wood which had grown on it (iv. 179); hence *Pēlias Arbor*, the Argō. It cannot be doubted, that he meant Pēlīas, the port of Phēra, of which no ruins remain, in modern times, to ascertain its exact position. Pēlias, ādis, *f.* of Pēlīon, with relation to a female, or to a noun feminine. *Pēlias hasta*, the spear of Achilles, from the shaft having grown on Mount Pēlīon (Ov. Met. xiii. 109), and cut by Chiron, on the top of Pēlīon (Hom. Il. xvi. 140). *Adj.* Pēlīas, *et, Pēlīaeus, a, um.* *Pēlīum nēmus* (Phaed. iv. 6). *Pēlīaea orni* (Val. Flacc. i. 406). *Pēlīaea cuspis*, the spear of Achilles (Ov. Met. xii. 74).

Pēlūm, i, n. Florina, a city of the Dēssārētī, which the Roman consul took in 292 B. C., carrying off the slaves, and giving up the city to the freemen. He placed a strong garrison in it, as it was convenient for making inroads into Mācēdōnīa (Liv. xxxi. 40).

Pēlla, æ, f. Pēllē, es, f. Palatisa, called, by the inhabitants of Salōnīca, *Arachē*, the capital of Mācēdōnīa, which stood near Axius, the *Vardari*, about twelve miles from the place where it falls into Sinus Thērmāicus, the *Gulf of Salōnica*. It is situated in a marshy district. According to Strābo and Pōmpōnīus Mēla, Philippus, and his son, Alexander the Great, were natives of this city. From the time in which the former assumed the reins of government, Pēlla became the royal residence, and surpassed, in greatness and splendour, all the other cities of Mācēdōnīa. Its situation and local advantages Livius has shortly stated, in consequence of Paulus Emilius, the consul, having added that country to the Roman empire (xlv. 46). The Ptolemies of Egypt were supposed to have been originally from Mācēdōnīa, on which account the adjective is frequently applied to them, as well as to Philippus and Alexander. *Inh.* Pēllaei, *v.* Pēllēni, *orum, m.* *Adj.* Pēllaeus, *a, um.* Macedonian, also of Egypt, Egyptian. *Pēllaeus Cānōpus*, Macedonian Cānōpus (Virg. G. iv. 287). *Pēllaeus juvēnis*, Alexander the Great (Juv. Sat. x. 168). *Pēllaea sceptrā Pēllēmai* (Sil. Ital. xi. 381). *Pēllaea gūla*, the throat of the Alexandrians (Mart. xiii. 85).—2. A city of Achāia, which appears to have been also called Pēllēnē (Val. Flacc. i. 365).

Pēllēnē, es, f. a town of Achāia, which stood on a hill now called *Zugrā* (Liv. xxxiii. 15). *Inh.* Pēllēnēnses, *ium* (Liv. xxxiv. 29), *v.* Pēllēnēi, *orum* (Plin. i. 413), *m.* *Adj.* Pēllēnēnsis, *is, e.* *Pēllēnēnsis ager*, the territory of Pēllēnē (Liv. xxxiii. 14).

Pēllīnaeum, i, n. a town of Thessaly, taken possession of by Amynānder, king of the Athāmānes, when he had joined Antiochus, king of Sýria, in 193 B. C. It was re-taken the same year by the Roman propætor, M. Bæbius Tāmphilus, who besieged it for some time, but on the arrival of the consul Manlius Acilius Glābrio, it surrendered, although defended by Philippus of Mēgālōpōlis, with five hundred foot, and forty horse (Liv. xxxvi. 10—14).

Pēllīci, orum, m. a people of Sārdīnīa,

whose capital was Cōrnus, *Corneto* (Liv. xxiii. 40).

Pēlōpēa, *æ, f.* daughter of Thēstēs, who bare to her father a son, that received the name of Ægisthus, because, after his mother exposed the infant, shepherds found him and gave him to be suckled by a she-goat (*αἴε, αἴγας*). According to some authors, Pēlōpēa sustained that injury, without either party knowing their relationship; but the statement of Hēgēnus bears, that it was with the knowledge of Thēstēs, and that an oracle had informed him, that his son by his daughter Pēlōpēa would avenge his wrongs on his brother, a prediction which Ægisthus actually fulfilled.—2. A tragedy, written on the story of Pēlōpēa, perhaps sold or presented to Pāris, the favourite of the emperor Dōmītiānus, for which he made the author a prefect (Juv. Sat. vii. 92).

Pēlōpīdas, *æ, m.* son of Hippōclus, a Theban, applied his paternal inheritance to the relief of the necessitous, which secured to him the affections of his countrymen, who gratefully received tokens of his liberality and munificence. With Epāminōndas, he lived on the terms of the strictest friendship, but he could never prevail on him to accept any present, on which account he imitated the poverty of his friend in simplicity of dress, and plainness of diet. Their pursuits and amusements were of different kinds, Pēlōpīdas exercised his body, Epāminōndas his mind; Pēlōpīdas wrestled and hunted, Epāminōndas read and studied. Their friendship commenced in the campaign at Māntīnēa, *Miltus*, where the latter saved the life of the former, at the imminent risk of his own. When Phœbidās, a Lacedæmonian, took Cadmēa, the citadel of Thēbes, Pēlōpīdas and many of the noblemen fled, on which sentence of banishment was pronounced against them; but Epāminōndas remained unsuspected by the conquerors, on account of his poverty and love of philosophy, and constantly animated the youth to expel the invaders. A plan was afterwards formed for the recovery of Thēbes, at the head of which was Pēlōpīdas, Mēlon, Dēmōclides, Thēōpōmpus, and other eight, who, habited as hunters, entered the city in the twilight. Of this stratagem notice had been sent to the Lacedæmonian rulers, whose conduct had been most tyrannical; but Archias, the chief, being drunk, threw down the letter without reading it saying "business to-morrow." This saved the lives of the valiant patriots, who otherwise would most probably have fallen a sacrifice to the rashness of their valour. The exiles soon overpowered the most distinguished of their enemies, encouraged their countrymen to take up arms, and adopted measures which ultimately led to the victory at Lēuctra, *Leftia*. After this memorable battle, which secured the liberty of the Boeotians, Epāminōndas and Pēlōpīdas were appointed joint commanders, carried their arms into Pēlōpōnnēsus, the *Morea*, where their achievements astonished the other Greeks, and brought over to the Theban interest, several of the Peloponnesian states. To crush the tyranny of the Lacedæmonians, and to exalt the character of the Boeotians, not for their own aggrandizement, they retained the command some time longer than the law allowed, which served as a ground of accusation, and this excess of zeal for the pub-

lic good was eagerly seized, by those who envied their merit and fame, as a pretext for bringing them to trial. Pēlōpīdas was first arraigned, and after his acquittal, Epāminōndas was in less danger. The latter bore the malevolence and misrepresentation of their enemies, with wonderful patience, but the former, naturally of a warm temper, prevailed on the people to punish Mēnēclides, their accuser and slanderer, by subjecting him to a heavy fine. Pēlōpīdas next, at the solicitation of the Thessalians, went against Alexander, king of Phēra, a monster of barbarity, whom he attempted to soften and humanize, but without effect. He afterwards advanced into Mācēdōnīa whence he brought hostages to Thēbae, among whom was Philīppus, brother of Alexander, king of Mācēdōnīa, and, at a future period, the conqueror of Greece. The very terror of his name induced Ptolēmaeus, an illegitimate son of the late king, to agree to the terms which he proposed, and give his own son Philōxēnus, and fifty of his companions, as hostages, whom Pēlōpīdas sent to Thēbae. He incautiously fell into the hands of Alexander, king of Phēra, who treated him with great cruelty, and whose arrogance increased, by the want of skill and success in the Theban commander sent against him to recover the noble prisoner. At last, the troops were put under Epāminōndas, who soon subdued the savage, and procured the liberty of his friend. In a subsequent engagement with the same king, Pēlōpīdas, having in vain challenged him to single combat, and being transported with rage at the sight of the monster, rushed forward on him amidst a shower of javelins, by one of which he was transfixed, and fell lifeless to the ground, about 364 B. C. It will scarcely be denied, that he threw away his life without any necessity, or any sort of discretion, and that, too, when the times required such a man, and such a general. A deep silence prevailed among the troops as soon as they heard of his death. The highest honours were paid to his memory, and the Thessalians, for whose deliverance from tyrannical government, the Boeotians had taken up arms, begged permission of his countrymen to wash, adorn, and inter his dead body, which the latter granted (Cor. Nep. Pelop. Just. vi. 9).—2. An ambassador, sent to Rome by Mithridātes (Ap. Bel. Mith. 177).

Pēlōpōnnēsus, *i. f.* the *Morea*, a peninsula connected with the continent of Greece by the Isthmus Cōrīnthīācus, *Hezumi*. Its greatest length is about 120 miles, and its greatest breadth is nearly the same. The superficial extent of this once celebrated peninsula, may be estimated at 6,480 miles. In ancient times, it was divided into six districts, Argōlis, Lācōnīa, Mēsēnīa, Elis, Achāia, and Arcādīa. Plinius informs us, that its ancient name was Apīa, and Pēlūsgīa. When that country, or a considerable part of it, fell under the dominion of Pēlōps, son of Tāntālus, it received the name of Pēlōpōnnēsus, *i. e.* the island, or, peninsula of Pēlōps, which the author above-mentioned says, in celebrity ought not to be placed after any country, and adds that it resembles in form, the leaf of the plane tree, in which he agrees with Strābo, and Pōmpōnīus Mēla. In modern times, Pēlōpōnnēsus is called the *Morea*, from its supposed resemblance to the leaf of the mulberry tree. Its greatest length from

*Mäläa prömöntörüm, Cape Mallo, to Rhium, Feno, in Achäla, is about one hundred and sixty-five Roman miles. In ancient times it was possessed by a number of states, or, in the language of Hērōdōtus, was inhabited by seven different nations, Arcadians, Cynurians, Achæans, Dorians, Ætolians, Dryopians, and Lemnians, and divided into the districts of Lācōnia, Mēssēnia, Elis, Achäla, Argōlis, and Arcädia. According to Pausanias, it was originally separated into five districts, of which the Arcadians, and Elians inhabited one; the Achæans another; and the Dorians, the remaining three (v. 1). Each of these included the territory of more than one separate people, some of them of many, who too frequently took up arms against each other. Their jarring interests naturally produced contentions which prevented their almost ever uniting, even to repel the aggressions of a foreign invader. An artful politician found little difficulty in persuading them to make war on the neighbouring state, which thus weakened their strength by diminishing their numbers. The two distinguished clans in ancient times, were the gens Æöllea, and gens Dōrica, each of whom spoke a dialect peculiar to themselves; the other inhabitants of this peninsula used a mixture of the two. When Sträbo wrote, the dialect of one city did not agree with that of any other. The history of Phīlippus, king of Mäcēdōnia, and the Peloponnesian war, of which Thucydides has written so excellent a history, and the pages of Līvius, will afford much information respecting these proud but petty states. Population about four hundred thousand. In modern times, bears are seldom seen in the *Morea*, formerly they were numerous in Arcädia. *Pēlōpōnnēsus ipsa* (Cic. Att. xix. 12). *Pātūla ora Pēlōpōnnēsē* (Manil. iv. 10). *Inh. Pēlōpōnnēsē, arum, et, Pēlōpōnnēsēs, ium, m. Adj. Pēlōpōnnēsēlus, et, Pēlōpōnnēsēlācus, a, um. Pēlōpōnnēsēia civitātes* (Cic. Att. vi. 2). *Pēlōpōnnēsēlus litus* (Plin. i. 249). *Pēlōpōnnēsēlācum bēllum* (Plin. iv. 66).*

Pēlōps, ōpis, m. was the son of Tāntālus, king of Phrygia, and Euryanassa, v. Euprytonē, v. Eurystemista, or of Diōnē. According to Tāctus, he was a native of Sārdes, *Sart* (Ann. iv. 55). On being expelled by Tros, king of Troy, he went over to Greece, and settled in Pēlōpōnnēsus, the *Morea*. When a boy, he was killed by his father, and served up to the gods, on purpose to try their divinity. Shocked at his cruelty, none of them would taste that dish, except Cēres, whom grief, for the loss of her daughter, rendered inattentive. Jupiter restored Pēlōps to life, and put ivory in place of the shoulder eaten by Cēres, hence Ovidius has *Ebūrnus Tāntālidēs* (Ov. Trist. ii. 385), and Virgilius, *Pēlōps insignis ebūrnō hūmēro* (G. iii. 7); which is said to have cured all kinds of diseases by a touch. On coming to Pisa, about 1860 B. C., he entered the lists with Cēnōmāus for his daughter Hippōdāmia, and by bribing his charioteer, easily obtained the victory. He gradually extended his conquests over the neighbouring districts. From him the whole of Greece to the S. of the *Isthmus of Corinth*, received the name of Pēlōpōnnēsus. That country is now called the *Morea*, from its supposed resemblance to the leaf of the mulberry-tree, in Greek, *Morea*.

He was one of the most eminent of the Grecian heroes, and, after death, was worshipped with divine honours. Pēlōpides, arum, a. descendants of Pēlōps. Pēlōpēas, idis, a. Pēlōpēis, idis, f. of Pēlōps, applied to females, or nouns feminine. *Pēlōpēades Mēcēne* (Ov. Met. vi. 414). *Pēlōpēides unda* (Ov. Fast. iv. 285). *Adj. Pēlōpēlus, et, Pēlōpēus, a, um. Pēlōpēia virgo, Iphigēnia* (Ov. Trist. iv. 4. 67). *Pēlōpēia arva, the lands of Pēlōps, i. e. Phrygia, of which his father had been king* (Ov. Met. viii. 622). *Ad Pēlōpēmania, to the walls of Argos* (Virg. Æn. ii. 193).—2. King of Lācēdæmon, who was a faithful ally of the Romans (Liv. xxxiv. 32).

Pēlōrus, i, m. a soldier in the army of Hannibal, by whom Tyrrhēnus lost his life (Sil. Ital. iv. 167).

Pēlōrus, i, m. the horse of Dūrlus, which ran in the chariot race for the prize given by Scipio Africānus, in Spain, in 208 B. C. (Sil. Ital. xvi. 355 seq.).

Pēlōrus, v. os, i, m. Pēlōrum, i, n. et, Pēlōris, idis, v. Pēlōrias, ādis, f. Cape Faro, a promontory on the northeast of the island of Sicily, under which, according to Ovidius, the right hand of the giant Typhōeus was buried. It is separated from Itālia, Italq., by Frētum Sicūlum, the Strait of Messina; hence Ausōnius Pēlōrus, Ausonian, Italian, Pēlōrus (Ov. Met. v. 350). It had its name from the pilot of Hannibal, who was buried there, after he had been killed by his master, who erroneously believed that he had deceived him (Sal. Frag.). From Faro to the nearest point on the opposite promontory, the distance is exactly 3,580 yards.

Pēlso, ōnis, m. Neusideler-See, a lake in Nōricum, which Plinius calls Pēiso (i. 384).

Pēlta, æ, f. a small shield, used by the Greeks. *Pēltāsta, arum, m.* the soldiers who carried it. They seem to have been of a description intermediate between the light and heavy armed soldiers, nearly the same with the Spanish and African Cētrāti, so called, because they wore *Cētra q. v.* In opposition to these were the troops who had a shield, Clēpēus, hence called Clēpēāti, v. Aglāsipides, from the brilliancy of their shields, or, Chālāsipides, from their shields being of brass (Liv. xxviii. 5: xxxi. 36).

Pēltæ, arum, f. Peloti, a town of Phrygia Māior, with a considerable population. Here Cērus halted three days on his expedition (Xenoph. Exp. i. 2).

Pēlūsiūm, i, n. Tineh, an ancient and strong city of Egyptus, Egypt, at the eastern extremity of the Delta, about 23 geographical miles to the E. of Eunmē fareggē, which is now dry, except during the swell. From Pēlūsiūm, the most easterly branch of Nilus, the Nile, was called Ostium Pēlūsiūcum. The date of the foundation of this city is lost in the remoteness of antiquity. It is said to have been built by Pēlōus, after he had murdered his brother Phōcus (Diod. Sic. Anab. Mar. xxii. 16). It served as a protection against the inroads of the Asiatic nations; hence Līvius calls it *Clastrum Egypti*, the key, or bulwark, of Egypt. *Inh. Pēlūsiōtæ, arum, m. Pēlūsiōtæ capē non edunt* (Gel. xx. 8). *Adj. Pēlūsiācus, Pēlūsius, et, Pēlūsiānus, a, um, of Pēlūsiūm, of Egypt, Egyptian. Pēlūsiūcum ostium, the eastern branch of the Nile* (Liv. xlv. 11). *Pēlūsi-*

acea lens, Egyptian lentile (Virg. *Ge.* i. 228).
Pēlūsa ara Nili (Luc. *Phar.* viii. 825).

Pēnētes, iam, *m.* household gods, which the Romans kept and worshipped in the inmost part of the house, called from them *Pēnētrālia*, um, *n.* Except the *Pēnētes Publici*, brought by *Enēas* from Troy, to which divine honours were performed in the Capitol, the worship of this class of gods was confined to the most secret part of the house, a restriction to which the adoration of the *Lāres*, with whom they are often confounded, was not subject. The religious rites of the latter might be celebrated in the house, in the street, in the fields, in the camp, or at sea.

Pēnēlēs, eos, *m.* son of *Hippāmus*, of whom nothing is known, except that his name is found in *Apollōdōrus*, as one of the *Argonauts*.—2. One of the commanders of the *Boeotians*, whose name frequently occurs in the *Iliad* (*Hom.* II. ii. 494 *seq.*).

Pēnēlōpē, es, *v.* *Pēnēlōpē*, *ae* (*Pēnēlōpēia*, *Homer.*), *f.* daughter of *Ikērus*, and the *Naid Pēribōia*, was married to *Ulysses*, king of *Ithāca*. Soon after the birth of *Tēlēmāchus*, *Ulysses*, agreeably to the obligation of his oath, joined the combined forces of *Greece*, and remained at Troy until his countrymen had reduced that city to ashes. During his absence, a period of twenty years, many lovers solicited the hand of *Pēnēlōpē*, and urged their suit on the ground that her husband had perished by shipwreck. To prevent violence, she promised that she would make choice of a husband, as soon as she had finished the web then in the loom. Determined never to marry, from attachment to *Ulysses*, she undid in the night what she wove in the day, hence *Pēnēlōpē telam retexēre*, to undo what one has wrought, or to labour in vain, became a proverb. To the excellence of her spinning *Juvēnalis* alludes (*Sat.* ii. 56). Her conduct, as described by *Hōmērus*, is a perfect model of female propriety, virtue, and chastity, on which account her name became a general appellation of chaste women. Other authors, however, mention that *Pēnēlōpē* had no title to any such character, that, during the absence of her husband, she indulged in the grossest sensuality, and that she had a son whom she called *Pan q. v.*, implying by that name that he was the offspring of all her lovers. On the return of *Ulysses* to *Ithāca*, he divorced her on account of her criminality, when she fled first to *Spārta*, and afterwards to *Māntinea*, where she died. Others maintain, that they continued to live together after the Trojan war, and that she bore him a daughter called *Ptōlōpōrthē* (*Paus.* viii. 12). *Hyginus* says, that she outlived *Ulysses*, and by the advice of *Minēra*, married *Tēlēgōnus*, son of that king, and *Circē* (127). *Ovidius* has entitled one of his *Epistles*, "*Pēnēlōpē to Ulysses*," a poem which does not claim to be ranked high, either for sentiment or diction. The wish which she expresses for her husband's return, has little ardour of affection, and contains none of those delicate sensibilities which her situation might be naturally expected to excite. *Adj.* *Pēnēlōpēus*, *a, um*. *Pēnēlōpēus Tēlēmāchus* (*Catul.* lxi. 229, 230).

Pēnēstia, *ae, f.* a district of *Illyriūm*, on the confines of *Mācēdōnia* and *Thēssālia*. *Uscāna* was the largest city in this district (*Liv.* xliii. 18, 19). *Iah.* *Pēnēstae*, *arum*, *m.* (*Liv.* xliii. 20). *Adj.* *Pēnēstianus*, *a,*

um. *Pēnēstianā terra*, the territory of *Pēnēstia* (*Liv.* xliii. 18).

Pēnēas, *v. os, i, m.* the *Salampria*, so called from *Pēnēas*, son of *Ocēānus* and *Tēthys*, who was grandfather of *Lāpithus* and *Centauros*. The modern name, *Salampria*, or *Salambria*, has been derived from *Σαλαμβρία*, an outlet, which is a very appropriate appellation, when this river issues from *Tēmpē*, *Tembi*. It has its source in Mount *Pindus*, *Metzova*, waters the beautiful vale of *Thessaly*, runs through *Tēmpē*, *Tembi*, a deep and narrow ravine of nearly five miles in length, separating *Olympus*, *Elinbo*, and *Ossa*, *Kissabos*, and afterwards pours its waters into *Sinus Thērmāicus*, the *Gulf of Salonica*. In its course through the plain of *Tēmpē*, the *Salampria* receives five streams, some of which are considerable. The channel of this river, whilst it traverses the plain, is, in some places, nearly a quarter of a mile wide; but it is only in winter that its waters are of that breadth. Here and there it forms a few small islands which, like its banks, are covered with wood, chiefly pines. The Greek, and particularly the Latin, poets sung the laurels which shaded this beautiful stream. The Latins knew little of the geography of *Greece*, and the laurel is more a favourite with the poets than the pine, which may perhaps account for the mistake. On leaving the vale, the *Salampria* covers its whole channel in its passage through the gulf between *Olympus* and *Ossa*, while rocks, almost perpendicular, confine it to a space, in some places, not exceeding two hundred feet. Along this deep and narrow outlet, which does not materially differ from a straight line, *Pēnēas*, the *Salampria*, rolls its smooth and tranquil stream. *Ovid's* description of this river gives another proof of the ignorance of the Latin poets, with respect to the geography of *Greece*. He represents it as flowing with great rapidity, dashing from rock to rock, covering the trees on its banks with spray, and stunning the neighbourhood with its sound (*Met.* i. 569 *seq.*). So large a river as the *Salampria* having forced a passage for itself, between two mountains of so great a height as *Olympus* and *Ossa*, *Kissabos*, is a phenomenon, perhaps, without a parallel. But some idea of its approach to these mountains, and entering the deep ravine through which it flows into the sea, may be formed by those who have attentively surveyed the striking and remarkable scenery of *Cartland Craigs*, pronounced by the peasantry of the neighbourhood *Cartlane Craigs*, in the immediate vicinity of the town of *Lanark*. The *Mouss*, a considerable stream, which has its source near the boundary between the counties of *West Lothian* and *Lanark*, after a westerly course of about 15 miles, through a pastoral, rather than a well cultivated or fertile district, begins to have sloping banks of uncommon height, beautifully covered with coppice wood. After winding its course over a rocky bed for three miles, shaded by native woods, it runs against an eminence, in height nearly level with the top of its banks, which nature seems to have opposed as a barrier to its farther progress. Here the *Mouss* deviates, for three or four hundred yards, from a S. W. to a N. W. direction, finds an opening through the rugged, and, in some places, almost perpendicular, rocks above-mentioned, at the bottom of which it

rolls its agitated and tortuous current to the Clyde. The height of *Carlisle Craigs* on the N. side is not much less than 400 feet, and their hollows and less precipitous steepes are adorned with oaks, mountain and common ashes, the wild apple tree, and most of the other trees indigenous in Scotland. These *Craigs* extend to nearly a mile in length, and present the appearance of having been once united; for wherever there is a projection on the one side, there is somewhat of a corresponding recess on the other. Amidst these clefts, the celebrated Dr. Lightfoot discovered several uncommon plants. The falls of the Clyde have long attracted the notice of travellers from all parts of the island, while the singularity and grandeur of *Carlisle Craigs*, although in their immediate neighbourhood, have been almost wholly overlooked. *Pēnēs*, *ēidos*, *f.* *Dāphnē*, the daughter of *Pēnēs*, who was changed into a laurel, a fiction most probably originating in the number of laurels with which the banks of this river were supposed to be adorned. *Pēnēs*, *idos*, *f.* of *Pēnēs*, with relation to a female, or to a noun feminine. *Pēnēides undae*, the water of *Pēnēs* (Ov. Met. i. 544). *Adj.* *Pēnēius*, *et.* *Pēnēus*, *a*, *um.* *Pēnēia Tempē*, *Tembi*, traversed by *Pēnēs*, the *Salampria* (Virg. G. iv. 317). *Pēnēia undae* (Ov. Met. vii. 230). —2. The River of *Gastuni*, a river of *Elis*, which falls into the *Mediterranean* opposite *Zacynthus*, *Zakynthos*.

Pēninus, *c.* *Pēninus*, *i*, *m.* a hero, or god, worshipped on the top of *Pēninus*, or *Pēnium*, one of the ridges of the Alps, from whom the name of that summit has been derived. By it the *Lingones* and *Boii* crossed from *Gallia* to *Italy*. The object of *Livius* is to prove that *Hannibal* did not come by this range, and that, according to the *Vērāgri*, the mountain had this name from the hero or god worshipped there, not from *Penus*, a *Carthaginian*. It is probable that the name may be traced to the *Gaelic Pen*, in *Scotland*, *Ben*, a mountain, or hill (Liv. xxi. 38). *Adj.* *Pēninus*, *c.* *Pēninus*, *a*, *um.* *Alpium forēs Penina* (Plin. i. 371). *Vallis Penina*. The summit may be either called *Pēninus* (*mōns*), or, *Pēnium* (*jūgum*), the name given by *Strābo*. See *Alps*.

Pēntāpōlis, *is*, *f.* a division of *Egypt*, bounded by *Libya* on the east. It had this name from containing five principal cities, but is more commonly called *Cyrenāica* (Amm. Mar. xxii. 16). —2. Another, belonging to the *Dorians*.

Pēnthēsila, *a*, *f.* daughter of *Mārs* and *Otrēa*, who succeeded *Orithyia*, queen of the *Amazons*, and assisted the *Trojans*. *Achilles*, according to some, killed her, and, according to others, was captivated with her beauty. *Servius* brings a charge of a horrible nature against that hero, with respect to his conduct to *Pēnthēsila*, which it is better to suppress than to relate (Just. ii. 4).

Pēnthēus, *ēos*, *v.* *ēi*, *m.* the son of *Echion* and *Agavē*, was king of *Bœotia*. He despised the prediction of *Trēsins*, derided the oracles, and refused to acknowledge the divinity of *Bacchus*. To complete his impiety, the *Theban* king sent his servants to bring the god in chains before him. Assuming the appearance of one of his attendants, *Bacchus* allowed himself to be taken prisoner, and carried into the presence of the king, to

whom, under the character of *Acotes*, he related the transformation of the *Tænæa* sailors. Despising the fictitious narrative, *Pēnthēus* ordered him to be put to death by torture. Loaded with chains, the attendants of that prince shut him up in prison, from which he miraculously escaped, and, according to *Höratius*, destroyed the palace of *Pēnthēus* (Od. ii. 19, 14). *Pēnthēus* then went out to see the *Bacchanals*, and to learn their mysteries; but, approaching too near, was torn in pieces by his mother and her sisters. Others say, that he wished to appease the frenzy, and check the licentiousness introduced by the worship of that deity; but perished in the attempt. *Pēnthēus*, *a*, *m.* a patronymic of *Lycurgus*, a descendant of *Pēnthēus* (Ov. lb. 607). *Pēnthēus* in Ov. lb. 447, should be written *Pēnthēus*, in the opinion of some commentators, denoting *Hippodamæ*. *Adj.* *Pēnthēus*, *et.* *Pēnthēus*, *a*, *um.* *Pēnthēia mētēr*, the mother of *Pēnthēus*, *i.e.* *Agavē* (Stat. Th. xi. 318). *Pēnthēus sanguis*, the blood of *Pēnthēus* (Claud. xx. 523).

Pēnthilus, *i*, *m.* a son of *Orēstes*, and brother of *Tisāmēnus*, who ascended the throne after their father's death (Vel. Pat. i. 1).

Pēntri, *orum*, *m.* were *Sāmmites*, whose capital was *Bōvianum*, *Boiano*. Except this tribe, all the *Sāmmites* revolted to *Hannibal*, after the battle of *Cannæ*, in 216 B.C. (Liv. xxii. 61).

Pēpārēthus, *i*, *f.* *Piperi*, an island in *Mæd* *Ægæum*, the *Archipelago*, with a cognominal town, formerly called *Eveosus* (Plin. i. 461). It lies to the east of *Magnesia*, at a considerable distance from the coast. *Philippus* destroyed the city, in 202 B. C. (Liv. xxxi. 28).

Pēraa, *a*, *f.* a district of *Caria*, opposite to *Rhodus*, formerly in the possession of the *Rhodians*, hence called *Pēraa Rhodiōrum*. In 198 B. C., the *Rhodian* prætor, *Pausistratus*, regained possession of it by force of arms (Liv. xxxii. 33 seq.). —2. A town of *Æolis*, peopled by a colony of the *Mitylænæi*, which *Antiochus*, king of *Syria*, carried by storm, in 192 B. C. (Liv. xxxvii. 21). Here the reading is doubtful.

Pērcennius, *i*, *m.* a common soldier, formerly a leader of theatrical factions, who had a readiness of utterance, and the art of exciting tumult. In *Pannōnia*, aided by *Vibullenus*, he prevailed on three legions to revolt, and the emperor sent his son *Drusus* to quell the tumult. Having reduced the troops to submission, *Drusus* put the two ringleaders *Pērcennius* and *Vibullenus* to death, in the year 14 (Tac. Ann. i. 16—29).

Pērcotē, *es*, *f.* a town of the *Troad*, which *Xerxes* gave to *Thémistocles*. Some are of opinion that the word should be *Pērcopē* (Val. Flacc. ii. 622). *Inh.* *Pērcōsi*, *orum*, *m.* (Hom. Il. vi. 30). See *Pidgtes*. *Adj.* *Pērcōsius*, *a*, *um.* *Pērcōsia conjur*, *Clitē q. v.* (Val. Flacc. iii. 10).

Pērdiccas, *a*, *m.* a king of *Macedonia*, whose illustrious life and dying precepts, regarded like those of an oracle, rendered him remarkable. On his deathbed, he pointed out to his son *Argæus*, the place where he, and also his successors, should be buried, presaging that as long as the bones of the *Macedonian* kings should be deposited there, the crown would remain in his family. The race was considered as extinct in *Alēxānder*, because he changed the

place of burial. After a reign of thirty-eight years, Përdiceas died in 676 B. C., and was succeeded by his son already named. Justinus, contrary to the chronology of Eusebius, makes him the successor of Cárinus (vii. 1, 2).—2. A son of Amýntas II. and Eurýdicé, and brother of Philippos. Iphicrátēs patronised Eurýdicé and her sons, after the death of their father. Córnelius Népos mentions only Përdiceas and Philippos as the children of Amýntas and Eurýdicé (Iphic. 3); but that monarch had three legitimate children, Aléxānder, Përdiceas, and Philippos, the father of Alexander the Great; besides an illegitimate son, Ptólémæus, who killed Alexander, son of Përdiceas, and mounted the throne of Mácédónia. Justinus makes Përdiceas fall a victim to the cruelty of his mother (vii. 4, 5).—3. A favourite general of Alexander the Great, who gave him, on his deathbed, his ring, which he considered as bequeathing to him the dominions of which that monarch died in the possession. Considering that Alexander had children of his own, the ambition rather than the judgment of Përdiceas, must have brought him to this conclusion; since it is not reasonable to suppose, that the monarch intended to disinherit his natural heirs. By bestowing on him his ring, the dying monarch most probably meant to secure his good offices during the minority of his children, and if this formed his sole intention, the conduct of Përdiceas proved, that the hero did not thoroughly understand either the principles or designs of his favourite. To strengthen his interest, he married Cléópātra, sister of Alexander, and he formed an alliance with Euménēs, by whose assistance he expected to accomplish his favourite scheme of becoming absolute monarch. Actuated by the same principles as their sovereign, all the generals of Alexander appear to have entertained similar sentiments with Përdiceas, and their whole thoughts being turned to that subject, they watched, with a jealous eye, the motions of each other, and soon discovered the ambitious plans formed by Përdiceas. Antípāter, Crátērus, and Ptólémæus, entered into a confederacy against him, which, after much bloodshed, completely succeeded. He wanted the qualities that command the esteem and secure the attachment of soldiers, and, therefore, after his hopes had been completely blasted, they assassinated him in Egypt, about 321 B. C. (Cor. Nep. Eum. 2).

Përfuga, *v. m.* See *Fugileus*.

Përga, *v. f.* a town of Pāmphyliā, about sixty stadia from the sea, on the river Cestros (Plin. i. 589. Liv. xxxviii. 37). *Adj.* *Përgæus*, *a. um.* *Përgæa Diāna* (Pom. Mel. i. 14).

Përgāma, *orum, n.* the citadel of Troy, often put for the city. Augustus formed the design of rebuilding Troy, to which Lúcanus has been supposed to allude (Phar. ix. 999), and against which Hórātius wrote (Od. iii. 3). *Adj.* *Përgāmæus*, *a. um.* of Troy, Trojan. *Përgāmæus Lar*, the household gods of Troy (Virg. Æn. v. 744). *Përgāmæa rúinae*, the ruins of Troy (Virg. Æn. iii. 476). *Përgāmæus sūguis*, Roman blood; from the Romans being of Trojan descent (Sil. Ital. i. 47).

Përgāmus, *i. f. v.* *Përgāmum*, *i. n.* *Bergamo*, a city of Mýsia, in Asia Minor, *Nato-*

lia, on the north bank of Cáicus, the *Grimolli*, near the place where that river enters *Ætōlia*. This city was famous for an excellent library of 200,000 volumes, which Cléópātra afterwards, by permission of Antónius, added to the noble collection at Aléxandria. Tapestry and parchment are both said to have been invented at Përgāmus. The latter discovery was a consequence of Ptólémæus, king of Egypt, preventing the exportation of *Pāpýrus* to Mýsia, lest the library there should have rivalled that of Aléxandria. Heródōtus informs us, that it was an ancient and common practice among the Ionians to write on skins, and that it was in use among the barbarians to his own time. For a knowledge of letters, the Ionians were indebted to the Phenicians, and most probably too for the substance to which they committed their writings. To this town Scípio Násica was sent into banishment, under the honourable title of ambassador, and there he spent the latter years of his life in tranquillity and peace (Val. Max. v. 3). Galen was a native of Përgāmus, and *Æsculāpius*, who became the chief deity of the place, practised medicine there. *Inh.* *Përgāmēni, orum, m. Adj.* *Përgāmēnus*, *et, Përgāmēus, a. um.* *Përgāmēa domus* (Sil. Ital. iii. 4. 23). *Përgāmēnus ager*, the territory of Përgāmus (Liv. xxxvii. 21). *Përgāmēna chárta*, parchment (Euseb.).—2. A town of Crēta, *Candia*, built by Agamēmnon after the Trojan war (Vel. Pat. i. 1).—3. A town of the Piēres, in Thrācia (Herod. vii. 112).

Përgāsus, *i. m.* the father of Dēiōcōn. *Përgāsides*, *v. m.* Dēiōcōn (Hom. Il. v. 535).

Përgus, *i. m.* the *Lake of Gordan*, in *Sicily*, from the vicinity of which, *Proserpina* was carried off by *Plúto*. It appears to have been near Enna, *v. Hēnna* (Ov. Met. v. 586).

Përlānder, *dri, m.* son of Cypselus, king of Corinth. In the early part of his reign, he was mild, but afterwards became cruel and bloody; killing his wife Mēlissa by whom he had two sons, and banishing his younger son to Cōrcýra. On the approach of old age, he recalled him, yet still retained his unfeeling disposition (Herod. iii. 48 seq.).

Përlhæa, *v. f.* the eldest daughter of Acēssāmēnus, was the mother of Pélégon by the river Axius, which Hómērus calls the "broad flowing" (Hom. Il. xxi. 142).

Përibōmīus, *i. m.* a Roman of scandalous, but open and avowed, profligacy. Juvénalis commends him for not disgracing virtue by putting on a sanctimonious face (Sat. ii. 16).

Përiclēs, *is, v.* *Përiclēs*, *ti* (contracted *i*, Pers. Sat. iv. 3), *m.* an eminent Athenian, son of Xantippus, who, to the qualities of a distinguished statesman and celebrated orator, added the learning of a philosopher and the integrity of a patriot. Cicéro extols him for being the first who adorned eloquence with learning, and who enlivened the formal pleadings of the barrister with the intelligence of a man of science. Valérius Máximus, however, speaks of him as an usurper of the monarchy, and attributes the ascendancy which he gained over the minds of his countrymen to his captivating eloquence, which delighted the Athenians, even when he spoke on a subject contrary to their inclination. During the fifteen years he held the supreme government of the state, he directed his best

efforts to promote the prosperity of *Athens*, despising the accumulation of wealth, and the aggrandizement of his family. He compelled, by force of arms, the Lacedæmonians to return to the Phocians the temple of *Dêlphi*, *Castri*, of which the former had illegally deprived them, gained a victory over the Sicyonians, and another over the Samians. Ambition at last impelled him to persuade his countrymen, to take up arms against the Lacedæmonians, and other states in *Pelôpônnesus*, the *Morea*, *q. v.* After considerable victories, an unsuccessful expedition exposed him to the capricious injustice of his countrymen, who fined him in fifty talents. The loss of all his children depressed his spirits more than loss of popular favour, which he afterwards regained, and had the satisfaction of witnessing their contrition, besides again receiving all his former offices with additional authority. The pestilence put a period to his life, in the seventieth year of his age, after he had held the administration of *Athens* fifteen years alone, and twenty-five years in conjunction with others. The account of *Justinus* scarcely agrees with this statement (iii. 6). His countrymen highly extolled his eloquence, publicly lamented his loss, and sincerely respected his memory. To purity of conduct he laid no claim, indulging in gross licentiousness, and corrupting the morals of the Athenians by his open lewdness. The fatal effects of these vices, the state soon had reason to lament, and it may be questioned, whether the community did not suffer more from his immoral behaviour, than it gained by his talents and integrity in office. In consequence of the death of all his legitimate children, he adopted a reputed son, but, before he could effect that measure, had first to repeal a law of his own passing, against spurious children.—2. Son of the former, who was one of the ten generals that succeeded *Alcibiâdes*, and like them suffered death after the unfortunate battle of *Arginûsæ*. For that defeat, the Athenians brought them to trial, and condemned them to lose their lives.

Pêrlêmênos, *i. m.* son of *Nêleus* and *Chlôris*, was one of the Argonauts. He obtained from *Nêptûnus* the power of assuming any form, hence, when *Hercules* took *Pylus*, *Naxarino*, he passed into the appearance now of a lion, now of a serpent, and now of an ape. *Hercules* put him to death, together with all the other sons of *Nêleus* except *Nestor*. *Ovidius* states, that after he had turned into all shapes, he at last assumed that of an eagle, and tore with his crooked talons the face of *Hercules*, who wounded him in the air with an arrow, on which he fell to the ground and expired (*Ov. Met.* xii. 556).

Pêrlctyônes, *um. m.* a people under the government of *Cylæus* (*Orph.* 496).

Peridas, *æ. m.* an officer and friend of Alexander the Great, sent by his sovereign to forbid the Scythians to cross into *Europe*, in 329 B. C., unless with his permission (*Curt.* vii. 6 *seq.*).

Pêridia, *æ. f.* the mother of *Onytes* (*Virg. Æn.* xii. 515).

Pêriêres, *is. m.* son of *Æolus*, and husband of *Mêdusa*. After his death, she married *Cebalus*, and was the first woman who had a second husband (*Paus.* ii. 21).

Pêrillaus, *i. m.* sent by *Aridæus*, successor

of Alexander the Great, with *Pasas*, a Thesalian, and *Amisias*, a Megalopolitan, on an embassy to the Macedonian cavalry, in a dangerous state of insurrection (*Curt.* x. 8).

Pêrilla, *æ. f.* a daughter of *Ovidius*, to whom he addresses one of his elegies, mentioning his own love of poetry, and recommending to her mental improvement, and the cultivation of those endowments, which time and old age cannot destroy (*Ov. Trist.* iii. 7).

Pêrillus, *i. m.* an Athenian artist, who made to *Phâlâris*, tyrant of *Agrigêntum*, *Girgenti*, a brazen bull, which was employed to put to death whoever had incurred the displeasure of that monarch. The unhappy sufferer was shut up in the belly of the bull, a fire was placed under it, and from the formation of the machine the cries of the victim resembled the bellowing of a bull. *Phâlâris* made the first experiment on *Pêrillus* himself, and protracted his sufferings by placing a small fire under the belly of the bull. *Adj.* *Pêrilleus*, *a. um.* *Pêrilleo* *eri*, in the brazen bull of *Pêrillus* (*Ov. Ib.* 437).

—2. A creditor of *Damâsippus*, whom some erroneously suppose to have been a lawyer. He may have been a usurer (*Hor. Sat.* ii. 3. 75).

Pêrimêdê, *es. f.* a woman skilled in the power of herbs, and in incantations (*Theoc.* ii. 16), called by *Hômêrus* *Agamêdê* *q. s.* *Adj.* *Pêrimêdêus*, *a. um.* *Pêrimêdeia* *mânus*, the hand of *Pêrimêdê* (*Prop.* ii. 4. 8).

Pêrimêdes, *is. m.* a noble Greek, father of *Schêdius*, who commanded the *Phœciens* (*Hom. Il.* xv. 515).—2. A companion of *Ulysses* (*Hom. Od.* xi. 23).

Pêrimêlê, *es. f.* daughter of *Hippodâmas*, violated by the river *Achêlôus*, on which account her father threw her into the sea near the time of her delivery. That river received her in her fall, and entreated *Nêptûnus* on her account, who changed her into an island, which bears her name (*Ov. Met.* viii. 590).

Pêrimus, *i. m.* a noble Trojan, son of *Mêgas*, killed by *Pâtrôclus* (*Hom. Il.* xvi. 695).

Pêrinthus, *i. m.* a man of Argos, whose countenance *Eumênis*, a Fury, assumed, to prevent *Pôlyñices* from listening to the advice of *Adrastus* (*Stat. Th.* xi. 199).

Pêrinthus, *i. f.* afterwards *Hêrâclêa*, *v. Hêrâclêa* *Pêrinthus*, *Erethi*, a town of *Thraciâ*, *Romulia*, on *Prôpônitis*, the *Sea of Mar-mora* (*Cor. Nep. Alcib.* 7). *Prôcrôpius* states that it was reckoned the metropolis of *Europe*, until the enlargement of *Constantinople*, after which it became second. *Adj.* *Pêrinthius*, *a. um.*

Pêripâtêfici, *orum. m.* a sect of Grecian philosophers, who had this name from their walking about in the *Lyceum* during their disputations (*Tac. Or.* 31).

Pêriphas, *antis. m.* a Grecian of great size, who was one of them who set fire to the palace of *Pêrlâmus*, on the Greeks becoming masters of *Troy* (*Virg. Æn.* ii. 476).—2. A very ancient king of *Athens*, who, according to *Antôninus Libêrâlis*, lived before the time of *Cêcrôps*, obtained the government by universal consent, and was distinguished for justice, riches, and piety. On account of his excellent virtues, men forsook the temple of *Jupiter*, and worshipped *Pêriphas*, at which the king of the gods, being displeased, resolv-

ed to consume his house by lightning. At the request of Apollo, Jupiter did not execute that intention, but changed Përiphas into an eagle, and his wife, who requested to undergo the same transformation, into *Fulica*, a sea bird. For his moral excellencies whilst he lived among men, Jupiter made Përiphas the king of birds, the guardian of the lightning, and the attendant of his throne. Ovidius has shortly alluded to this king, and his transformation (Met. vii. 400).—3. One of the Lâpithæ, who, in the battle with the centaurs, at the marriage of Pirithôus, conquered Përetus (Ov. Met. xii. 449).—4. A native of Pëlas, whom Ménéceus killed in the Theban war (Stat. Th. vii. 641).—5. A Theban, whom Tydæus put to death whilst he bore his expiring brother on his shoulders. They were among the fifty, whom Etéocles sent to waylay and despatch that gallant youth. Stâstus has celebrated the fraternal affection of both, which remained strong even in death (Th. ii. 631 seq.).

Përiphôtes, *m.*, a man in the Trojan army, killed by Teucer, at the same time with Prôthoon (Hom. Il. xiv. 515).—2. Son of Cōpëus, was a native of Mýcænæ, and killed by Hëctor. He was a good son of a bad father (Hom. Il. xv. 638 seq.).

Përmessus, *i. m. v.* Përmëssis, *Idis, f.* the *Pogia*, a river which has its source in Hëlicon, *Zagara-eguni*, and, after joining with Olmeios, falls into Lâcus Cōpâs, the *Lake of Topolia* (Virg. B. vi. 64). Përmëssis, *Idis, f.* of Përmessus, applied to females, or to nouns feminine. *Adj.* Përmëssus, *a. um.* Përmëssus *fons*, the spring or source of that stream (Claud. xxix. 8). From the language of Claudianus, it may be inferred, he understood that the waters of Agâniupê ran into this stream (ib.).

Përo, *us, f.* daughter of Nêlëus, others say of Sâlmônëus, and Chlôris, a woman whose extraordinary beauty attracted a number of admirers, and her father in name of dowry demanded the oxen of Iphiclus (Paus. x. 31). *Formosa Përo* (Prop. ii. 3. 53).—2. Daughter of Cimon, who supported him in prison, when ordered to be starved to death, by her own milk (Val. Max. v. 4). This Cimon was not the son of Miltiades, nor is any thing known either of him or his daughter, except what is here stated.

Përolla, *m.*, son of Pâcëvius Câlâvius, was a steady friend of the Romans, and opposed his father in admitting Hannibal into Cápua, his native city. At the request of Pâcëvius, Hannibal had forgiven the attachment of Përolla to the Romans, and had spared his life; but this favour did not abate his resentment against the Carthaginian general, whom he formed the resolution of killing, while he had the honour of dining in his company. He communicated his intention to his father, who was one of the party, supposing he would be averse to witness the bloody deed, and, at his earnest solicitation, desisted from his murderous purpose (Liv. xxiii. 8, 9).

M. Përpërna, M. Përpërnæ, *m.* sent ambassador by the Romans to Gëntius, king of the Illyrians, by whom he was thrown into prison, where he remained until liberated by L. Anicius Gâllus, who despatched him to Rome, to announce his victory over that monarch, in 170 B. C. (Liv. xlv. 32).—2. A

foreigner, who commanded the Roman forces against the slaves, and having first defeated them in battle, he besieged them in Enna, where the greater part died from famine. He bound the remainder of the robbers with chains, and punished them on the cross. For this victory he was contented with the less triumph, that he might not sully the dignity of the greater with the name of slaves (Flor. iii. 19). He held the consulship with C. Claudius Pülcher, in 132 B. C., says Vâlërius Mâximus, before he was a citizen, and was sent into Asia, against Aristônëus, the reputed son of Eumënes, king of Asia, conquered him, and took him prisoner (Liv. Ep. 59). Eutrôpius informs us, that Përpërna died at Përgâmus, on his way to Rome, and, therefore, there was no triumph over Aristônëus (iv. 20). He is mentioned by Tacitus (Ann. iii. 62).—3. A Roman, who attached himself to Q. Sërtôrius in Spain, under whom he held a high commission. In the eighth year of that war, he, Mânlius Antônus, and other conspirators, killed that noble Roman at a feast. On the murder of Sërtôrius, Përpërna took the command of the army, was defeated, taken prisoner, and put to death by Cn. Pômpeius Mâgnus, in 74 B. C. (Liv. Ep. 96).

Përrânthë, *es, v.* Përrânthes, *is, f.* a rugged hill, at the foot of which stands Ambrâcia *q. v.* (Liv. xxxviii. 4).

Përrhæbia, *m. f.* a division of Thëssâlîa, nearly in the highest tract of the country, including part of Pindus, *Metzoro. Inh.* Përrhæbi, *orum* (Sing. Përrhæbus, *i.*), *m.* whom Plinius makes a people of Ætôlîa (i. 407). They were on the confines of Ætôlîa, Epirus, and Thëssâlîa. *Adj.* Përrhæbus, *a. um.* Përrhæbus *Pindus* (Prop. iii. 5. 33).

Përsa, *m. f.* a daughter of Occânus, and mother of Cîrcë. Përsëis, *Idis, f.* of Përsa, applied to females, or nouns feminine. *Përsëides herbæ*, magical herbs (Ov. Rem. Am. 263).

Përsägâdus, *i. v.* Përsägâde, *arum, f.* (*i. e.* the camp of the Persians), a town built by Cýrus, of which Gobâres was commander, and gave it up to Alexander the Great, in 330 B. C. It stood on the river Kores, on the spot where Cýrus had conquered the Medes (Curt. v. 6).

Përsëis, *Idis, f.* daughter of Occânus, the wife of Sol, by whom, according to Vâlërius Flâccus, she had Përses, Æëtes, and Cîrcë.

Përsëis, *Idis, f.* a city in Dëuriôpus, a district of Pæoniâ, which Philippus, king of Mâcëdônîa, began to build, in 185 B. C., not far from the old city, Stôbi, *Stobi*, and gave it this name in honour of his elder son Përsëus (Liv. xxxix. 58).

Përsëphônë, *es, v.* Përsëphônîa, *m. f.* the Greek name of Prôsërpîna *q. v.* (Hom. Od. x. 491). Përsëphônës *conjug.* husband of Prôsërpîna, *i. e.* Plûtô (Prop. ii. 28. 48).

Përsëpôlis, *is, f.* Estahar, or, Tchelminar, the capital of Përsîa (Just. xi. 14).

Përses, *m.* king of Taurica, *Crimea*, and maternal brother of Æëtes, king of Cólchis. He married Astëria, by whom he had Hëcâtë (Hes. Th. 409). Përsëis, *Idis, f.* a patronymic of Hëcâtë, from her father, Përses (Ov. Met. vii. 74).

Përsëus, *cos, v. ði, m.* the son of Jüpiter, by Dänâë, the daughter of Acrisius. Jüpiter is said to have entered the chamber of Dänâë,

in a shower of gold. Hence *Pērseūs* is called *Aurigeus* (Ov. Met. v. 250). Immediately after his birth, he and his mother were, by order of her father, exposed to the sea in a slender bark, to prevent the fulfilment of a prediction, which foretold he would be killed by his grandson. The boat was driven by the winds to *Sērīphus*, *Serpho*, where fishermen found them, and carried them to *Pōlydēctes*, king of that island, who gave a kind reception to *Dāniē*, and paid particular attention to her child. Both were committed to the care of his brother *Dictys*, who discharged the duties of his trust with the utmost fidelity. As *Pērseūs* grew up to manhood, he discovered uncommon abilities, and astonishing fortitude, which alarmed that monarch, who, having conceived a violent passion for *Dāniē*, and not intending to marry her, devised a stratagem to crush a most affectionate son, of whose resentment, if he should offer injury to his mother, he entertained great apprehensions. He invited to a most magnificent feast, all the princes of his kingdom, among whom *Pērseūs* was included, on this condition, that each of the guests should, at the festival, present him with a beautiful horse. The poverty of *Pērseūs*, he knew, would prevent him from complying with the terms, and his proud spirit would not bear the affront of being absent. In this situation, *Pōlydēctes* expected that he would either sink in despair, or attempt some daring enterprise, in which he would lose his life. The princes gave each his present, agreeably to the requisition. *Pērseūs* readily acknowledged that he could not give a horse, but, in place of one, promised the head of *Mēdusa*, the only one of the Gorgons who was not immortal. *Pōlydēctes* gladly accepted that offer, believing it beyond his power to fulfil his promise, and that he would be thus for ever banished from *Sērīphus*. But *Pērseūs*, by the aid of *Pluto's* invisible helmet, *Minerva's* buckler, and *Mercury's* wings and *Tālārīa* (hence *Pēnnipes*, Cat. iv. 25), and a short dagger, made of diamonds, called *HARPE*, deprived *Mēdusa* of life, and carried off her head in triumph. On his return, he killed the sea monster to which *Andrōmēda*, daughter of *Cēphēus*, king of *Æthiōpia*, was exposed, and then married her. The inhabitants of *Jōppē*, *Jaffa*, pretended, in the first century of the Christian era, to shew the marks of her chain on *Parīn*, a rock in the sea, within a few yards of the shore near that town. A memorable battle ensued at their nuptials. *Phīnēus*, the uncle of *Andrōmēda*, who passionately loved her, entered with a body of armed men, and attempted to carry her off by violence. But *Pērseūs* made a brave resistance, and, at last, finding himself on the point of being overpowered, he presented the Gorgon's head, which instantly turned all his enemies to stone, in the posture in which they were then standing. Immediately after this, he returned to *Sērīphus*, *Serpho*, in time to protect his mother from the insult of *Pōlydēctes*, to whom *Pērseūs* showed the Gorgon's head, which converted him to stone. He then visited *Pēlōpōnnēsus*, the *Morea*, went to *Lārissa*, *Larissa*, or, *Yeniseri*, engaged in the games which *Tēntāmus* was then celebrating in honour of his father, and unknowingly killed his grandfather with a coit.

He founded a city, to which he gave the name of *Mycēne*, from having dropped in that place the point (point) of his sword. After his death, the time and manner of which are unknown, he received divine honours. *Pērseūs*, *id. sc. f.* *Pērseūs*, v. *Pērseūs*, *sc. f.* of *Pērseūs*, with relation to a female, or to a trust feminine. *Adj.* *Pērseūs*, v. *Pērseūs*, *sc. um.* *Pērseūs* *hīrē*, *Adriatus* (Stat. Th. iii. 441). *Pērseūs* *ombus* (Ov. Met. v. 128). *Pērseūs* *Argi* (Stat. Th. i. 225).—2. v. *Pērseūs*, i. *et* *Pērseūs*, *sc. a*, a son of *Philippus*, king of *Macedōnia*, whom his father sent, when a boy (202 B. C.), to guard the passes of *Pēlagōnia*, appointing some of his friends to direct his inexperienced age. Eleven years after, he received troops to recover *Dōlōpia* and *Amphīlōchia*, but the approach of the *Ætōli* obliged him to raise the siege of that city, and to return home. In the year 187 B. C., the Romans apprehended a war with this prince, who, by the murder of his brother, and other nefarious means, had succeeded his father in the crown of *Macedōnia*. The idea of the war did not originate with him, but with *Philippus*, who had laid up provisions and money sufficient for carrying it on for ten years. *Pērseūs* was the son of *Philippus*, by a concubine, and in every respect he was inferior to *Dēmētrius*, the legitimate son of that monarch. *Livius* has recorded, at great length, the various deceptions and plans adopted by *Pērseūs* to accomplish the death of *Dēmētrius*. *Philippus* lent too ready an ear to the insinuations and false statements, made by this illegitimate son against the legal heir to the crown, and, to his extreme sorrow, only came to the knowledge of the whole after *Dēmētrius* had, by his orders, suffered a violent death. To avoid his father's fury, *Pērseūs* withdrew from the court, and eluded the search of the men sent by *Philippus* to put him to death. Satisfied of the innocence of *Dēmētrius*, and guilt of *Pērseūs*, *Philippus* resolved to disinherit the latter, and to secure the crown to his younger son, *Antigōnus*; but his death, which happened soon after, prevented the ultimate success of his design. One of the first acts of *Pērseūs*, as sovereign of *Macedōnia*, was to put *Antigōnus* to death, both because his father intended for him the kingdom, and because it was through his agency that *Philippus* became convinced of the innocence of *Dēmētrius*, and criminality of *Pērseūs*. The prospect of hostilities between the Romans and *Pērseūs*, excited great interest among the states of *Greece* and *Asia*. In the raising of troops, he displayed great activity, and in attempting to form alliances with different states, his prudence merits commendation; but his disregard of human life, and concerting measures for cutting off his enemies by assassination, excites only detestation. He hired assassins to cut off *Eumēnes*, king of *Asia*, as he went to the oracle at *Dēlphī*, *Cas-tri*, merely because he was a steady ally of *Rome*. This prince recovered from the wounds, by which the assassins supposed that they had deprived him of life. Other instances of similar atrocity might be mentioned. During the war, we perceive none of the bold designs or rapid movements of an able general; no judicious expedient, or successful availment of existing circumstances, either to obtain important advantages, or successfully to

thwart the schemes of the enemy. Even when his troops had routed the combined army on one remarkable occasion, he did not follow up the victory, and the Romans soon met him again in the field. Defeat roused the courage and stimulated the industry of that nation, and he should have attended to the character of his enemy, and shown his judgment, by active preparation for the result. At last, L. Æmilius Paullus gained a decisive victory over him; then led him with his whole family in triumph before his chariot, after which he was sent prisoner to Alba. With this war ended the kingdom of Mæcedonia, of which Përseus was the twentieth monarch, reckoning from Cárannus, the first king of that country. The Romans treated Përseus with great kindness, allowed him to retain his attendants, money and furniture, and granted him every indulgence consistent with the security of his person. To him Sallustius alludes (Cat. 51. Jug. 81). In the character of ambitious princes and great conquerors, we generally discover features nearly of the same kind, a disregard of human life, a restless activity, and a want of all moral principle. Slight shades of difference occasionally appear; but the chief characteristics bear a strong resemblance, in many cases approaching almost to identity. Përseus violates treaties or fails to fulfil them, as he judges most advantageous, and he cuts off his most faithful friends to conceal crimes, the discovery of which would have been hurtful to his interest. In cruelty and baseness, his conduct to Eumenes reminds the reader of the fate of the Duke D'Enghien, whose murderer avowed, that every warrior ought to carry his heart in his head.

Përseus, *ēs*, *f.* the name of one of the Roman ships, which were made use of in the second Punic war (Sil. Ital. xiv. 516).

Përsia, *æ*, *c.* Përsis, *idos*, *f.* *Persia*, a small country of *Asia*, which, at first, had on the S. Sinus Përseus, the *Persian Gulf*, on the W. Súsiana, on the N. Média, and on the E. Cármaná. These narrow territories were gradually enlarged, until they included all *Asia* to the west of the river Indus. The name is thought to be derived from Përses, the son of Përseus and Andróméda, who settled there, and built the capital of the kingdom, which, in honour of its founder, was called Përspólis, *Estakhar*, or rather, *Tehelmianur*, on a most beautiful plain, to the east of Aráxes, the *Beud-enir*. *Ipsa Përsia* (Manil. iv. 748). Përsis, *idis*, *f.* a Persian woman, also of Përsia, applied to females, or nouns feminine. *Përsidea rãtes* (Ov. Art. Am. i. 172). *Inh.* Përse, *arum* (Sing. Përse, *æ*), *m.* (Stat. Syl. v. 3. 187). Sëmi-përse, half Përse. *Adj.* Përseus, *a*, *um*. *Përseum mārē* (Amm. Mar. xxiii. 6). *Përseus arcus* (Flor. H. 8). *Adv.* Përseē, after the manner of the Persians.

Përseus, *i*, *m.* a friend of Juvénalis, to whom he addresses his eleventh satire, but of whom no other Roman author makes mention.

Përsius, *i*, *m.* a merchant, who had a dispute with Rúpilius Rëx, which Hórátius describes with considerable humour. His father was an Asiatic, and his mother a Roman; hence the term used by the poet (Sat. i. 7).

A. Përsius Flaccus, A. Përsi Flacci, *m.*

a Roman, of equestrian rank, was born at Völâtërre, *Volterra*, in Etrúria, *Tuscany*, about the year 84, during the reign of Tibérius. According to some authors, he continued at his native city until he entered his twelfth year, when he removed to *Rome*, and prosecuted his studies under Pálemón, a grammarian, Virgínius Flaccus, a rhetorician, and Annæus Córnutus, a Stoic philosopher of great eminence. He was nearly of the same age with the poet Lúcanus, whose writings he highly applauded at the recitations or rehearsals. It has been disputed, at what age he lost his father, some making him only six, others twelve, years old. Few particulars of his history have reached modern times, for he seldom speaks of himself, still we have his own authority for stating, that his father came to hear him repeat, or recite, the dying speech of Cato, and that he showed great anxiety, that his son should acquit himself well. This could not have occurred when he was only six years old. He formed an uncommon attachment to Córnutus, from whose company he seldom withdrew, and thus became acquainted with all the eminent characters with whom that philosopher associated. In such society, his powerful mind, stimulated by a strong desire for knowledge, could not fail to make great progress in philosophy and literature. His strictness of principle appears in his writings, and his life corresponded with the rigid doctrines of the Stoic philosophy. To a figure uncommonly handsome he added extreme modesty, and every valuable quality of the heart, which he discovered in affection to his widowed mother, tenderness to his sisters, and kindness to all around him. A stomach complaint occasioned his death, in the twenty-eighth year of his age. Córnutus advised the suppression of his earlier poetical compositions, lest they should injure the high reputation he had deservedly acquired by his six satires, which have been transmitted to modern times. To this species of composition, tradition informs us, he had been led by perusing the writings of Lúciilius. Of his merits as a satirist, justice requires that he be placed high in the first class. To the delicate raillery of Hórátius, and the formidable indignation of Juvénalis, he has very slender pretensions. Contemptuous sarcasm, rather than indirect reprehension; or ludicrous exposure, distinguishes the lines of Përsius. His verse has not the natural simplicity or polished elegance of a refined writer, and is deficient in that forcible impetuosity which hurries on the reader through the pages of Juvénalis. In his commendation of virtue and spotless integrity, he shines with a lustre which neither Hórátius nor Juvénalis has surpassed. His virtuous life and moral rectitude give an energy and interest to every sentiment, and the reader enjoys a high satisfaction in knowing, that the habits of his life accorded with the purity of principle which he approves and recommends. The heaviest charge preferred against Përsius is obscurity. When persons cannot be mentioned by name, the poet can scarcely fail to fall under this censure. The remote allusion to characters and circumstances, well known both at the time and place where he writes, can never be sufficiently known, when great distance either of place or time intervenes. How frequently

is this felt in modern times! A Satire, distinctly comprehended and highly valued at the one end of *London*, is neither understood nor valued at the other, until a key is furnished, which enables the reader to go into the history and character of the persons referred to. This local nature of Satire, added to its fleeting interest, when depending upon particular circumstances and characters, diminishes its value in proportion as it travels from the scene in which it originated. Much, however, of the excellence of the three Roman Satirists, rests on a more fixed and permanent basis, and applies to mankind in similar circumstances in every age and country.

C. Pērsius, C. Pērsii, *m.* a Roman officer, of courage and activity, who gained a considerable advantage over the Tarentines, in 212 B. C. (Liv. xxvi. 39).

Pērtināx, ācis, *m.* was the son of a freed-man, who supported his family by the labour of his hand as an artist, and gave his son a good education, the best inheritance which his circumstances afforded. In early life, Pērtināx kept a school, but whether in his native city, Alba Pōmpeia in Ligūria, or not, history is silent. Quitting that laborious profession, he entered the army, rose from one rank to another, and always appeared superior to the appointment which he at the time held. His military character obtained for him the government of Dacia, from which the emperor Aurēlius recalled him, on the discovery of a conspiracy against his life, a loss which he amply compensated by conferring on him the command of a legion, besides other favours. The merit of Pērtināx justified the conduct of the emperor, whom he accompanied to Sýria, and, on returning, he distinguished himself in Moesia and Dacia against the barbarians. The resolution of Cōmmōdus *q. v.*, to extirpate, or at least banish from court, the friends of his father, induced Pērtināx to retire to Ligūria, where he lived for three years; at the end of this period, the emperor appointed him to command the legions in Britain, where he maintained his allegiance, at the risk of his life, among troops which hated the Roman government and refused submission to military discipline. At his urgent request, Cōmmōdus allowed him to return to Rome, shortly before a conspiracy, which deprived that emperor of life, and raised Pērtināx to the throne. With reluctance, the praetorian guards acknowledged his authority, but the senate did not withhold all the titles of imperial power. The excellence of his government, seems almost to justify the means adopted for his elevation. His justice in liquidating the debts which he owed, and the frugality which he practised, both raised him in public esteem, and added to the comfort of the community by a diminution of taxes. Private families followed his example, preferring frugality to luxury, and payment of their accounts to a load of debt. To the punishment of rapacity, and the impartial administration of justice, may be referred the death of Pērtināx, whom the praetorians hated for these very virtues, and, instigated by their prefect Lætus, murdered him in the year 193, after a reign of about three months, in the sixty-seventh year of his age (Eutrop. viii. 16).—2. Son of the former, whom his

father brought up with a just sense of honour and aggrandizement, which convinced the community, that his mind was under the control of reason, not of ambition. On the empress, Flavia Titiana, the senate had conferred the title of Augusta, and that of Caesar on her son. The emperor refused both, considering the former extravagant, and the latter unmerited. Under Cāraccalla, the younger Pērtināx obtained the consulship, and he incurred, by a witricism, the hatred of that tyrant, who had assumed the titles of the great Sarmāticus; and the great Pārthicus. Pērtināx, on hearing these appellations, said "Add the great Gēticus," an expression which stung the emperor to the heart, by suggesting at once his war with the Gēte, and the murder of his brother Gēta *q. v.*, and he instantly ordered the execution of the consul.

Pērsia, *w. f.* Perugia, a town of Etruria, Tuscany, about seventy-five miles north of Rome. Its situation on an eminence contributes to its salubrity, its population is considerable, and its general appearance pleasant. The date of its foundation, which is unknown, was long before that of Rome, and it was built by the Achæi (Just. xx. 1). Perugia occupies the site of the ancient town, which had been destroyed by fire, and gives name to Læcus Trāsimēnus, now the Lake of Perugia. *Inh.* Pērsini, orum (*Sing.* Pērsinus, *i.*), *m.* were brave, and displayed their resolution and military skill in defence of their liberty from Roman encroachment. Famine only obliged them to surrender to Augustus in 42 B. C., and the destruction of their town was the result of their admitting L. Antōnius within their gates (Liv. Ep. 126). *Adj.* Pērsinus, *a. um.* Pērsina cohors (Liv. xxiii. 17). Pērsina fūera, alluding to the destruction of the town by Augustus (Prop. i. 22. 3). Pērsinæ bel-lum (Tac. Ann. v. 1).

Pērsinus, *i. m.* a son of Crista, who fell by the hand of Abāris, the armour-bearer of Hānnibal, at the battle of Cānna. In that engagement, Hānnibal deprived his father and his five brothers of life (Sil. Ital. x. 156).

Pēscēnnius Niger, Pēscēnnii Nigri, *m.* a man of obscure birth, who distinguished himself by his bravery, when he served as a private soldier in the Roman army. According to Eutrōpius, he raised a rebellion in Sýria and Egypt, on the death of Pērtināx, and according to Herōdiānus, he held the consulship, and was declared emperor at that time. His merits had raised him to the government of Sýria, and his popularity with the army promised to secure for him the imperial sovereignty. Besides the military virtues of courage, activity, and a knowledge of war, he had a vigorous mind, and a contempt for riches and grandeur. Conscious that discipline is essential to the success of an army, he exerted himself to revive that hardness, simplicity of food, steadiness, and sobriety, which distinguished the ancient forces of Rome. Sēvērus, who had likewise been declared emperor, prepared to enforce his claim by the sword, and the two rivals met at Cýzius, where Pēscēnnius Niger fell (Eutrop. viii. 18).

C. Pēscēnnius, C. Pēscēnni, *m.* a keen supporter of Roman chastity, of which Vā-

lērūs Māxīmus has given a notable instance (Val. Max. vi. 1).

Pēssīnūs, ūntis, *f. Tribunda*, the capital of the Gālīi, or, Cēlts, Tolistoboi, in Gālātia, a part of Phrygia Major, said to have had this name from Cēbēlē falling there from heaven (*are tou teneu*), others say, that Ius, son of Tros, gave it this name, which Thēōpōm-pus attributes not to Ius, but to Midas, king of Phrygia (Amm. Mar. xxii. 9 *seq.* Liv. xxix. 10). *Adj.* Pēssīnūntius, *a. um.* Pēssīnūnti aselli, a kind of fish (Gel. vii. 16).

P. Pēssīvius Tētricus, P. Pēssīvī Tētrici, *m.* a usurper in Gālīa, *France*, during the reign of Gālīenūs. Victōria, or, Victōrius, mother of M. Aurēlius Plāvōnūs Victōrinus, procured the appointment, first of M. Aurēlius Mārius, who only reigned three days, having been killed by a soldier who formerly wrought in his shop as an armourer, and afterwards of P. Pēssīvius Tētricus, who, after reigning six years over *France*, *Spain*, and *Britain*, voluntarily surrendered himself to Aurēli-ānus, who ungenerously led him in triumph. In other respects, however, the emperor treated him with kindness, restored him to senatorian dignity, appointing him reformer of Lūcānia and part of *Italy*, and calling him his colleague, and sometimes emperor. According to some authors, Pēssīvius received divine honours after his death, which appears doubtful, since it was contrary to the Roman practice, to deify those who died in a private, station, or unconnected with the reigning family.—2. The son of the former, who was of the same name, received from the emperor every honour, which he could reasonably expect; and both father and son, giving up all ideas of ambition, lived at *Rome* quietly, securely, and respected by Aurēliānus and his successors (Eutrop. ix. 13).

Pētālē, *es, f.* a maidservant, whose name occurs in the poems of Propertius (iv. 7. 43).

Pētēlia, *v. Pētīlia, ae, f. Helicastro*, or, *Strongoli*, a town of the Brūtīi, which was either built or fortified by Philoctētes *q. v.* (Virg. *Æn.* iii. 402). *Inh.* Pētēllīni, *orum, m.* were the only people of the Brūtīi, who remained steadfast in their alliance with the Romans, after the battle of Cānne. They made a brave but unsuccessful resistance for several months, at the time Himilco, a Carthaginian officer, took possession of the empty houses after all the men had fallen; for, in order that they might longer endure the famine resulting from the siege, they had put all the old men unfit for war, the women and children, out of the town, in 218 B. C. (Liv. xxlii. 30). *Adj.* Pētēllīnus, *a. um.* Pētēllīna fides, the most steadfast and trusty fidelity (Val. Max. vi. 6).

Pētēllūs lūcus, a grove in the vicinity of *Rome*, in which the Cōnclia were held when M. Mānlius was condemned (Liv. vi. 20).

Pētēon, ōnis, *f.* a village of Bōōtia, near the road which led to Anthēdon, *Anthedona*, so called from the name of its founder. Hōmērus has mentioned this village, a proof of its remote antiquity (Il. ii. 500), and Stātilus (Th. vii. 333).

Pētēros, *i, f.* a town of Hispānia, *Spain*, the vicinity of which appears to have produced a number of roses. Mārtiālls enumerates it among other towns of Cēlōbēria, but its exact geographical position, as well as its history, is uncertain (Mart. iv. 55).

Pētēus, *i, m.* king of *Athens*, and father of Mēnēsthēus, who commanded the Athenians at Troy (Hom. Il. iv. 327).

Pētīllus Rūfūs, Pētīllī Rūfī, *m.* one of four who entered into a conspiracy, to work the destruction of Titus Sābīnus *q. v.*, in the year 28 (Tac. Ann. iv. 68).

L. Pētīllius, L. Pētīllī, *m.* called by Aurēlius Victor, Tērēntius (Vir. Il. 3), a notary at *Rome*, in whose property at the foot of Jānicūlum, *Monte Gianicolo*, were found, in 183 B. C., two stone chests, the one containing two parcels, in which had been carefully wrapt up the writings of Nūma Pōm-pilius *q. v.*, and the other the body of that king. Q. Pētīllius Spūrinus, city praetor, solicited and obtained a perusal of these writings; but, instead of returning them to the owner, he persuaded the senate, that they ought to be destroyed, because they contained opinions subversive of the established religion. On the evidence of the city praetor alone, the senate condemned the writings of Nūma to the flames, and the Victōmārii burned them in presence of the people. The praetor urbānus was instructed by the senate, to allow Pētīllius a moderate compensation for these writings. The historian has unfortunately neglected to mention, at what sum they were valued (Liv. xl. 29). Vālērīus Māxīmus says, there were seven books on the laws of the Pontiffs, and the same number in Greek, on the culture of knowledge; that the former were carefully preserved, and the latter publicly burnt (l. 12). The statement of Plūtārchus agrees with that of Līvīus, that the whole were burned.—2. Roman ambassador at the court of Gēntius, king of the Illyrii, in 170 B. C. That monarch threw him into prison, until L. Aniclus Gāllus conquered the country, and procured his freedom (Liv. xlv. 27 *seq.*).

Q. Pētīllius Spūrinus, Q. Pētīllī Spūri-ni, *m.* a plebeian tribune, who, with another tribune of the same name, preferred an action against P. Cōrnēlius Scīpio Africānus, after his return from the Asiatic war, where he had served in the rank of lieutenant-general, under his brother Lūcīus. The charges were of the most frivolous nature, originating in malevolent envy, not in justice, or love of country. Scīpio's purity of character, and splendid talents, crushed his malicious enemies, who failed to produce the slightest evidence of guilt. Even his violent opponent, Tib. Sēmprōnīus Grāechus, another plebeian, treated with contempt the prosecutors, and delivered a high eulogium on the character of that illustrious Roman, in 189 B. C. After the death of Scīpio, M. Pōrcīus Cāto, who was supposed to have instigated the Pētīllīi, supported them in a motion against Scīpio, for which every one of the tribes voted (Liv. xxxviii. 50—55). Authors are not agreed with respect to the names of Scīpio's accusers (Aur. Vic. Vir. Il. 49).—2. A plebeian tribune at *Rome*, in 189 B. C., who joined his colleague of the same name, in the impeachment of P. Cōrnēlius Scīpio Africānus. See former article. *Adj.* Pētīllius, *a. um.* Pētīllīna rōgātio (Liv. xxxviii. 69).—3. Was elected city praetor in 183 B. C., when the senate ordered him to raise two tumultuary legions, to compel every man under fifty years of age to enlist, in consequence of the Ingaunī Ligūres besieging L. Aemilius Paullus in

his camp. From L. Pœdilius, notary, he borrowed a reading of the works of Numa Pœmilius, found in the property of the latter, preserved in stone chests. A perusal of their contents convinced him, that they ought to be destroyed, from their containing sentiments and precepts subversive of the established religion. The owner, on purpose to compel him to restore them, applied to the tribunes of the people, who referred the matter to the senate, and the latter adopted the opinion of the prætor, ordered the writings to be burned, and a reasonable compensation given to the notary. Five years after, he obtained the consulship, and was killed in Liguria (Liv. xl. 18 seq.).

Pœtitarus, *i. m.* the *Voinicovo*, a river of Ætolia (Liv. xlii. 22).

Pœtôsirîs, *is. m.* an Egyptian mathematician and philosopher of great eminence, who seems, from Plinius, to have had considerable knowledge of astronomy; but blended in his mind with the absurdities of astrology (i. 177 seq.). At the latter science Juvénalis sneers (Sat. vi. 581).

Pœtôvio, *ôvis. m.* *Petave*, a town on the confines of Illyricum, Ammianus Marcellinus says of Noricum, washed by one of the northern branches of Dravus, the *Drave* (Tac. Hist. iii. 1).

Pœtra, *æ. m.* the name of two Roman knights, whom Suilius accused of giving their house to Pœppæa, on purpose to carry on her intrigue with Mnestor. In addition to this charge, and what procured their death, one of them was said to have had a dream, which the injustice of the times perverted into treason (Tac. Ann. xi. 4). *Adj.* Pœtrînus, *a. um.* *Pœtrina ala* (Tac. Hist. iv. 49).

Pœtra, *æ. f.* a rising ground near Dyrrachium, *Durazzo*, a sea-port of Macædônia, on Mære Hædræticum, the *Gulf of Venice*, on which Pœmpæus, in the Civil war, fortified his camp. *Tuta Pœtra* (Luc. Phæ. vi. 70).—2. *Petræglia*, an inland town of Sicily, on a hill in which Himæra, the *Termini*, has its source. *Inh.* Pœtrîni, *orum. v.* Pœtrînses, *ium. m.* Silius mentions a pool in their territory, deadly to serpents, and healthful to man (v. 20). *Adj.* Pœtræus, *a. um.* *Pœtræa* (urbs) (Sil. Ital. xiv. 248).—3. A town of Piæria, a district of Thessaly (Liv. xxxix. 26).—4. Another in Mædica (Liv. xl. 22).—5. A village of the Corinthians (Herod. v. 92).

Pœtræus, *i. m.* a centaur, whom Pirithôus, at the celebration of his own nuptials, transfixed with his lance, fastening him to a growing oak. The centaur, possessing uncommon strength, was endeavouring to tear up the tree, and had loosened it, at the time he received this mortal wound (Ov. Met. xii. 327).

Pœtræus, *i. m.* a Thessalian nobleman, at the head of that party of his countrymen who had embraced the interests of Cæsar.

M. Pœtræus, M. Pœtræi, *m.* a lieutenant-general of C. Antonius, who, in consequence of the indisposition of the consul, led on the troops of the republic against Cætilina, routed the rebel army, and left the traitor himself among the slain. He, in the Civil war, joined Pœmpæus, and, in conjunction with L. Afranius, exerted himself to protect Spain against the forces of Cæsar. They were at last obliged to surrender. These officers made a very

able resistance, and, for a considerable time, baffled the utmost efforts of their brave enemy. From the account which Cæsar gives of their fidelity, activity, and martial talents, as well as from the honourable terms which he granted them, it is manifest he respected both their military valour, and their personal influence. After their capitulation, Pœtræus joined the army of the commonwealth in Africa, and, on being defeated, Juba, king of Mauriânia, Morocco and Fez, and he engaged in single combat, that they might die honourably. Juba soon laid Pœtræus dead at his feet, and then, at his own request, fell by the hand of a slave (Hirt. B. Af. 94). Livius gives an opposite statement (Ep. 114). See *Juba*.—2. A centurion of the 8th legion, who was killed at the siege of Gergovia, *Gergoi* (Cæs. B. G. vii. 50).

Pœtrînum, *i. n.* according to some writers, a mountain, now *Rocca di Monte-Rosone*, and, according to others, a town, or village, near Sinuessa. The former was the opinion of Dacier, who adds, that it yielded one of the best wines in Italy. *Stadæssimum Pœtrînum* (Hor. Epis. i. 5. 5).

Pœtrôcôrîi, *orum. m.* a people of Gallia Cæltica, who lived on the river *Ille*. Their chief town was Vésuna, afterwards Pœtrôcôrî, now *Perigueux*, the capital of *Perigord*. The modern city, which is ill built, contains only 6000 inhabitants, but has some Roman antiquities (Cæs. B. G. vii. 75).

Pœtrônia, *æ. f.* the first wife of the Roman emperor Vitellius, whom he had no sooner divorced than Dolabella married. The emperor gratified his resentment at this marriage, by the murder of Dolabella. The father of Pœtrônia was of consular rank, and she had a son to Vitellius, called Pœtrônianus *g. v.* (Tac. Hist. ii. 64).

Pœtrônianus, *i. m.* son of the Roman emperor A. Vitellius, by Pœtrônia, put to death by his father's orders, who pretended that his son intended to commit the crime of parricide, and that a consciousness of guilt induced him to end his days by poison (Suet. Vit. 6).

Pœtrônîus Priscus, Pœtrônîi Prisci, *m.* a man banished, with several others, to an island in the *Archipelago*, in the year 66 (Tac. Ann. xv. 71).

Pœtrônîus Sécundus, Pœtrônîi Sécundi, *m.* præfect of the prætorian guards under the emperor Nerva. His authority induced the cohorts under his command to declare for Nerva, on the death of Domitîanus, against whom Pœtrônîus Sécundus, among others, had conspired. To appease the fury of the prætorians, who soon after Nerva's accession to the sovereignty, demanded the conspirators, Nerva found himself obliged, after many ineffectual efforts, to give them up, and they put Pœtrônîus Sécundus to death by a single blow (Eutrop. viii. 1). See *Pæthentæ*.

Pœtrônîus Urbicus, Pœtrônîi Urbici, *m.* governor of Pannônia, in the year 69 (Tac. Hist. i. 70).

C. Pœtrônîus, C. Pœtrônîi, *m.* a noble Roman, who held the office of consul, and showed great strength of mind, united with great softness of manners, both during his consulship, and when proconsul of Bithynia. He spent the day in sleep, and the night in business or revelry. His gaiety recommended him to the emperor Néro, and this excited the jealousy of Tigellinus, who treated him as a

rival. On that account he preferred against him a false accusation, to which he gave the appearance of truth, by bribing one of his slaves to become an informer against his master. The art of his enemy prevented his being heard in his own defence, and, scorning to linger between doubt and fear, he opened his veins, and expired: Under the fictitious names of abandoned men and women, he wrote a short account of the debaucheries of Nero, and his new modes of vice, which he sealed, and sent to the emperor, having destroyed his seal, that it might not in future endanger the safety of any one (Tac. Ann. xvi. 17—19). Pope, in his Essay on Criticism, celebrates Pëtrônus in the following couplet,

"Fancy and art in gay Petronius please,
The scholar's learning with the courtier's ease."

L. Pëtrônus, L. Pëtrônii, *m.* a man of low birth, but rose to equestrian dignity, and to distinction in the army through P. Cælius. The latter, having been taken by the army of Cinnæ, at the time he commanded Plæcëntia, *Phicenzo*, fled for protection to L. Pëtrônus, who was unable to save his life, and, therefore, fell by his own hand, that he might not outlive the maker of his fortune (Val. Max. iv. 7).

P. Pëtrônus, P. Pëtrônii, *m.* a noble Roman, in whose house C. Lütörus Prisenæ read his verses on Drusus, for which he lost his life. Tacitus mentions that Pëtrônus was added, at the desire of the consuls, to the four sons of the emperor Tiberius, appointed commissioners to estimate the damages sustained by the fire on Mons Aventinus, in the year 35 (Tac. Ann. iii. 49: vi. 45).

P. Pëtrônus Tärpiliänus, P. Pëtrônii Tärpiliäni, *m.* an officer in the Roman army, who succeeded Suetônus Paullinus as commander-in-chief of the Roman armies in Britain, in 62, the year after he had held the office of consul. The emperor Nero bestowed triumphal ornaments on Pëtrônus, as if he had gained an important victory over the enemy, although he undertook no warlike enterprise, but remained inactive. The Britons enjoyed tranquillity under his government. The emperor Gälba, in the decline of life, as he advanced to Rome, put Pëtrônus to death; because he had obtained the command of the army under Nero. *Adj.* Pëtrônus, *a, um, et*, Tärpiliänus, *a, um.* *Pëtrônica lex*, a law, which prevented masters from compelling slaves to fight with wild beasts, unless for some offence proved before a magistrate. *Tärpiliänum senatus consultum*, subjected to severe penalties all who either abandoned a prosecution, or distressed the defendant by unnecessary delays (Tac. Ann. xiv. 29).

L. Pëtrösidus, L. Pëtrösidii, *m.* a standard-bearer of the army which, under the command of Q. Titüsus Sälünus and Lúcius Aurüculëus Cotta, wintered among the Ebürönes. These troops were, in consequence of a stratagem of Ambiorix, attacked on disadvantageous ground, two miles from their camp, by him, and almost wholly cut off. Pëtrösidus having, with a few of his men, returned to the camp, threw his standard within the rampart, and was killed fighting with great bravery before the fortifications (Cæs. B. G. v. 37).

Pëtrus, *i, m.* one of the twelve Apostles of our Blessed Saviour, and author of the two

Epistles in the Sacred Volume, which bear his name (Clauß. lxxvii. 1).

Pëttälus, *m.* a friend of Phinëüs, who, at the nuptials of Përsëus, killed Iäpëtidës, and was himself put to death by Lycörmus (Ov. Met. v. 111 seq.).

Pëucë, *es, f.* Picëzia, an island at one of the mouths of Ister, the Danubë, and this branch is from it called Pënces. Fiction reckoned Pëucë the wife of Ister, hence Stätius, *Pëucë circumflua undoso conjugë* (*i. e.* Istro) (Syl. v. 2. 157). *Gëtlica Pëucë* (Mart. vii. 83). *Inh.* Pëucëni, *orum, m.* the Pëucëniäns (Plin. i. 479). Tacitus doubts, whether they should be reckoned Germans or Sarmatians (Mor. Ger. 46).

Pëucëstas, *a, m.* an officer in the army of Alexander the Great, to whom that monarch was in some degree indebted for his life, in storming a town in India (Curt. ix. 5).

Pëucëstes, *a, m.* one of the body guards of Alexander the Great. After the death of that monarch, he received Persia (Justinus says Babylon, xlii. 4), as his share of the kingdoms (Cor. Nep. Eum. 7).—2. Another, by birth a Macedonian, whom Alexander the Great appointed joint governor of Egypt with Æschylus, in 331 B. C. (Curt. iv. 8 seq.).

Pëucëstus, *i, m.* a son of Lycëon, who, with his brothers Iäpëx and Daunius, migrated to Italy, and, having expelled the Ausönes, took possession of the southeast part of that country. *Pëucëstia, a, f.* the district which belonged to Pëucëstus. *Inh.* Pëucëstii, *orum* (*Sing.* Pëucëstius, *i*), *m.* *Adj.* Pëucëstius, *a, um.* *Pëucëstri strus*, the bays of Pëucëstia, *i. e.* the windings of the coast.

Pëucölaus, *i, m.* a prefect of Alexander the Great, who conspired against him (Curt. vi. 7 seq.).

Pëucron, önis, *m.* son of Mæötis, who gave her name to the Sea of Azoph. During the Argonautic expedition, he was one of the Scythian commanders (Val. Flacc. vi. 564).

Phacium, *i, n.* a town of Hëstieötis, which Philippos, king of Mæcëdönia, burned, in 200 B. C., to prevent its falling into the hands of the Romans. Eight years after, M. Bæbtus Tämphilus took and garrisoned it (Liv. xxxii. 13 seq.).

Phacëla, *w, f.* afterwards called Cörcëra *q. v.*, now Corfu, from the ancient name of its citadel (*νεφερά*). Hömërus gives it also the name of Schëria, and Cälimächus, of Drëpänë. The ancients fabled this island to have ripe fruits all the year round, to which Jüvënalis refers (Sat. v. 151). *Inh.* Phacëes, *um* (*Sing.* Phacëx, *icis*), *m.* whom Höratius represents as indolent, fat, and luxurious (Epis. i. 15. 24: i. 2. 28). Phacëis, *idis, f.* a poem written by Tüticänus, in which he celebrated the praises of Alcëöndus, king of the Phacëians (Ov. Ep. Pont. iv. 12. 27), also of Phacëla, applied to females, or nouns feminine. *Adj.* Phacëtus, *et*, Phacëus, *a, um.* *Phacëtia tellus*, the island Corfu (Tibul. iv. 1. 78). *Phacëia silva* (Prop. iii. 2. 11).

Phacësiänus, *a, um.* *Phacësiänus deus*, a white-sandalled god. The ancient Greeks represented their deities with white sandals (*Φαεινάρια*). Some editions of Jüvënalis read *hæc Astänorum*, which suggests a very different idea, and the one preferred by Rupert (Sat. iii. 218).

Phacëma, *a, f.* daughter of Otänes, who, at her father's suggestion, discovered, that one

of the Mägi, who had usurped the government of Persia under a false name, was an impostor (Herod. iii. 69).

Phædinus, *i. m.* the third son of Niöbë, whom Apölo deprived of life by an arrow, whilst wrestling with his brother Tântälus. The same weapon transixed both, and they expired at the same instant (Ov. Met. vi. 239).—2. A descendant of Penthëus, killed by Tydëus. He was one of the fifty who waylaid that hero returning on his embassy from Thëbæ, Thera, to Argos. He left his children young, but of that age, that they recognised him deprived of life (Stat. Th. ii. 575 seq.).—3. A descendant of Äästus, a king of the Argives, who fell in the Theban war by an arrow from the bow of Boeotian Amÿntas. He had been twice proclaimed victor at the Isthmian games (Stat. Th. vi. 558 seq.).

Phædon, *önis, m.* a native of Elis, and an eminent philosopher, who studied under Söcrätes. In early life, he appears to have been a slave, and compelled by his infamous master to submit to violation, on purpose to procure money. To him Plätö, who was his intimate friend, inscribes his treatise on the immortality of the soul (Gel. ii. 18).

Phædra, *n. f.* daughter of Minös, king of Crëta, *Candia*, and Päsiphäë, was married to Thëseüs, after the death of his wife Hippölyta. She conceived a violent attachment to her stepson Hippölytus, a man of a pure and virtuous mind, who rejected her advances with abhorrence, and his refusal impelled her to self destruction. Her name has been derived from *Phædra*, bringing sweetness (Fulgen. Myth. ii. 10). Ovidius writes, in her name, an epistle to Hippölytus, of which the poetry is more commendable than the subject (Ep. Her. iv.).

Phædrus, *i. m.* a Latin poet, of very considerable merit, has generally been accounted a Thracian by birth, and has been supposed to have been carried a captive, from his native country to Rome, by Octävius, the father of the emperor Augustus. That he was the slave of the latter we know from his own writings. Besides his liberty, he probably owed the advantages of a good education to that patron of literature. Gratitude and a high regard for his benefactor, give a favourable idea of the qualities of his heart, nor does his sincerity admit of any doubt, since he wrote as strongly in the praise of the emperor after his death, as during his lifetime. Sëjanus, the favourite of Tiberius, persecuted him with great injustice, which the poet has recorded to the infamy of that detested character. The causes, as well as the nature, of his sufferings, have not been transmitted; and where evidence fails, conjecture is fruitless. The poet could give no offence by his wealth, since he studiously avoided riches, lest he should thereby be exposed to danger. He enjoyed the patronage of Pärticilo and Eutychus, of whom nothing else is known. He lived to a great age, surviving Sëjanus, and treating his memory with a severity which would never have been pardoned; had he published the lines when that minister was living. Phædrus appears to have confined himself to the writing of fable, and took Äsöpus for his guide. The learned have extolled the purity of his language, and the sentiment frequently merits high commendation. In some instances, a greater

regard to good taste and mental delicacy, would have given an additional value to his writings. When the exceptional passages are excluded, the fables of Phædrus form an entertaining and instructive school-book; but ought never to be put into the hands of youth, until divested of whatever tends to injure the delicacy of the tender mind. *Improbus Phædrus*, jeering, arch, Phædrus (Mart. iii. 20).

Phænäs, *n. m.* a prince of the Ätöli, who joined the Romans against Philippus, king of Mäcëdönia. From his having been present at the interview between T. Quintus Fläminius and that monarch, as well as his joining the former, with two thousand foot and four hundred horse, it is evident he must have been a man of considerable note. Besides, at that time he held the office of *prætor*. In all his transactions we observe a strict regard to the interests of his country, advancing claims in behalf of the Ätölians, which the Roman commanders did not grant, although he probably stood high in their favour, otherwise he would not have been intrusted with such important messages. From the hard conditions imposed by the Romans, after they had subdued Ätölia, the natives had again recourse to arms, and solicited the assistance of Antiochus, king of Syria, whom Phænäs thought it were better to employ as a mediator between them and the Romans, than as a commander. In this proposal, Thöas overpowered him, and the Syrian monarch was declared commander-in-chief in 194 B. C. In an interview with the consul, respecting the terms of a surrender, he acted with the spirit of a soldier, and the integrity of a patriot; but the conqueror, knowing they were completely in his power, resisted his terms, and submission was the necessary result. In 191 B. C., his countrymen invested him and Damotëles *q. v.* with full power to conclude a peace with the Romans (Liv. xxxii. 32 seq.).

Phænöps, *öpis, m.* an old man, the father of the twins Xänthus and Thöon, who were his only sons, and both killed by Diömëdes (Hom. Il. v. 152 seq.).—2. Son of Äsüs and father of Phörcys, lived in Äbydos (Hom. Il. xvii. 312 seq.).

Phæöcömes, *is, m.* a centaur of prodigious strength, who threw the trunk of a tree, which two oxen could scarcely move, at the head of Phönölönides, by which he killed him. While stripping his dead body, he received, from Nestor, a mortal wound, and instantly expired (Ov. Met. xii. 491—441).

Phæsäna, *n. f.* the chief city of Arcädia (Pin. Ol. vi. 55).

Phæstum, *i. n. v.* Phæstus, *i. f.* an inland town of Crëta, *Candia* (Pin. i. 451). Stëphänus states, that Phæstus, son of Rhöpälus, and grandson of Hërcöles, built it, whence its name; but Sträbo makes Minos its founder. Phæstias, *adis, f.* of Phæstus, applied to females, or nouns feminine. Phæstlades, *um, f.* the women of Phæstus (Ov. Met. ix. 715). *Loth. Phæstii, orum (Sing. Phæstius, i), m. Adj. Phæstius, a, um. Phæstia tellüs*, the district of Phæstus (Ov. Met. ix. 668).—2. A town of the Löcri Ozöle (Pin. i. 409).—3. A town of Thessaly, on Enrötas, a northern branch of Pënnüs, the *Sakimpria*, taken by M. Bæbius Tämpillus, the Roman prætor, in 193 B. C. (Liv. xxxvi. 15).

Phaestus, *i. m.* son of Bōrus, a Maeonian, killed by Idōmēneus (Hom. II. v. 43).

Phaëthon, ōtis, *m.* an Ethiopian, the son of Apōllo by Clymēnē according to Ovidius and Hyginus. Apollōdorus makes him the son of Tithonus, but it is not clear that he understood Aurōra to be his mother, since he makes Tithonus her son by Cēphālus. Hesiodus says that he was the son of Cēphālus and Aurōra (Th. 935). After he was grown up, a quarrel ensued between him and Epāphus, the son of Iō, who, in contempt, asserted that Mērops, Clymene's husband, and not Apōllo, was his father. Proud of his celestial origin, and disdaining to submit to this insult, Phaëthon, at the suggestion of his mother, went to the palace of the sun to ascertain the truth respecting his birth. Apōllo not only acknowledged him his son, but swore by the river Styx, that he would, in proof of it, grant him whatever he should ask. Phaëthon incautiously requested to drive the chariot of the sun for a day, which his father, in consequence of his oath, could not refuse. After pointing out the danger, and impropriety of his demand, and finding him fixed in his resolution, Apōllo gave the necessary directions, and reluctantly put the reins into his hands. But his strength being unequal to the management of the horses of the sun, they left their usual tract, and set the world on fire. Jūpiter, to prevent the destruction of the universe, darted at the presumptuous youth a thunderbolt, on which he tumbled lifeless into Eridānus, *v.* Pādus, the Po, near the mouths of that river. Phaëthontias, īdos, *v.* Phaëthontis, īdos, *f.* a sister of Phaëthon, also of females, or nouns feminine. In consequence of their excessive grief on account of his premature fate, all the sisters of Phaëthon were fabled to be transformed into poplar trees, and their tears into amber (*Electrum*). No satisfactory theory has yet been published of the origin or formation of this beautiful bituminous substance. Phaëthontia gutta, a drop of amber (Mart. iv. 32). Adj. Phaëthontēus, *v.* Phaëthontēus, *et.* Phaëthontius, *a. um.* Phaëthontea umbra, the shade of the poplar tree (Mart. vi. 15). Phaëthontea favilla, the cinders of Phaëthon, *i. e.* the effects of his setting the world on fire (Stat. Th. i. 221). Phaëthontia fabula, the fable or fiction respecting Phaëthon (Stat. Syl. ii. 4. 9). Phaëthontius amnis, the Po (Sil. Ital. vii. 149).

Phaëthusa, *e. f.* the eldest sister of Phaëthon, who was changed into a poplar tree (Ov. Met. ii. 346).—2. A daughter of Hēpērion and Nēera, who, with her sister Lampētē, herded the flocks and oxen of the sun (Hom. Od. xii. 132).

Phalarinē, *es. f.* Amatrice, a village in the district of Rēātē, on the river Trūētus, the Tonto, at which the Roman emperor Vespasianus was born (Suet. Vesp. 2).

Phalē, *v.* Fālē, *arum. f.* wooden towers, which had their name from their height, a phalando, in the Tuscan language, the sky. They were oval, or in the form of an egg, supported on pillars carved like dolphins, but some suppose, that their general appearance resembled that of eggs or dolphins, which were used at the Lūdi Circēnses, originally sacred to equestrian Nēptūnus, which accounts for the dolphins, and the other requires no further explanation. The Phalē were also warlike

machines, from which Phālāricæ were thrown. Various conjectures respecting the term Phālā have been advanced. Some derive the word from φαλαί, bright, because the weapons had iron points (Fest.); others have advanced different etymologies, of which an enumeration is unnecessary.

Phālānna, *v. f.* a town of Thēssālīa, on Pēnēus, the Salampra, to which Pērsēus, king of Macēdōnīa, marched, on his taking and destroying Myle, in 173 B. C. (Liv. xlii. 54). Inh. Phālānnai, *orum. m.* Adj. Phālānnēus, *a. um.* Phālānnēus ager, the territory of Phālānna (Liv. xlii. 65).

Phālānthus, *i. m.* son of Arātus, a Lacedæmonian, by whose counsel the Spartans sent young men from Mēssēnē, that the women might have children by them, and prevent the destruction of the state. He put himself at the head of the Pārthēniē, the offspring of that illegitimate connexion, with whom he sailed to Italy, took possession of the citadel of Tārētum, Taranto, and expelled the ancient inhabitants (Just. iii. 4). Fiction narrates that, having been shipwrecked in Crisseum Mārē, a dolphin carried him to the shore, where he built Tārētum. He married Æthra. After many years, the Tārētini expelled him, when he fixed his residence at Brūndisium, Brindisi, whither the ancient Tārētini had removed, and, by an artful stratagem, secured the perpetual possession of Tārētum to the Pārthēniē, on which account they decreed him divine honours. Adj. Phālāntēus, *et.* Phālāntius, *a. um.* Phālāntēum Tārētum (Sil. Ital. xi. 16). Phālāntius Gālēsus (Mart. v. 38).

Phālānthus, *i. m.* a mountain in Arcādīa, on which was a town of the same name; but in ruins when Pausānias wrote (Paus. viii. 35).

Phālāntus, *i. m.* a Boeotian, of Tānāgra, slain in the Theban war by Hippōmēdon (Stat. Th. ix. 127).—2. A man in the army of Hannibal, whom the Roman consul Scipio killed in the engagement with that general, at the foot of the Alps, when he first made his descent on Italy. He was born on the lake Trītōnis (Sil. Ital. iv. 329 seq.).

Phālāra, *orum. n.* Srglida, a town of Phthiōtis, a district of Thēssālīa, Thessoly. It stood on Māliacus Sinus, had an excellent harbour, safe anchorage, and other advantages both by sea and land (Liv. xxvii. 30).

Phālāris, īdis, *acc. im. m.* a tyrant of Agrigētum, Gergenti, who delighted to put the guilty or the suspected to death, by the most exquisite torture. Pērillus, having made a brazen bull, of which the construction was his own invention, presented it to Phālāris, that he might enjoy the agonizing screams of the tortured, as they passed through the throat of the bull, and resembled the bellowing of that animal. Phālāris handed the machine, by making the first experiment on the inventor (Plin. v. 130). To this kind of torture, Juvēnalis alludes (Sat. viii. 81).

Phalāsārna, *v. f.* a town of Crēta, Candia. Inh. Phalāsārnei, *v.* Phalāsārni, *orum. m.* (Liv. xlii. 51).

Phālāsia, *v. f.* Kandili, a promontory of Eubœa, which some consider the true reading, not Telāsium (Liv. xxxi. 46).

Phālces, *is. m.* a Scythian who, in the war against the Argonauts, commanded the Cōr-

alli, and fell by the hand of Argus (Val. Flacc. vi. 88 *seq.*).—2. A noble Trojan (Hom. Il. xii. 791).—3. A Trojan soldier, killed by Antilochus (Hom. Il. xiv. 513).

Phalēris, *is, m.* a soldier of Æneās, whom Tarnus killed (Virg. Æn. ix. 762).

Phalērum, *i, v.* Phalēra, *orum, n.* Porto *Phanari*, one of the three ports of Athens. The promontory is of an elliptical form, upwards of a mile in circuit. The bay is two miles long, and terminated on the northeast by a promontory, anciently called Cōlias, on which was a temple sacred to Vēnus, now *The church of St. Nicholas*. Into this bay fall both Cephissus and Ilissus. *Inh.* Phalēreī, *orum, m.* *Adj.* Phalēreus, *et.* Phalēricus, *a, um.* *Phalēricus portus* (Cor. Nep. Them. 6). *Phalēricus fons* (Plin. i. 249).

Phalērus, *i, m.* son of Alcon, and grandson of Erētheus, king of Athens, was one of the Argonauts. According to Orpheus, Phalēras founded Gyrtōn, a city of Thessalia, but this rests solely on the authority of that poet (144). Pausanias states, that the harbour Phalērum, the work of the Athenians, received from him that appellation. Tradition informs us, that he afterwards removed to Italy, and built a city to which he gave his own name, afterwards called Pūthēnōpē, and, at a later period, Nēapōlis, Naples. Apollonius has *Eumēlēs Phalērus*, whence Statius, in the opinion of some critics, uses *Eumēlis*, to denote Nēapōlis. See *Eumēlis*. Phalōria, *is, f.* a town of Thessaly, and the first which the Romans attacked in 200 B. C. At that time, the garrison consisted of two thousand Macedonians, whom Roman bravery compelled to yield, on which the town was plundered and burned (Liv. xxxii. 15 *seq.*).

Phāmeas Himilco, Phāmeas Himilcōnis, *m.* a prefect of the Carthaginian cavalry, of great courage and activity, whom P. Cornēlius Scipio Æmiliānus persuaded to desert to the Romans (Liv. Ep. 50). Eutrōpius does not mention the treachery of Phāmeas (iv. 10). In Greek, the name is written *Phāmēs*.

Phāne, *aram, f.* a promontory and port of Chios, which had this name, because from it Delos became visible (*αναφανειν*) to Lātōna (Steph.). Ptolēmæus calls it *Phamæa*.

Adj. Phāneus, *a, um.* *Phāneus* (*mōns*) *rex, i, v.* inter mōtes vitiferos, from the excellence of its wines (Virg. G. ii. 98).

Phanagōrus, *i, v.* rather Phanagōrēa, *is, f.* *Αραγία*, a city on Bosphōrus, which Ammianus Marcellinus calls an island, from its being insulated by the Black Sea and two mouths of Hypānis (xxii. 8). *Inh.* Phanagōrēnses, *ium, m.*

Phānōtē, *es, f. v.* Phānōta, *orum, n.* afterwards Justinianōpōlis, called by the modern Greeks, *Drinopōlis*, a fort of Epirus, which Appius Claudius Cēntho attempted, but without success, to take, in 171 B. C., in order to repair the disgrace which he had incurred at Uscina (Liv. xliii. 21—23). Phānōtē was afterwards by additional buildings enlarged to a town.

Phānōtēa, *is, f.* a city of Phōcis, taken at the first assault by the Roman consul, T. Quinctius Flāminius, in 200 B. C. (Liv. xxxii. 18).

Phāntisōs, *i, m.* a son of Sōmnus, who, in dreams, assumed the appearance of inanimate

objects. Mōrphēus, Phōbētōr, and Phis-tāsōs, were sent only to kings (Ov. Met. ii. 642).

Phanus, *i, m.* son of Būcehus, whom Apollōdōrus makes one of the Argonauts, and of whom nothing further is known.

Phāon, ōnis, *m.* a beautiful youth, a native of Lēsbos, *Mityleni*, with whom Sapphō, the eminent poetess, fell ardently in love. He rejected her advances with disdain, which drove her in despair to self-destruction (Ov. Epist. xv). *Dūrus Phāon* (Mart. x. 33).

Phāon, ōntis (Suet.), ōnis (Aur. Vic.), *m.* a freedman, who accompanied Nēro when he fled for his life, on hearing that the senate had condemned him to suffer punishment according to ancient usage (Aur. Vic. Ep. 5).

Phāre, *arum, f.* *Kalamata*, a town of Lācōnia, which Hōmērus and Stārtus call Phāris, stood on the banks of the Nēdon, near the mouth of that river, and now gives name to the gulf anciently Sinus Mēssēniācus. It was destroyed by the Lacedemonians. *Inh.* Phāritæ, *arum, m.* *Adj.* Phāreus, *a, um.* *Phārai duces* (Stat. Th. ii. 163).—2. A town of Achāia, which Augustus gave to the inhabitants of Patras, *Patra* (Paus. vii. 22).—3. A town of Mēssēnia, which had a temple of Fortūna, called Tyche by the Greeks (Paus. iv. 30).

Phāriōn, ōnis, *m.* a king of Egypt, to whose history the reader is referred to Exodus (chap. 1—14). To him Claudian refers (lxxvii. 8).

Phāris-mānes, *is, m.* king of Asiatic Ilēria, and brother of Mithridates. When advanced in age, to divert the attention of his son Rhādāmistus, who expressed discontent at his living so long, he advised him to make himself master of the kingdom of Armēnia, held by his uncle Mithridates. After the murder of his uncle and benefactor, Phāris-mānes and his son took possession of the country, from which the emperor ordered them to withdraw, in the year 51. Phāris-mānes afterwards put Rhādāmistus to death, for imputed treason. Having formed a treaty with the Romans, at the time they declared war against the Armenians, he gratified his rooted aversion to the inhabitants of that kingdom, by entering into the war against them with great zeal and ardour, whilst he wished to be considered as acting the part of a faithful and active ally (Tac. Ann. vi. 32 *seq.*).

Phāris, *is, v.* Phāre, *es, f.* *Vafio*, a town of Lācōnia (Hom. Il. ii. 582).

Phārmācūsa, *is, f.* *Fernaco*, an island in Mārē Ægēum, the Archipelago, near which Jūlius Cēsar was made prisoner by pirates (Suet. Jul. Cēs. 4). Strābo mentions two islands of this name.

Phārnabāzus, *i, m.* a Lacedemonian commander, who, with Mindārus, had an engagement with the Athenians, at Sēstos, in 410 B. C. (Just. v. 4).—2. A Persian viceroy, or lord-lieutenant, who governed Iōnia and Lydia, under Artaxerxes Mnēmōn, about 400 B. C. His name occurs frequently in the writings of Cornēlius Nēpos. From the circumstances which he mentions, the reader will easily perceive, that he regulated his conduct rather by the policy of the statesman, than the principles of the moralist. The murder of Alcibiādes, who may be consider-

ed his guest, imprints an indelible stain on his character (Cor. Nep. Alcib. 10).—3. An officer under Darius, whom he appointed governor of the seacoast, which had formerly been under Memnon. After the battle of Issus, he was made prisoner, with his wife and son, by Alexander the Great (Curt. iii. 3 seq.).

Pharnaces, is, m. a king of Pontus, who sent ambassadors twice to Rome, in 184 B. C., and in 183 B. C., to complain of grievances. He was the grandfather of Mithridates (Liv. xl. 2. ge. Just. xxxviii. 6).—2. Son of Mithridates, king of Pontus, who made war upon his own father, besieged him in his palace, and, by this conduct, obliged him to swallow poison, which having no effect, he prevailed upon Bitautus, a Gaul, to put him to death, in 65 B. C. He successfully opposed Cn. Domitius for some time; but afterwards was conquered. Livius calls him king of Pontus (Ep. 102—113). In the civil war, he attempted to recover the whole of his father's possessions, of which Cn. Pompeius had rewarded his undutiful and unnatural conduct towards his father, with only part; on which account Caesar, after the death of that noble Roman, marched an army into that country and conquered him, according to Florus, before he saw him. Writing to a friend at Rome, Caesar describes his victory in these words, "Veni, vidi, vici," judging neither the victory nor the enemy worthy of a more detailed account. From Velleius Paterculus, it appears, that through his treacherous conduct, Cn. Pompeius overpowered his father (ib. 40).—*Impla signa Pharnacis* (Luc. Phar. x. 476).

Pharnicia, called also Cērazunt, or Cērāsus g. r. *Pharnicia*, called also Cērazunt, or Cērāsus g. r.

Pharsalia, v. Pharsalia, orum, m. an Indian nation (Curt. ix. 2), called by Justinus *Presidia* g. r. *Pharsalia*, called also Cērazunt, or Cērāsus g. r.

Pharsalia, v. Pharsalia, orum, m. a place on the west coast of Greece, where Caesar landed his forces, when he went to that country in pursuit of Pompey (Caes. B. C. iii. 6). Some editions falsely have *Pilestis*, on the authority of P. Mārus, who found that reading only in a single manuscript.

Pharsalus, v. Pharsalus, i. f. Pharsa, or Pharsala (Greeks), and Tzatalze (Turks), a town of Phthiotis, a district of Thessalia, Thessaly, on the east bank of the river Enipeus, not far from its junction with Apidānus, the *Epideno*, a southern branch of Peneus, the *Salampria*. Pharsalia, v. f. a large plain in the vicinity of Pharsalus, noted for the victory which Caesar obtained there (12th May, 48 B. C.) over Pompey and the forces of the republic. Pharsalia, v. f. an epic poem, written by Lucan, on the civil war between Pompey and Caesar. *Inh. Pharsalii, orum, m.* (Diog. Laert. ii. 6). *Adj. Pharsalius, et, Pharsalius, a, um.* *Pharsalia terra* (Liv. xxxiii. 6). *Pharsalia juga*, the mountain tops in the vicinity of Pharsa (Luc. Phar. vi. 573). *Pharsalius annus*, the year in which the battle of Pharsalia was fought (Luc. Phar. v. 391). *Pharsalia acies* (Suet. Jul. Caes. 30).

Pharsalus, i. m. a man killed in the Theban war by Hippomedon, in Ismēnus, the *Ismēno* (Stat. Th. ix. 312).

Pharus, i. m. a man in the army of Tūrnus, killed by Aeneas, who fixed a dart in his mouth, at the time he was giving vent to

his stupidity in foolish words (Virg. Aen. x. 322).

Pharus, v. Phāros, i. f. an island, said at one period to have been distant from the continent of Egypt a day's sailing, which may, among the ancients, be estimated at 35 miles, with a good breeze. This assertion, although recorded by Pliny, surely exceeds the truth. It is now joined to the continent, and the modern town of Alexandria stands on the alluvions which has extended the Delta to that island. At the time Caesar pursued Pōmpēius to Egypt, Phāros contained a number of houses so considerable as to have the appearance of a town. On it stood the famous lighthouse, a square building, each of its sides a stadium in length, erected by the celebrated architect Sōstrātus of Cnidus. The tower was so high, that it could be seen at the distance of one hundred miles. This pile cost Ptolēmaeus Philādēphus 800 talents, and was esteemed one of the wonders of the world, hence called *Phōsnaea*. Phāros (Prop. ii. 1. 30), or perhaps the poet meant simply by the adjective, Egyptian. *Inh. Phāritar, arum, m.* seem, at the period above-mentioned, to have been a horde of robbers and pirates, who plundered every ship which entered their harbour, either from inadvertency, or from stress of weather. *Adj. Phāritar, et, Phāritar, a, um, of Phāros, Pharian; also Egyptian. Phāritar Rex*, the king of Egypt. *Phāria conjux*, Clēōpātra (Mart. iv. 11). *Phāria urbs*, Mēmpis (Mart. vii. 29). *Phārium acētum*, Egyptian vinegar, which was highly esteemed by the Romans (Juv. Sat. xiii. 85. Mart. xiii. 122). *Phāria juvēna*, Isis (Ov. Art. Am. iii. 635). *Phāritar piscis*, the Egyptian fish, i. e. the crocodile (Ov. Art. Am. iii. 270).—2. *Phanari* by the Greeks, and *Phanar* by the Russians, in both languages signifying a lantern, or lighthouse, stands upon a rock about Yerihale, towards Mæotis, said to have been built by Mithridates, hence often called by the modern Greeks *Phanari Mithridati*.

Phaselis, Idis, f. a town in Lycia, the site of which projects far into the sea, and is the first land seen by people coming from Cilicia. Ships can be descried from it at a great distance, and this seems its chief advantage; since it is very unhealthy, particularly in the summer months. Livius mentions this evil, which has probably increased in modern times; for there are few towns in the Mediterranean not subject to noxious air, some time of the year (xxxvii. 23). P. Sērvilius Isauricus destroyed it during the war against the pirates, in 79 B. C. (Flor. iii. 6). In the neighbourhood of Phaselis, blazed Chimæra (Plin. i. 256). *Parva Phaselis* (Luc. Phar. viii. 251). *Inh. Phaselite, arum, m.* (Cic. Agrar. ii. 19).

Phasis, Idis, m. a man who assumed, in the theatre at Rome, the rank and place of a Roman knight, to which he had no claim (Mart. v. 8).

Phasis, is, v. Idos, f. *Fazs*, a river of Cōlchis, which rises in Armēnia, and falls into Pōntus Euxinus, the *Black Sea*. Near the mouth of this river, were a town and a grove of the same name. The latter is distinguished by the story of the golden fleece. According to Ovidius, it had a rapid current, and probably brought down a considerable quantity of alluvion, hence *Rapida vada limosa*

Phāsidos (Ov. Met. vii. 6). Jūstinus makes it a boundary of Scythia (ii. 2). *Phāsias*, fādos, *et*, Phāsias, Idos, *f.* of Phāsias, applied to a female, or to a noun feminine. *Phāsia*, Mēdza (Ov. Ep. Her. xvi. 345 &c.). *Phāsides* (galline) (Mart. xiii. 45). *Adj.* *Phāsiaeus*, *et*, *Phāsianus*, a, um, of Phāsias, or Cōchis, Colchian. *Phāsiaea unda* (Ov. Trist. ii. 439). *Phāsianū avis*, a pheasant, first brought to Greece by the Argonauts from Phāsias, whence the name is derived (Mart. xiii. 72). The Phāsias of Xēnōphon, is a river of Armenia, and appears to be the upper part of Araxes q. v. *Phāsiani*, orum, *m.* a people who lived on the banks of the Phāsias, from whom the country was called *Phāsiana*, now *Passin*.

Phaulus, i, *m.* father of Apisōn, hence called *Phaulstades* (Hom. II. xi. 577).

Phēa, *w, f.* a city of *Thessaly*, on Pēneus, the *Salamoria*, not far from Gōmphi (Liv. xxxii. 14), probably the same with Phēcādis, mentioned by the same historian (xxxi. 41).

Phēcādis, i, *f.* a city of Thēssālia, *Thessaly*. See *Phēa*.

Phēgēas, *w, v.* *Phēgēus*, *ēs, m.* a king of India, who presented Alexander the Great with gifts, obeyed the orders of that monarch, and thus secured his own property, and that of his subjects (Curt. ix. 1). *Phēgēus* is the preferable reading.

Phēgēus, *ēs, m.* a servant (Virg. *Æn.* v. 263).—2. A Trojan, slain by Tūrnus (Virg. *Æn.* ix. 765).—3. Another, who also fell by the hand of Tūrnus, but not before he had displayed great personal intrepidity (Virg. *Æn.* xii. 371).—4. A son of Alphēus, and king of Psōphis in Arcādia, was the father of Arsīnōē, Alphēsibea, or, Psōphis, whom Alcēmēon married. He appears to have possessed the gift of prophecy. *Phēgis*, Idis, *f.* Arsīnōē, daughter of Phēgēus (Ov. Rem. Am. 455). *Adj.* *Phēgēus*, a, um. *Phēgēus censis*, the sword of Phēgēus, with which he slew his son-in-law, Alcēmēon (Ov. Met. ix. 412).—5. A Theban, killed by Tydeus. He was one of the fifty, who lay in ambush for the life of that hero (Stat. Th. ii. 609).—6. A priest of Bāchus, who killed Acōntēus, in the Theban war, after that warrior had exhausted all his weapons on the tame tigers which strayed about the town of Thēbae, *Thēba*. Agrēus cut off his right hand, which, after being separated from his body, both held the sword and moved. Acētes beheld this sight with horror, and therefore lopped it off (Stat. Th. vii. 603; viii. 442).—7. A man despatched by Thēseus, at the end of the Theban war, to Crēon, king of Thēbae, *Thēba*, demanding the rites of interment for the Argives who had fallen during that bloody contest (Stat. Th. xii. 596 &c.).

Phēmīus, i, *m.* son of Terpius, a very learned poet and musician, said to have been the instructor of Hōmērus in these arts. He appears, although reluctantly, among the lovers of Pēnēlōpē, whom he entertained with songs and music (Hom. Od. i. 154 seq.).

Phēmōnōē, *v.* *Phēmōnōē*, *ēs, f.* a daughter of Apōllo, whom Pliūius mentions (ii. 390). According to some authors, she was the first priestess of Apōllo, according to others, an Arcadian; but the opinion of commentators ought not to be set in opposition to the authority of a Roman author. Lūcānus frequently mentions Phēmōnōē, in the fifth

book of the Phārsālia. *Arcāna Phēmōnōē* (Stat. Syl. ii. 2. 39).

Phēnēs, i, *f.* a lake of Arcādia, in the vicinity of Phēnēum, which some say was afterwards called Nōnācris. The waters of this lake, according to Ovidius, were noxious if drunk during the night, but might be taken with safety during the day (Met. xv. 332). Pausānias says, that at certain times it was fatal both to man and cattle, and mentions other circumstances manifestly fabulous. According to Stātius, Styx derived its source from this lake, *Et Phēnēs nigro Stēgga mittēre crēdita Diti* (Th. iv. 291). The town Phēnēum had its name from the founder Phēnēs.

Phēnēs, *ēs, v. ēi, m.* a commander in the army of Pōlyneices, during the Theban war. The reading in Stātius is disputed (Th. ix. 847).—2. Son of Mēlas, killed by Tydeus (Apol. i. 8).

Phēnēs, i, *f. v.* *Phēnēum*, i, *n.* *Phonia*, a city of Arcādia, at the foot of Cyllēnē, mount *Olonos*, at which Evānder entertained Anchises, father of *Ænēas* (Virg. *Æn.* viii. 165). *Cyllēnēum Phēnēum* (Catal. lxxvii. 109). *Phēnētis*, Idis, *f.* a woman of Phēnēum. *Iuh.* *Phēnētē*, arum, *m.*

Phēra, arum, *v.* *Phērē*, *ēs, f.* a well-built maritime town of Mēssēdia, in Pēlōponnēsus, the *Morea*, which, with other gifts, Agāmēmnon promised to Achilles, if he returned to the Trojan war (Hom. II. v. 543 seq.).

Phēra, arum, *f.* *Belestina*, a town of Thēssālia, *Thessaly*, at no great distance from Sinus Pēlāgicus, the *Gulf of Volo*. Antiōchus took it in 193. B. C. (Liv. xxxvi. 9). The Hyperian fountain (*Τρυγὴν ὑπερίαν*), *Kephalo-brusi*, is in the suburbs, at the foot of the ancient Acrōpōlis. It is a small lake, apparently about a hundred yards in diameter, the water uncommonly pure, and surrounded by many beautiful trees. Strābo, by mistake, places *Kephalo-brusi* in the middle of the town. *Belestina* contains few ancient remains, but its situation is most delightful. *Iuh.* *Phērēi*, orum (*Sing.* *Phēraus*, i), *m.* *Rites Phērēi*, after the manner of Alexander, king of Phērē, whom his wife killed in his bed-chamber, on suspicion of his incontinency (Ov. Ib. 321). *Adj.* *Phērēus*, a, um. *Phērēus gens* (Ov. Ep. Pont. ii. 9. 43). *Phērēus vacca*, the cows of Admētus, king of Phērē (Ov. Ep. Her. v. 151).

Phērēclēs, i, *m.* son of Hārmonides, the man who built the ship which carried Paris from the coast of Troy to Greece, and in which he returned to his native shores, carrying with him Hēlēna, the wife of Mēnēlāus, king of Spārtā. He was killed by Mēriōnes. *Adj.* *Phērēclēs*, a, um. *Phērēclēs puppis* (Ov. Ep. Her. xvi. 22).

Phērēcydes, is, *m.* a philosopher of great antiquity, the preceptor of Pēthāgōras. The place of his birth has been disputed, some making him a native of Scyros, and others, of Syria. He had a considerable knowledge of astronomy, which enabled him to calculate eclipses with precision. The immortality of the soul, and the metempsychosis, were the most important articles in his philosophical creed. Pēthāgōras, who gave celebrity to these opinions, probably improved upon the ideas of his master, whom he esteemed and venerated, attended on his deathbed, and

performed his funeral rites in a manner creditable both to the preceptor and scholar. According to Cicero, he lived in the reign of Servius Tullius. Phérécyade, arum, *m.* the inhabitants of Pátēōli, *Puzzuolo*, so called from that town having been built by Samians, among whom Phérécydes resided some time, and, as already-mentioned, had been the instructor of Pythagoras (Sil. Ital. xii. 159). Others say, a different Phérécydes conducted to Italy, the colony of Samians who built Pátēōli, *Puzzuolo*, and to him that appellation may be referred.—2. A historian, who flourished before the time of Herodotus, was born at Athens, during the reign of Darius Hystaspides (Cic. Orat. ii. 13).

Phérénice, *es, f.* a woman whose father, brothers, and sons were victorious at the Olympic games, where she was the only woman ever present, females being strictly prohibited, because the combatants appeared naked (Val. Max. viii. 14).

Phéréniceus, *i, m.* the name of a horse of Híeron, which gained the prize in the Olympic games (Pin. Ol. i. 29 *seq.*).

Phérēs, *ētis, m.* a man in the army of Æneās, killed by Hálēus (Virg. Æn. x. 413).—2. The father of Admētus, king of Phéræ. Phérēlades, *æ, m.* a patronymic of Admētus (Ov. Met. viii. 310). Phérētlādæ cōjūx, Alēstis (Ov. Art. Am. iii. 19).—3. A man who, in the Theban war, killed Abas, and attacked Hippomēdon when attempting to carry off the dead body of Týdēus (Stat. Th. viii. 446 *seq.*).

Phérinum, *i, n.* a fort in Thēssālía, which surrendered to Amýnānder, king of the Athānānes, after he had taken Gómphi, in 200 B. C. (Liv. xxxii. 14).

Phállā, *es, f.* one of Diana's nymphs (Ov. Met. iii. 172).

Phidias, *æ, m.* an Athenian, who attained high eminence as a statuary. He was the son of Chármidas. Pausānias and Plinius have mentioned several pieces of his workmanship, which commanded the admiration of all who saw them. Few artists have rivalled, and none have surpassed, the excellence of Phidias. *Adj.* Phidiācus, *a, um.* Phidiācus Jūpiter, a statue of Jūpiter, the workmanship of Phidias (Prop. iii. 9. 15). Phidiācum ebur rēbat (Juv. Sat. viii. 103). Phidiācu mēnus, the hand of Phidias (Stat. Syl. v. 1. 6).

Phidippus, *i, m.* brother of Antiphus; both were commanders in the Trojan war (Hom. Il. ii. 678).

Phidilēs, *es, f.* a woman, to whom Hórātius addresses one of his odes (lii. 23). Some have supposed, that she kept his house in the country, and that she foolishly imagined the gods were most successfully propitiated by magnificent sacrifices. In such a situation, she would, according to the Roman practice, have the charge of domestic sacrifices, to lessen the expense, in which, perhaps, she was extravagant, and to convince her that the gods had greater delight in moral purity, and upright behaviour, than in costly offerings, the poet wrote that ode.

Phila, *æ, f.* a town of Mācēdōnia, at which Pērsēs left Timōthēus, one of his generals, in 173 B. C., to endeavour to gain the affections of the Māgnētes and other neighbouring states (Liv. xlii. 67).

Philādēlphā, *v.* Philādēlphēa, *æ, f.* *Ala-*

Sher, a city of Lýdia, built by Attālus, son of Philādēlphus, who gave it this name in honour of his father. It was destroyed by an earthquake in the year 17. *Iah.* Philādēlphēni, orum (*Siag.* Philādēlphēnus, *i*), *m.* (Tac. Ann. ii. 47).—2. A city of Sýria, according to some of Arābla, and to others of Dēcāpōlis, first called Ammāna, afterwards Astārtē, and at last Philādēlphā, from Ptōlēmæus Philādēlphus (Steph.).

Phile, arum, *f.* *El-Heif*, or, *Heza*, a small island in the Nile, above the first cataract, which Plinius places opposite Sýnē, *Es-souan*. The island was nearly covered by a town, most probably strongly fortified, since Lūcānus calls it *Claustra regni* (Phar. x. 313). Strābo makes it the common residence of the Ethiopians and Egyptians (1158).

Phileni, orum, *v. on, m.* two brothers, whom their countrymen, the Carthaginians, deputed to set out from Cārthāgo, at a certain hour of a particular day agreed on between them and the Cýrēnēnses, when two should likewise be sent from their capital, and the place where they met was to form the boundary between the two contending nations, who both asserted their right to a tract of land of uniform surface, which lay between them. After having exhausted their strength in the mutual destruction both of fleets and armies, and dreading a superior force might attack them both, when weakened by alternate defeats, they agreed on this mode of decision to prevent the further loss of lives and treasures. The Phileni travelled with extraordinary celerity, and the deputies from Cýrēnē having loitered by the way, either from indolence, or from hurricanes, which prevail in these sandy tracts, they met much nearer Cýrēnē than Cārthāgo. The commissioners from the former state, dreading the vengeance of their countrymen, at first accused the Carthaginians of setting out before the stipulated time, which the latter denied; and, therefore, at last proposed, that the Phileni should be buried alive in the spot which they required as the boundary of the empire, and, if they hesitated, that they would advance to the place which they considered the proper limit, and would fulfil the same condition. The Phileni accepted the offer, and were buried alive at the place where they met the Cyrenian deputies. There the Carthaginians dedicated altars to their memory, which were kept in repair for many ages, Philanōrum Ara, now *Mukdar* (Sal. Jug. 79). The remote period in which this occurrence took place is unknown, and the story, it must be confessed, has more the appearance of a legendary fiction, than of an historical truth. Besides, if the distance between Cýrēnē and Cārthāgo be divided into eight equal parts, the Phileni will be found to have travelled six, while the deputies from Cýrēnē travelled only two, of these parts. This is too absurd to require confutation.

Philenis, *idis, f.* a woman of forbidding appearance, ridiculed by Mārtiālis in several of his epigrams (ii. 33 *gc.*).

Philāgus, *i, m.* king of the Bālācri (Curt. iv. 13).

Phlāmmon, *ōnis, m.* a Thracian, who had, by the nymph Argiōpē, Thāmýras *q. v.*—2. A son of Phæbus and Chlōnē, daughter of Dēdālōn, brother of Cēyx. Chlōnē bare, at the same birth with Phlāmmon, Autōly-

ceus, son of Mērcūrius, a notorious thief. Philaemon was a most skilful player on the flute (Ov. Met. xi. 317). Some commentators consider him the father of Thāmyras. It has been maintained, but not on good authority, that he was one of the Argonauts.

Philēas, æ, m. a native of Tarentum, *Taranto*, a man of a restless disposition, and of great activity. Having been a long time at Rome, under pretext of an embassy, and wearied of inaction, he gained admission to the Tarentine hostages in that city, and prevailed on them to make their escape with him, in 214 B. C. Their flight was discovered early on the following day, and on being overtaken, they were brought back, scourged in the Casmilium, and thrown down the Tarpeian rock. This cruel measure had the approbation of the commons (Liv. xxv. 7).

Philemēnus, i, m. a young nobleman of Tarentum, *Taranto*, who, with Nico q. v., formed a conspiracy of the youth of their own rank, against the Romans, who had lately put their hostages to death. See *Philēas*. By an artful stratagem, they succeeded in betraying that city to Hannibal. The manner of his death is unknown. When the Romans regained possession of Tarentum, he escaped on horseback, and his horse was afterwards found without a rider; but his body was never discovered (Liv. xxv. 8 seq.).

Philemon, ōnis, m. a Phrygian, the husband of Baucis, who gave a lodging, and such provisions as his poverty afforded, to Jupiter and Mērcūrius, traversing Phrygia, in the form of men, to try the dispositions of the inhabitants. Before these gods quitted the place, to prove their divinity and respect for the virtuous, they changed the cottage, inhabited by Philemon and Baucis, both of a great age, into a temple, and, at their request, made them the priests of it. At death they were both transformed into trees (Ov. Met. viii. 631—720). These deities punished the inhospitalities and wickedness of the Phrygians, by turning their country into a lake.—2. A writer of the new comedy, whom some prefer to Mēnander. In the general opinion, his writings are considered inferior to those of Mēnander, yet his merits entitled him to rank next to that unrivalled Greek (Vel. Pat. i. 16).—3. Secretary of C. Jūlius Cæsar, who had undertaken to poison him, and, therefore, Cæsar put him to death, but not by torture (Suet. Jul. Cæs. 74).

Philēnus, i, m. a man, ridiculed by Martialis (x. 102).

Philēros, ōtis, m. a man beloved by Galla, a woman to whose lewdness old age had not put an end. Martialis wishes she were the wife of Philēros, that is, wishes her death, since this infamous man had been seven times guilty of murder, by administering poison to each of his seven wives (ii. 34).

Philētærus, i, m. a brother of Eumēnes, king of Asia, whom that monarch left at Pergamus, in 173 B. C., to manage the affairs of the kingdom, whilst he, with his brothers, Attalus and Athēneus, went to Greece, to assist the Roman consul, P. Licinius Crassus, against Pērseus, king of Mæcedonia (Liv. xlii. 55).

Philētus, æ, m. a grammarian of considerable eminence, whose merits, as an elegiac poet, have placed him, in the opinion of Quintilianus, next to Callimachus. Prō-

pertus imitated him, and begins the first elegy of the third book, with an invocation to Callimachus and Philētus. He was a native of Cos, *Lango*, and the preceptor of Ptolemaeus Philadēphus. Athēnus writes, that he was so slender and light, that, to prevent his being blown away by the wind, he kept pieces of lead in his pocket. Adj. Philētus, a, um. *Philētis cōrganis*, with the chaplets of Philētus, i. e. the poetic fame of Philētus (Prop. iv. 6. 3).

Philētus, i, m. a man, to whom Sextus pretended to be in debt, on purpose to prevent Martialis from applying to him for the loan of money (Mart. ii. 44).—2. A man whom Phædrus addresses, in the last line of his fables.

Phileus, ōis, m. a native of Thēbe, whom Thēseus killed in the Theban war (Stat. Th. xii. 745).

Philippi, orum, m. a town on the frontier of Mæcedonia, *Macedonia*, and Thracæ, *Romania*. When first mentioned in history, it is called Crēnides, then Dātos, afterwards Philippi, from being enlarged and fortified by Philippus, the father of Alexander the Great. The vicinity of this town, is noted for being the spot on which the last effort was made, for the recovery of Roman liberty, in 44 or 42 B. C. The republican forces were under the command of Brūtus and Cæssus, and at the head of the other army were Augustus and Antōnius. Brūtus defeated Augustus, and took his camp: but the troops of Cæssus were routed, and his camp carried by Antōnius. Being prevented by the dust, from seeing the success of his colleague, Cæssus concluded all was lost, and, in despair, killed himself. The command of the whole army then devolved on Brūtus, who, from circumstances, was reluctantly compelled to risk a general engagement, in which he was completely routed, and, like Cæssus, fell by his own hands. Stātus has conveyed a striking idea of the carnage at Philippi, in a single line, *Albos æstibus Rēna Philippus* (Syl. ii. 7. 65), and Lucānus describes its situation, in the following words, *Latosque Hæmi sub rupē Philippus* (Phar. i. 680). The battle of Pharsalla weakened, but that of Philippi crushed, the spirit of Roman independence. From that period no regular plan was formed, no united effort made, to regain their usurped rights. The descendants of a brave and free people continued to live in subjection to the will of successive tyrants, until the northern barbarians obtained possession of Italy, *Italy*.

—2. Another, in Thessaly, near Pharsalos, *Pharsala*, or, *Tzatalze*. Of this town, the original name was Thēbe, and, to distinguish it from Thēbe in Bœotia, *Thessalia*, or, *Phthia*, v. *Phthiotica* was annexed. But, on falling under the power of Philip, it was, in honour of the conqueror, called Philippopolis (i. e. the city of Philippus), which the inhabitants, from convenience of pronunciation, contracted to Philippi. No vestige of it now remains. Adj. *Philippæus*, *Philippicus*, *Philippus*, a, um, et, *Philippensis*, is, a. *Philippæi campi* (Manil. i. 907). *Philippensis acies* (Tac. Ann. iii. 76). *Philippici campi* (Flor. iv. 2). *Philippi campi* (Aur. Vict. Vir. ii. 83).

Philippopolis, is, f. *Philippopoli*, or, *Philiba* (as the Turks pronounce it), anciently

Eumolpas, a city of Thræcia, near the sources of Hébrus, the *Maritza*, built by Philippus, father of Alexander the Great, from whom it received this name. It was the capital of Thræcia, and stood in the canton of the Bessi (Tac. Ann. iii. 38).—2. A city of *Thessaly*, of which the former name was *Thèbe* Pthiæ, e. Pthiotices. After Philippus, king of Mæcédônia, had enlarged it, he gave it this name (Liv. xxviii. 7. seq.).—3. A city of Arabia, built by the emperor, M. Julius Philippus, who was a native of that country (Aur. Vic. Cæs. 28).

Philippus, i. m. son of Argæus, who succeeded his father as king of Mæcédônia, and was the first monarch of that state, who bore this name. Cut off by an early death, Aërôpus, a very young boy, by the appointment of Philippus, ascended the throne (Just. vii. 2). If the chronology of Eusebius be correct, Justinus is very inaccurate, Philippus having obtained the monarchy in 644 B. C., and Aërôpus in 609 B. C.—2. A son of Amyn-tas, king of Mæcédônia, and Eurydice, and brother of Alexander, Pêrdiccas, Archelaus, Aridaeus, and Mênclæus. Having been sent, in early life, as a hostage to Thebe, he acquired great knowledge of military affairs, under Epaminondas; but he had neither by nature or acquisition, the mildness, temperance, magnanimity, and justice which constituted the character of that great warrior and statesman. Ambition stimulated Philippus to vigorous exertion, for the attainment of useful information, and he acquired, during his residence at that town, a thorough acquaintance with the customs, practices, and general character of the Greeks. After his return to Mæcédônia, on the death of his brother Pêrdiccas, he assumed the reins of government, as tutor for his nephew, when ambition destroyed in his breast all sense of relative duty and moral obligation; therefore, instead of fulfilling the part of a faithful guardian, he acted that of an iniquitous usurper. At first he averted, by policy, the hostilities to which he was unequal, afterwards he took, by force, Amphipolis, a Grecian colony, conquered part of Thræcia, which contained mines of gold, and, to increase his power, married Olympias, daughter of Nêoptôlemus, king of the Môlôssi, by whom he had Alexander, surnamed the Great, and Clêôpâtra. Universal conquest only could satiate his unbounded love of dominion, which he endeavoured to gratify by the utmost activity, conjoined with a powerful mind and great military talents. Not trusting wholly to the strength of his armies, he had recourse to bribery, by means of which he carried many towns and forts. In spite of the eloquence of Demosthènes, the well-concerted schemes of Philippus enabled him ultimately to overpower the Athenians, and to render himself master of almost all Greece. To enumerate the towns which he took, the battles which he fought, and the designs which he formed, for the aggrandizement of himself and family, would be to write a history, rather than to exhibit a biographical summary. The victory at Côrônêa leaving him no enemy in Europe, he meditated the conquest of Asia; but the dagger of Pausanias q. v.; as he entered the theatre, at the marriage of his daughter, Clêôpâtra, to Alexander, king of Epirus, put an end both to

his military enterprises and life. No historian has traced this murder to its undoubted cause, although most authors attribute it to the divorce of Olympias, and the resentment of her son Alexander. The reason assigned in the life of Pausanias, has more the appearance of fiction than truth. The character of Philippus stands higher as a warrior and a politician, than as a man and a husband. He possessed great sagacity, an accurate knowledge of mankind, which secured him against being overreached. Cunning, fallacy, and intrigue, he appears to have considered necessary qualifications in an ambitious monarch. In his private life, there is little to commend, either in principle or conduct. The revolting crimes which he unblushingly committed, and the flagrant debauchery which he openly practised, excite only indignation and disgust. Besides Olympias, he had other wives. Some reckon Ptolémæus I. son of Philippus, by Arsinoë, who married Lægas during her pregnancy.—3. Philippus Aridaeus. See *Aridæus*.—4. A general of Alexander the Great, who, on the death of that conqueror, obtained Hyrcania (Just. xiii. 4).—5. A physician of Alexander the Great, whom Pârménion accused, to that hero, of having received a bribe from Darius to effect his death; but unjustly, since to him Alexander was indebted for the cure of a dangerous disease (Just. xi. 8).—6. Son of Antigater, who was one of the cupbearers of Alexander the Great (Just. xii. 14). See *Tollas*.—7. The father of Antigonus, who obtained Phrygia Major, on the death of Alexander the Great (Just. xiii. 4).—8. A son of Agathôcles, and brother of Lysimachus, who lost his life in India, pursuing the enemy with Alexander the Great (Just. xv. 3). Cœrtius mentions that he excelled in walking (viii. 2).—9. A son of Lysimachus and Arsinoë, killed, in early life, by his maternal uncle, Ptolémæus Ceraunus, and also his brother Lysimachus (Just. xxiv. 3).—10. Son of Dêmétrius, and king of Mæcédônia. On his father's death, Antigonus ascended the throne, and governed with the authority of a lawful sovereign; for twelve years, although he acted only as the guardian of Philippus. At the age of sixteen, the latter assumed the reins of government, and, wishing to enlarge his territories, attached himself to Hannibal. The Romans, notwithstanding the successes of that noble Carthaginian, sent into Greece the consul Valerius Levidus, who defeated him at Apollonia, burned his fleet, and compelled him to accept of such terms as he chose to offer. The Macedonian monarch, unwilling to submit long to the Roman restraints, again exposed himself to their fury, by aiding the Carthaginians, and T. Quinctius Flamininus, having marched against him, in a decisive engagement near Cynôcéphalæ, left him no other resource, than that of accepting the humiliating terms which the conqueror dictated. His reputed son, Pêrsêus, had art and deceit sufficient to persuade his father, that his legitimate son, Dêmétrius, plotted his dethronement, on which he caused the heir to the crown to be put to death. No sooner had he rashly deprived his son of life, than he became convinced of his innocence, on which account he adopted measures for securing the succession to his son Antigonus, but death prevented the accomplishment of

that design, and Pērsēus *q. v.* obtained the reward of his crime in the crown of Mācēdōnia. To him Lūcānus alludes, *Præda victi Philippi* (Phar. iii. 158). *Pellæus Philippus* (Luc. Phar. x. 20).—11. Son of Cāsānder, who succeeded to his power and possessions, in 293 B. C. (Just. xv. 4).—12. A prætor of the Epirōtæ, who met Philippus, king of Mācēdōnia, at Phenicæ, in Epirus, in 207 B. C., to negotiate a peace between him and the Romans (Liv. xxix. 12).—13. The elder son of Alexander of Mēgālōpōlis, who refused to intrust himself to Philippus, king of Mācēdōnia, but fell into the hands of the Roman consul, Mānius Acilius Glābrius, in 193 B. C., and was sent to Rome in chains (Liv. xxxv. 47 *seq.*).—14. Master of the elephants to Antiochus, king of Sŷria, and held a command in the centre, at Thŷātira, in 192 B. C., where fifty-four elephants appeared in the Syrian army. Victory declared for the Romans (Liv. xxxvii. 41).—15. A contemptible Carthaginian (Liv. xxxix. 42).—16. Commanded the garrison at Cāsāndrēa, in 171 B. C., with Pŷtho, who, after the Romans had made a breach in the wall, and entered the city, not only repulsed them, but compelled them to desist from the siege (Liv. xlv. 11, 12).—17. The brother of Pērsēus, king of Mācēdōnia, by birth, and his son by adoption. He was made prisoner, and led in triumph, by L. Æmilius Paullus, in 170 B. C. (Liv. xlii. 52 *seq.*).—18. A tribune of the people, who opposed the prætorship of Faustus Sūlla, in that senate which was held without the city, when arrangements were made to support the commonwealth against the traitorous plans of Cæsar (Cæs. B. C. i. 6).—19. A noble Roman, of consular dignity, who, like Mārcellus, was, from personal considerations, passed over in the appointments which were made by the senate, at the beginning of the Civil war (Cæs. B. C. i. 6).—20. An ignorant surgeon, whose apprentice, Jūvénalis says, might be more safely trusted than himself (Sat. xlii. 125).—21. A man of great extravagance (Mart. vi. 84).

Philistio, ōnis, *m.* one of the præfects of Sŷracūsæ, appointed by Epicydes, put to death by the inhabitants after he had quitted their town (Liv. xxv. 28).—2. A comic poet, a native of Sārdes, who lived about the time of Socrātes, and died, if we may trust Suidas, from excessive laughter. To his writings Mārtiālis alludes (li. 41).

Philistus, i, *m.* a historian whom Diōnŷsius, tyrant of Sŷracūsæ, recalled to that town, when he brought Plātō from Athens, at the request of Dion. During his banishment, he had written a history of Sicily, of which no fragment now remains. He was a man of great riches, and paid the fine imposed by the magistrates on Diōnŷsius, son of Hermocrātes. Cōrnēllus Nēpos states, that Philistus was not more a friend to the tyrant than to tyranny itself (Dion 3). Nothing further respecting him is known, in consequence of the book which that biographer wrote on the historians being lost. Quintiliānus gives his character in the following words:—"Philistus deserves to be distinguished from the crowd of historians who followed Hērōdōtus, Thŷcŷdides, and Thēōpōmpus. He imitated Thŷcŷdides, and as he was much weaker, so he was somewhat clearer" (x. 1. 74).

Philo, ōnis, *m.* a philosopher of the academic school, who fled from Athens to escape the fury of Mithridātes, who had long carried on the war against the Romans, and fixed his residence at Rome. Cicero, who became his scholar, calls him "the prince of the academy." The orator mentions a number of particulars respecting Philo, in various parts of his writings. To him Titian alludes (Orat. 30).—2. An officer under Alexander the Great, at whose death he obtained Illyricum (Just. xiii. 4).—3. A native of Chalcis, whom Scipio Africanus demanded to be delivered up to the Romans, together with Eubulidas of the same town, and Mæsilochus, an Acarnanian, in 192 B. C. Ten years after, in the treaty with Antiochus, a clause was added, with respect to putting them three in the power of the Romans. These, an Ætolian, and Hannibal were added (Liv. xxxvii. 45 *seq.*).—4. A poor man, who boasted that he never dined at home, for which Mārtiālis gives this sarcastic remark, that unless invited, he got no dinner (r. 48).

Philocles, is, *m.* an Athenian commander, sent with a fleet to Hēllēspōntus, the Dardanelles, and, having rejected the advice of Alcibiades, allowed Lysander, who commanded the Lacedemonian fleet, to carry a triumphant victory over him, near Ægæ Potāmos. Philocles was taken prisoner, carried to Lāmpsacus, *Lamsaki*, by Lysander, who killed him at that city, according to Diōdorus Siculus, by cutting his throat. From this historian, Cōnon appears to have been joined in the command with Philocles, but the latter had the command that day when the fleet was defeated, and himself made prisoner (xiii. 106).—2. A general of Philip, king of Mācēdōnia, who, with an army of Thracians and Macedonians, desolated the lands of the Athenians, made an unsuccessful attempt to take Elēūsīs by stratagem, and besieged both Elēūsīs and Athens, without obtaining possession of either. To the Eretrians he promised assistance, when their town was besieged by L. Quinctius Flāminius, but fulfilment exceeded his power. After he had raised the siege of Corinth, Argolis fell into his hands by the treachery of its inhabitants. On purpose to ascertain the truth, respecting the correspondence which Pērsēus maintained his brother Dēmētrius carried on with the Romans, Philippus sent him and Apēlles to Rome in 183 B. C., supposing they were neutral; whereas they were the mere creatures of Pērsēus. They not only returned with inaccurate statements, but a forged letter, as if from T. Quinctius Flāminius to Dēmētrius, which convinced the king of his son's guilt, and the youth was almost immediately deprived of life. After the death of Dēmētrius, Philippus came to a correct knowledge of the facts, caused Philocles to be seized, and put to death (Liv. xxxi. 16 *seq.*).

Philocrates, is, *m.* a Rhodian ambassador, who, with Astymēdes, came to Rome, at the head of a deputation from that state, in 169 B. C. (Liv. xlv. 25).—2. The slave of C. Sēmprōnius Grāccus, by whose hand that noble youth fell (Val. Max. vi. 8). Others call him Euporus *q. v.*

Philoctetes, *et*, Philocteta, *as, m.* the son of Pean and Demodassa, a native of Mēlissa, a city of Thessaly, was the husband of

Melibœa (Stat. Syl. iii. 5. 48), and the particular friend of Hércules, whose armour-bearer he was in the Argonautic expedition. He set fire to the funeral pile which that hero had erected on Œta, *Banina*, and on which he had voluntarily stretched himself, to be delivered from the excessive torment produced by the poisoned robe, which his wife Dēianira had given him in a fit of jealousy. From Hércules, after a solemn promise to conceal the spot where his ashes were deposited, he received the arrows which had been dipt in the blood of Hýdra, as a reward for that last service. In consequence of a very unpleasant smell from a wound in his foot, occasioned either by the bite of a serpent which Jūno sent to torment him, because he was the companion of that hero, or by one of the poisoned arrows falling on it, as a punishment for having discovered by stamping on the ground, not to violate his oath, the spot where he had buried the ashes of his friend, he was landed by the Greeks, when they went against Troy, on the island Lēmnos, *Lemno* or *Stalimen* (hence Valérius Flaccus has "*his Lemnum visurus*" i. 392; as Phineus had visited Lēmnos in the Argonautic expedition), where he continued till the last year of the war. As that city could not be taken without the arrows of Hércules, he was solicited, after his wound had been cured by Æsculāpius, to join the confederate army. On account of the ill usage received from his countrymen, he at first obstinately resisted their entreaties. Hence *Dūrē Philoctetē* (Ov. Met. xiii. 329). The artful address and specious eloquence of Ulysses at last prevailed. At Troy he excelled all the Greeks at shooting with the bow. Ulysses was inferior only to him (Hom. Od. viii. 219). He did not return to Greece after the war was ended, on account of an insurrection in Melibœa; but went to Italy, and built the city Pētilia, *Strangoli*, in latter times the capital of the Brūtti, about five miles from the shore of Sinus Tārēntinus, the Gulf of Taranto. It stood on a hill of difficult ascent, and its natural advantages were greatly improved by art. In the second Punic war, the inhabitants (Pētilini), made a long and brave resistance against the Carthaginian troops, after almost the whole of Magna Græcia had submitted to Hannibal. Compelled at last by famine, more than force of arms, they opened their gates to Himilco, a prefect of that general. Justinus says that he built Thūrinorum urbs. This must be understood to mean Pētilia, not Thūri (l. v. (xx. 1). In Lēmnos was an altar to Philoctetes, mentioned by Apollonius, exhibiting monuments of that hero's calamities (Bel. Mith. 223). Peantilades, æ. m. a patronymic of Philoctetes, who, from his father Pean, is also called *Peanthia proles* (Ov. Met. xiii. 45); and, from being one of the Grecian commanders, *Una pars ducum*, i. e. *Unus ducum* (Ov. Met. xiii. 51). *Melibœus dux*, Philoctetes (Virg. Æn. iii. 401). *Adj. Philoctetes*, v. *Philoctetēs*, a. um. *Philoctetēs clamor* (Cic. Tusc. Dis. ii. 23).

Philodēmus, i. m. a poet mentioned by Strābo, of whom there still remain some epigrams.—2. An Epicurean, mentioned by Cicero (Fin. ii. 35).—3. A man, whose opinion Horācius gives, on a subject for which his modest readers will not thank him

(Sat. i. 2. 121). Commentators are not agreed, whether these three authors refer to one person or more.—4. An Argive, who commanded the fortress Euryālus in Sýracūse, and, after part of the city was in possession of M. Claudius Mārcellus, deferred surrendering it, in expectation of the coming up of Hippocrātes and Himilco; but being disappointed, and assured of a safe return to Epleydes, he withdrew his garrison, and delivered up the fortress to the Romans (Liv. xxv. 25).

Philoctēs, i. m. the neatherd of Ulysses, very faithful to his master. He had the charge of the other herds upon the continent of Epīrus (Hom. Od. xx. 185).

Philomēdusa, æ. f. wife of Arēthōus, king of Arna, and mother of Mēnēsthēus. Hōmērus calls her "ox-eyed" (Il. vii. 10).

Philomēla, æ. f. daughter of Pāndion, king of Athens, and Zēuxippē, was the sister of Prōcnē, who had married Tērēus, king of Thrācia. At the request of his wife, that monarch set out for Athens to bring Philomēla to his court. Pāndion, who had the strongest affection for his beautiful daughter, with the utmost difficulty prevailed on himself to part with her; but to gratify the Thracian queen, at the urgent solicitation of Tērēus, agreed to the journey. After promising an early return, they departed from Athens, which that ill-fated princess was doomed never to see again, and set sail for Thrācia. Tērēus, on returning to his native country, violated Philomēla, cut out her tongue to conceal his crime, and shut her up in a tower, pretending to her sister that she was dead. The Thracian queen not doubting the truth of her husband's assertion, bewailed in deepest anguish the premature fate of her only sister. But, after a considerable lapse of time, Philomēla having wrought her tragical story in tapestry, got it conveyed to Prōcnē, who soon effected her escape. The sisters concerting the best method of revenge, agreed to kill Itys, to dress his dead body, and serve it up to his father. Having executed their inhuman resolution, in the midst of the feast, when Tērēus called for his son, Prōcnē boasted of having been the murderer of her own child, in order to avenge his barbarity to her sister, and assured him that he had already devoured part of their infant's mangled corpse. To confirm the truth of her assertion, Philomēla threw her nephew's head on the table. Tērēus, transported with rage and grief, drew his sword to plunge into the hearts of both; but all were instantly changed into birds, himself into a hoopoe or lapwing, *Epops*, Philomēla into a nightingale, *Luscinia*, or, *Philomela*, Prōcnē into a swallow, *Hirundo*, and Itys into a pheasant, *Phasianus*.

Philomēlides, æ. m. a Lesbian nobleman, who used to challenge his guests, and was himself killed by Ulysses (Hom. Od. iv. 344 seq.).

Philomēlium, i. n. *Algoun*, called also *Baliam*, or, *Poliam*, a town of Phrygia.

Philomēlus, i. m. a commander of the Phōcēsses, under whom they plundered the temple at Dēlphi. *Castris*, in 364 B. C., and defeated the Thebans in the first engagement, but fell in the second, fighting with great bravery (Just. viii. 1).

Philomiusus, i. m. a man, against whom

Minutilli written an epigram (Ant. 27).— Perhaps he is the person mentioned by that poet, in other epigrams, as a haughty and perverse (Ant. 25 &c.).

Philoponus, Aris, m. a king of Cilicia, who died in the year 17 (Euc. Ann. B. 42).—2. See *Alexander*.

Philopomen, Aris, m. a native of Aradella, who was the father of the Achai, and commanded the army with great celebrity and success. Of naval and foreign affairs he knew little, in consequence of the place of his birth, and he had only once served abroad, in *Crisa, Cordis*, as a commander of auxiliaries. With respect to military operations on land, he was equal to any of the most celebrated officers, both in ability and experience. To encouragement he had paid particular attention, and excelled in the knowledge of that part of a commander's duty. The loss which the Achai sustained, at sea, through his ignorance of naval affairs, he compensated, by destroying the forces of Nabis, tyrant of Laconia, who had taken up arms on *Philopomen* being succeeded by *Cleibides* &c., and compelled the tyrant to confine himself within the walls of Sparta. He then plundered the lands of the Lacedaemonians, and, on the assassination of Nabis, formed an alliance between them and the Achai. With the view of having a pretext, the Lacedaemonians attacked Laus, which furnished *Philopomen* with a pretext for declaring war against that nation, whose power he wished to reduce, unless they delivered up the authors of the outrage. Enraged at this demand, the Lacedaemonians proceeded to acts of violence, renounced their alliance with the Achai, and resolved to surrender themselves to the Romans. Winter prevented the commencement of hostilities, and the consul M. *Fulvius Nobilior* prevailed on them to send deputies to Rome, who brought back an obscure answer, which the Achai maintained left them at liberty to act as they should see proper. *Philopomen* was continued in command, advanced against the Lacedaemonians in 191 B. C., restored *Agar Balbinates* to the *Metropoli*, from whom the tyrants of Lacedaemon had taken it, and destroyed the discipline of *Lycurgus*, after it had lasted seven hundred years. The *Messeni* broke the league with the Achai in 184 B. C., when *Philopomen*, at the head of the army, soon overcame them; but, falling from his horse, whilst crossing a ditch in a narrow defile, he was unable to regain his seat, in consequence of his having but lately recovered from a tedious illness, and being seventy years old, the enemy took him prisoner. At first the *Messeni* treated him with great respect, afterwards put him in a place of security, where he was exposed to public view. Judging it unsafe to trust him to any one person during the night, they shut him up under ground in a public treasury, enclosed with hewn stone, and covered with a large stone placed over it by machinery. It was immediately resolved, that he should be put to death; a cup of poison was sent him, which, after learning that *Lycortas*, the other commander, and the horsemen had escaped, he undauntedly swallowed, and soon after expired, in 184 B. C. In the same year died *Hannibal* and P. *Cornelius Scipio Africanus*, and *hiktorians*, both Greek and Latin,

have considered that his merit as a general, were not inferior to those two celebrated commanders. On the conquest of the *Minutilli*, the house of *Philopomen* was recovered, and buried by the whole *Achian* citizens with more than human honours (Liv. xxv. 25.—xxvi. 5). *Philopomen* equal to E. *Quintus Flaminus* (xxv. 3).—2. The father of *Melias* (Ap. Bel. Mith. 184).

Philometrus, i. m. governor of the Egypt, who invaded the territory of Asia, and gained a considerable advantage over the natives, in 171 B. C. (Liv. xliii. 25).

Philotes, m. m. son of *Parricidius*, a general, and intimate friend, of *Alexander the Great*. Both father and son fell laurel victims to the cruelty of that ruthless conqueror, in 329 B. C. (Just. xii. 5). *Curtius* says, he acknowledged that he had conspired against the life of his sovereign (viii. 6).—2. An officer under *Alexander the Great*, who obtained Cilicia for his kingdom on the death of that monarch (Just. xiii. 4). To his name is added *Angens*, of which no explanation can be given, probably from the reading being corrupt (Curt. v. 2).—3. The commander of the garrison in *Abides* for *Antiochus*, king of Syria, in 192 B. C., when it was besieged by C. *Livius Salinator*, who would have carried it, had he not received intelligence, that the fleet of the *Rhodes* had been destroyed by *Polixenus*, commander of the fleet of that monarch (Liv. xxxvii. 12).

Philostinus, i. m. a native of Smyrna, who, with *Nynio*, *Clethines* and *Asclepiodotus*, conspired against *Mithridates*, and their treachery cost them their lives (Ap. Bel. Mith. 202).

Philoxenus, i. m. an officer of *Alexander the Great*, who obtained Cilicia, on its being taken from *Philotas* (Just. xiii. 6).—2. A poet of *Syracuse*, whom the tyrant *Dionysius* confined in prison, because he would not commend the foolish verses of the sovereign. Nothing could induce the poet to flatter the tyrant, or eulogize poetry, at once absurd and ridiculous, and to his steadiness he afterwards owed both his freedom, and the kindness of *Dionysius*. He is said to have died at Ephesus about 380 B. C. (Amm. Mar. xv. 5).

Philysa, m. v. *Philysa, es, f.* a daughter of *Oecanus*, who was the mother of *Chiron* by *Saturnus* (Ov. Met. vi. 126). *Philysides, m.* m. a patronymic of *Chiron*, from his mother (Virg. G. iii. 550). *Adj.* *Philysides, a, um.* *Philysides heros, Chiron* (Ov. Met. ii. 676). *Philysides tecta*, the house on *Pellion*, *Plesid*, in which *Philysa* bore *Chiron* (Ov. Met. vii. 352).

Philys, um. m. a people of *Pontus*, who inhabited the coast towards the northeast extremity of that district. *Valerius Flaccus* derives their name from the nymph *Philysa* &c. (v. 152).

Phineus, eos, m. the brother of *Cepheus*, king of *Aethiopia*, who was betrothed to *Andromeda* his niece, previously to her being exposed to a sea-monster, in order to appease the wrath of *Neptunus*. During the celebration of her nuptials with *Perses*, to whom she owed her deliverance, *Phineus*, unable to bear the disappointment, entered the assembly with armed companions, and

endeavoured to carry her off by force. Perseus made a brave resistance, and by his own hand and the aid of his friends, put to death a number of the assailants, and the remainder, 200, among whom was Phineus himself, were turned to stone, by his presenting to them Medusa's head (Ov. Met. v. 8 seq.) *Adj.* Phineus, a, um. *Phinea manus*, the hand of Phineus (Ov. Met. v. 109).—2. A son of Agenor, king of Phœnicia, a native of Tyros, *Sor* (Val. Flacc. iv. 692), who went to Græcia, Greece, and afterwards obtained the kingdom of Thracia, Romania, was distinguished for his skill in augury. He married Cleobula, or Cleopatra, a daughter of Boreas and Orithyia, and sister of Calais and Zethes (Val. Flacc. iv. 464 seq.), by whom he had two sons, Plexippus and Pandion. He divorced this princess, to marry Idae, daughter of Dardanus, and credulously believing the false accusations which she preferred against her stepsons, put out both their eyes. The gods avenged this act of cruelty, by inflicting the same punishment on himself (Ov. Met. vii. 3), and sent the Harpies to torment him, which devoured his food, and polluted every thing with their touch. The Argonauts consulted him about their voyage, and he agreed to communicate the necessary information, provided they delivered him from these ravenous and pestilential birds. Calais and Zethes were appointed to this service, which they quickly performed, and Phineus fulfilled his promise, by giving directions, which enabled these celebrated sailors to accomplish the most memorable naval expedition recorded by antiquity. It is probable the Thracian king sent with them skilful pilots, who were acquainted with the Straits, the rocks Cyaneæ, and the navigation of Pontus Euxinus, the Black Sea. Their practical skill would be of more advantage to Iason and his companions, than any knowledge which Phineus could obtain from the flight of birds, or the entrails of beasts. Martialis uses his name in the plural, to denote blind men (ix. 26). Phinides, æ, m, a patronymic of a son of Phineus. *Duo Phinides*, Orphus and Cræmbis (Ov. Ib. 271). Commentators differ as to the name of the two sons of Phineus. *Adj.* Phineas, et, Phineus, a, um. *Phinea domus*, the house of Phineus (Virg. Æn. iii. 212).

Phintis, is, m, a Syracusan, who appears to have been a charioteer (Pin. Ol. vi. 37).

Phia, v. Phila, æ, f, an island in the lake Triton in Africa (Herod. iv. 175).

Phlegethon, ōntis, m, one of the rivers of the Infernal Regions. *Phlegethon Tartarus* (Virg. Æn. vi. 551). *Phlegethōntis*, Idos, f, of Phlegethon, with relation to a female, or to a noun feminine. *Phlegethōntis unda* (Ov. Met. xv. 532). *Adj.* *Phlegethōntæus*, a, um. *Phlegethōntæ ripe* (Claud. xxxiii. 88).

Phlegon, ōntis, m, one of the horses of the sun (Ov. Met. ii. 154).

Phlegra, æ, f, afterwards called Pallænæ, a promontory between Sinus Thermæicus, the Gulf of Saloniki, and Sinus Tōrōnæicus, the Gulf of Cassandria, anciently inhabited by the giants.—2. The town which gave name to that peninsula. *Adj.* *Phlegraeus*, a, um, of Phlegra, or the giants. *Phlegrai Campi*, *Campo Quarto*, a plain in the neigh-

bourhood of Pūtēoli, *Pizzuolo*, which the Latins called *Lābōrium*, and the Greeks *Phlegraeus*, v. *Phlegrai*. The ancients seem to have applied this adjective to any place where sulphur was found, from the giants having been destroyed by lightning, and whatever the lightning strikes emitting a smell resembling that of sulphur. The Greeks, on migrating to Italy, would naturally carry their national traditions and fictions along with them, and to some of these give a locality in their new settlements. This perhaps may account for the *Phlegrai cāmpi*, near Naples. *Phlegraei victōria*, the victory over the giants (Mart. viii. 78).

Phlegraus, i, m, a centaur, killed by Pelæus in the battle with the Læpithæ, at the nuptials of Pirithous (Ov. Met. xii. 378).

Phlegyæ, arum, m, a people of Thessaly, some say of Bœotia, described by Hæmus (Il. xiii. 302) as brave soldiers; but they were said to be exceedingly insolent and rapacious. Headed by Phorbas, they plundered the temple of Apollo at Delphi, *Castris*. In consequence of this sacrilegious crime, they all, says Pausanias, were destroyed by lightning, earthquakes, and famine.

Phlegyas, æ, m, a man killed by Perseus (Ov. Met. v. 87).—2. A man in the army of Etæcles, killed by Amphiaræus (Stat. Th. vii. 711).—3. The father of Ixion, who, besides other sacrilegious crimes, had set on fire the temple of Apollo, on which account, Valerius Flaccus represents him as tormented in the Infernal Regions, by Tisiphonæ (ii. 173).—4. A nobleman of Cyzicus, *Chizico*, whom Valerius Flaccus introduces carrying a blaze of light, on the return of the Argonauts to that city (iii. 125 seq.).

Phleas, v. Phlias, ōntis, m, son of Bæchus and Ariadne, was born at Phlius, *Staphlica*, a town of Achæia. According to Orpheus, Apollonius, and Valerius Flaccus (i. 412), he was one of the Argonauts, and probably the person called Phliasius by Hyginus. Pausanias makes Aræthyrea his mother, and Orpheus says, he was the son of Bæchus by a nymph, whose name he does not mention.

Phlius, ōntis, f, *Staphlica*, a town of Achæia, which had this name, according to Stæphanius, from Phlius, son of Diônysus and Chthônophylæ; but Pausanias makes the name of the founder, Phlias. *Phliasia*, æ, f, the district around *Staphlica*. *Inh.* *Phliasii*, orum (Sing. *Phliasius*, i), m. (Liv. xxxiii. 14). *Adj.* *Phliasius*, a, um. *Phliasius uger*, the territory of Phlius (Liv. xxxiii. 14). *Phliasia regna* (Ov. Ib. 327).—2. *Polyfengo*, a town of Argolis.

Phlogis, Idis, f, a lewd woman, whom, in the prurient of a gross imagination, Martialis compares with Chlônæ (xi. 61).

Phlogius, i, m, a son of Phryxus and Chlônæ. He and his brothers joined themselves to the Argonauts, at the island Dia, according to Hyginus. It must be acknowledged, that this statement appears very improbable, on considering the situation of Dia, and the port from which the Argonauts sailed, and would require some reason assigned for these daring adventurers departing so far from their proper course (Val. Flacc. v. 115).

Phobëtor, ōris, m, (fear), one of the sons of the god Sômnus, who assumed the form of wild beasts, serpents, and birds. By the gods he was called *Ichlos* q. v. (Ov. Met. xi. 640).

inspired by that god. *Phæbas æra*, Cassādra (Ov. Amor. ii. 8. 12). *Phæbigēna*, æ, m. *Æsculāpius g. v.*, the son of Apōllo (Virg. *Æn.* vii. 773). *Adj.* *Phæbēus*, et, *Phæbēus*, a, um. *Phæba lampas*, the sun (Virg. *Æn.* iii. 637). *Phæbēus ales*, the crow (Ov. Met. ii. 545). *Phæbēus jūvénis*, *Æsculāpius* (Ov. Met. xv. 642); also called *Phæbēus anguis* (Ov. Met. xv. 742).—2. A freedman of the Roman emperor Néro, who spoke with insolence to Vespāsianus, merely because he was ready to fall asleep during an entertainment (Tac. Ann. xvi. 5).

Phœnicē, es, f. *Phenike*, a city of Epīrus, on the banks of Dodon or Simōis, the *Pis-trizza*, at which Philippus, king of Mæcēdōnia, concluded a treaty with the *Ætōli* and Romans, in 207 B. C. (Liv. xxix. 12).

Phœnicia, æ, v. *Phœnicē*, es, f. a country on the eastern shore of the *Mediterranean Sea*, now part of *Asiatic Turkey*. It was a province of Syria, but what extent of country the ancients included under this name, it is impossible to ascertain. *Ptolēmaeus* makes Syria its boundary on the E., *Ægyptus*, Egypt, on the S., and the river *Eleuthērus* on the N. Others seem to consider it as occupying only a small part of that territory. This diversity of opinion most probably arises, from its limits being different at different times. The name is said to have been derived from *Phœnix*, a son of *Agēnor*, who, like his brothers *Cādms* and *Cilix*, was sent to search for *Europa*, and, being equally unsuccessful, settled there. Some make *Agēnor* king of that country. *Isid.* *Phœnices*, um (Sing. *Phœnix*, icis), m. the *Phœnicians*, were ingenious, active, and enterprising; but avaricious and deceitful. Letters (Herod. v. 58), navigation (Prop. ii. 27. 3), and colonization are generally supposed to have originated among them. *Plinius* ascribes to them the invention of letters, astronomy, navigation, and the art of war (i. 565. Herod. v. 58). To these *Pōmpōnius Mela* adds conquest and other arts, which being a general expression, he probably meant several of the useful arts (i. 102). Other writers of antiquity state the same facts. *Hērōdōtus* says, that the Ionians adopted the *Phœnician* mode of writing from right to left, and like them wrote on skins (*zupheai*), hence this word was used to denote writing. *Adj.* *Phœnicus*, *Phœnicus* (red, applied to colour only, Plin. ii. 441), et, *Phœnissus*, a, um. *Phœnicus color*, a red colour, in which the titles and chapters of books were originally written, from the *Phœnicians* being the inventors of letters (*Isidor.* Tac. Ann. xi. 14). *Phœnicum mārē*, that part of the *Levant* which washed the coast of *Phœnicia* (Plin. i. 565). *Phœnicum caput*, a red head (Plin. ii. 441). *Phœnisia agmina* (Sil. Ital. xvii. 146). *Phœnisia Dido*, *Dido*, a native of *Phœnicia* (Virg. *Æn.* i. 670). These words also apply to *Thēbæ*, *Theva*, and *Carthage*, from their having been founded by colonies from *Phœnicia*.

Phœnicus, ūntis, f. a port of the *Erēthraei* (Liv. xxxvi. 45).—2. A port of *Lycia*, two miles distant from *Pātara* (Liv. xxxvii. 16).

Phœnix, icis, m. the son of *Amynthor*, king of *Argos* and *Clēobulē*, was one of the hunters of the *Calydonian* boar. Having incurred the displeasure of his father, for which he put out his eyes, *Phœnix* fled to

Pelēus, king of *Thessaly*, who carried him to *Chiron*, by whom his sight was restored, and that monarch afterwards appointed him tutor to his son *Achilles*, hence *Stātus*, *Indōmiti Phœnix moderātor olumnī* (i. e. *Achillis*) (Syl. v. 3. 192). He accompanied that prince to the *Trojan* war (to which *Stātus* alludes, Syl. ii. 1. 91), who treated him with every mark of respect, and retained the utmost gratitude, for the benefit which he had received from the useful instructions of his teacher. He returned to *Greece*, and was buried in *Trāchīnia*, where a small stream, one of the branches of *Asōpus*, bears his name. *Amynthōrides*, æ, m. a patronymic of *Phœnix* (Ov. Ib. 259).—2. A *Carthaginian*, who held a command in the army of *Hannibal* in *Spain*, from which he was driven by *Scipio Africanus*, in 209 B. C. (Sil. Ital. xvi. 25).—3. A man of royal descent, an officer in the army of *Mithridates*, and deserted to *Lūcillus* (Ap. Bel. Mith. 224.)

Phœnix, icis, m. a bird, of which *Plinius* and other writers of antiquity have given an account unquestionably fabulous. It was said to live five or six hundred years, and that, on obtaining this advanced period of life, it builded a funeral pile, which, by the flapping of its wings, it set on fire, and from its ashes sprang a worm which afterwards became a bird of the same kind. Some suppose, that the *Phœnix* was an Egyptian symbol, denoting five hundred years, and *Bochartus* thinks, that the fiction originated in the word *Phœnix*, which signifies the *palm tree*, of some kinds of which, after the trunk is decayed from age, the root sends out a new shoot, which grows to the full size, and thus perpetuates the same tree in the same place. *Ovidius* has described this fabulous bird, with his usual liveliness and accuracy (Met. xv. 391 seq.).

Phœnix, icis, m. a small river in *Greece*, which runs into *Asōpus* (Herod. vii. 200). *Plinius* does not mention it as a branch, but seems to understand by it a separate river (i. 429).

Phōlōc, es, f. a *Cretan* slave, skilled in spinning and weaving, whom, with her infant twin sons, *Æneas* gave to *Sergestus* (Virg. *Æn.* v. 285).—2. A woman mentioned by *Horātius*, as haughty and cruel to her lovers, which is the meaning of *fugax* (Od. ii. 5. 17). She appears to have been the daughter of *Chlōris* (Od. iii. 15. 7). *Tibullus* mentions one of this name, under the same character, probably the same person (i. 8. 69).

Phōlōc, es, f. one of the mares of *Admetus* (Stat. Th. vi. 461).

Phōlōc, es, f. a city, and mountain of *Arcadia*, the latter of which had its name from *Phōlus*, a centaur. On it *Hercules* fought with the centaurs (Apol. ii. 5 seq. Ov. Fast. ii. 273). *Strābo* seems to consider *Phōlōc* to have formed a considerable part of the great summits, now jointly known by the name of *Olonos*, as far as the plains of *Elis*, *Paleopoli*. *Plinius* only mentions the town. *Opāca Phōlōc* (Stat. Th. iii. 604).—2. A mountain of *Thessalia*, which appears to have been inhabited by the centaurs, hence *Lūcanus*, *Phōlōc mentita biforem populum* (Phar. iii. 198). Is it not more probable, that *Hercules* fought with the centaurs on the latter mountain?

Phōlus, i, m. one of the centaurs, remarkably addicted to drinking, to which *Juvénalis*

of Cýrus," i. e. of Pärthia, of which Cýrus had been king (Od. ii. 2. 16). He was succeeded first by his reputed son Phrāatēs, who having been banished in a short time, Orōdes II., one of the Arsēidae, mounted the throne, from which he was soon driven, and the nation petitioned for Vōnōnes q. v.—5. Phrāates V., son of Phrāates IV., succeeded to the crown of Pärthia, in the year 35. Four princes filled the Parthian throne between the death of Phrāates IV., and the accession of Phrāates V. His father had sent him as a hostage to Angūstus, and Tibērius, at the request of the Parthians, returned him to his native country, loaded with valuable presents, suited to the dignity of an eastern monarch, where he died soon after his arrival (Tac. Ann. vi. 31 seq.).—6. A noble Parthian, who, with Hērō and others, exerted themselves to restore Artabānus, who had been deposed, and Tiridātes appointed in his stead (Tac. Ann. vi. 43).

Phrādātes, is, m. a Persian of high rank, who commanded a great army of the Cāspian, under Dārjūs, and was put to death on suspicion of aspiring at the monarchy, in 325 B. C. (Curt. iv. 12 seq.).

Phrādmon, ōnis, m. the father of Agēlāus, hence called Phrādmōnides (Hom. II. viii. 257).

Phragādes, arum, m. an obscure people, bordering on Thrācia; others, with more propriety, say a town of Mēdica, of which Jamphorina was the capital (Liv. xxxvi. 25).

Phratāphērnēs, is, m. a praefect, or satrap, to whose lot Armēnia fell on the death of Alexander the Great (Just. xiii. 4).

Phrēxus. See Phrēxus.

Phrōntis, idis, f. wife of Pānthus, and mother of Euphōrbus (Hom. II. xvii. 40).

Phrōntis, is, m. a son of Phrēxus and Chālēōpē. Like his brothers Argus and Mēlas, he joined the Argonauts, and does not appear to have distinguished himself in their celebrated expedition (Val. Flacc. v. 461 seq.). Apollōnius Rhōdius gives a very interesting account of the children of Phrēxus, and makes their agency at the Colchian court of very considerable avail.—2. Son of Onētor, and an expert seaman. He was pilot of Mēnelāus, and killed by Apollō (Hom. Od. iii. 282).

Phrēgia, ae, f. a country in Asia Minor, Nātolia, divided into Major and Minor. Both these provinces, along with other lands, were given to the Romans by Eumēnes, in 191 B. C. (Liv. xxxvii. 56). Some maintain that the name is derived from the Brēges, a nation of Mācēdōniā, Mācēdōniā, who settled there. The boundaries of Phrēgia are not properly defined by ancient authors. The chief city of Phrēgia Minor, called also Trōas, idis, f. Troad (Eng.), was Trōy, renowned for the destructive war which it maintained, against the combined forces of Greece, for ten years. Phrēx, ōgis, a Phrygian, a Trojan. Strābo says their original name was Brēges, and that they were a Thracian nation, as were also the Mygdōnes, Bēbrēces, Mēdibithyni, Bithyni, Thyni, and Mariāndyni (427). Hērōdōtus also says, they were originally Europeans, and afterwards migrated to Asia Minor (l. 72). Adj. Phrēgius, e. Phrēgiacus, a. um, et. Phrēx, yx, yx, gen. ōgis, of Phrēgia, of Trōy, Phrygian, Trojan. Phrēgius mōritus,

a Trojan husband, i. e. Aenēas (Virg. Aen. iv. 103). Phrēgius pāstor, the Trojan shepherd, i. e. Pāris (Virg. Aen. vii. 363). Phrēgius pādo, the Trojan robber, i. e. Aenēas (Virg. Aen. xi. 484), who is called Phrēgius tyrānnus, the Trojan tyrant (Virg. Aen. xii. 75). Phrēgia māter, the Phrygian mother, i. e. Cēbēlē (Virg. Aen. vii. 139). Phrēgium aquor, the sea which washes the coast of Phrēgia Minor, or, Trōas, i. e. Prōpōntis, the Sea of Marmora, Hēllēspōntus, the Dardanelles, and part of Mārē Aegēum, the Archipelago (Virg. Aen. i. 381). It is probable the poet meant the lower part of the Dardanelles, since Aenēas built his fleet at the foot of mount Ida. Phrēgia tiāra, a Phrygian turban, which tied below the chin (Juv. Sat. vi. 516). Phrēgius mos, the manner of the priests of Cēbēlē (Juv. Sat. ii. 115). Phrēgia nox, a Phrygian night, i. e. a sacrifice to Cēbēlē, from being always performed during the night (Stat. Th. xii. 224). Phrēgia urbs, i. e. Trōja (Mart. ix. 106). Phrēgia sedes (Val. Max. vii. 5). Phrēx semivir, effeminate Trojan, i. e. Aenēas (Virg. Aen. xii. 99). Phrēgio, ōnis, m. an embroiderer, from the Phrygians being considered the inventors of embroidery. Phrēgiōnus, et, Phrēgiānus, a, um, embroidered, made by an embroiderer.

Phrēgius, i, m. a river of Iōniā, one of the branches of Hērmos, the Sarabāt. Near this stream, the Romans, under L. Cōrnēlius Scipio, defeated Antiochus, king of Sēria, in 192 B. C. (Liv. xxxvii. 37). See Hēllus.

Phrēne, es, f. a woman of great beauty, but of loose morals, who, being accused capitally, was acquitted, not by the pleading of Hēpērides, although admirable; but by the sight of her person, which she exposed, by opening her tunic (Quint. ii. 15. 9). Praxitēles formed a statue of this abandoned female, in which the merit of the artist claimed higher praise than the mental purity of the man (Plin. v. 121). Hōrātius mentions a woman of infamous character, of this name (Epod. xiv. 16), probably the same mentioned by Tibullus, and called, by him, a bayd (lena) (ii. 6. 45).—2. Another, whose name occurs in Propertius (ii. 6. 6), is supposed to have lived about 350 B. C. It appears that, among the Greeks, there were many worthless women of this name.

Phrēxus, i, m. a son of Athāmas, king of Thēbes, Thēca, and Nēphēlē, who, with his sister, Hēllē, fled from the cruelty of Inō, their stepmother, through the air, on a ram, which had a golden fleece (Phrēxa cēllēra, Ov. Met. vii. 7), intending to go to their relation, Aētes, king of Cōlchis. Tēctius says, he either crossed the sea on that animal, or on a ship which had the figure of a ram on the prow (Ann. vi. 34). Hēllē, in consequence of the rapid motion, at a great distance from the earth, became giddy, and fell into the Strait, called, from her, Hēllēspōntus, i. e. sea of Hēllē, the Hellespont (Eng.), now the Dardanelles, from Dardāniā. Phrēxus continued his flight, and reached Cōlchis, where he sacrificed the ram to Mars, uncertain to what god, and hung up its fleece in the temple of that deity. He married Chālēōpē, a daughter of Aētes, by whom he had Argus, Cēgēōrus, Mēlas, and Phrōntis (Val. Flacc. v. 461). She, from a desire to obtain the golden fleece, or, from Phrēxus aspiring at the crown, afterwards killed him. Aētes

Phrygians in Ashematon (5. 1. 1. 4 q) who are the
 cause, the destruction of Mithras & in which the
 destruction by the Athenians because he remained alone of the

Phryxus, from being the grandson of *Edna* (Val. Flacc. vi. 542). That poet likewise calls him *Ednides* (l. 286). *Adj.* *Phryxianus*, a. um. *Phryxæus Póntus* (Luc. Phar. vi. 16), or, *Phryx* Smith, the *Dardanelles*. *Phryxæus aris*, HIE. *Phryxum molle*, the golden fleece (Val. Flacc. v. 635). *Phryxum amplex*, i. e. *Hellepóntus* (Val. Flacc. ii. 595). *Phryxæus molles*, i. e. *aris* (Mart. xiv. 21) 1.—2. A Scythian commander against the Argonauts, who marched his army from the river *Arcthius*, and, according to *Valerius Flaccus*, he had a stag for his standard. Some editions have *Chrysus* (vi. 70).

Phthia, *s. f.* daughter of Alexander, king of Epûria, by his sister, Olympias. Her father gave her in marriage to Dénétrus, king of Mácédônia (Just. xxviii. 1).

Phthia, *z. f.* a city of Thessaly, at which Achilles was born, and where his father lived during the Trojan war; hence, *Phthium Scyrioe ferantur* (*arma Achillis*), let the arms of Achilles be sent to Phthia, *i. e.* to his father, Pelæus, or, to Scyros, Shyro, *i. e.* to his son, Pyrrhus, who was then at the court of his grandfather, Læomædes, king of that island, by whom he was brought up (Ov.

Met. xiii. 56). *Phthias, Idia, f.* a woman of *Phthia*. *Phthiōtis, idos, f.* a district of *Thessaly*, of which *Phthia* was the capital. It contained three districts, one under the dominion of *Pelēus*, another subject to *Proteſſſſus*, and a third to *Phthiōtēs*. *Iak. Phthiōta, arum (Sing. Phthiōta, æ), m. Adj.* *Phthius, Phthiōtus, æ, Phthiōticus, a, um.* *Phthia rex, Pelēus (Ov. Amor. ii. 17. 17).* *Phthiōtica Tempa, Thessalian Tempi (Cat. liv. 35).*

Phthiōta, *Idis*, *f.* a district of Thēssalia, *Thessaly*, bounded on the east by Pēlāgius Sinus, the Gulf of Volo. Livius writes *Phthiōtis Achāia*, because peopled by the Achaei (xlii. 22). *Inf.* Phthiōta, arum, *m.* The historian adds the adjective Achaei for the reason above given (Liv. xxxiii. 32). *Adj.* Phthiōticus, a, um. *Phthiōticus opes*, appears to be the same with Phthiōtis (Liv. xxxiii. 3). *Thēba Phthiōtica, Armira*, a large town in *Thessaly*, the capital of a province, situated in a fertile valley, and varied by many different kinds of trees (Liv. xxviii. 7). *Phyāces*, *is*, *m.* a king or prince of the Gētes, or Sarmātae, mentioned by Ovidius. He appears to have been a man of enormous cruelty, surpassing in barbarity, Polyphēmus himself (Ep. Pont. iv. 10. 24).

Phycēus, untis, m. a town of Libya (Steph.), which Strābo calls a promontory of Cýrēnaica, now *Cape Rasat*, low and flat, projecting to a considerable distance northward, directly opposite to Tēnariūm prōmōntōriūm, *Cape Matapan*. Phycēus meritis sævas rapinas (Luc. Phar. ix. 40).

Phylacē, *es. f.* a town of Thēssālīa, *Thessaly*, which had its name from being built by Phylacēs *q. v.* To it Valērius Flaccus alludes (i. 474). Of this town Alemele, the mother of Iason, was a native. Phylacciā, *idis, f.* of Phylacē, applied to females, or to nouns feminine. *Inh.* Phylacciē, *orum* (*Sing.* Phylaccēus), *1, m. Adj.* Phylaccēnsis, *is, e.* —2. A town of Mōlōssis, which surrendered to the Romans, without a siege, in 169 B. C. (*Liv.* xiv. 28).

Phylacēs, *i, m.* son of Dēlon, king of Phōciā, and Diōmedē. He had one sister.

Asplenium, and three brothers, *Ferns* to
and *Cephaelis*. His grandson, *Tristram*
p. v., succeeded to the crown. *Pyth-*
ides, x, is a putative son of *Prædilectus*
(*Prop.* i. 18. 7). *Phylactes*, *Ulla* p. 10,
Prædilectus. *Phylactes* under the shade of
Tristram (*Stat.* *Sci.* v. 3. 273). *As-*
plenium, x, um. *Phylactes* *caput*, *Lili-*
(*Or. Trist.* v. 14. 39). — 2. Father of *Lili-*
who is hence called *Phylactes* (*Hom.* ii.
xiii. 698). — 3. A man killed by *Lili-*
(*Hom.* ii. 35).

Phylas, *Antis*, m. a Grecian prince the father of Polynæus, and grandfather of Demus (Hæm. II. xvi. 181 seq.).

Phylæ, *es*, f. a strong fort in Attica of which Theseus took possession in B. C., before he expelled the thirty tyrants whom the Lacedæmonians had set over Athens (Diod. Sic.: Cor. Nep. Thes. 2-2). A people of the tribe Gegei.

Phyleus, *Éos*, m. a native of Elis, one of the hunters of the Calydonian boar (*Od.* Met. viii. 308).—2. A Theban, betrayed to Mērpiass. He was one of the fifty whom *Éteócles* appointed to surprise *Týdros*, who returned to Argos, Argos, and put him to death. That hero slew the whole fifty, except *Mæon g. r.* (*Stat. Th.* iii. 773).—3. A Theban, killed by *Amphláranx*.—4. A prince of Dülchiúm, subject to *Ulysses*. *Hæmarríed Ctiméné*, a sister of *Ulysses*, by whom he had *Méges*, hence called *Phylides* (*Hes.* *fl.* ii. 628).

Phyllis, *Idis*, *f.* a country girl (*Virg.* *E.* iii. 76).—2. Daughter of *Lycurgus*, King *Thraciæ*, *Romania*, and *Crustemlia*. She fell in love with *Dæmophoon*, son of *Thæus*, who was entertained at her father's house.

court, as he returned from the Trojan war. On the death of Mnestheus, king of Athens, he suddenly quitted Thræcia for that city, after he had engaged this princess to marry him; but before the celebration of the nuptials. He promised, at parting, to return for her, which he failed to perform, as she put an end to her life by strangulation.

or drowning, and was changed, after death, into an almond tree. Ovidius calls *Rhódopēta Phyllis*, from her being a native of Thrācia, and Rhódopē, one of the principal mountains of that country (Ep. Her. 1).—3. A beautiful young woman of Ionian birth, with whom Xanthias Phōceus was in love (Hor. Od. li. 4. 14). It is probable that Horatius intended this spirited ode

be, in a certain degree, ironical; since the Romans reckoned it disgraceful to be in love with a slave.—4. Nurse of Jūlia, daughter of the Roman emperor Titus, and of the emperor Dōmītiānus, whose ashes, after having buried them in the Latin way, in property of his own near *Rome*, she private

conveyed to the temple of the Flavian clan and mixed them with those of Jūlia (Suet. Dom. 17).

Phyllis, is, *m.* a river which runs into the Black Sea (Amm. Mar. xxii. 8). The true reading seems to be Psillis, *v.* Psillus *q. v.*

Phyllis, *i. m.* a youth who formed a strong attachment to Cynus, and presented him with birds and a lion which he had tamed, but could not procure mutual affection, for which reason, he refused a bull to Cynus, which the latter had asked. Indignant at this refusal, Cynus, in a passion, threw

himself from a rock, and in his fall was transformed into a swan (Ov. Met. vii. 372). Autóñnus Libérālis gives a different account, stating, that all the companions of Cýnus deserted him from the crossness of his temper, except Phýllus, whom he commanded to kill a lion of prodigious size, which then infested Ætōlia, to bring to him alive vultures of monstrous magnitude, which destroyed a number of men, and to lead a bull to the altar of Júpiter, all of which he performed, displaying, at the same time, great courage and great ingenuity. Cýnus then threw himself into the lake Cónope.

Phýllódōce, es, f. a sea nymph, one of the train of Cýrene (Virg. G. iv. 336).

Phýllus, i, f. a town of Thēssālia, *Thessaly*. Phýlleis, idis, f. applied to females, or nouns feminine. *Phýllēis mātres* (Ov. Ep. Her. xiii. 35). *Adj.* Phýlleus, a, um. *Phýlleus jāvénis*, Cænūs (Ov. Met. xii. 479). In some editions of Strābo, the reading is Phýllūs, ūntis, m.—2. A town in Argolis, mentioned by Stātilius, who calls it *Pecōrōsa Phýllus*, indicating the excellence of its pasturage (Th. iv. 45).

Phýscus, i, m. the *Odorēh*, one of the branches of Tigris, the *Değilāh*. This stream is so called by Xēnōphon, and in the writings of others, *Torna* or *Tornadōtus*. Rennell seems to consider it the little *Deullāh*.

Picēnus, i, m. a mountain of Apūlia, a southern district of Itālia, *Italy*, on Mārē Hādrīāticūm, the *Gulf of Venice* (Sil. Ital. iv. 302). *Picēni* occurs in some editions of Avienus (Des. orb. ter. 500); but the better editions read *Picēni*.

Picēus, ēntis, m. a Roman, killed by Crýxus, in the first engagement with Hānibal on his invading *Italy* (Sil. Ital. ix. 175).—2. A man of whose teeth only three remained, and who spat them all out at the same time, while sitting at his own tomb, or burying-place. He collected them, and put them under ground, at which Mārtilis attempts to be merry, alleging that he had performed his own funeral rites (viii. 57).

Picēuses, ium, m. a neighbouring nation with the Amicēses q. v. (Amm. Mar. xvii. 13 seq.).

Picēntia, æ, f. the capital of Picēnum, mentioned by Strābo (361), and Silius Itālicus (viii. 578).

Picēntinus, i, m. a wretch who trafficked in poison, and married Gālla, after she had, by the same means, effected the death of seven husbands (Mart. ix. 80).

Picēnum, i, n. *La Marca d'Ancona*, a district of Itālia, *Italy*, which extended along the coast of Mārē Hādrīāticūm, the *Gulf of Venice*, from Aternūm, *Pescara*, at the mouth of Aternus, the *Pescora*, on the south to Æsis; but, with respect to its western boundary, writers on ancient geography are not agreed. *Ich.* Picēntes, ium (Sing. Picēns, ēntis), m. the Picēntians. *Adj.* Picēnus, et, Picēntinus, a, um. *Picēnum pōmum*, praised by Juvēnalis (Sat. xii. 74); and Hōrātius (Sat. ii. 3. 272). *Picēnus ager* (Tac. Hist. iii. 42). *Picēntinus ager* (Plin. i. 384).

Picēntina pīra, which Plinius says are very late (iii. 188). *Picēntina Cēres*, the bread of the Picēntes, made of a kind of grain (ālica) resembling wheat, which could not be eaten, until softened with milk (Plin.). To this Mārtilis refers (xiii. 47).

Pictānus, i, m. the lower Strait of Amānus, now called the *Pass of Bylan*.

Picti, orum (Sing. Pictus, i), m. the Picts, ancient inhabitants of the northern part of *Britain*. From their *painting* their bodies, writers in Latin have concluded, perhaps rashly, that their name may be traced to this practice. Had they only been known by this name to continental writers, the etymology might have been acquiesced in; but since they called themselves Picts, and were so called by their neighbours, a different derivation must be sought. Like other names of nations, it, perhaps, never was significant, or the period or circumstance which gave rise to it so remote, that it cannot be traced with the slightest degree of certainty. Some, supposing that their language was Celtic, which is likewise doubtful, have referred their name to *Pictich*, which, in that tongue, signifies a *plunderer*. This conjecture derives some support, from the Lowlanders in *Scotland* never calling this nation Picts, but Peghs, scarcely sounding the *g*, and giving a strong aspiration to the *h*. It appears certain, that the Picts never were in possession of the whole of *Scotland*, but only of the east, and north-east coasts, and this, added to their antiquity, accounts for the many fictions respecting them, prevalent in the island, and western districts of this country. Ammānus Mārcellinus mentions, that they were divided into two nations, or clans, the *Dichlēdōnes* and *Vēctōriōnes* (xxvii. 8). The Scots, under Kenneth M'Alpin, conquered them in the ninth century, and since that period they have ceased to exist as a separate people, their name being lost in that of the conquerors. The Picts are mentioned in the writings of Claudianus, from Hōnōrius admitting them into the service of the Roman empire (vii. 54).

Pictōnes, um, e. Pictōni, orum, m. a people of Gāllia Cēltica, on the south bank of Ilgēris, the *Loire*, where it falls into the sea. Their capital, Limōnium, afterwards bore their name, now *Poitiers*, and their country *Poitou* (Cæs. B. G. iii. 11 seq.). *Adj.* Pictōneus, a, um. *Pictōnea* (urbs), *Poitiers* (Auson. ec. 40).

Picus, i, m. a son of Sātūrnus, and king of the *Laurentes*, was the husband of Cānēs, daughter of Jānus and Vēnila, for whom he despised the love of Cīrcē, who, indignant at the insult, changed him into a woodpecker, retaining his former name. According to Ovidius, Picus was fond of cavalry horses, *Utilium bello studiōsus equorum* (Met. xiv. 321), and according to Virgilius, who makes him the husband of Cīrcē, he excelled in horsemanship (Æn. vii. 189).

Pidytes, is, m. a native of Pērcōtē, killed by Ulysses at Troy (Hom. II. vi. 30).

Pielus, i, m. son of Pýrrhus, and grandson of Achilles (Just. xvii. 3).

Piera, æ, f. a city of Thēssālia, which surrendered to the Roman consul, T. Quinctius Flāminius, in 209 B. C.; who pardoned the inhabitants (Liv. xxxii. 15).

Pieria, æ, f. a district of Mācēdōnia (Liv. xxxix. 26). *Ich.* Pīeres, um, m. *Adj.* Pīerius, a, um. *Pīeria alca*, a wood, at which Pērsēs, king of Mācēdōnia, separated from his troops, after his defeat by the Roman consul, L. Æmilius Paullus, in 170 B. C. It is perhaps the same with Pīeris mōns (Liv. xlv. 43).

Pitres, *i. m.* a Thracian, who was very rich in land. *Pitres*, *um*, *f.* the nine daughters of *Pitres* and *Enkyops*, who challenged the muses to a contest in singing, and, on being surpassed, were changed into magpies (*Or. Met. v. 302 seq.*).

Pitres, *i. m.* a mountain of Macedonia, from which the district was called *Pitria*, *a. f.* It is a considerable extent of country, fertile, richly wooded, and of pleasant aspect to the eye. It contains much fine oak, besides chestnut and plane trees, of remarkable size. *Macedonius* alighted on *Pitria*, as he carried the order of *Pigmeus* to *Cilixus*, commanding her to *Gonios Ulysses* (*Hom. Od. v. 30*).

Pitres, *um* (*Sing. Pitria, idis*), *f.* the Muses, from their residence on *Pitres*. *Adj. Pitria*, *a. um. Pitria mod.* Florian strains; poetry (*Har. Art. Poet. 405*). *Pitria* *um*, the Florian shade; the very shade of the Muses (*Jur. Sat. vii. 8*). *Pitria* (*sic*), the Muses (*Stat. Th. vii. 628*).—2. A mountain of Syria, near Antiochia.

Pitres, *itis*, *f.* filial affection, to which *M. Atilius Gibula*, tribune, dedicated a temple at Rome, in 183 B. C., which had been vowed by his father, on the day that he gained a victory over Antiochus, king of Syria. The temple of filial affection stood in the green market (*Forum Olitorium*) (*Liv. xl. 34*).

Pitres, *i. m.* a cap of white wool, worn on the head as a badge of liberty. Slaves on being set free received this token of their deliverance from bondage. Those who wore a cap of this kind, were called *Pitri* (*Liv. xxiv. 16*).

Pitres, *i. f.* a town on mount Athos (*Herod. vii. 122*).

Pitres, *i. m.* a son of *Saturnus*, and father of *Vénus*, the mother of *Turmus* and *Juturna*. Authors are not agreed, respecting the degree of propinquity, in which *Pitres* stood to *Turmus*. *Virgilius*, however, makes him his grandfather, and there is no good reason for deviating from his opinion (*Æn. ix. 4*).

Pimpla, *a. f.* a mountain, according to *Strabo*, anciently of Thracia, but of Macedonia at the time he wrote. In the ninth book he writes *Pimpla*, and mentions, that *Hélion* was consecrated to the muses by the Thracians. In *Pimpla* there was a spring of this name, which was dedicated to the muses, from its waters, like some other springs, being supposed to possess the power of poetic inspiration; hence, *Enthia Pimpla* (*Stat. Syl. l. 4. 26*). *Pimplides*, *um* (*Sing. Pimplis, idis*), *f.* the muses; applied also to nouns feminine. *Dulcis Pimplis* (*Hor. Od. 4. 26. 9*). *Rigida Pimplis* (*regio*) (*Auson. cecili. 9*). *Adj. Pimplus*, *a. um. Pimplinus mons* (*Catull. ev. 1*). *Pimplan antrum*, the cave of the muses (*Mart. xii. 11*).

Pinari, *um*, *m.* one of the most distinguished families in the neighbourhood of Rome, Rome, at the time *Hercules* was in that country, on his return from *Gades*, *Callis*; with the cattle of *Geryon*, and were with the *Potiti* appointed priests of that hero. It happened that the *Pinari* were not present at the first festival, when the entrails were eaten, and it remained a custom, that they never ate of that part of the victims, which were offered in sacrifices, at any future period (*Liv. l. 7*). *Diônysius* of *Halicar-*

nassus mentions the same circumstance, and adds, that the *Pinari* were, in point of not as priests, inferior to the *Potiti*, and on this mark of disgrace was a just consequence of their coming too late. These priests of *Hercules* performed their offices with the hands uncovered, which was contrary to the Roman practice. *Adj. Pinari*, *a. m. Pinarii alius*, *cogn. Herculi*, *id.* the Pinarian family, guardians, *i. e.* priests, of the sacred rites of *Hercules* (*Virg. Æn. vii. 279*).

Pinari, *i. m.* a Roman knight, whom *Augustus* caused to be put to death before his eyes, on the mere suspicion that he was spy on his conduct (*Suet. Aug. 27*).

Pinari, *Natta*, *Pinari*, *Natta*, a creature of *Sejanus*, who, with *Saturnus* *Sejanus* commenced a prosecution against *Orbitus* *Cordus*, because he had called *C. Gaius* *Longinus* the last of the Romans (*Tit. Ann. iv. 34*).

L. Pinarius, *L. Pinarii*, *m.* (sursum *i. m.* *cal.* *Rufus Mamerinus*), obtained the consulship in 472 B. C., the year in which *Volturnus* *Pillilius* proposed to the people, that a law should be established, appointing plebeian magistrates to be elected at *Cluita* *Tribuna* (*Liv. B. 56*).—2. Was appointed master of the horse by *L. Manlius* *Inpilius*. In 348 B. C., he obtained the pre-ship, and the command of four legions, to try in check, or repel the Gauls who harried the Romans by land, as the Grecian phalanx did by sea (*Liv. vii. 3 seq.*).—3. A Roman prefect, who commanded at *Henna* in Sicily, in 216 B. C., where he put all the nobles to death, merely because they had sold the keys of the city. *M. Claudius* *Murena*, at that time besieging *Syracusa*, did not condemn this barbarous massacre, which no circumstances could justify, and which lost the Romans the alliance of all the Sicilians, then wavering between the interests of *Rome* and *Carthage* (*Liv. xxiv. 37–39*).

L. Pinarius, *L. Pinarii*, *m.* grandson of a sister of *C. Julius* *Cæsar*, to whom he left the eighth part of his property (*Suet. J. Cæ. 83*).

L. Pinarius *Mamercinus*, *L. Pinarii* *Mamercini*, *m.* was elected a military tribune with consular power, in 491 B. C., the year in which the commons carried a law, that candidates for any office should not white their garments. This trivial matter gave rise to a hot contention, between the patricians and plebeians, in which the latter prevailed (*Liv. iv. 25*).

M. Pinarius *Pöca*, *M. Pinarii* *Pöcan*, *m.* a Roman prætor in 182 B. C., to whose lot *Sardinia* fell. After defeating the Corsicans, compelling them to give hostages and a hundred thousand pounds' weight of wax, he proceeded to *Sardinia*, in which he fought several successful battles with the *Ilenses*, a nation, says *Livius*, not very friendly to us at this day (*xl. 18–34*).

Pinarius, *i. m.* the *Deli-um*, a river of *Cilicia*, near *Issus* (*Curt. iii. 8*).

Pindarus, *i. m.* a native of *Thèbe*, *Thèbe*, who may be considered the prince of lyric poetry. His father, a flute player, gave him his first lessons in music. History records, that *Mÿrtis*, a distinguished poetess, communicated to him useful instruction in lyric poetry, and that, on the same subject, he

owed obligations to Cörinna, who was a fellow student with him under Mýrtis. His countrymen undervalued his first lyrical compositions, and five times adjudged the prize to Cörinna in preference to him; but acknowledged his superiority over Mýrtis. Pausanias accounts for the triumph of Cörinna over Pindárus, by remarking, that the judges, natives of Æolia, were perhaps more sensible to the charms of female beauty, than to those of music and poetry; and particularly from his writing in the Doric, and Cörinna in the Æolic dialect (ix. 22). Simónides, then in extreme old age, gave many valuable hints to Pindárus, which improved the taste, corrected the errors, and excited the genius of the youthful poet. He afterwards wrote lyric odes, in praise of the conquerors at the Olympian, Pythian, Nemean, and Isthmian games, which commanded the admiration of all Greece, and succeeding poets have frequently imitated, but rarely equalled, and never excelled the grandeur and sublimity of Pindárus. It has been objected to this poet, that his muse was an hireling, and it is not denied that he was paid for some of his best pieces. To a man born in poverty, and supporting himself by mental exertion, candour could, on that account, impute no blame, since even detraction has not ventured to charge him with perversion of the truth, or violation of propriety, in order to please his employers. To this must be added, that his works abound with the purest morality, and that the personal character of no poet of antiquity has been less censured, than that of Pindárus. He lived to a great age, respected by his countrymen, and honoured by the god of poetry, who, by an oracle, ordered him a conspicuous place in the temple of Delphi, *Castris*, and the inhabitants of that town to appropriate one half of the offerings. Pausanias saw the chair of Pindárus, in the temple at that place, which the priests preserved as a curious relict. He died at the age of eighty-six, in 435 B. C. His descendants, long after his death, derived great benefits from the respect paid to his memory. When Alexander the Great destroyed Thēbe, *Thera*, he spared the house and family of Pindárus; and the Lacedæmonians did the same, when they burned the capital of Bœotia to the ground. *Adj.* Pindáreus, a, um. *Pindáreulijra* (Stat. Syl. v. 3. 152).—2. A manumitted slave of C. Cæsius Longinus, by whose hand Cæsius fell. He afterwards killed himself, but his body was never found (Val. Max. vi. 8). Apollonius expresses a doubt respecting the death of Cæsius, and also with regard to the conduct and fate of Pindárus (Bel. Civ. 655).

Pindus, i, m. *Mezzovo*, or, *Metzovo*, a chain of mountains in Greece, the greatest height of which is estimated at 7000 feet. It anciently separated Thēssalia, *Thessaly*, from Epirus, *Lower Albania*, and is the most elevated summit in that chain of mountains, which take their rise near Attica, and extend in a N. W. direction upwards of 200 miles. In this range, the most celebrated heights to the S. of Pindus, *Metzovo*, are Ceta, *Basina*, *Párcasus*, *Liakura*, and *Hēlicon*, *Zagara*. Besides inferior streams, four large rivers have their sources in *Metzovo*: Pēnēus, the *Solampria*, q. v.; Aōus, the *Pollina*, or the *Viosa*, which falls into the Gulf of Venice;

Arctēus, the *Arta*, which runs into Sinus Ambracius, the Gulf of Arta, to which it gives name; and Achēlōus, the *Aspropotamo*, which flows in a southerly direction, and empties itself into Mārē Iōnium, the Ionian Sea.—2. The *Mauro*, a river of Dōris, a branch of Cēphissus, the *Mavroneri*.

Pinēus, i, m. son of Agron, and grandson of Pleuratus, was king of the Illýrii, to whom the Romans sent ambassadors in 219 B. C. (Liv. xxii. 33).

Pinna, æ, f. *Citta di Penna*, a town of the Vēstini, immediately to the south of Picēnum (Sil. Ital. viii. 517). Cluverius mentions it as sinking fast from its ancient splendour. *Inh.* Pinnēnses, ium, m. (Plin. i. 359). *Adj.* Pinnēnsis, is, e (Val. Max. v. 4).

Pinnētes, is, m. a general of the Pannonians, taken prisoner by the Romans. He appears to have been a commander of great merit (Vel. Pat. ii. 110 seq.).

Pinnirāpus, i, m. a gladiator, who endeavoured to catch the crest of his opponent's helmet, which was generally adorned with the feathers of a peacock, and sometimes with the figure of a fish. Hence the name has been derived from *pinna*, a feather or fin, and the verb *rapio*, because he fought with a net, with which he endeavoured to catch the helmet of his adversary. Others say, that the Rētārīi had pinnae in their helmets, and were, therefore, called Pinnirāpi, for as soon as the Rētārīus fell, his antagonist seized on his plume (*pinnam rapit*), which he held up to the people, as a proof of his victory (Juv. Sat. ii. 158).

Pipa, æ, f. daughter of Attālus, king of the Germans.

Piræus, i, e. Piræūs, ēos, m. now called by the Greeks *Draco*, and by the Turks *Porto Lionē*, or, *Porto Leonē*, from a statue of a lion, a celebrated port, five miles from Athēne, *Athens*, with which it was connected by walls of great length, and about forty cubits high. The stones of these walls are all of uncommon size, and joined together by pieces of iron, without any kind of cement. Including the Munychian peninsula, Piræus extends to seven miles and a half. It withstood, for a long time, a close blockade of the Roman army, under L. Cornēlius Sūlla, who at last overcame the brave defenders under Archēlaus, who commanded for Mithridātes (Ap. Bel. Mith. 190, 191). Piræus had, at one time, three harbours or quays; but has now, in a great measure, lost that appearance. The one on the right is become a marsh, and that on the left is very shallow. The middle harbour is of greater depth, although too shallow to admit a British sloop of war. Stāsius describes it as a very safe harbour; *Trēpīdīs stābīlem Piræa nautia* (Th. xii. 616). *Adj.* Piræus, a, um. *Piræa littōra*, Athenian shores (Ov. Met. vi. 446).

Piræus, i, m. father of Ptolēmaeus hence called *Pirōides* (Hom. Il. iv. 228).—2. A noble Ithacan, the faithful friend of Telēmachus (Hom. Od. xv. 538).

Piraticum bīllum, the war against the pirates, who inhabited Cilicia, and who, having fitted out a number of armed ships, scoured the Mediterranean. The Roman senate invested M. Antōnius, the father of the triumvir, with extraordinary powers, to

clear the seas of these freebooters in 70 B. C. He does not appear to have extirpated them; for, three years after, Cn. Pompeius Magnus received a similar commission, and, in a very short time, took or destroyed every vessel belonging to that lawless banditti (Tac. Ann. xii. 62 seq.).

Pirēnē, es, *f.* a fountain in the citadel of Corinth, sacred to the muses. Pēgāsus was drinking at this fountain, when taken by Bellerophon. It branches into several small rills, which find their way imperceptibly into the lower city. Athenæus says, the water of Pirēnē was the healthiest in Greece, and compares its excellence to that of Lerna, a doubtful name, since there was a fountain so called, as well as the Lerna of Argolis. According to Pausanias, the nymph Pirēnē was changed into this fountain, in consequence of lamenting the death of her son Cēnchrius, whom Dāna, for his imprudence, had killed (Paus. ii. 3). Of this name there appear to have been more springs than one, in and near Corinth. *Pirēnē cōnsēcia* (vātum) (Stat. Syl. i. 4. 27). *Pirēnis*, Idis, *f.* of Pirēnē, applied to females, or nouns feminine. *Adj.* Pirēneus, *a*, *um*. *Pirēneā antra* (Claud. xxix. 77).

Pirēsē, es, *f.* a district, in which the river Apidānus joins Pēncus (Orph. 164).

Pirēsius, *i*, *m.* a noble Celtiberian, of distinguished bravery. In the use of arms he was inferior to Q. Cōtius *q. v.* (Val. Max. iii. 2).

Pirisabōra, æ, *f.* Jedida, a city of Pērsia (Amm. Mar. xxiv. 2).

Pirithōus, *i*, *m.* son of Ixion, and a cloud, was king of the Lāpithæ, and was present at the famous hunt of Cālŷdon. Hŷginus makes him one of the Argonauts, which Apollōn Rhōdius denies (i. 103). He married Hippodāmē, and at their nuptials a dreadful battle was fought, between the Cēntauri and Lāpithæ, in which he put to death some of his enemies by his own hand (Ov. Met. xii. 330 seq.). He was the intimate and faithful friend of Thēsēus, with whom he went down to the Infernal Regions, intending to carry off Prōserpina, to whom he had a strong attachment, on which account Hōrātius calls him *Amātōrem*, *i. e.* *Amātōrem Prōserpinæ*, using the word *Amātōr* in its worse sense (Od. iii. 4. 78). Plūtō overpowered both, and put them in chains, from which Thēsēus was liberated by Hērclēs; but the fetters of Pirithōus were made faster. Hōrātius says, he was bound with three hundred chains (Od. iii. 4. 79). Hŷginus mentions, that their attempt on the queen of the Infernal Regions, was by order of Jūpiter, after they had carried off Hēlēna, that being overpowered, they were long lacerated by the Furies, and that Hērclēs, at their own request, prevailed on Plūtō, who allowed them to be carried off in safety. From his father, Pirithōus is called *Leōnides* (Ov. Met. viii. 566).

Pirus, *i*, *m.* a Thracian chief, son of Imbrāsus, killed by Thōas (Hom. Il. iv. 520 seq.).

Pirus, *i*, *m.* a mountain in Germany, near Heidelberg (Amm. Mar. xxviii. 2).—2. A river of Achāia, in the Morea (Herod. i. 145). It appears also to have been called Pīeris (Paus. vii. 22).

Pirustæ, arum, *m.* a people of Illyricum,

on the east coast of Mārē Hādriaticum, the Gulf of Venice (Liv. xlv. 26).

Pisa, æ, *f.* a city of Elis, in Peloponnesus, the Morea, near the river Alphæus, the *Roufia*, which is supposed to unite with Arēthusa *q. v.* Olympia, at which the famous games were celebrated at the completion of every fourth year, was supposed to have been built on the ruins of Pisa. From it the district was called Pisatis, Idos, *f.* Idus, Pissei, orum, *m.* *Adj.* Pisæus, *v.* Piseus, *v.* Pisānus, *a*, *um*, *et*, Pisatis, *v.* Pisatilis, *a*, *a* *Pisæa Arēthusa*, Pisæan Arēthusa, from Alphæus, the *Roufia*, having its source in Elis, and passing through that city in its course to Ortŷgia, where it joined the fountain Arēthusa (Ov. Met. v. 409). *Pisæa olivæ*, the Pisæan olive. A chaplet of olive branches formed the reward of the conqueror at the Olympic games (Juv. Sat. xiii. 99).

Pisæ, arum, *f.* Pisa, a town of Etruria, Tuscany, on both banks of Arnus, the *Arno*, not far from the sea. In its passage through the town, the *Arno* is confined by stone quays, and a broad street runs along the front of the houses, between them and the river. The situation of Pisa, at a distance from the mountains, renders the winter milder there than at Florence. A colony from Pisa in Elis founded this town, and gave it the name of their native city, hence Claudianus calls it *Alphæa Pisa* (xx. 48). *Inh.* Pisani, orum, *m.* offered land to the Romans, in 182 B. C., for the establishment of a Latin colony, and, for this act of friendship, they received the thanks of the senate (Liv. xl. 43). *Adj.* Pisānus, *a*, *um*. *Pisānus finis* (Liv. xxxiv. 56), *et*, *Pisicinus ager*, the territory of Pisa (Liv. xxxix. 2). *Pisānus sinus*, the Gulf of Pisa (Tac. Hist. iii. 42).

Pisānder, *v.* Pisāndrus, *i*, *m.* a noble Ithacan, one of the lovers of Pēnelōpē, during the absence of her husband (Ov. Ep. Her. i. 91). He was slain by Philoctetus (Hom. Od. xxii. 268).—2. One of the two sons of warlike Antimachus, whom Agamemnon took alive, but afterwards killed on his father's account (Hom. Il. xi. 122).—3. Son of Menālus, hence called Menādides, commanded the third division of the army of Achilles. In bravery he surpassed all the Myrmidōnes except one (Hom. Il. xvi. 193).—4. A Trojan, put to death by Mēnelāus (Hom. Il. xiii. 601 seq.).—5. A Spartan, to whom his countrymen gave the command of a fleet, which Cōnon attacked at Chidus, routed, took a number of the ships, and sunk more, about 394 B. C. (Just. vi. 3).—6. An Athenian, with whom Alcibiādes conferred, at the time he had the command of an army at Sāmos, about his restoration to his native country. Like Alcibiādes, he was unfriendly to the power of the people, and consequently a favourite of the nobles (Cor. Nep. Alcib. 5).

Pisaurum, *i*, *n.* Pesaro, a town of Umbria, in Italia, Italy, pleasantly situated on the south bank of Pisaurus, the *Foglia*, where it falls into the Gulf of Venice. It appears from Cātullus to have been unhealthy, hence *Moribunda sedes* (lxxxi. 3). The Romans sent a colony to it, 186 B. C., allotting to each man six acres of land (Liv. xxxix. 44). *Inh.* Pisaurēnses, ium, *m.*

Pisēnor, ōris, *m.* a centaur, who, in the

battle with the Lápithæ at the marriage of Pirithôus, sought safety in flight (Ov. Met. xii. 303).—2. A Trojan, the father of Citus (Hom. Il. xv. 445).—3. The father of Ops, and grandfather of Eurýclæa, nurse of Ulysses. Pisenôrides, *w. m.* Ops (Hom. Od. i. 429).

Pisidia, *w. f.* a district in Asia Minor, *Natolia*, to the north of Pámphylia, and south of Phrygia. *Inh.* Pisidæ, *arum, m.* In the army of Antiochus, king of Syria, the Pisidæ were Cetrati, and fought in the battle at Thýatira, in 192 B. C. (Liv. xxxvii. 40).

Pisistrátus, *i. m.* a noble Athenian, of high rank, who, by the force of his eloquence, the greatness of his courage, and artfulness of address, gained such an ascendancy over his countrymen, as secured him in the government of the state for thirty-three years. Sôlon, the celebrated legislator, opposed his schemes of ambition, although he was his relation by birth. With that illustrious Athenian, love of country had a more powerful influence than the tie of kindred, and notwithstanding the great authority and respect which he enjoyed among his countrymen, from the extent of his information, and the rectitude of his principles, the usurper possessed the crown till the day of his death. Like every other votary of ambition, he assumed the appearance of virtues to which his heart was a stranger; but which he knew were necessary, to gain the favour of the populace. On this account, he appeared courteous, mild, generous, and liberal; his language captivated by its softness, whilst his modesty exalted him in the opinion of all. Had his actions and conduct proceeded from the natural impulse of his heart, or the right exercise of his mental faculties, he would, as Sôlon told him, have been the best citizen of Athens. The Roman Orator frequently mentions Pisistrátus, whom he commends for his eloquence and learning. To him we are indebted for preserving the poems of Hómærus, which otherwise would probably have perished, or remained in traditional fragments, and he had the merit of presenting them to the Athenians, in the same order in which they now appear. Formerly, no regard had been paid to the arrangement, and consequently they would have nothing of the appearance, or the effect of the Epic. The oldest manuscripts have something of that character, the different parts having the name of the "Story of Ajax," &c. He was the first who established a public library for the benefit of the community (Gel. vi. 17). Valérius Máximus states, that his orations had more eloquence than those of Sôlon, and to this quality he ascribes his influence over the Athenians (viii. 9). Pisistrátidæ, *arum, m.* Hipplias and Hipparchus, sons of Pisistrátus, who succeeded him in the government of Athens.—2. A nobleman of the Bœotii, who was friendly to the Romans, on which account neither he, nor Zeuxippus, who was of the same sentiments with him, had been elected Bœotarches. These two resolved, that Brachyllus, a favourite of Philip, king of Mæcedônia, who had been appointed to that office, should be cut off, and, therefore, hired assassins, who murdered him. Zeuxippus fled first to Tánagra, and afterwards to Athens. Pisistrátus, after be-

ing several times examined by torture, was put to death (Liv. xxxiii. 27. 28).

Piso, *ônīs, m.* a surname of the Cælpurnian clan, and, according to some, acquired from one of the Cælpurni, excelling in the raising of peas; but Plinius derives it a *pisendo*, from using a pestle and mortar, or perhaps, from inventing the pestle (iii. 435). They considered themselves descendants of Numa Pômpilius; hence Hôrâtius, addressing Pisones, has *Vos, ô Pômpilius sanguis* (Art. Poet. 292). See Cælpurnius.

Piso, *ônīs, m.* a Roman, who, after being severely wounded, and lying among the killed at the battle of Cannæ, attempted to give a mortal stab to the horse of Hännibal, that he might engage his rider, on being brought to the ground. In return for this act of Roman bravery, Hännibal transfixed Piso with his spear (Sil. Ital. ix. 250 seq.).—2. A Roman prætor, whose camp the slaves carried in the Servile war (Flor. iii. 19).—3. Surnamed from his country, *Aquiltanus*, a nobleman of Aquiltania, whose grandfather had been supreme magistrate in that country, and called *Friend* by the Romans (Cæs. B. G. iv. 12).

Piso Frugi Licinjanus, Pisonis Frugi Liciniani, *m.* was the son of M. Licinius Crassus and Scribonia, both of illustrious descent. The Roman emperor Gâlba adopted him, in the year 69. With deep anxiety, he saw a storm gathering in Germany, and named a successor, judging that to be the best expedient. The measure had not the effect which the emperor intended; for Otho, on gaining the ascendancy, caused him to be put to death. In his choice, Gâlba appears to have been directed by a due regard to the dignity of the empire; since the public allowed, that Piso had great excellencies, and the gravity of his deportment suggested the idea of primitive manners. The speech which Tacitus has put into the mouth of Gâlba, at his adoption, extols the merits of Piso, and contains many excellent observations, suited to the occasion on which it was supposed to have been delivered. His murderers cut off his head, which his wife Verania ransomed (Tac. Hist. i. 14—47).

Cn. Piso, Cn. Pisonis, *m.* who commanded the cavalry of Adrûmctum, and 3,000 Moors. He afterwards joined Brutus and Cæsius, and was, notwithstanding, allowed to return to Rome, and made consul (Hist. B. Af. 3).

L. Piso, L. Pisonis, *m.* the grandfather of Piso above-mentioned, who was a lieutenant-general of Cæsius, both of whom fell in an engagement with the Hêlvêti (Cæs. B. G. i. 12).

Pistoria, *w. f. Pistoia*. See Pistorium.

Pistorium, *i. n. v. Pistoria, w. f. Pistoia*, a town of Etruria, *Tuscany*, about twenty Italian miles northwest of Florência, *France*, on the Stella, which falls into the Ombrone, a northern branch of Arno, the *Aeno*. Near it, the battle between the forces of the republic, and the rebels under Catiina, was fought (65 B. C.). Writers on this subject have differed very widely, and much pains and ingenuity have been exercised in ascertaining the ground where that traitor fell. Latterly the general opinion seems in favour of the vicinity of Pistoia, and the language of Sallustius leads to that conclusion. *Inh.*

Pistūriūnes, *lexm. m. Adj.* Pistūriēnsis, *is. a.* Pistūriēnsis *ager* (Suet. Cat. 27).

Pistūrius, *is. f.* a public villa in Pannōnia (Amm. Mar. xxix. 5).

Pistyrus, *i. f.* a town of Thraciā, in the vicinity of which was a salt lake abounding with fishes (Herod. vii. 109).

Pistia, *is. f.* a town of Caria. *Isk.* Pistiata, *arum, m.* were among the auxiliaries of the Rhodians, in 199 B. C., and fought in the battle at Alabinda, in which Diomedes, and the troops of Philip, king of Mæcedonia, were routed (Liv. xxxiii. 18). Some degree of uncertainty prevails respecting this people.

Pitānā, *es, et, Pitānā, is. f.* a town of Eolia, on Evēnos, which had two harbours: It was the native place of Arctidēus. To this town Ovid alludes (Met. vii. 357). *Isk.* Pitānē, *arum, m.* Pitānites, *arum, m.* made bricks so light that they floated on the water. —2. A city of Locris, near Enorūs, the *Vasiliptanus* (Plin. i. 416). —3. A town of Elis, on the coast between which and Phōia, Alphēus, the *Rhōia*, falls into the sea (Strab. 498).

Pithēgōrās, *is, m.* a man in the army of Alexander the Great, endowed with the gift of prophecy, who foretold circumstances which claimed his attention, but were disregarded (Ap. Bel. Civ. 327).

Pithēcūsa, *is. f.* an island off the coast of Cāmpānia, *Campēna*, some supposing it to be *Vivara*, and others *Ischia*. The Cūmāni first landed on Pithēcūsa, afterwards they returned to settle on the adjacent continent; but at what period seems doubtful. Ovid's description corresponds with the appearance of *Vivara*, although it may also apply to *Epōpēus*, *Epōpēus*, a volcanic mountain, which forms the principal feature of *Ischia*. By Hōmērus it was called *Inārimē*, by the Greeks Pithēcūsa, and by the Romans *Enāria*, from the fleet of *Enāos* anchoring there. In the opinion of Plinius, who mentions this derivation, Pithēcūsa is not derived from the number of apes (*edēs*) with which it abounded, but from pottery (*edēs*), the inhabitants excelling in the making of earthen-ware. Ovidius writes, that Jupiter detested the fraud and perjury of the Cērcōpes, a Lydian nation, changed them into apes, that they might both be like and unlike human beings, depriving them of the use of words, but allowing their tongues, framed only for perjury, to emit horrible yells, and sent them to this island as their proper habitation. Pithēcūsa sometimes occurs as a common appellation of the islands which lie to the north of the bay of *Naples*, a sense in which it is used by Ptolemy and Strābo. Lāvius, in recording the transactions of 327 B. C., notices the arrival of the colony of the Cūmāni, at Pithēcūsa, without reference to the date. He makes *Enāria*, a different island from Pithēcūsa (viii. 22).

Pithōlūs, *i. m.* a man who wrote severe lampoons against Jūlius Cæsar, yet they did not provoke the emperor to resentment (Suet. Jul. Cæs. 75). — See *L. Oticiellus Philētus*.

Pithōleon, *ōtis, m.* a native of Rhodes, who wrote bad epigrams, mixing Latin with Greek words, at which Hōrātius sneers, saying, that by this mixture, the poet joined strength with sweetness, like a mixture of Chian and Falernian wine (Stat. i. 10. 22).

Pittheus, *i. m.* son of Hēracles, a native of Mitylēnē, *Mitylēnē*, the capital of Lēshos, *Mitylēnē*, and reckoned one of the seven wise men of Greece. He possessed an ardent love of liberty, which, added to his martial bravery, rendered his service successful in the expulsion of the tyrant, who oppressed that island. His countrymen, conscious of his important and meritorious exertions for their freedom, placed him at the head of the state, and, after holding that office for ten years, and giving them an excellent code of laws, he resigned it, and passed his disinterestedness by accepting only a part of the lands which the Lēshians offered him. According to general report, he died in the eighty-second year of his age, about 579 B. C. His works have wholly perished; but a few of his maxims have been transmitted to modern times. *Si quis esset Pittheus*, if any one should buy a status, or but a Pittheus (Juv. Sat. ii. 6).

Pittheus, *ēs, m.* king of Tracēnā, a city of Argolis, in Pēlōpōnnēsos, the *Mæna*. He was the son of Pēlōps and Hippodamē. His brother, Tracēnā, founded the city in which he gave his own name, and Pittheus, having survived him, succeeded to the crown. Pittheus, *ōtis, f.* a patronymic of *Edna*, daughter of Pittheus (Ov. Ep. Her. x. 11). *Adj.* Pittheus, *et, Pittheus, is. um, De tracia Tracēnā* (Ov. Met. vi. 418). *Pauli Tracēnā* (Ov. Met. xv. 296).

L. Pittheus, L. Pittheus, *m.* an astrologer, who suffered death at the same time with P. Mæcius, when, by a decree of the Roman senate, the magicians and astrologers were banished from Rome, in the year 16. He was thrown from the Tarpeian rock (Tac. Ann. ii. 32).

Pitya, *is, et, Pitya, is. f.* a town of Bithynia, near Lāmpēdus, *Lampidus*. Some allege that it was an ancient name of Lāmpēdus; but both Strābo and Valērius Flācus distinguish them (Val. Place. ii. 623).

Pityus, *ōtis, f.* Pitynda, an island in Pōntus Euxinus, the *Black Sea* (Amm. Mar. xxii. 8).

Pityusa, *is, cap.* Pityusæ, *arum, f.* two islands in the *Mediterranean*, off the coast of Spain, nearly opposite the mouth of *Sicuri*, the *Xucar*. They had this name from the number of *pines* which grew upon them, the greater was called *Ebūsus*, *Arca, q. n.*, and the less *Ophūsia*, *Formentera, q. n.*. From the smallness of the latter, it is seldom mentioned, and Lāvius uses Pityusa in the singular, manifestly referring to *Ebūsia* (xxviii. 37).

Pius Aurēlius, Pii Aurēlii, *m.* a Roman senator, who applied to that assembly for indemnification, because his house had been rendered insecure by the making of a public road, and laying an aqueduct. The prætor refused his claim; but the emperor, *Thāius*, considered it just, and gave him the value of his property (Tac. Ann. i. 75).

Placentia, *is, f.* Placentia, a city on the southern bank of Pādus, the *Po*, at which the Romans settled a colony, 221 B. C., in consequence of their having taken that part of the country from the Gauls. Deprived of a considerable extent of territory in the north of Italy, and it occupied by the Romans, the Boii and Insūbres, from resentment, offered their assistance to Hānnibal, when he was on

the banks of the *Rhône*, who readily accepted their services, and they directed his march across the *Alps*. In the neighbourhood of this city, that noble Carthaginian failed in attempting to take a magazine, his troops were repulsed, and himself wounded. Hasdrubal, a brother of Hannibal, on his way to Spain, in 209 B. C., to join his countrymen in Italy, laid siege to Placenza, spent a considerable time before it to no purpose, found himself under the necessity of abandoning it, and soon met a Roman force, which brought on a general engagement, when his army was destroyed, and himself killed (Liv. Ep. 20 seq.). The modern town contains about thirty thousand inhabitants, and is a very delightful residence, the buildings elegant, the streets regular, and numerous fountains supply it with water. The university of Placenza has been long celebrated. The country around is fertile and well cultivated. *Inh.* Placentini, orum (*Sing.* Placentinus, i), *m.* had considerable interest with the Roman senate, which attended to their complaints with more readiness than in many other cases. From being annoyed by their neighbours, the Gauls, desertions were frequent, which lessened their numbers, an evil increased by the accidents of war, by sickness, and by insecurity of property. *Adj.* Placentinus, a, um. *Placentinus ager* (Liv. xxxiv. 56).

Placidianus, i, *m.* a famous gladiator (Hor. Sat. ii. 7. 97).

Placidia, æ, *f.* daughter of the emperor Theodosius, and sister of Honorius and Arcadius. Claudianus hints at her marriage with Eucherius, although it probably never took place. To her the word *virginis* applies (Claud. xxii. 359).

C. Platorius, C. Platorii, *m.* one of three commissioners for conducting a settlement at Crète in 196 B. C. (Liv. xxxiv. 45).—2. An ambassador, sent by the Roman senate to Gentius, king of the Illyrians, in 174 B. C. (Liv. xlii. 26).

Plānāla, æ, *f.* Pianosa, an island off the coast of Etruria, Tuscany, to the south of Iva, *Elba* (Tac. Ann. i. 3).

Plāncina, æ, *f.* wife of Cn. Cālpurnius Piso, who possessed great riches, which, added to her high descent, for she was the granddaughter of L. Mūnācius Plāncus, who founded the city Lugdūnum, Lyons, filled with pride the mind of her husband, who considered himself as scarcely inferior to the emperor Tiberius. In his improper practices, Plāncina, forgetting the modesty of the female character, did every thing to promote his views, attended the troops at drill, and railed against Gērmānicus and Agrippina. On the death of Gērmānicus, she put off her mourning for a deceased sister, and in her gayest dress celebrated that event, which excited the most rapturous joy in her heart. This conduct rendered not only herself an object of public detestation, but also her husband, with whom she had resolved to share his fate, whatever it might be. Having obtained her pardon by the influence of Livia, she changed her plan, and pursued a separate interest. At last, the death of Agrippina brought on the ruin of Plāncina. Court favour, which had formerly protected her, was now at an end, and being accused of facts well known to the public, she laid vio-

lent hands on herself, "thus suffering" says Tacitus, "a late, rather than an unmerited punishment," in the year 32 (Tac. Ann. ii. 43 seq.). Her full name probably was Mūnātia Plāncina.

Plāncius Vārus, Plāncii Vāri, *m.* a man of prætorian rank, and most intimate friend of Dōlābellā, whom Otho had banished to Aquinum, Aquino, in the year 69 (Tac. Hist. ii. 63).

Plātēa, arum, *v.* Plātēa, æ, *f.* Cokla, a town of Bœōtia, at the foot of Cithæron, Elatias, near which the Greeks under Aristides and Pausānias, gained a complete victory over the Persian forces commanded by Mārdōnius, about 481 B. C. The bravery of the Athenians in this engagement procured them the chief command at sea (Cor. Nep. Arist. 2). *Inh.* Plātēenses, imm, *m.* (Civitatē) Plātēnsium (Cor. Nep. Milt. 5). *Adj.* Plātēnsis, is, *e.*

Plātānon, ōnis, *m.* a place near the portico of Vipsāna, which appears to have been ornamented with statues of beasts both in marble and brass (Mart. iii. 19).

Plātēa, æ, *f.* an island on the coast of Africa, first peopled by the Thērai (Herod. iv. 151).

Plātō, ōnis, *m.* one of the most eminent philosophers of antiquity, was a native of Egina, Egina, an island in that part of Mārē Egēum, the Archipelago, called Sinus Sārōnicus, the Gulf of Egina. His father considered himself a descendant of Cōdrus, the last king of Athens, and his mother traced her descent from Sōlon, the celebrated lawyer. His birth, as fixed by modern inquirers, preceded the Christian era, 430 years.

He gave early proofs of a vigorous mind, a lively fancy, and originality of genius, which an education, corresponding to his high rank, cultivated and improved. Painting and poetry first engrossed his whole attention, to which he applied with extraordinary diligence, and his success amply rewarded his unwearied assiduity. He wrote an epic poem and a tragedy, before he completed his twentieth year. The former he burned, from its inferiority to the Iliad of Hōmērus, withdrew the latter after it was in rehearsal, and would not suffer it to be acted, from his having been captivated with the intelligence and eloquence of Sōcrātes, whom he had accidentally heard deliver a discourse. He then destroyed all his poems, and devoted himself solely to the study of philosophy. It has been said, that he received his first instructions in the study of wisdom from Crātēlus, and Hērmodēnes, but, if he attended the lectures of these teachers, he must have been very young, since, at the age of twenty, he became the scholar of Sōcrātes, with whom he continued eight years. He offended his fellow-scholars, by founding doctrines on the opinion of that philosopher, which he did not acknowledge, still this freedom did not weaken their attachment, which continued unabated till the death of his teacher. When arraigned, Plātō undertook his defence; but the violence of the judges did not allow him to proceed with his speech, and, after the condemnation, he offered to his master a sum sufficient to ransom his life, which Sōcrātes refused. During the whole of his imprisonment, Plātō showed him every kindness, and immediately before his death, was present at the conversation, which that great man held

with his friends, respecting the immortality of the soul. The beautiful dialogue, *Phædon*, contains the substance of that conversation, intermixed, as has been alleged, with certain opinions of the writer. Dreading the severity of the government, the philosophers of *Athens* fled from the city, and *Plato* retired to *Mégara*, overwhelmed with excessive grief at the death of *Socrætes*. He afterwards crossed into *Italy*, and obtained from the most distinguished followers of *Pythagoras*, his knowledge of natural philosophy. On comprehending thoroughly the doctrines of the *Pythagoreans*, he went to *Cyrênæ*, *Cerea*, where he studied mathematics under *Théodorus*, whence he passed into *Egypt*, with a view to obtain a more perfect acquaintance with that science, and to learn the theology of the priests. It has been asserted, but without sufficient evidence, that he then acquired a knowledge of the books of *Moses*. The immortality and transmigration of souls constituted part of the opinions of the *Pythagoreans*, but the latter forms no part of the Jewish Scriptures, and the writings of *Moses* do not very clearly reveal the former. The *Egyptians* probably knew the Mosaic account of the creation, which they either did not adopt, or did not communicate. Unsatisfied with his great attainments, *Plato* travelled into *Persia*, in quest of knowledge, and intended to have visited the *Brachmans* in *India*, had the wars in *Asia* permitted. On returning to *Europe*, he settled first in *Italy*, and seems to have blended his own system with that of the *Pythagoreans*. To this school he had a strong predilection, which he, sometime after this, showed, by buying, at an enormous price, from *Philolaus*, some books which contained the doctrines of *Pythagoras*. The liberality of *Dionysius*, tyrant of *Sicily*, enabled him to make this purchase, when he first visited that island. After having his mind stored with almost all the knowledge of that period, he fixed his residence at *Athens*, and opened a school in what was afterwards called *Acadēmia* *q. v.*, where he instructed the youth in philosophy. Crowds attended his lectures, which his talents, learning, and eloquence, rendered most instructive and captivating. Of his scholars it is sufficient to mention *Démôsthènes*, *Isocrâtes*, and *Aristôtèles*. He thrice returned to *Sicily*, probably expecting to prevail on the tyrant of that island, to adopt a milder system of government, or to attempt the establishment of his ideal republic. Incurring, during his first visit, the displeasure of *Dionysius*, who attempted his life, he escaped through the activity and friendship of his pupil, *Dion*; and obtained permission to sail for *Athens*. The tyrant retaining his resentment, obtained a promise from *Pölois*, the master of the ship, either to kill him, or sell him for a slave. He preferred the latter, and disposed of the philosopher, in *Egina*, as that island then carried on a war against *Athens*, for thirty minæ. Anicæris, a philosopher of *Cyrênæ*, discovered *Plato*, procured his freedom, and refused to accept re-payment, from the relations of the philosopher. Detraction generally persecutes merit, and *Plato* had numerous enemies, who assailed his opinions and reputation, with greater bitterness than justice or success. Envy and malignity vainly attempted to injure the man, or to depress the

philosopher. His celebrity increased with his years, and many states solicited him to come, and give them a code of laws for their government. He preferred, however, giving lectures on the general principles of legislation, by which all may be benefited, wasting his time in the minute detail of enacting regulations, adapted to any one community. The instruction of youth and the study of philosophy, occupied almost entirely the latter years of his life, and he died in the eighty-first year of his age, when statues and altars were erected to his memory; the learned and virtuous regretted his death, as a loss to mankind. He never married, and having no children, left his property by will to his friend *Adimantus*. Cicero carries his respect for *Plato* almost to adoration, and ancient authors, in general, speak in the highest terms both of his genius and writings. His powerful imagination gives a liveliness and brilliancy both to his conceptions and style, although it sometimes carried him beyond the limits of certainty, into the fanciful region of general or abstract ideas. His writings are all in dialogue, a species of composition in which the Greeks excelled, and they have been transmitted almost entire to modern times. *Xenophon* and *Plato* were supposed rivals by ancient writers, and *A. Gellius* has written on the subject at some length (xiv. 3). *Impliciti Platonis*, writings like those of *Plato*, not easily understood (Mart. ix. 48). *Æthêræus Plato* (Manil. i. 772). *Adj. Platonicus*, a um. *Platōnia disciplina* (Gel. vi. 10).—2. An Athenian, who commanded the troops raised in *Chilæ*, which joined Alexander the Great in *Media* (Curt. v. 7).

Platōr, ōris, m. a man whom *Philippus*, king of *Macedonia*, appointed governor of *Orœum*, which he gave up to the Romans, in 209 B. C. (Liv. xxviii. 6).—2. Brother of *Gentius*, king of the *Illyrians*, by whom he was killed (Liv. xlv. 30).

Plautia Urgulanilla, *Plantia Urgulanilla*, *f.* first wife of the Roman emperor *Claudius* who divorced her, on account of her excessive lewdness, and being suspected of murder, after she had born him *Drusus* and *Claudius* (Suet. Claud. xxvi. seq.).

Plautius Ælianus, *Plauti Æliani, m.* a Roman pontiff, who, at laying the foundation stone of the capitol, sacrificed a sow, a sheep, and a bull; and, having spread the entrails on the green turf, invoked *Jupiter*, *Juno*, and *Minerva*, with all the tutelary deities of *Rome*, to favour the rebuilding of that edifice, in the year 70 (Tac. Hist. iv. 53).

Plautius Lâtérânus, *Plauti Lâtérâni, m.* the most distinguished of the *Lâtérâni*, was the gallant of *Messalina*, for which crime he would have suffered death, had not the great merit of his uncle *A. Plautius* saved him. *Nero* restored him to the senate, from which he had been expelled for his criminal intrigues with that vicious woman. He was consul elect in the year 65, during which he entered into a conspiracy against *Nero*, notwithstanding of the act of clemency above-mentioned, and was put to death so suddenly by the tribune *Stâlius*, that time was not allowed him to take leave of his children (Tac. Ann. xii. 30 seq.). The splendid houses of the *Lâtérâni*, were on *Cælius mons*, *Monte Cælio*, on the site of which a church of *St. John* was erected,

and given to Pope Sylvester by Constantinus Magnus, and is still called the Lätëranum (Juv. Sat. x. 17). *Adj.* Lätëranus, a, um. *Lätëranæ adæ.*

Plautius Rufus, Plautii Rufi, m. a Roman who attempted to excite an insurrection against Augustus (Suet. Aug. 19).

Plautius Silvianus, Plautii Silviani, m. a Roman praetor, who threw his wife Apronia out of the window of her bedchamber, and killed her on the spot. L. Apronius, his father-in-law, carried him immediately before the emperor, in whose presence he declared that, while he lay asleep, she had voluntarily leaped over the window. The emperor visited the chamber immediately, and, having perceived marks of a person who had struggled, but had been overpowered, he reported to the senate, and commissioners having been appointed to investigate the matter, Plautius, at the suggestion of Urgulania, his grandmother, had his veins opened, and bled to death (Tac. Ann. iv. 22).

A. Plautius, A. Plautii, m. a Roman officer, to whom, with Cn. Sertius Säturinus, the emperor Claudius gave the command of the troops which he sent into Britain. It required considerable address on the part of Plautius, to prevail on the troops to embark for that distant island, which they considered another world. The emperor, on hearing of his success, followed him, embarked at Gesoriacum, Boudogne, and joined the army on Tamesis, the Thames. He only remained with the army for sixteen days, and returned to Rome. Plautius continued four years in Britain, and gained several advantages over the natives, who made a brave resistance in defence of their liberties. Part of the country on the Thames he reduced into the form of a province, and, for his victories over some of the tribes, he had the honour of an ovation, in the year 44 (Eutrop. vii. 13).

C. Plautius, C. Plautii, m. (surnamed, in con. cal., Pröclius), was one of the Roman consuls in 357 B. C., when he conquered the Hernici, and his colleague, C. Fabius Ambustus, was defeated by the Tarquinenses. He was afterwards master of the horse to C. Marcius Rutilus, the first plebeian dictator (Liv. vii. 12-17).—2. (Surnamed, in con. cal., Hÿpsæus), a Roman, who, in his second consulship, 340 B. C., conquered the Volscei, and declared the arms of the slain were an offering to Mater Læa. Then entering the enemy's country, he laid it waste to the coast (Liv. vii. 27 seq.).—3. (Surnamed, in con. cal., Dëclianus), obtained the office of consul in 323 B. C., and defeated the Privernates, over whom he had the honour of a triumph. That nation, through his means, were admitted to the right of citizenship the same year. In 312 B. C. he was elected censor with Appius Claudius, who made the road called by his name, but Plautius resigned the censorship, from being overwhelmed with shame for a disgraceful choice of senators (Liv. viii. 20 seq.).—4. A Roman praetor, sent into Spain against Viriathus, who routed his army and took himself prisoner, in 147 B. C. (Liv. Ep. 52).

C. Plautius Nümida, C. Plautii Nümide, m. an eminent Roman, who killed himself on the death of his wife, from excessive grief (Val. Max. iv. 6).

L. Plautius, L. Plautii, m. a Roman praetor in 322 B. C., on account of whose illness A. Cornélius was appointed dictator, that there might be a magistrate to give the signal for the starting of the chariots at the Roman games (Liv. viii. 40).

L. Plautius Hÿpsæus, L. Plautii Hÿpsæi, m. was elected praetor in 191 B. C. The north of Spain became his province (Liv. xxxvii. 47 seq.).

L. Plautius Vëmo, L. Plautii Vëmonis, m. a Roman who obtained the consulship in 329 B. C., plundered the country of the Privernates, marched into the territory of the Fundani, who declared they were at peace with the Romans, and, at a future period, obtained the praetorship (Liv. viii. 19 seq.).—2. Was elected consul in 318 B. C., which appears to have been a year of perfect tranquillity, as it only occupies a few lines in the pages of Livius (ix. 20).

M. Plautius Hÿpsæus, M. Plautii Hÿpsæi, m. was consul at Rome in 127 B. C., with M. Fulvius Flaccus. The senate had given him the command of a fleet of sixty ships for Asia, and he had arrived at Tarantum, whither his wife Orëstilla followed him and died there. From excessive grief, he fell upon his drawn sword at her funeral pile; and his friends reduced his body to ashes in the same fire, without making any change in his dress (Val. Max. iv. 6).

M. Plautius Silvianus, M. Plautii Silviani, m. a tribune of the people, who passed three laws, which all took their name, according to Roman custom, from the person by whom they were proposed and carried; the first was an agrarian law; the second regulated the election of jurymen in criminal cases, ordaining that they should be chosen annually from the senators, knights, and plebeians; and the third, *De vi*, under which was included every kind of conspiracy and rebellion, violence of whatever sort offered to the senate, or to public functionaries, carrying of arms in public, all attempts to disturb the public peace, and the forcible seizure of property. On this law L. Sërgius Cätina was arraigned by L. Æmilius Paulus (Sel. Cat. 31). *Adj.* Plautius, c. Plötius, a, um. *Plautia leges*, the three laws above-mentioned. To *Plautia lex de vi* reference is made in the declamation of Sallustius against Clëtro. *Plautia rogatio* (Suet. Jul. Cæs. 5).—2. Was consul in 2 B. C., and had for his colleague Augustus. Under that emperor, he commanded against the Pännöni, whom he conquered (Vel. Pat. ii. 112).

P. Plautius Hÿpsæus, P. Plautii Hÿpsæi, m. a candidate for the consulship with P. Cornélius Scipio Näsica, and T. Annius Milo. They contended with open violence and arms, to repress which Cn. Pömpëius Magnus, in his absence, was elected consul a third time, and without a colleague, an honour then conferred for the first time, a proof of the high estimation in which he was held, in 54 B. C. (Liv. Ep. 107).

P. Plautius Pröclius, P. Plautii Pröclii, m. was appointed consul with P. Cornélius Scipio, in 327 B. C., a year of peace and tranquillity (Liv. viii. 22).

Q. Plautius, Q. Plautii, m. was consul with Sëxtus Papiñius in the year 38 (Tac. Ann. vi. 40).

Plēiades, *dum* (*Sing.* Plēias, *adis*), *f.* seven of the daughters of Atlas, whose mother, Plēiōnē, was one of the Océānides. They were changed into the constellation commonly called the seven stars, in the neck of Taurus, the second sign of the Zodiac. Their names were Alcōnē, Mērōpē, Cēlanō, Elēctra, Stērōpē, Tāygētē, and Maia (Apol. iii. 9; Hyg. 192). Some derive their name from the Greek adjective *plēios*, *more*, on account of their number, or from their union, *plēnion*. Others from the Greek verb *plēō*, *to sail*, from their rising in spring, on which account the Romans called them Vērgillae. Hannibal crossed the Alps at the time when this constellation sets (Liv. xxi. 35). Hyginus states, that the Hyādes *q. v.* were also the daughters of Plēiōnē by Atlas. Lucida Plēias, Maia (2 syl.), the mother of Mercury (Ov. Met. i. 670).

Plēie, *arum*, *f.* *Apithia*, a town of Lāconia, of which nothing certain is known (Liv. xxxv. 27). From Pōlybius, Pausanias and Strābo, it is probable the reading should be Boe *q. v.*, a town near Lēucē.

Plēiōnē, *es*, *f.* a daughter of Océānus and Tēthys, who was married to Atlas, king of Maurītānia. To him she bare seven daughters, called Plēiades *q. v.* Nēpos Plēiōnes, Mercūrius (Val. Flacc. i. 798).

Plēstus, *i*, *m.* the *Sisafiska*, a river which runs from Parnāsus, and discharges its waters into the sea, after passing through Cirrha, which is the port of Dēlphi (Paus. x. 8).

Plēmīnius, *i*, *m.* brother of Hērīus, both of whom fell by the hand of Hannibal, in the battle at Zama (Sil. Ital. xvii. 459).

Q. Plēmīnius, *Q. Plēmīniū*, *m.* a propraetor, commanded by Scipio Africānus to assist at the retaking of Lōcri, the inhabitants of which had revolted to Hannibal after the battle of Cānna: By the favour of some, who were within one of the citadels, he easily took it, but Hāmīlar and the Carthaginians retained the other two. There were skirmishes betwixt the hostile armies, almost every day, with nearly equal success. The cruelty of the Carthaginians induced the inhabitants to join the Romans, who expelled the enemy, and Scipio's arrival prevented Hannibal's making any attack on the town. That general left Plēmīnius governor of Lōcri, and the army under his command, both officers and men, treated the Lōcrēnses with the greatest cruelty and injustice, plundered them of their property, violated their wives, and robbed their temples. In a quarrel betwixt the officers and common soldiers, the latter attacked Plēmīnius himself, cut off his nose and ears, and left him almost lifeless. Scipio returned, and quelled the commotion, after which the Lōcrēnses complained to the senate, of Plēmīnius, on which he was sent in chains to Rome, where he died in prison before his trial was finished, in 206 B. C. (Liv. xxix. 6—22). In a subsequent book, Līvius writes, that he was put to death in prison, for entering into a conspiracy to burn the city (xxxiv. 44).

Plēmmyrium, *i*, *n.* *Massa d' Oliveo*, a promontory of Sicilia, Sicily, on the south side of the great harbour of Syracūsa, which Virgilius calls *Undosum*, from its being partly overflowed by the waves in storms, whence

the name seems to have been derived (*undulosus*) (Æn. iii. 693). According to Cluverius, there appears to have been an island of this name, now *San Martino*, in which was a fort, which reconciles the three different accounts of ancient authors, some describing Plēmmyrium as a promontory, others as an island, and others as a fort.

Plēptōlēmus, *i*, *m.* a commander under Alexander the Great, who ascended the throne of Persia on the death of that conqueror (Just. xiii. 4).

Plēstina, *ae*, *f.* a city of the Mārsi, taken by the Roman dictator, M. Valērius Māximus, in 303 B. C. (Liv. x. 3).

Plēmōsi, *orum*, *m.* a people of Gallia Belgica, supposed to have lived on Scēdis, the *Scheldt*, near the place where the city *Tournay* now stands (Cæs. B. G. v. 39).

Plēurātus, *i*, *m.* son of Scērdilēadus, king of the Illyrii, who owed his kingdom to his joining the Romans against Philippos, king of Mācēdōnia. In 209 B. C., the former included them in a treaty, entered into with the Macedonian monarch, after which they gave him Lycus and the Pārthini. He afterwards desolated the coast of Ætōlia, in which he was joined by the Achæi. He was the father of Gēntius *q. v.* (Liv. xxxiii. 1 seq.).

—2. An Illyrian exile, who lived at the court of Pērseus, king of Mācēdōnia, and was sent, as an ambassador, by that monarch to Gēntius, king of the Illyrii, in 171 B. C. (Liv. xliii. 19).

—3. Son of Gēntius, and grandson of the former, was carried captive to Rome in 170 B. C., with his father, mother, brother Scērdilēadus, and uncle Caravāntius (Liv. xlv. 32).

Plēuron, *ōnis*, *f.* *St. Irene's Castle*, an inland town of Ætōlia, which Strābo states was once an ornament to Greece, but had sunk in its importance, before the time at which he wrote. *Mēlāgria Plēuron* (Stat. Th. iv. 103).

Plēurōnia, *ae*, *f.* the district belonging to Plēuron. *Inh.* Plēurōniū, *orum* (*Sing.* Plēurōnius, *i*, *m.* Adj. Plēurōnius, *a*, *m.* Plēurōnius *Acmon* (Ov. Met. xiv. 494).

Plēxippus, *i*, *m.* a son of Thēstius, who, with his brother Tōxēus, was killed at the hunting of the Calydonian boar, by their nephew Mēlāger, because they had taken from Atālānta, with whom he was in love, the skin and head of the boar with which he had presented her (Ov. Met. viii. 434—440).

Thēstiadē, *arum*, *m.* Plēxippus and Tōxēus (Ov. Met. viii. 434).

C. Plīnius Cæcilius Sēcundus, *C. Plīniū Cæciliū Sēcundū*, *m.* son of L. Cæcilius and Plīnia, sister of the writer on natural history, was born at Cōmum, *Como*, a town in the north of Italy, about the year 61. To distinguish him from his maternal uncle, he is in general called Pliny the younger. His father died during his infancy, and Plīnia with her son, from that time, lived in the house of her brother, who both educated and adopted his nephew. According to the Roman custom, he then assumed his uncle's name, and, afterwards, inherited his property. He lived in terms of the closest friendship with Tācītus, Silius Itālicus, Mārtiālis, and Suetōnius. From early life he applied his mind to the study of literature, and had for his instructor in eloquence, the celebrated Quīntiliānus. His writings indicate a power-

ful mind, richly imbued with Grecian and Roman learning. From the facility with which he composed, it cannot be doubted that the greater part of his works have perished. Only his Epistles in ten books, and a panegyric on the emperor Trajānus, have escaped the destroying hand of time. From these a considerable list of his publications might be formed, of which the principal are *Libri de Helvidii Ulpiōne*; *Oratiōnes apud Centūvīros*; *Pro Acciā Variolā*; *Oratio ad Municipē suos*; *Carmīna varia Latina, et Græca*; *Tragœdia Græca*; *Volumen Hendecasyllaborum*, &c. He composed the Greek tragedy at the age of fourteen. The instructions of his tutor, added to his strong natural abilities and unwearied application, placed him high among Roman orators. Tacitus and he were considered the best plunders at Rome. To protect innocence, to repel injustice, to support the poor, and to produce an equal administration of the laws, he readily presented himself at the bar, but never for hire. The estates left him by his uncle rendered him independent, and he preferred the gratuitous exercise of his talents, for the benefit of individuals of every rank, both to remaining inactive, and to the accumulation of wealth. On the accession of Trajānus to the empire, he obtained the highest offices in the state, and, at his appointment to the consulship, he pronounced a panegyric on his benefactor, which, at the request of the senate, he published. It is still extant. In his proconsulship of Pōntus and Bithynia, he displayed that humanity, and love of justice, which characterized his whole life. With all the partialities of a Roman, he did justice to the Christians, and bore honourable testimony to their character and conduct. By the knowledge which he acquired from study, he regulated his life. Amidst luxurious extravagance and dissolute profligacy, he distinguished himself by moderation, sobriety, and regularity. He died in the fifty-second year of his age. His letters contain much valuable and curious information, although it is probable, that the greater number never formed any part of a real correspondence. The tenth book must not be included, since it is well known, that they were the very letters addressed to the emperor, and the answers of Trajānus to the provincial governor. The pure age of latinity had passed away before Plinius began to write, and his style is marked by that pomposity and brilliancy, which characterizes the reign of that monarch. *Plinius facundus* (Mart. x. 19).

C. Plinius Sēcundus, C. Plinii Sēcundi, m. an eminent Roman author, to whom Vērōna, an inconsiderable town on Athēsis, the *Adige*, had the honour of giving birth, in the year 23. His family ranked high among the Roman nobility, and he possessed a large hereditary fortune. It is to be regretted, that so few particulars respecting his education and private life have been transmitted. In the different offices which he held under government, he discovered the bravery of a soldier, and the principles of an active and virtuous citizen. Literary study seems to have engaged his attention much more than the honours of ambition, or political distinction. Of his voluminous writings, only his *Natural History*, in thirty-seven books, has

come down to modern times. This work embraces a variety of subjects, many of which the author has treated with great accuracy and intelligence. The most candid reader, however, can scarcely refrain from smiling at many absurd and improbable circumstances, which he records as facts, seemingly with a firm conviction of their truth. The geographical may be considered as by far the most useful part of the work. All his writings must have been valuable, the productions of a mind naturally vigorous, improved by intense study and a prodigious accumulation of facts. He died in an eruption of Vēsūvius, in the fifty-sixth year of his age. His irresistible curiosity impelled him to go too near, and he fell a martyr to the study of nature, in one of her most awful forms. Tacitus frequently mentions him in his History (Ann. i. 69 seq.). C. Plinius Cæcilius Sēcundus, commonly called the younger, was a sister's son of the natural historian, and has left on record a minute account of the circumstances attending his death.

Plinthinētes, is, m. a bay, which, according to Hērōdōtus, forms the boundary of Egypt (ii. 6).

Plisthēnes, is, m. son of Pēlōps and Hippodāmia, who died in early life, leaving two sons, Agāmēmnon and Mēnelāus to the care of his brother Atreūs. The fidelity and tenderness with which Atreūs educated his orphan nephews, and his leaving them his heirs, in consequence of having no children of his own body, caused them to be reckoned his sons. It is, however, proper to mention, that this is not the generally-received account, and that many authors reckon Agāmēmnon and Mēnelāus the sons, not the nephews, of Atreūs q. v. Plisthēnida, æ, m. a patronymic of Mēnelāus (Auson. cxxi. 19). Adj. Plisthēnius, a, um. *Plisthēnius tūrus*, the bed of Agāmēmnon (Ov. Rem. Am. 778).

Plistia, æ, f. a town of Sāmnlum, in alliance with the Romans, before which the Sāmnlites sat down in 316 B. C., because they had been driven from Sātēcula. They took it by force in 315 B. C. (Liv. ix. 21).

Plitendūm, i, n. a town of Bithynia, or Galligræcia (Liv. xxxviii. 18).

Plōtia, æ, f. an old woman, of monstrous lewdness, on whom Mārtiālis writes an epigram (x. 67).

Plōtina, æ, f. wife of the Roman emperor Trajānus. Historians have extolled the character of this empress, for modesty, prudence, tenderness, and integrity. From governors of provinces often acting with great cruelty and rapacity, she appears to have looked narrowly into their conduct, and furnished to the emperor information, by which he checked and punished the violation of the laws. To her Adriānus owed his whole success in life (Eutrop. viii. 6).

Plōtius Firmus, Plōtīi Firmi, m. at first a common soldier, and, afterwards, prefect of the night guard, appointed by the prætorians on the death of Gālba. During the lifetime of this monarch, he had adopted the interest of Otho, and continued firm to the emperor in cases of great tumult and danger. Under him he commanded the prætorians (Tac. Hist. i. 46).

Plōtius Grīphus, Plōtīi Grīphi, m. a Roman, whom Vespāsianus raised to senatorian

rank, and gave him the command of a legion. The praetorship was taken from Tertius Jullianus, and bestowed on Plotius Grapheus. On its being afterwards restored to the former, the latter was not deprived of that honour (Tac. Hist. iii. 32 seq.). To him Scallus wrote one of his poems (Syl. iv. 9).

Plotius Macrinus, Plotii Macrini, *m.* a friend of Persius, to whom he addresses his second satire. He appears to have been a man of great learning, and had a father's affection for the poet.

Plotius Tucca, Plotii Tuccae, *m.* an excellent poet, a friend of Virgilius and Horatius, to whom, with Varius, Augustus intrusted the correction of the *Æneid*, after the death of Virgilius. Servius makes Plotius and Tucca different persons.

A. Plotius, A. Plotii, *m.* a lieutenant-general, who conquered in battle the Umbri, in 91 B. C. Cornélius Cinna and C. Marius, having been joined by the Samnites, overthrew his army and killed himself, in 89 B. C. (Liv. Ep. 74-80).

C. Plotius, C. Plotii, *m.* a Roman, who was imprisoned by order of the senate, for his cruel and iniquitous treatment of T. Vetturius Calvulus (Val. Max. vi. 1).—2. A common soldier, who killed C. Lucius, son of a sister of C. Marius, and a tribune of the soldiers, because he had attempted to violate his person. Marius commended the conduct of Plotius (vi. 1).

C. Plotius Plancus, C. Plotii Planci, *m.* a Roman, whom his brother, L. Munatius Plancus, had interest enough, says Velleius Paterculus, to prevail on the second triumvirate to proscribe (ii. 67). Velleius Maximus has given a short account of the manner in which he met his fate (vi. 8).

L. Plotius Gallus, L. Plotii Galli, *m.* a rhetorician, and the first who taught Latin rhetoric at Rome. In part of a letter from Cicero to M. Titinius, the orator mentions his great anxiety to attend him in early life, but had refrained, because men of the greatest learning were of opinion, that the mind was more improved by exercises in Greek than in Latin. M. Coelius, in an oration now lost, spoke slightly of the qualifications of Plotius, laughed at his style as inflated, undignified, and mean (Suet. Clar. Rhet. 2).

M. Plotius, M. Plotii, *m.* a centurion in Caesar's army, who was wounded at the interview respecting peace, which took place between T. Labienus and Vatinus, on different sides of Apsus, the *Crevasta*, a river of Illyricum, or, Macedonia (Cæs. B. C. iii. 19).

Plumbinum, *i. n.* *Piombino*, a town of Etruria, *Tuscany*, built near the ruins of Populonia *q. v.*

Plutarchus, *i. m.* a native of Cheronea, a town of Boeotia, a district of Greece. History has not transmitted the particular year of his birth, although from the time when he studied philosophy at Delphi, it seems probable that he was born towards the end of the reign of Claudius. From what he has himself mentioned, respecting his grandfather and father, it appears, that his family was above the common class of Boeotians, and his excellent education shows at least that his father was in easy circumstances. Love of study characterized the boyhood of Plutarchus, and the knowledge which he ac-

quired under Ammonius, an Egyptian philosopher, who settled at Athens, raised him a distinction among his countrymen. He satisfied with his attainments at Athens, travelled in quest of knowledge, and his treatise on Isis and Osiris shows a thorough acquaintance with eastern theology and philosophy, which he obtained from conversing with the priests and learned men of Egypt. He appears to have visited every school to which he could obtain access, and, from these various sources, collected much of that valuable information with which his writings abound. The paradoxes of the Stoics, and the impiety of the Epicureans, excited in his mind only hatred and disgust. From his celebrating the birth days of Socrates and Plato, it may be inferred, that he approved of their opinions, and admired their genius, although it does not appear that he embraced their tenets. Truth, not the system of any particular sect, engaged his attention, and his mind preferred roaming at large in pursuit of information, without submitting to the trammels, or adopting the tenets, of any individual. Acting on this principle, he bought every book of excellence, and collected with uncommon diligence all the sayings of wise men, which had been uttered in his presence, or he had obtained from others by tradition. Of every city which he visited in his travels, he examined the records, and in this manner, acquired an extensive acquaintance with the laws and practices of many states, and the result of these investigations may be discovered in many parts of his writings. The excellent observations, in which his works abound, added to the knowledge of human nature which they display, have rendered him, in the opinion of some moderns of great eminence, the most useful and valuable author of all antiquity, whose writings have escaped the ravages of time. Much of what this celebrated philosopher wrote is irretrievably lost, and of his own history we know little. Even the name of his wife is doubtful. He had two sons, Plutarchus and Lamprias, the latter inherited some of the genius and philosophy of his father, and to him the moderns are indebted for a catalogue of his father's writings. At what time of life Plutarchus went to Rome, how long he remained there, or when he returned to his native country, it seems doubtful. According to some ancient writers, he spent forty years in the Roman capital, where he gave lectures on philosophy to the greatest men in the city, searched the records of the capitol, examined the libraries, conversed with the principal characters, and studied the manners of the people. To observe and scrutinize human nature in every form, and in every country which he visited, appears to have been the chief object of his attention, and in a knowledge of men and manners perhaps no ancient author could, with advantage, be set in opposition to him. The emperor Trajanus appointed him to the consulship, and some have asserted that he followed the counsels of Plutarchus, to whom much of the happiness of that excellent reign has been attributed. That he returned to Greece, and died at an advanced age, admits of no doubt; but the precise period of his quitting Rome, and the particular age at which he breathed his last, can only be conjectured.

The writings of Plūtarchus are divided into lives and morals. He never studied the Latin language with attention, and to compose in elegant Greek seems to have been no part of his plan. His works are recommended by accurate thought, extensive learning, and a deep knowledge of the human heart, more than by elegance of style, purity of diction, or felicity of expression (Eutrop. viii. 12).

Plūto, ōnis, *m.* a son of Sātūrnus and Ops, was the brother of Jūpiter and Nēptūnus, and king of the infernal regions. Hence he is called *Stīggius Jūpiter* (Virg. *Æn.* iv. 638), *Tūrtūrus Jūpiter* (Val. Flacc. i. 730), and *Stīggius frāter* (Virg. *Æn.* x. 113). His character, as described in the writings of the ancients, is that of an inflexible, insatiable, and stern tyrant. He was represented sitting on a throne of sulphur, holding a sceptre in his right hand, and a soul with his left. On his left hand sat Proserpina, daughter of his sister Ceres, with a countenance dark and fearful. At his feet lay the dog Cērbērus, and he had the three Harpies near him. From his throne issued four streams, Lēthē, Cōcytus, Phlēgēthon, and Achēron. The Furies and Fates had their station at his throne, and seem to have formed a part of his attendants. *Adj.* Plūtōnius, *a.* um. *Ætūs dōmus Plūtōnia*, the shadowy mansion of Plūto, *i. e.* inhabited only by shades, or disembodied spirits (Hor. *Od.* i. 4. 17).

Pluvina, *ae, f.* a city of Mācedōnia, to which the Roman consul, P. Sūlpicius Gālba, marched, after quitting Stūbēra in quest of Philippus, king of Mācedōnia, who had retreated (Liv. xxi. 39).

Phytāgōras, *ae, m.* King of Sālāmīs, *Cos-tanza*, in Cyprius, in 333 B. C. Cūrtius calls him king of the Cyprians (iv. 3).

Pōdētus, *i, m.* a youth descended from Æōlus, who fought against the Romans in the second Punic war, and was killed in a naval engagement off Sicily, *Sicily*, by Mārcellus (Sil. Ital. xiv. 492 *seq.*).

Pōdāliriūs, *i, m.* a man in the army of Æneas, who killed the herdsman Abus (Virg. *Æn.* xii. 304).—2. Son of Æscūlāpius and Cōrōnis, was the brother of Māchāon, who went to the Trojan war with nine ships. He was eminent for his knowledge of medicine (Ov. *Art. Am.* ii. 735). After the destruction of Troy, he was carried by a tempest to Sýros in Cāria, where, according to tradition, he settled. His name is said to have been derived from the *torqueness* of his feet. Mārcellus uses the word Pōdāliriūs to denote any eminent and successful medical practitioner (Mart. x. 56).

Pōdārcēs, *is, m.* the original name of Priāmus *q. v.*—2. Son of Iphiclus, and brother of Protēsilius (Hom. *Il.* ii. 704).

Pōdārcēs, *is, m.* the spotted horse of Thōas (Stat. *Th.* vi. 466).

Pōdārgē, *es, f.* (Harpyia), the mother of Xānthius and Bālūs, the horses of Achilles (Hom. *Il.* xvi. 150).

Pōdārgus, *i, m.* one of Hector's four horses (Hom. *Il.* viii. 185).—2. A horse of Mēnēlāus (Hom. *Il.* xxiii. 295).

Pōdes, *v. Pōdias, ae, m.* a warrior of great bravery; son of Ectōn, and the intimate companion of Hector, who lost his life by Mēnēlāus (Hom. *Il.* xvii. 575 *seq.*).

Pōēs, āntis, *m.* a Grecian, son of Phylācus, and father of Philōctētes, hence Ovidius,

Sītus Pōētē, the son of Pōēs, *i. e.* Philōctētes (Met. ix. 233). Apollōdōrus considers Pōēs one of the Argonauts, and son of Thaumacus. Pōētātiādes, *ae, m.* a patronymic of Philōctētes (Ov. *Met.* xiii. 313). *Adj.* Pōētīus, *a.* um. *Parāntia prōles*, Philōctētes (Ov. *Met.* xiii. 45). *Paētānus hēros*, Philōctētes (Mart. ii. 84).

Pōellē, *es, f.* (παῖς ἐσση), a porch at Athens, adorned with various paintings, whence the name (Cor. Nep. *Milt.* 6).

Pōmēnis, *is, f.* (Shepherdess), one of Actaeon's dogs (Ov. *Met.* iii. 215).

Pōnē, *es, v. Penna, ae, f.* a monster, which Apollō sent to distress the Argives, because the dogs belonging to the king's herds had torn in pieces the child born to him by Psāmāthē, daughter of Crōtōpus. This pest took the children from the arms of their mothers, and destroyed them. Chōrebus *q. v.* moved with pity for the unhappy Argives, killed the monster, an act which offended Apollō (Paus. i. 43).

Pōni, orum (Sing. Pōnus, *i, m.* the Carthaginians. Sērvius derives the name from Phœnices, because Carthage was built by Phœnicians. They gradually extended their influence westward, and, at one time, possessed the greater part of Hispānia, Spain, in which they built Cārthāgo Nōva, *Carthage*, hence Pōnus frequently denotes an inhabitant of either city. *Adj.* Pōenus, Pūnicus (seldom Pōnicus), *et, Pūnicānus, a.* um, of Carthage, Carthaginian, African, also faithless, treacherous. *Pāni lēones*, the African lions (Virg. *B.* v. 27). *Pōenus nāvita*, the Phœnician sailor (Hor. *Od.* ii. 15. 14). *Pūnica corda*, Carthaginian, *i. e.* treacherous hearts (Sil. Ital. xii. 737). *Pūnicānus lectūlus*, a Carthaginian couch (Cic. *pro. L. Mur.* 36). *Adv.* Pōnicē, *et, Pūnicē*, after the Carthaginian manner; in the Carthaginian language (Plaut. *Pōn.* v. 2. 22).

Pōnius Pōstūmus, Pōnī Pōstūmī, *m.* prefect of the camp of the second legion, who, having prevented the soldiers under his command, from sharing in the honour of the decisive victory obtained over the unfortunate Boadicea, queen of the Iceni, fell upon his own sword, and immediately expired (Tac. *Ann.* xiv. 37).

Pōtēlinus, *a.* um. *Pōtēlinus lūcus*. In this grove an assembly was held, by which M. Mānlius Cāpitōlinus was condemned to be thrown over the Tarpeian rock (Liv. vi. 20).

Pōtēlus, *i, m.* a plebeian tribune, who endeavoured to excite a commotion, without effect, at Rome, in 440 B. C., and rendered himself ridiculous, by threatening to prevent a levy, when there neither was war nor a prospect of it (Liv. iv. 12).

C. Pōtēlus, C. Pōtēlī, *m.* a tribune of the people, who proposed a law to prevent bribing the voters at elections, in 357 B. C. (Liv. vii. 15).—2. Surnamed Libo Visōlus, in con. cal., was raised to the consulship in 325 B. C., and twelve years after was nominated dictator, when the Roman army was besieging Bōviānum, *Bojano* (Liv. viii. 23 *seq.*).

C. Pōtēlus Bālbus, C. Pōtēlī Bālbi, *m.* obtained the office of consul in 359 B. C., when he commanded an army against the Tibūrtes. The Gauls advancing to their assistance, were routed by Q. Servilius Ahāla, dictator, and afterwards, when joined by the

Tibúrtes, were driven into the city by Pœtēlius, who obtained a double triumph from having conquered both (Liv. vii. 11).

M. Pœtēlius Lābo, M. Pœtēlii Lābōnis, m. was invested with the consulship in 314 B. C. After his colleague he had made inquiry into the disaffection which existed in the state, they led an army against the Sāmīnites, over whom they gained a complete victory, and then advanced to besiege Bōvianum, *Boviano*, where they remained until C. Pœtēlius, dictator, came and took the command of the troops (Liv. ix. 24—28).

P. Pœtēlius, P. Pœtēlii, m. a Roman, one of the three ambassadors sent with presents to Sŷphāx in 212 B. C. (Liv. xxvii. 4).

Q. Pœtēlius, Q. Pœtēlii, m. one of the second dēcēmviri, appointed in 451 B. C. (Liv. iii. 35).

Pœtēnūm, i, n. a fort belonging to the Athamanians, of which they claimed the restoration from Philippus, king of Mācēdōnia, in presence of the Roman ambassadors in 187 B. C. (Liv. xxxiv. 25).

Pōla, æ, f. *Pola*, the capital of Istria, which stood at the head of a deep creek or inlet. Here, according to report, Crispus, a son of Cōstāntīnus, was killed (Amm. Mar. xiv. 11).

Pōlēmo, v. Pōlēman, ōnis, m. appointed by Alexander the Great to guard the sluices of the Nile, in 331 B. C. (Curt. iv. 8).—2. Son of Andrōmēnes, and youngest brother of Amyntas (Curt. vii. 1 seq.).—3. A king of Pōntus, and father of Zēno q. v. (Tac. Ann. ii. 56).—4. Son of Zēno the rhetorician, and native of Laodicēa, whom M. Antōnius made king of Pōntus, and whom Augustus confirmed in his dominions, although he had fought at Actium in the army of Antōnius. He attempted, secretly, to make war on the neighbouring nation, the Mæotæ, who, having discovered his stratagem, commenced hostilities, took himself prisoner, and put him to death about the year 13.—5. Son of the former, succeeded his father in the throne, which he appears afterwards, to have resigned, either from choice or necessity, since that country became a province under the emperor Nēro (Eutrop. vii. 14). *Adj.* Pōlēmoniācus, a, um, *Pōlēmoniācus pontus* (Eutrop. vii. 14).—6. Son of Philōstrātus, an Athenian philosopher. In his earlier years, Pōlēmon indulged in pleasure and dissoluteness. Returning from one of his nocturnal debauches, after the sun had risen, he observed the gate of Xēnōcrātes open, which induced him to go in, not to be benefited by the instructions of that philosopher, but to show his contempt. Xēnōcrātes observing him enter, crowned with a garland, the usual badge of nocturnal rioters, and perceiving him inflamed with wine, discontinued his lecture, and began to discourse on temperance, modesty, and propriety, with such energy as rendered the intoxicated youth ashamed of his conduct and appearance. The impression made on his mind was so forcible, that he not only discontinued his irregular practices, but became a scholar of Xēnōcrātes, and afterwards succeeded him in the school, which he taught with great ability and success (Hor. Sat. ii. 3. 254).

Pōlēmonion, i, m. *Fatsa*, a city of Pōntus (Amm. Mar. xxii. 8).

Pōlēocrētes. See *Dēmētrius*.

Pōlites, æ, m. one of the sons of Priāmus, who was killed by Pŷrrhus, on the night that Troy was taken by the Greeks (Virg. Æn. ii. 525).—2. A son of the former, who came into Italy with Ænēas, and, according to Cāto, built Pōlitōriūm (Virg. Æn. v. 564).—3. One of the companions of Ulysses, whom Circe transformed into swine (Od. Met. xiv. 251).—4. A man in the army of Etēocles, infamous for having murdered his brother. Amphilārius, whilst Apōllō acted as his charioteer, deprived him of life (Stat. Th. vii. 757).—5. A youth killed in the Theban war by Hæmon (Stat. Th. viii. 491).—6. A Theban, pierced through the middle by Hippōmēdon in the Theban war (Stat. Th. ix. 125).

Pōlitōriūm, i, n. a city of the Latins, first taken by storm by Ancus Mārcius, who carried the inhabitants to Rome, and placed them on Mōns Avēntīnus. Being left unoccupied, the ancient Latins took possession of it, on which account Ancus levelled it with the ground (Liv. i. 33).

Pōlla, æ, f. the wife of the poet M. Annæus Lūcānus, to whom Stātiūs addresses a poem, on the birthday of her husband, after his death (Syl. ii. 7).—2. The wife of Pōllius Fēlix, a woman of great elegance of form and delicacy of manner (Stat. Syl. ii. 2. 16).—3. A woman, who attempted by dress to conceal the marks of age (Mart. iii. 42).

Pōllēntia, æ, f. a goddess in the circus at Rome (Liv. xxxix. 7). Pōtēntia in the opinion of some was the same goddess; others think the reading ought to be Pōllēntia (a *pōllēntia hostibus*). The idea conveyed by the three terms is nearly similar.

Pōllēntia, æ, f. *Pollenza*, a city of Ligūria, famous for the excellence of its black wool, and for the bloody battle fought there between the Romans and Goths under the emperor Arcādiūs and Hōnōriūs. Plinius writes Pōllēntia Cārrēa, and adds, that it had the additional name of Pōtēntia (l. 318). *Adj.* Pōllēntini, orum, m. *Adj.* Pōllēntinus, a, um. *Pōllēntina lāna*. *Pōllēntinus cāmpus*, the plain of *Pollenza* (Claud. xxviii. 125).—2. A town in one of the Bālēāres, afterwards called Māior, nov. *Majores*, which Cluvērius says is now a village.—3. A town of Picēnum, at which a Roman colony was planted in 186 B. C. (Liv. xxxix. 44). *Adj.* Pōllēntini, orum, m. (Plin.).

Pōlljo, ōnis, m. a harper, mentioned by Jūvénālis (Sat. vi. 387), and by Mārtiālis, from whom he appears to have been held in high esteem by the Romans (iv. 61).—2. A man who had a pleasant property, four miles from Rome (Mart. iii. 20).

Pōllita, æ, f. an adulteress, or lewd woman, of so great notoriety, that her name became a common appellation for degraded females of that character (Juv. Sat. ii. 68). This name is very differently written in different MSS.

Pōllius Fēlix, Pōllii Fēlicis, m. a friend of the poet Stātiūs, to whom he addresses Syl. ii. 2. He lived in the neighbourhood of Nēāpōlis, *Naples*, possessed a large fortune, and spent much of his time in the acquisition of useful knowledge. His name frequently occurs in the writings of Stātiūs, as does also that of his wife Pōlla.

Q. Pōllius Valēriānus, Q. Pōllii Valēriāni, m. a bookseller in Rome (Mart. i. 114).

Pöllutia, *as f.* daughter of L. Antistius Vetus, who used every measure which prudence and fortitude suggested, to prevail on the monster Néro, to save her father's life. When not a ray of hope remained, she exhorted her father to meet his fate with becoming resolution, on which he opened his veins, when his mother-in-law and Pöllutia followed his example, using the same instrument, in the year 65 (Tac. Ann. xvi. 10 *seq.*).

Pöllux, *ucis, m.* a son of Jüpiter and Lēda, the wife of Tyndarus, king of Sparta. That god having transformed himself into a swan, at the time of his intercourse with the Spartan queen, she produced an egg from which sprung both Pöllux and his twin-brother Cästor. According to Hyginus, Pöllux and Hēlena were the children of Jüpiter; Cästor and Clytemnestra of Tyndarus. Fülgentius writes, that Cästor, Pöllux, and Hēlena were produced from the same egg, and adds fanciful derivations of the names of these two brothers, and also of their mother (Myth. ii. 16). Apollodorus describes Pöllux as fighting only with the cestus, while Virgilius represents him as excelling in horsemanship (G. iii. 89). Höratius agrees with Apollodorus, and has copied Hómērus (Sat. ii. 1. 26). Other ancient authors might be quoted, who have adopted the opinions of Hómērus; but as both Cästor and Pöllux are frequently mentioned in ancient writings, as excelling in horsemanship, it does not appear that the critics are justified, in attaching blame to Virgilius, in the line above referred to. They were in the Argonautic expedition, were both beardless, and stars were said to have been seen on their heads during that expedition. Diöddorus Siculus says that this happened during a storm, when they were imploring the gods for their safety, and that a calm having immediately ensued, they came to be regarded as the gods of mariners. On the death of Cästor, Jüpiter took Pöllux to heaven, and afterwards allowed them to be one day each amongst the gods, and doomed them to spend the next amongst the dead. The two brothers were changed into the sign Gēmini (Ov. Fast. v. 694). **Amyclæus Pöllux**, from his being brought up at Amyclæ, or perhaps from its vicinity to Lacedæmon (Virg. G. iii. 89).

Pölus, *i, m.* an Athenian comedian, remarkable for the fineness of his voice, and the elegance of his gestures (Gel. vii. 5).

Pölus, *i, m.* a pole, *Plur.* Pöli, orum, the poles. In geography, the poles are the extremities of the earth's axis, or that imaginary right line, about which it performs its diurnal revolutions. There are two poles, the North and the South; the former is in the centre of the northern frozen zone, the latter in that of the southern frozen zone. At the poles, there is only one day and one night in the year. In consequence of refraction, or that power of the atmosphere which exhibits luminous bodies before they could otherwise be in sight, the day is, in length, somewhat more, and the night consequently somewhat less, than six months. In astronomy, the poles are those points in the heavens, round which the whole sphere seems to revolve. The poets often use *Pölus*, in the same sense with *Cöelum*, heaven. The ancients seem to have believed the north pole differed

from the south, the former being cold, and the latter hot (Luc. Phars. i. 54).

Pölusca, *as, f.* a city of the Völsci, taken by the Romans in 493 B. C., and restored to that people by Cöriölänus, in 491 B. C. (Liv. ii. 39).

Pölyæmon, *önis, m.* a noble Trojan, the father of Hämöpsion hence called *Pölyæmonides*, killed by Tēucer, at the same time with others of his countrymen (Hom. Il. viii. 276).

Pölyænus, *i, m.* a Syracusan, whose speech to his townsmen Līvius has recorded (xxiv. 22.).

Pölyarätus, *i, m.* one of the principal men of the Rhödi, who, with Dino, authorized Metrodörus in 170 B. C., to declare to Pērseüs, king of Mäcëdönia, that the Rhödiäns were ready to join him against the Romans. Next year he was delivered up to the very people, against whom he had a strong desire to make war (Liv. xlv. 23 *seq.*).

Pölybius, *i, m.* an eminent historian, son of Lycörtas, general of the Achæans, the most distinguished at that period of all the Grecian republics. Mëgälopölis, *Leondari*, a town of Arcädia, had the honour of giving birth to this illustrious Greek. From nature he enjoyed great talents, which, after being cultivated and improved in Greece, received every advantage which the literature of Rome could bestow. To this city he had come early in life, and here he contracted an intimate friendship with P. Cörnëlius Scipio Africänus, and his friend C. Lellius. That he benefited much from their society and conversation admits of no doubt, and the authority of the former furnished him with ships for sailing to whatever place he judged necessary, in order to obtain accurate information either of the scenery, or the facts of which he wished to write. This circumstance shows how deeply imprinted on his mind was truth, the essence of historical narrative. He crossed the Alps, in order to ascertain Hannibal's route into Italy, travelled over Spain, in order that he might be able to describe accurately the military achievements of his friend in that country. He appears to have intended chiefly to write of Roman history which, as Rome, at that time, reigned over almost the known world, gives a unity to his design, whilst the affairs of inferior states, like episodes, enliven, without distracting, the reader's attention, and form one great whole. In eloquence he is inferior to Hërodötus and Thücydides, perhaps also to Xënöphon; but in judgment, candour and knowledge, he at least equals, if he does not excel, these distinguished authors. Besides the advantages derived from the arts and sciences, his experience as a politician, added to that of his father, would give him a superiority over most other historians, either of Greece or Rome. Līvius owes great obligations to Pölybius, which he does not acknowledge, and speaks of him in terms very unequal to his merits, although he calls him "an accurate historian in all Roman transactions, particularly those carried on in Greece" (xxxiii. 10). Being frequently employed as an ambassador, gave him an opportunity of displaying his skill in negotiations, whilst he acquired a familiarity with the terms in which treaties were formed, and the means of judging of the consequences likely

to result from them. At that period, the conquerors too often dictated to the conquered, and imposed degrading servitude, being more anxious to show their own superiority, than to contribute to the happiness of nations, by a reciprocity of mutual advantages. In such high estimation did Cicero hold the Great, that his diplomatic despatches, that he caused them to be accurately transcribed, and frequently employed them in transactions with foreign princes. The history of Polybius consisted of forty books, of which the first five only remain entire, and of the rest considerable fragments have been preserved. It embraced a period of fifty-three years, from the beginning of the second Punic war till Macedonia was reduced into a Roman province. Much of what he records, he had either transcribed or witnessed. He attended his friend both at the siege of Carthage, and at that of Numantia. In the strong and accurate judgment of Polybius, Scipio bears honourable testimony, declaring that he never failed in any attempt, when he followed the advice of his friend. After the death of that great Roman, Polybius returned to his native city, where he died at the age of eighty-two. From respect to his memory, his countrymen erected numerous statues, which, candour must allow, Polybius deserved, on account of his pre-eminence as a warrior, a statesman, and an historian. It were fruitless to record the censures heaped upon his works, by different authors of considerable merit, since all acknowledge that he wrote with judgment, and the strictest regard to truth.—2. A dexterous player at a particular game (Mart. vii. 71).—3. A freedman of Augustus, who wrote part of his will, as did also another freedman, Hilario (Suet. Aug. 101).—4. A favourite freedman of the emperor Claudius (Suet. Claud. 28).

Polybus, *i. m.* a son of Antenor (Hom. Il. xi. 50).—2. An Ithacan nobleman, the father of Eurymachus, one of the lovers of Penelope (Hom. Od. i. 309 seq.).—3. One of the lovers of Penelope, killed by Eumæus (Hom. Od. xxii. 283 seq.).—4. An Egyptian prince, the husband of Alcandra (Hom. Od. iv. 126).—5. An artist among the Phœnicians (Hom. Od. viii. 372).—6. A king of Corinth, whose name, whose name, Phœbus, found Oedipus, and brought him to his master. This monarch and his wife Merope, brought up Oedipus as their own son, hence, Statius makes Oedipus say *Falsus Polybus, unrel Polybus, i. e.* Polybus, my unrel father (Th. i. 64).

Polycharmus, *e. Polycharmus, i. m.* a man accused by Martialis, of the grossest crimes (lx. 71). This name occurs several times in the writings of the same poet; but it is probable the allusions are made to one individual.

Polycestē, *ea, f.* youngest daughter of Nestor, who washed, anointed, and then clothed Telemachus, when he arrived at the court of Pylus (Hom. Od. iii. 464 seq.).

Polyclitus, *i. m.* a statuery of the highest celebrity, reckoned by some to surpass Phidias. He excelled also in architecture. Pausanias mentions a number, if not the whole, of his works. If Statius be accurate, he excelled not only in carving, but also in moulding. Martialis frequently mentions

this famous artist (Sill. It. xii. 40).—46. Polydorus, a son of Polydorus (Sill. It. xii. 40).—47. Polydorus, a son of Polydorus (Sill. It. xii. 40).—48. A freedman of the emperor Nero, sent from Rome to inspect the state of Britain, in consequence of the difference between Julius Claudius and C. Suetonius Paulinus, in the year 6. From the weight of his authority, the emperor expected he would produce a reconciliation between these generals. The splendid manner, and extravagant grandeur of Polydorus, hardened the provinces through which he travelled, and his presence overawed the Roman soldiers in Britain; but his second importance excited only derision and contempt in the minds of the natives. Tacitus states, that he accumulated prodigious riches (Hist. i. 37 seq.).

Polydorus, *i. m.* one of the profets of Syracuse, appointed by Epichorus; put to death by the inhabitants, after he had quieted their town (Liv. xxv. 38).

Polyerates, *is, m.* the king of Samos at the time Pythagoras returned from his travels. He appears, from ancient history, to have been singularly fortunate, and to have added several of the neighbouring islands and continental cities to his empire. Of his tyranny and despotism, nothing particular occurs in the pages of antiquity, notwithstanding Ovid's insinuation (Met. xv. 61). It is no improbable conjecture, that the disaffection of Pythagoras to the government of his native island, arose from his love of republicanism, and consequent aversion to absolute monarchy, rather than from abuse of power on the part of the Samian king, since history furnishes no facts which could have justified personal hatred. Polyerates was murdered at Mænesia, by Oronas, the Persian governor. It was the intention of Calligula to rebuild the palace of Polyerates (Suet. Cal.).

Polyeratia, *e, f.* the wife of Aratus, a man of distinction among the Achæi, whom Philippus, king of Macedonia, carried away from her husband, pretending that she would be married to a sovereign prince (Liv. xxvii. 31).

Polyerita, *e, f.* a woman of high birth, a native of Naxos, who, Aristoteles writes, died from sudden and excessive joy; as did also the comic poet Philippides, and Diagoras (Gel. iii. 16).

Polyetor, *oris, m.* son of Pterelæus, and brother of Neritus and Ithacus (Hom. Od. xvii. 207).—2. An Ithacan, the father of Pisander, one of the lovers of Penelope. Polyetorides, *e, m.* Pisander (Hom. Il. xviii. 298).

Polydæmon, *onis, m.* an Assyrian prince, descended from the famous queen Semiramis, whom Perseus killed (Ov. Met. v. 85).

Polydāmas (more properly written Pōlydāmas), *antis, m.* a Trojan, distinguished for his prudence and bravery, first mentioned by Homerus, in whose writings his name frequently occurs. Hector dreaded the censure of Polydāmas, whose name seems to have become proverbial, denoting a man of great sagacity and knowledge (Pers. Sat. i. 4). *Adj.* Pōlydāmāntēs, *a, um.* Pōlydāmāntēs arma (Sill. Ital. xii. 212).—2. A general of Alexander the Great, whom he dismissed in his old age (Just. xii. 12).—3. A man of pro-

diglous strength; but who fell at last a victim to his own folly, in attempting more than he could accomplish (Val. Max. ix. 12).

Polydamne, *es*, *f.* a noble Egyptian woman, the wife of Thoon (Hom. Od. iv. 228).

Polydectes, *e*, *Polydectas*, *a*, *m.* a king of the island Sériphus, *Serpho*, to which Perseus and his mother were drifted in their slender bark. On being carried before him, he appointed his brother Dictys to take charge of both. By this prince the utmost attention was paid to the education of the boy, and every mark of respect to his mother. But the conduct of Polydectes with regard to Danaë, indicated a mind less pure, and passions less under the government of reason. Perseus, after his return from the conquest of Médusa, resented the insult which the king meditated against his mother, by showing him the Gorgon's head, which converted him to stone (Ov. Met. v. 242 *seq.*).—2. A son of Eunomus, king of Sparta, who, at his death, was succeeded by his brother Lycurgus (Just. iii. 2).

Polydora, *a*, *f.* the daughter of Peléus, married Bórus, and had Menesthus to the river Sperchius (Hom. Il. xvi. 175).

Polydorus, *i*, *m.* the youngest son of Priamus and Hécuba, was sent by his father to Polymestor, king of Thræcia, with a great quantity of gold, soon after the commencement of the Trojan war, that he might remain in that country till peace was restored. As soon as that monarch heard that Troy was taken, and Priamus dead, he murdered his ward, in order to obtain possession of the gold, and threw his body into the sea (Ov. Met. xiii. 432). Virgilius makes his shade inform Æneas, that he had been overwhelmed with a multitude of darts, of which the shafts had been myrtle, that took root and grew from his body. Whilst Æneas attempted to pull one of these myrtles, the blood dropped from the root, and the shade declared, that it formed a part of his body. On learning the nature of his death, and the cruel avarice which led to the commission of the crime, Æneas resolved to quit that inhospitable shore; but not before he had performed anew the funeral rites to Polydorus (Virg. Æn. iii. 23 *seq.*). *Adj.* *Polydoreus*, *a*, *um*. *Polydoreus sanguis*, the blood of Polydorus (Ov. Met. xiii. 629).

Polyhymnia, *a*, *f.* one of the muses, who were the daughters of Jupiter and Mnemosyne (Virg. Cir. 55). Horatius represents her as the muse of lyric poetry (Od. i. 1. 33).

Polyidos, *e*, *Polyidus*, *i*, *m.* son of Cærius, who restored to life, by means of an herb by which he had seen one dragon re-animate another, Glaucus, son of Minos, king of Cræta, *Candia*. That monarch would not allow Polyidos to return to Argos, unless he taught his son Glaucus the art of prophecy, which, from necessity, he at last did, and when on the eve of sailing he made Glaucus spit into his mouth, which he had no sooner done, than he forgot what Polyidos had taught him (Apol. iii. 3).

Polymla, *a*, *f.* daughter of Phylas, famous for her skill in leading down the dance (Hom. Il. xvi. 180).

Polyneus, *i*, *m.* son of Argæas, hence called Argæades, was in the Trojan army,

and killed by Patroclus, clad in the armour of Achilles (Hom. Il. xvi. 417).

Polyimestor, *oris*, *m.* a king of Thræcia, who was married to Iliônê, daughter of Priamus and Hécuba. The Trojan king, during the war, sent his son Polydorus to be brought up at the court of his brother-in-law, and Iliônê educated him as her own son, and Delphylus, whom she bore to Polyimestor, as her brother, that whatever might befall either of them, she might discharge her duty to her parents. On the destruction of Troy, the Greeks sent to Polyimestor, promising him Elætra, a daughter of Agamemnon, in marriage, and a great sum of money, if he would murder Polydorus. He accepted the bribe, and killed his own son Delphylus, supposing him to be Polydorus. The latter afterwards learned from his sister his true parents, on which, by his advice, she deprived Polyimestor of his eyes, and then killed him. According to Ovidius, Polyimestor killed Polydorus, in order to get possession of the wealth, which his father had sent along with him, and for this murder Hécuba tore out his eyes with her fingers (Met. xiii. 430—564).

Polyimestrus, *i*, *m.* the father of Bittus, the first king of Lydia (Pin. Pyth. iv. 104).

Polymnis, *is*, *e*, *idis*, *m.* a Theban, father of Epaminondas. The common editions of Cornélius Nepos read *Polymnus*, although in Greek the name is uniformly written *Polymnis* (Epan. 1).

Polyneus, *i*, *m.* a nobleman of Syracuse, who, on the assembling of the people in the senatehouse, in 216 B. C., after the murder of Hieronimus, addressed them in a speech distinguished by moderation and love of liberty, recommended to send deputies to Andranodorus, requiring him to obey the direction of the senate and people, to open the gates of the city, and to withdraw the garrison, at the same time advising the people to secure their liberty in opposition to him, if he persisted in retaining the sovereignty, under pretext of acting for the king. This speech had its just and proper effect (Liv. xxiv. 22).

Polyneus, *i*, *m.* son of Tecton, and father of Amphialus. Tectonides, *a*, *m.* *Polyneus* (Hom. Od. viii. 114).

Polyneices, *is*, *m.* the younger son of Edipus, king of Thèbe; *Theba*; and Iocasta. The Theban monarch, by his will, bequeathed the government to his two sons Etœcles and Polyneices, limiting the royal dignity of each to one year alternately. Etœcles first ascended the throne, but refused at the end of the year to resign the crown to Polyneices, who fled to Adrastus, king of Argos, clothed in the skin of a lion. In the porch he had an encounter with Tydeus, who wore the skin of a bear. After Adrastus had procured a reconciliation between these strangers, he gave his daughter Argia in marriage to the former, and Deipylê to the latter. By this conduct he obeyed an injunction of the oracle, which commanded him to marry his daughters to a lion and a bear. Adrastus espoused the cause of his son-in-law, raised a powerful army, and marched against Thèbe, *Theba*, to compel Etœcles to place Polyneices on the throne of that kingdom. The brothers met, engaged in single combat, and fell by mutual wounds (Stat. Th.).

Pölypetes, *α, m.* son of Pirithöus, one of the warriors at Troy (Hom. Il. xii. 129).

Pölypemon, *ν, Pölypémon, óis, m.* father of Sciron, and, according to Ovidius, grandfather of Háleýónē. *Neptis Pölypémónis, Háleýónē* (Ov. Met. vii. 401).—2. A king, whom Ulysses pretended to be his grandfather. **Pölypémónides**, *α, m.* Aphidas, son of Pölypémou (Hom. Od. xxiv. 304).

Pölyphántas, *α, m.* one of the officers of Philippos, king of Mácédónia, to whom and Ménippus, that monarch gave two thousand five hundred armed men, to protect the allies, on his quitting Achálcum béllum, and returning to Mácédónia (Liv. xxvii. 32 seq.).

Pölyphémus, *ι, m.* one of the Cyclopes, was, according to Ovidius, a giant of prodigious size, who had his residence in Sicily, not far from Ætna, *Monte Gibello*, where he fed his flocks, hence Virgilius calls him *Pastor* (Æn. iii. 657). He is represented as having only one large eye, which was in the middle of his forehead, and living on human flesh. When Ulysses, on his return from the Trojan war, landed on that coast, Pölyphémus seized him and his companions, whom he put into a cave, where he ate two of them every day. To avoid a similar fate, Ulysses mixed strong wine with his victuals, which lulled him asleep, and seizing a firebrand he put out the eye of the monster, and afterwards effected his escape, which it is said he accomplished between the legs of one of the rams, after he had tied his companions to the sheep. Virgilius has given an admirable description of Pölyphémus (Æn. iii. 641—665). *Ætneus Pölyphémus* (Ov. Ep. Pont. ii. 115). To a Cyclops of this name and Gálátēa, Appianus refers the origin of the Celts, Illyrians, and Galatians, as they had three sons, Celtus, Illyrius, and Gallus. What he states respecting the sons and daughters of Illyrius, is probably equally fabulous (Bel. Illyr.).—2. A man killed by Lárónius, in a naval engagement between the Carthaginians and Romans, during the second Punic war, near the coast of Sicily, *Sicily* (Sil. Ital. xiv. 527 seq.). From the description of the poet, the character of this Sicilian bears a strong resemblance to the Cyclops, in general appearance and disposition.—3. Son of Elátus and Hippēa, daughter of Antippus, was by birth a Thessalian. The Scholiast on Apöllónius Rhódios mentions, that some made him a son of Néptúnus, from which it may be inferred that he possessed great bravery, or some other quality which gave him distinction among his countrymen and companions in arms. Many of the ancient heroes on this account had two fathers, a mortal and a god. He was one of the Argonauts (Val. Flacc. i. 457).—4. A servant or slave of the Roman emperor Sévērus, who appears to have been a man of prodigious size (Mart. vii. 97).

Pölyphidēus, *έος, m.* son of Mántius, and brother of Clitus. After the death of Amphíraus, Apölo endowed him with the gift of prophecy, and having quarrelled with his father, he removed to Hýpērēsia. He was the father of Thēoclýmēnus (Hom. Od. xv. 249).

Pölyphotes, *α, m.* a Trojan, sacred to Cēres, *i. e.* priest of Cēres, whom Ænēas met in the infernal regions (Virg. Æn. vi. 484). This word is very differently written.

Pölyspērchon, *ν, Pölypērchon, ótis, m.* one of the officers of Alexander the Great, whom Antipater, in preference to his own son Cassander, on his deathbed appointed governor of Mácédónia, and tutor to the children of Alexander. At that period he was advanced in life, and discovered none of the qualities which fit for the administration of a great kingdom. Cruelty of disposition overcame every virtuous principle, and he treated with severity, not only the Greeks who set themselves in opposition to his measures of unjust aggrandizement, but even the children of Alexander, to whom he owed his advancement in life. From Justinus and Q. Curtius, he appears to have been treated by Alexander with singular distinction, which renders his ingratitude the more odious, and his harshness to the children the more detestable. According to Justinus, he was killed in the battle with Eumenes (Just. xii. 12—xiii. 8). The account of Dídōrus Siculus is different (xviii. 38).

Pölystrátus, *ι, m.* a Macedonian in the army of Alexander the Great, mentioned by Curtius (v. 13).

Pölytimētus, *ι, m.* the *Sogd*, a river of Sögdiana, which waters a valley of great fertility. It had this name from the Greeks under Alexander the Great, and signifies *highly honoured, very precious* (Curt. vii. 10).

Pölytimus, *ι, m.* a man on whom Märdälis writes an epigram (xii. 86). His name occurs also in xii. 76.

Pölyxēna, *α, f.* a daughter of Prámus, whom Pýrrhus sacrificed on his father's tomb, in revenge of his father's death, who was killed by Páris in the temple of Apölla, to which he had gone to celebrate his nuptial rites with that princess. Hömérus has been blamed for not mentioning this circumstance, noticed by all the other poets who have recorded her fate (Paus. i. 22). Pölyxēna forms the principal character in the Hécuba of Euripides. *Adý, Pölyxēnia*, *α, um.* *Pölyxēnia caedes*, the murder of Pölyxēna (Catul. lxiv. 369).

Pölyxēnidas, *α, m.* a native of Rhódas, from which he was banished, and entered the service of Antióchus, king of Sýria, who gave him the command of his fleet in 193 B. C., when he was at war with the Romans. C. Lívius Sálinátor gained a decisive victory over him, although he had only half his number of ships, and pursued him almost to the very harbour of Ephesus. By a disgraceful artifice, he deluded Pausistrátus, the commander of the Rhodian fleet, to his destruction, besides taking the whole of his fleet, except five ships. In a second engagement with the Roman fleet under L. Æmilíus Régillus, he lost forty-two ships, then set sail for Ephesus, where he learned that Antióchus had been conquered at Thyátra, afterwards landed at Pátara in Lycia, and, from dread of the Rhodian fleet, pursued his journey by land to Sýria, attended only by a small retinue (Liv. xxxvi. 41 seq.). Flórus joins Hannibal with Pölyxēnidas in that command (ii. 8).

Pölyxō, *ús, f.* an old woman, who persuaded the women of Lémnos to kill their husbands and their sons. Of this unsexed Státius has given an excellent description, in the 5th book of the Thebaid. According to some authors, she was a prophetess, who stood

high in the favour of Apollo. This seems to have been the opinion of Valerius Flaccus (il. 316); but Apollonius Rhodius makes her the muse of Hysipyle, queen of Lemnos, and Hyginus, her adviser, at least with respect to the Argonauts. This, however, might be a consequence of her great age, and her intimacy with that princess.

Pomētia, *æ, f. e. Pōmētī, orum, m.* a city of Lātium, which is first mentioned by Livius when the sons of Ancus Mārcius fled thither, after they had accomplished the death of Tāquinius Priscus, fifth king of Rome. Tāquinius Sūpērbus carried it by storm, and the value of the plunder amounted to forty talents, which he set apart for erecting a temple of great magnificence to Jūpiter. This town afterwards revolted to the Aurūnci, was taken, plundered, and levelled with the ground. The inhabitants were treated with the greatest cruelty, although they had surrendered on the approach of the Roman forces. It must have been rebuilt, as it is mentioned afterwards by the same historian, who states, that it was first a city of the Latins, and afterwards of the Volscians (Liv. i. 41 seq.). *Adj. Pōmētīnus, et, Pōmētīnus, a, um. Pōmētīna manabula, the spoils of Pōmētia* (Liv. i. 55). *Pōmētīnus ager, the territory of Pōmētia* (Liv. ii. 34). *Pōmētīna pāludes, the Pomptine marshes or fens, which are eighteen English miles in length, nine in breadth, and thirty-five distant from Rome at the nearest place of the city. Via Appia passes through them* (Plin. i. 325). C. Jūlius Cēsār intended to drain these marshes, a design which he did not live to accomplish (Suet. Jul. 44).

Pōmērium, *i, n. sacred ground on each side of the walls of Rome, on which no building was erected, nor crop raised* (Liv. i. 44). Gellius has entered minutely into the meanings and uses of this term (xiii. 14).

Pōmōna, *æ, f. a nymph who lived under king Prōca, and received her name from her attention to fruit-trees and gardening. She had no delight in woods, rivers, or hunting; but loved the country, and boughs bending with fruit. In her right hand she held a pruning knife, with which she lopped off the superfluous fruit, or checked excessive luxuriance. At other times she employed herself in engrafting and irrigation. After she had refused many lovers, she married Vērūmīnus* (Ov. Met. xiv. 623 seq.).

Pōmpēia, *æ, f. daughter of Q. Pōmpēius Rūfus, grand-daughter of L. Cōrnēlius Sūlla, and second wife of C. Jūlius Cēsār, who divorced her on suspicion of criminality with P. Clōdīus* (Suet. Jul. Cēs. 6).

Pōmpēia Mācrīna, Pōmpēia Mācrīna, *f. wife of Argēllus, banished by the Roman senate, in the year 33. Her father, an illustrious knight, and her brother, a man of praetorian rank, to avoid a similar sentence, put an end to their lives* (Tac. Ann. vi. 18).

Pōmpēia Paullīna, Pōmpēia Paullīna, *f. wife of the philosopher Sēneca, who resolved to die with her husband, and the veins of both were opened at the same time. From natural decay and meagre diet, the blood flowed slowly from his exhausted frame. To accelerate his death, he ordered the veins in his legs to be cut, and soon after he experienced excruciating pains. Lest his sufferings should overpower her constancy, or her dis-*

tress overcome his own sensibility, he persuaded her to retire to another room. The emperor commanded Pōmpēia to be preserved, and her arms were bound up by the slaves as she lay in a state of languor. Vulgar malignity, says Tacitus, spread a report that she wished to live, and she lingered out a few years, cherishing a fond regret for the loss of her husband, whilst the weakness of her frame and the sickly paleness of her countenance showed, that she had been reduced to the last extremity (Ann. xv. 63, 64).

Pōmpēi, *orum, m. Torre della Annunciata, a town of Cāmpānia, Campagna, on Sārnus, the Sarno, not far from Vēsūvius, Vesuvio, into which P. Cōrnēlius Scipio put the Roman fleet, in 310 B. C. This is the first Roman squadron mentioned by Livius, which had troops on board, and seems to have sailed on purpose to plunder* (ix. 38). An earthquake laid Pōmpēi in ruins, in the year 63 (62, Tac.), and about sixteen years after, an eruption of Vēsūvius overwhelmed it, burying the town and destroying every living creature. An entrance was opened into this town a few years ago, by removing part of the lava, and almost every thing was seen in the state in which it had been, when that burning deluge entombed it in its ruins. The houses were found entire, the bodies of the inhabitants, from the total exclusion of air, in the very posture in which they had been suffocated to death. The painting on the walls in some instances remained uninjured, and female skeletons were found standing upright against the sides of the buildings, and the ashes having hardened, retained the form of their persons, and part of their dress. The houses generally were of one storey, the principal apartments were behind, and two of them had glass windows, the rest shutters only. It must have excited a very uncommon sensation, in the minds of the persons who first descended into this subterranean town, to see by torch-light, streets and houses which had been concealed for nearly two thousand years, to discover the people in the attitude they happened to be in, when the town was over-spread with the eruption of Vesuvio, to enter apartments long uninhabited, each presenting a different appearance, and the whole heightened by the fearful silence which pervaded this region of desolation and death. The spectators had in some measure a view of a Roman town, and its inhabitants, at the remote period when that dreadful calamity happened. The whole has not yet been explored. *Inh. Pōmpēiān, orum, m.* (Tac. Ann. xiv. 17). *Adj. Pōmpēiānus, a, um. Pōmpēiānus Sārnus, the Sarno of Pōmpēi* (Stat. Syl. ii. 2. 265). *Pōmpēiāna pālūs, perhaps once a marsh, now a rich plain raised and fertilized by the ashes which destroyed the town* (Eust.).

Pōmpēiōpōlis, *is, f. Palesoli (Mezzella, Leake), a town in Cilicia, built by the Greeks, of which the original name was Sōlli. Cn. Pōmpēius Māgnus settled there the pirates whom he allowed to surrender, and called the town Pōmpēiōpōlis, from his own name. It stood at the mouth of Lātus, the Lamuro* (Tac. Ann. ii. 58).

Pōmpēius, *i, m. a Roman knight, charged with a conspiracy, and condemned to death, in the year 32* (Tac. Ann. vi. 14).—2. cruel informer, of whom nothing is known,

except what Juvénalis has related (Sat. iv. 119).

Pompeius Albinus, Pompeii Albinus, *m.* a native of Sparta, charged with being accessory to the guilt of Valerius Fictorius, and banished both from that country and Italy, in the year 61. He had held the office of quaestor (Tac. Ann. xiv. 41).

Pompeius Græpius, Pompeii Græpius, *m.* a Roman, probably of senatorian rank, to whom Horatius addresses one of his odes (il. 16). He most likely had an estate in Sicily, to which the poet in that ode alludes, together with other proofs of his wealth. Horatius mentions him again (Epis. l. 12). Some consider him the person to whom he ascribes the 7th ode, of book II, whilst others, with more probability, think that ode addressed to Pompeius Varrus *q. s.*

Pompeius Longinus, Pompeii Longinus, *m.* a tribune of the praetorian cohorts, promoted, out of his turn, by the friendship of Gallia. Tacitus refers to him (Ann. xv. 71: Hist. l. 51).

Pompeius Mæcer, Pompeii Mæcer, *m.* a Roman praetor, who asked the emperor Tiberius, when defamatory libels were, by a forced construction, included in the law of treason, whether the sentence for treason would be pronounced. The emperor replied, "The laws must be put in force" (Tac. Ann. i. 72).

Pompeius Paulinus, *v.* Paulinus Pompeius, Pompeii Paulinus, *m.* finished the embarkment to prevent the inundation of the Rhine, sixty-three years after it had been begun by Drusus. At that period he and L. Antonius Vetus commanded the legions in Germany. The emperor Nero, intrusted the public imposts to Pompeius Paulinus, L. Calpurnius Piso, and Ducennius Geminus, in the year 62 (Tac. Ann. xiii. 53: xv. 16).

Pompeius Præpincus, Pompeii Præpincus, *m.* procurator of Gallia Belgica, the Netherlands, in the year 69. The soldiers who embraced the interest of Vitellius, put him to death that year (Tac. Hist. l. 12—98).

Pompeius Urbicus, Pompeii Urbicus, *m.* a Roman knight, ordered to immediate execution, by the emperor Claudius, in the year 48, for his having been an accessory with Silenus (Tac. Ann. xi. 35).

Pompeius Varrus, Pompeii Varrus, *m.* a friend of Horatius, who had been present at the battle of Philippi, in the army of Brutus. The poet congratulates him on his safe return to his native country, and on his regaining the rights of a Roman citizen. Horatius addresses to him an ode, in which he expresses his joy at the return of his old and early friend, with great warmth of affection, and in the lively strains of unaffected rapture. Perhaps in no part of his writings, do the dispositions of Horatius appear in a more favourable point of view (Od. ii. 7).

A. Pompeius Bithynicus, A. Pompeii Bithynicus, *m.* a Roman praetor, killed in Sicily, by Sextus Pompeius, son of Cn. Pompeius Magnus, in 44 B. C. (Liv. Ep. 123).

C. Pompeius Longinus Gallus, C. Pompeii Longinus Gallus, *m.* was the consular colleague of Q. Verrucius, in the year 49 (Tac. Ann. xii. 5).

Cn. Pompeius, Cn. Pompeii, *m.* surnamed Magnus, on account of his splendid achievements, the son of Cn. Pompeius Strabo and Lucilla, was born 105 B. C. He displayed uncommon fortitude and success in war, at a very early period of life, when serving under the eye of his father, whose life he saved, when Terentius and others, hired by Cinna, were sent to assassinate him. To elegance of form and beauty of countenance, he added the winning graces of an accomplished orator. When Rome was convulsed by the avarice and ambition of C. Marius and L. Cornélius Sulla, and when their barbarity had, in some measure, desolated the city by the carnage of her butchered citizens, Pompeius, with three legions, attached himself to the latter, and obtained his patronage. He, in a few days, overran Sicily, then under the partition of C. Marius, recovered all the parts of Africa which had withdrawn from L. Cornélius Sulla, and greatly extended the former limits of the Roman territories in that country.

On his return to Rome, Sulla, at the head of the nobility, met and saluted him with the title of Magnus. It was not without resistance, they allowed him to enter the city in triumph, then only *Eques*, and not admitted into the senate. On the death of Sulla, Pompeius joined Cælius, and supported himself against the Marian faction, headed by Lepidus. He defeated Sertorius in Spain, and obtained a second triumph, although still a private citizen, and only of equestrian rank. The senate had, in his absence, and before he completed his 36th year, elected him to the consulship, during which he restored the tribunes to their former power, which Sulla had lessened, and in return was, through the interest of Cælius, a tribune, invested with extraordinary powers, in order to destroy the pirates who infested the Mediterranean, and had nearly annihilated the naval force of Rome. Of the Mediterranean Sea he assigned different parts to different commanders. Gellius had a squadron in Tuscan Mare, the Tuscan Sea, Plorius in Sicilian Mare, the Sicilian Sea, Gracilius in Ligurian Sinus, the Gulf of Genoa, Torquatus in Balaëricum Mare, Tiberius Nero in Gaditanum Frætum, the Strait of Gibraltar, Lentulus in Libyan Mare, the African Sea, Marcellinus in Egyptian Mare, Terentius Varrus in Mare Egæum, the Archipelago, and Mare Ponticum, the Black Sea, Metellus in Mare Pamphylium, and Cæpio in Mare Asiaticum. Pompeius himself commanded in Sinus Gallicus, the Gulf of Lyons, and his sons Cneius and Sextus, in Mare Adriaticum, the Gulf of Venice (Flor. iii. 6). This important war he finished in sixty days, without the loss of a single ship (Flor. iii. 6), which added greatly to his former celebrity. Pompeius was next sent against Mithridates, king of Pontus, and Tigranes, king of Armenia. He, in a short time, not only subdued these potent monarchs, and great warriors, but likewise annexed all Asia lying west of the Tigris to the Roman empire. Appianus says, that after conquering Mithridates and Tigranes, he subjected to the Roman powers Coele-Syria, Phœnicia, Palestina, Idumea, Ituraea, part of Syria, and completed the conquest of Cilicia (Hel. Mith. 244). On his return to Italy, his countrymen dreaded that he would march his vic-

torious troops against the city, and secure himself in the government; but he disbanded them at Brundisium, *Brindisi*, keeping only a small retinue. He was received at *Rome* with the utmost joy, and his third triumph, the most splendid that had ever been exhibited, continued for two days. In consequence of many of his acts in Asia being arbitrary and despotic, the senate refused to confirm them. Enraged at this affront, he entered into an agreement with Caesar and Crassus, that nothing should be done in the state but by their common consent, which was called the *FIRST TRIUMVIRATE*. To ratify this nefarious treaty, Pompeius married Julia, the daughter of Caesar. By this alliance, he promoted the ambitious views of his father-in-law, not only in direct violation of justice and patriotism, but also in opposition to the strong and urgent remonstrances of Cicero, and many of his best friends. The first step, in consequence of this pernicious compact, was to cause a law to be passed, appointing *Spain* and part of *Africa* to Pompeius, as his province; to Caesar, *Gallia, France*, for five years; and to Crassus, *Syria*, for ten years. Julia died next year in childbed, which dissolved the hollow friendship which subsisted between her father and husband. Their mutual jealousy was daily heightened, and no restraint remaining to check the ambition of the former, or the power of the latter, they came at last to an open quarrel, which ended in the Civil War. Pompeius continued inactive, affecting to despise Caesar, and it was not until his father-in-law had passed the Rubicon, the boundary between *Gallia Cisalpina* and *Italia*, that he made any exertion. Finding himself unable to meet Caesar on equal terms in *Italy*, he withdrew to *Greece*, and, by an unaccountable oversight, did not take the treasury with him. In this, as well as in his former wars, Pompeius displayed uncommon military talents. He completely routed Caesar's army at *Dyrachium, Durazzo*, and had he not, either from suspecting a feint on the part of that general, to draw his troops into a snare, or from irresistible fatality, ordered his men to discontinue the pursuit, that day had put a full period to the war, and, most probably, to Caesar's life. But failing to improve this advantage, a second was denied. These two great generals soon after came to a decisive engagement, on the plains near *Pharsalus, Pharsala, or, Pharsa, in Thessaly*, in which Pompey's army was destroyed, and his camp taken. He fled to *Ptolemaeus, king of Egypt*, expecting to receive assistance from him, as he had restored his father to the crown. But Pothinus, *v. Pothinus*, an eunuch, his minister, Theodotus, his preceptor, and Achilles, commander-in-chief of his forces, advised him to invite Pompeius on shore, and kill him, in order to obtain the favour of Caesar. This treacherous design was executed by Achilles, and Scipianus, a Roman, formerly a centurion in Pompey's army. They cut off his head, and embalmed it to preserve its features, and thus render the present more grateful to the conqueror. His body was thrown overboard, washed ashore, and afterwards burned on a small funeral pile, formed by the wreck of a fishing boat, by his freedman Phillip. The Egyptians erected a monument on the place, which, after it had been defaced by

time, the emperor *Hadrianus* repaired. Pompeius did not possess the talents of a great man, but owed his distinguished celebrity to military success, a genteel appearance, and engaging manners. Elated by the favour of the populace, he arrogated merits to which he had no claim, and an influence in the state, to which his abilities were unequal. Vanity formed the most prominent feature in his character, and induced him to adopt those measures which terminated in his destruction. To pamper this passion, unknown in a great mind, many submitted to his authority with a meanness truly contemptible. It has been remarked, that all the murderers of Pompeius, like those concerned in the assassination of Caesar, atoned for their cruelty and perfidy to that general, by violent deaths. Achilles and Pothinus were slain by order of Caesar, and Theodotus, after wandering for some time, like a vagabond, in *Egypt*, was found in Asia by Brutus, who put him to death by torture. Cn. Pompeius was four times married. His first wife was Antistia, daughter of Antistius, a praetor, whom he divorced, on purpose to marry Emilia, the daughter-in-law of Sulla. She died in childbed. He then from policy married Julia, Caesar's daughter, a lady of the most amiable dispositions, whose address and prudence prevented any quarrel between her father and husband, during her life. Next year Julia expired, soon after the birth of her first child, who did not long survive his mother's death. Pompeius then married Cornelia, the daughter of Metellus Scipio, whose beauty, accomplishments, and virtues, have been much commended. She witnessed the murder of her husband; but escaped the bloody hands of his assassins, by the superior sailing of her ship. Florus says her children were in the same vessel with her (iv. 2). Pompeius, *orbis domitor* (Manil. l. 791 seq.). Juvenalis uses Pompeius to denote Cn. Pompeius and his two sons Cneius and Sextus (Sat. x. 108), and Martialis has in the same sense Pompeius juvenes. (v. 75). Adj. Pompeius, *et Pompeianus*, a, um, of Pompeius; of the party of Pompeius; conquered by him. Pompeia manu, by the hand of Pompeius (Prop. iii. 11. 68). Pompeiani triumph, the triumphs of Pompeius (Claud. xviii. 221). Pompeianus Cilix, the Cilician conquered by Pompeius (Luc. Phar. iv. 448). — 2. The elder son of Pompeius the Great, after the death of his father, joined Metellus Scipio in *Africa*; and, on his being defeated by Caesar, fled to *Spain*. In this country, he, and his younger brother, Sextus, raised considerable forces, and renewed the war with great vigour. Caesar was again compelled to leave *Rome*, and march against these ambitious and enterprising youths. After some maneuvering and skirmishes, they came to a decisive engagement at *Munda, Munda*, in which the Pompeys evinced their superior knowledge of military tactics, by the skill with which they led on their newly-raised troops. Caesar's hardy veterans were forced to retire, which that great commander observing, seized the shield of one of his soldiers who had fallen, rushed into the middle of the battle, and animated his soldiers, by his example, to renew the charge. This well-timed act of courage gained him the victory. The troops, which the sons of Pompeius commanded, were com-

pletely routed, and Cnēus was soon after taken, and killed.—3. A Roman, who was well skilled in the language of the Gauls, and acted as interpreter to Q. Titūrius. After the credulity of that lieutenant-general, had placed himself and his men at the mercy of Ambiorix, he sent Cn. Pōmpeius to the king of the Eburōnes, begging him to spare their lives. See *Titūrius*.—4. Surnamed Māgnus, a descendant of the first of that name. To him the emperor Claudius gave his daughter Antōnia in marriage, and afterwards put him to death (Suet. Claud. 27).

Cn. Pōmpeius Strābo, Cn. Pōmpeii Strābōnis, m. father of Cn. Pōmpeius Māgnus, defeated in battle the Picēntes, and laid siege to their town, in 92 B. C. Next year, he overcame the Mārsi, took Ascūlum in the following year, and the Italians there were put to death by Māimercus Aemilius. To Q. Pōmpeius Rūfus, consul, he must have delivered over the army, unless he had procured his death. Retaining the command of the troops added to his influence, and he secretly encouraged both factions, probably with the view of diminishing their strength. To him must be conceded the merit of terminating the Social War. He spread, says Florus, devastation wherever he went, not only with the sword, but also by fire, thus making atonement to the gods of the plundered cities, and to the shades of so many armies and consuls (iii. 18).

Q. Pōmpeius Nēpos, Q. Pōmpeii Nēpōtis, m. the son of a trumpeter. He held the censorship with Q. Cæcilius Mētellus Mācēdōnicus, in 132 B. C. They were the first two plebeians who held that office at the same time (Liv. Ep. 59).

Q. Pōmpeius Rūfus, Q. Pōmpeii Rūfi, m. (Surnamed, in con. cal., Bithynicus), was the colleague of Cn. Sērvilius Cæpio in the consulship, 143 B. C. Pōmpeius succeeded Q. Cæcilius Mētellus, surnamed Mācēdōnicus, in the command of the army in Spain, where the Numāntini completely routed him, and necessity obliged him to make a disgraceful peace with that people. He was the first of the Pōmpeii who was consul (Eutrop. iv. 16 seq.).—2. Was consul in 90 B. C., with L. Cornēlius Sūlla, both of whom opposed the proceedings of the turbulent tribune P. Sūlpius Rūfus, who was supported by C. Mārius. His son of the same name, the husband of a daughter of his colleague, was murdered by that same P. Sūlpius Rūfus. Through the exertions of Cn. Pōmpeius Strābo, whom he was to have succeeded in the command of the army, he lost his life (Liv. Ep. 77). He was the first consul in whose blood the Roman soldiers imbrued their hands (Vel. Pat. ii. 20).—3. Son of the former, and son-in-law of L. Cornēlius Sūlla, his father's colleague in the consulship. P. Sūlpius Rūfus, a tribune of the people, procured his assassination, on which his father-in-law marched his army into Rome, defeated the faction of that turbulent tribune, and C. Mārius, both of whom he drove out of the city. The senate declared twelve of that faction enemies, in which number were C. Mārius, with his son, of the same name, and the tribune already mentioned. A price seems to have been offered for their discovery, as Sūlpius was put to death, on the place of his concealment being

pointed out by one of his own slaves, who both claimed and received the reward for informing where his master had hidden himself (Liv. Ep. 77).—4. A Roman prætor, despatched to Cāpūa (65 B. C.), to take possession of that place, lest it should fall into the hands of the rebels under Cātilina. The senate invested him with a discretionary power, to levy such forces as the exigency of the occasion and the magnitude of the danger might, in his opinion, require (Sal. Cat. 30).

Sēxtus Pōmpeius, Sēxti Pōmpeii, m. the younger son of Pōmpeius the Great, survived the battle of Mūnda, Munda, and continued for a considerable time in Hispānia, Spain, attended only by a few followers. His spirit remaining unbroken by all the calamities of his family, and disdaining to submit to the power of the usurper, he began to collect forces, and to make preparations for a successful resistance. On the death of Cæsar, he was recalled by the senate, who conferred on him the same power at sea, which his father had formerly enjoyed in consequence of the Gabinian law. The Second Triumvirate, Augustus, Antōnius, and Lēpidus, proscribed him as one of the murderers of Cæsar. Being joined from necessity by a great number, whose names were in the list of the proscribed, and by others who were attached to his father, or approved of his own principles and conduct, he took possession of Sicily, Sicily, carried on a successful war against the Triumviri, and obliged them to grant him peace on very advantageous terms. At the signing of the treaty, Antōnius and Augustus went on board his ship, and supped with him. One of his captains, Mena, Mesias, or Menadōrus, advised him to put both his guests to death; but, possessing his father's greatness, he spurned the perfidious proposal. He might have often subdued his enemies, had he improved the advantages gained by his bravery. In the Sicilian Sea, he acted the part of a pirate, and dishonoured his father's memory, by following the disgraceful profession along the very coasts where it had been crushed, and the race nearly extirpated, by that noble Roman. Lucānus calls him a pirate, and holds him up to infamy, if not to detestation (Phar. vi. 420 seq.). Augustus at last entirely defeated him in a naval engagement near Sicily. He then fled to Antōnius, and afterwards endeavoured to raise new forces, but was killed by Titus, one of Antony's generals, at Milētus in Cāria, after Antōnius had promised to preserve him. Hōrātius calls him, in contempt, Nēpōnis dux (Epod. ix. 7), and he himself wished to be called the son of Nēptūnus (Ap. Bel. Civ. 729).—2. The consular colleague of Sēxtus Apūleius, in the year 14. During their consulship Augustus died, and Tiberius succeeded to the empire. Both consuls were relations of Augustus. Cn. Cālpurnius Piso chose Pōmpeius and other four to defend him, which under different pretexts they all declined. It is probable that he possessed considerable talents as an orator, as Tacitus alludes to a bitter invective of his against M. Lēpidus (Tac. Ann. i. 7 seq.).

Pōmpilius, i. m. a man mentioned by Florus (ii. 17). Here either the author must have been very inaccurate, or the reading is very corrupt, for no person of this name either succeeded Q. Fabius Māximus, or car-

ried on war in *Spain* against Viriathus. The name bearing the nearest resemblance to it is that of Poppilius, who was not consul the year after Fabius, nor till after the death of Viriathus.—2. A tribune of the people, who joined his colleagues Antistius, and M. Canuleius, in a second prosecution of C. Sémpronius Atratinus *q. v.*, on pretence that he had been defeated by the Volsel, but in reality from spite at his cousin A. Sémpronius Atratinus (Liv. iv. 44).

L. Pōmpilius, L. Pōmpiliū, *m.* a military tribune, who showed great bravery, when the troops he commanded were surrounded by Persēus, king of Mācēdōniā, in 173 B. C. (Liv. xlii. 65).

M. Pōmpilius Andrōnīcus, M. Pōmpiliū Andrōnīcē, *m.* a native of Syriā, embraced the opinions of the Epicurean sect, and taught grammar at Rome; but indolence disqualified him for the management of a school, on which account he withdrew to Cūma, where he lived in retirement, and wrote much. Poverty obliged him to sell his work on the annals of Ennius, which Orbilius recovered, and published with the author's name (Suet. H. Gram. 8).

Sex. Pōmpilius, Sex. Pōmpiliū, *m.* chosen in his absence a tribune of the people, in 421 B. C. (Liv. iv. 42).

Pōmpiliā, *as. f.* a woman from whom Māncinus boasted he had received a valuable present (Mart. iv. 61).

Pōmpilius, *l. m.* a Roman author, without genius, who wrote books laughed at by Mārtialis (vi. 80).

Pōmpo, *onis, m.* the father of Nūma Pōmpilius, second king of Rome (Aur. Vic. Vir. II. 3).

Pōmpōniā, *as. f.* the mother of P. Cōrnēlius Scīpiō Africānus (Sil. Ital. xiii. 615).

Pōmpōniā Græcīnā, Pōmpōniā Græcīnā, *f.* a woman of illustrious birth, the wife of A. Plautius, who had the honour of an ovation, on his return from Britāniā. She was accused of embracing the rites of a foreign superstition. What Tacitus calls a foreign superstition, modern critics suppose to have been the Christian religion, which the Roman authors at this period, and for a long time after, branded with this appellation. The matter having been referred to her husband, he convened a number of her relations, in whose presence he sat in judgment on his wife, and pronounced her innocent. She lived to a great age, in continual affliction. During forty years, from the death of Jūlia, daughter of Drusus, the victim of Mōsāllina, to the end of her life, she sunk in deep sorrow, always wore mourning. This immoderate grief, far from being imputed to her as a crime, was considered the glory of her character (Tac. Ann. xiii. 32).

Pōmpōnius, *l. m.* a man mentioned by Hōrātius, and most probably notorious for his dissipation. The pointed, but indirect, sarcasm on his character, is one of the finest satirical strokes which appear in the writings of this poet (Sat. i. 4. 52).—2. A silly poet, whose writings a crowd of Romans admired, not for their merit, but for the excellence of his suppers (Mart. vi. 48).

Pōmpōnius Flācus, Pōmpōniū Flācē, *m.* a man of a servile spirit, who proposed that days of public thanksgiving should be kept for the death of Lībō Drusus *q. v.* He ob-

tained the government of Mōsā, and died proprætor of Syriā, in the year 33 (Tac. Ann. ii. 32 seq.). To him Ovidius addresses one of his epistles from Pōntus, requesting his good offices, and those of his brother Græcīnus, with Augustus, in order to procure an alleviation of his sufferings (Epis. Pont. i. 10). The poet calls him Flāccus only, and mentions him again in a subsequent Epistle. Suetonius says that Pōmpōnius was one of the drunken companions of Tibērius (Tib. 42).

Pōmpōnius Lābēo, Pōmpōniū Lābēōnē, *m.* governor of Mōsā, in the year 26, and, eight years after, he escaped the hand of the executioner, by opening his own veins and bleeding to death. His wife Pāxēa followed his example. No crime is charged against him, and his self-destruction must be attributed to the cruelty of Tibērius, who caused Rome to stream with the blood of eminent citizens, from mere caprice, or innate ferocity (Tac. Ann. iv. 47 seq.).

Pōmpōnius Sēcundus, Pōmpōniū Sēcūndū, *m.* accused on account of his friendship with Elius Gāllus; but his life was saved, as well as that of P. Vitellius, by the magnanimity of their brothers. This noble Roman, distinguished by the uncommon elegance of his manners, and the splendour of his genius, supported himself in adversity without depression, and survived the emperor Tibērius, under whom he was brought to trial before the senate, in the year 81 (Tac. Ann. vi. 18). See Q. Pōmpōnius.

Pōmpōnius Silvānus, Pōmpōniū Silvānū, *m.* had governed in Asia, with proconsular authority. On being brought to trial, for improper conduct in the administration, he was acquitted by the emperor Nēro, in the year 58. His safety Tacitus ascribes to his great age, his riches, and having no children, which induced a powerful party to espouse his interest, in expectation of being appointed his heirs. Their services obtained no reward, for he survived them all (Tac. Ann. xiii. 52).

L. Pōmpōnius, L. Pōmpōniū, *m.* a native of Bōnōniā, was a distinguished writer of farces (Atellāne fabulæ). None of his pieces have reached modern times (Vel. Pat. ii. 99).—2. Held the office of consul with C. Cæcilius, in the year 17. In the consular calendar he has the surname of Flāccus. Tacitus mentions an L. Pōmpōnius, who gained a victory over the Cattians, for which he obtained triumphal honours, in the year 50. Commentators seem to consider the consul and the general the same person, which appears somewhat improbable, unless he had held the consulship, long before the age prescribed by law. The fame of the general, adds that historian, is now eclipsed by the genius of the poet (Tac. Ann. xii. 27 seq.).

L. Pōmpōnius Vēientānus, L. Pōmpōniū Vēientānū, *m.* a præfect of the allies, who made many predatory excursions in Brutius ager, assembled a tumultuary army, in consequence of his having assumed the appearance of a regular commander, fought a battle with Hānno, and was made prisoner. He had formerly been a farmer of the revenue, and guilty of very shameful practices, infamous both to the state, and to individuals (Liv. xxv. 1 seq.).

M. Pōmpōnius, M. Pōmpōniū, *m.* a ple-

beian tribune, elected in 448 B. C. (Liv. iii. 54).—2. A military tribune with consular authority in 394 B. C. (Liv. v. 13).—3. A plebeian tribune, who brought to trial L. Mamilius Imperator, because, that during his dictatorship, he had shown great cruelty, and treated his own son with unmerited severity. To stop the prosecution against his father, the son waited on M. Pömpönius, and compelled him, on pain of death, to take an oath, that he would never hold a meeting of the commons for the purpose of prosecuting his father. Though this oath was obtained by compulsion, the tribune held it obligatory, and desisted from the trial (Liv. vii. 4 *seq.*).—4. A praetor, in 219 B. C., who said to the people, inquiring about the battle at Treasimönes, "We have been defeated in a great battle." He died in 206 B. C., and was then both *augur* and *décemvir* (Liv. xxii. 7 *seq.*).—5. A plebeian tribune, who opposed the declaration of war against the Rhodians, proposed by M. Juvéntius Thülna, in 169 B. C. The conduct both of Juvéntius and the plebeian tribunes, for M. Antonius joined Pömpönius, was unprecedented, contrary to universal practice, and of the most pernicious tendency (Liv. xlv. 21).—6. The faithful and brave friend of C. Sömpönius Gräcchus, in defence of whose life, his daring and resolute conduct cost him his own (Val. Max. iv. 7).—7. One of Caesar's officers, who had the command of half his fleet, which, when lying at Mössana, *Mezzana*, Cäsäus, by sending fire-ships among them, burned. *Adj.* Pömpöniäus, a, um. *Pömpöniäna clävis* (Cäs. B. C. iii. 101).

M. Pömpönius Märcellus, M. Pömpöni Märcell, *m.* a Latin grammarian, who appears to have been rigidly minute and accurate with respect to the use of words; he occasionally appeared at the bar, where his verbal criticisms exposed him to ridicule. From an epigram of Asinius Gallus, he must have been in early life a pugilist (Suet. II. Gram. 22).

M. Pömpönius Mätho, M. Pömpöni Mäthönis, *m.* was appointed master of the horse to L. Vätürus Philo; but they were obliged to abdicate their office, from the discovery of some defect in their appointment. Pömpönius was afterwards created praetor urbänus, and continued in office another year. At the time of his death, in 213 B. C., he was a pontiff (Liv. xxii. 33 *seq.*).—2. A plebeian tribune in 209 B. C. Two years after, he and Q. Catlus were sent ambassadors to Dölphi, *Casoli*, carrying with them a golden crown of two hundred pounds' weight, and a representation of the victory over Hädrübal, delineated on one thousand pounds' weight of silver. Afterwards, he obtained the praetorship, with the government of Sicily, but previously ordered to investigate the complaints against Scipio surnamed Africäus. On his command being continued, he was set over the fleet (Liv. xxviii. 10 *seq.*).

Q. Pömpönius, Q. Pömpöni, *m.* a plebeian tribune, who was brought to trial, convicted of no crime, yet appointed to pay a fine of ten thousand asses (Liv. v. 29).—2. The brother of Pömpönius Scöcündus, who showed both his resolution and fraternal affection for Scöcündus, by becoming his surety, when arraigned at the bar of the senate, under the emperor Tiberius. Of a restless disposition,

he entered into open rebellion, in which he probably acted only a subordinate part, since no Roman author mentions his being at the head of any conspiracy (Tac. Ann. vi. 13 *seq.*).

Sextus Pömpönius, Söxti Pömpöni, a lieutenant-general under the Roman coast, Tib. Sömpönius, to whom the latter gave twenty ships of war, to protect the territory of Vibo, and the coast of Italy, against the Carthaginian fleets (Liv. xxi. 51).

T. Pömpönius Atticus, T. Pömpöni Attici, *m.* a Roman knight, and intimate friend of M. Tüllius Cicero, who writes a very great number of letters to him, in which the principal events and occurrences of the period are mentioned. This correspondence forms a very valuable part of Cicero's writings, for the writer takes notice of many minute circumstances and traits of character which could not have been introduced into general history. During the civil wars between C. Märtus and L. Cörnilius Süla Pömpönius retired to Athens, a proof of the cautious prudence, which marked the whole of his conduct. In this manner he avoided the danger of incurring the displeasure of either party, and expended part of his liberal fortune, in acts of magnificence, which endeared him to the Athenians, and alleviated the distress of many Roman citizens. He spoke the Greek language with great fluency, and wrote it with great elegance, on which account he received the surname of Atticus. State preference, in times of so great turbulence, he naturally declined, rightly judging that a private station neither exposed him to enmity, nor disturbed that mental tranquillity, on which he set a great value. The largeness of his fortune kept him free from all obligation, and enabled him to observe a strict neutrality. In diet and dress he observed the same moderation, carefully shunning the extremes of niggardliness and extravagance, of meanness and splendour. Literary pursuits occupied a considerable portion of his time, and some idea of the loss of his writings may be formed, from the character given of them by Cörnilius Nöpos, who has written his biography. M. Vipsänius Agrippa married his daughter Pömpönia, and had by her Vipsänia Agrippina, whom the emperor Tiberius first married, and afterwards unwillingly repudiated, on purpose to marry Julia, daughter of Augustus. By Tiberius she became the mother of Drusus. At the age of seventy-seven, Pömpönius contracted a distemper which he supposed incurable, and, therefore, put an end to his life, by abstaining from food (Cor. Nep. Att. Tac. Ann. ii. 43).

T. Pömpönius Vöjöntänius, T. Pömpöni Vöjöntäni, *m.* prefect of the Roman allies, who assembled an irregular army, engaged Hännö, a Carthaginian general, and was defeated with great loss. This disaster prevented other states of the Brüttii from returning to the alliance of Rome. He was a farmer of the public taxes, remarkable for his avarice and dishonesty, and on being brought to trial gave bail for his appearance, and afterwards went into banishment, rather than meet the charges preferred against him (Liv. xxv. 1—4). See M. Pöstümus Pörgönsis. C. Pömpönius, C. Pömpöni, *m.* held the office of praetor, during the consulship of M. Tüllius Cicero, with whom he lived in habits

of intimacy and confidence. His experience and merits, as an officer, rendered him useful to the consul, in opposing the measures, and thwarting the designs, of the traitor C^{at}ilina. A body of troops, under the command of C. P^{om}ptinus and his colleague L. Val^{er}ius Fl^{ac}cus, formed an ambuscade at M^{ul}vius Pons, *Ponte Molle*, seized the Allobrogian deputies and their suite, who proved the conspiracy, and thus freed the commonwealth from danger (Sal. Cat. 45). On the expiration of his consulship, he obtained the government of G^{all}ia, defeated the Allobroges who had revolted, and reduced the country to tranquillity, for which he had the honour of a triumph. His friend C^{ic}ero employed him as his lieutenant-general in the government of Cilicia, where his bravery contributed to the overthrow of the natives of Mount A^{ma}nus (Cic. Att. vi. 3 &c.). His name is sometimes written P^{om}ptinus, P^{om}tinus, and P^{om}tinus.

P^{om}ptine Paludes. See P^{om}ptia.

P^{on}tes Longi, P^{on}tium Longorum, *m.* the long bridges, a narrow causeway constructed by L. D^{om}itius Ahenobarbus, the grandfather of the emperor N^{er}o, near the town *Ham* in France. The Editor of the Delphin Tacitus, supposes that it still exists. It stretches a great way betwixt two prodigious marshes, and the country around forms one extensive fen (Tac. Ann. i. 63).

P^{on}teus, *dos, m.* a competitor in the games exhibited by A^{le}xand^{er}, for the entertainment of Ulysses (Hom. Od. viii. 113).

P^{on}tia, *w, f.* wife of Drymlo, and daughter of L. P^{om}tinus, who, from pure avarice, poisoned her two sons, and afterwards laid violent hands on herself. In the collection of G^{eo}. Fabricius, an old stone records her epitaph.—2. Daughter of P. P^{et}ronius, whom N^{er}o condemned, on conviction of her being engaged in the conspiracy against his life. On the death of her husband, she cut off her two sons by poison, which being proved, she loaded herself with a large quantity of meat and poison, and having opened her veins, died dancing, which was her favourite amusement.—3. A famous courtesan, who killed her two sons, who were fond of money, that she might give all to her gallant. She afterwards discovered her own crime, and having taken a large meal, opened her veins, and expired. May not different authors have given these three characters of the same person? The name and number of the sons murdered being the same, appears to strengthen that conjecture, although the motives, it must be allowed, not being the same, goes to support the opposite opinion (Juv. Sat. vi. 638). Martialis introduces a similar character under this name (il. 34 &c.).

P^{on}tia Postumia, P^{on}tia Postumia, *f.* a married woman, whom Octavius S^{ig}itta, a tribune of the Roman people, first polluted, and afterwards murdered. Bribery, having destroyed her innocence, easily prevailed on her to divorce her husband, which she had no sooner done, than she declined marrying her depraved gallant. Disappointment, rage, and jealousy, impelled Octavius to the horrid deed, which banished him from his native country, in the year 59 (Tac. Ann. xiii. 44).

P^{on}tia, *arum, e.* P^{on}tia, *w, f.* *Ponza*, the largest of three or four islands in Sinus P^{om}linus, *e.* C^{aj}etanus. It was in sight of the

the shore. The Romans sent a colony to *Ponza* in 313 B. C. (Liv. ix. 28). In one of these islands, N^{er}o, a son of G^{er}manicus, was starved to death, by order of Tiberius (Suet. Tib. 54). *Inh.* P^{on}tiani, *orum, m.* (Liv. xxvii. 10).

P^{on}ticus, *i, m.* a poet, celebrated by Ovidius for a heroic poem on the Theban war, which he compares with the writings of H^{om}erus (Trist. iv. 10. 47). To P^{on}ticus, Propertius addresses some of his elegies, and rates his merits as high as Ovidius (i. 7 &c.).

P^{on}tifex, *icis, m.* a pontiff or priest, who, among the Romans, superintended and directed the public worship of the gods, in every kind of religious observance or solemnity. Some derive the name from *pōssē facere*, because the priest had the power of performing sacrifices, and all acts of religion; others a *pōntē faciēdo*, because the wooden bridge over the *Tevere* was first erected and kept in repair by the priests. The latter appears the more natural and simple account of the term, and adopted both by V^{arro} and D^{ion}ysius of H^{alic}arnassus. N^{uma} first appointed the P^{on}tifex, and gave him a written copy of the regulations respecting the sacred rites; with what victims, on what days, in what temples each rite should be performed, and whence the money was to be furnished for defraying the expenses. To him that king subjected every religious observance, public and private, on purpose that the people, whenever occasion required, might apply to him for direction, that no irregularities might take place in the worship of the gods, either by neglecting the rites of their native country, or by adopting the rites of foreign nations. It was the duty of the P^{on}tifex, to determine all matters respecting the invocation of the celestial gods, funeral solemnities, the worship of the infernal deities, and the expiation of prodigies which appeared either by lightning, or by other phenomena. The powers of the first pontiff, appear to have been nearly the same with those afterwards possessed by the P^{on}tifex M^{ax}imus. Livius mentions only one (l. 20), and does not add the adjective, M^{ax}imus, before il. 24. The pontiffs were four in number, in 302 B. C.; and other four were added, who, by the law of C^u. and Q. Og^ulnius, were chosen from the commons (Liv. x. 6). A distinction afterwards existed, dividing them into M^{aj}ores and Mⁱⁿores, of which the cause and grounds are not certainly known. To the number already mentioned, S^{ulla} added seven, and some have conjectured that these were denominated Mⁱⁿores, a supposition without authority. Mⁱⁿores could not denote the plebeian pontiffs, since half the number might be chosen from that class of the community, centuries before M^{aj}ores and Mⁱⁿores occur in Roman history. Besides the P^{on}tifex M^{ax}imus, in 222 B. C., was a plebeian (Liv. Ep. 18). The whole pontiffs formed what was called the *Collegium*. When cases occurred, not mentioned in the regulations of N^{uma}, the college of priests had a discretionary power to prescribe or order, as to them appeared just and suitable. They had the right of supplying deficiencies in their own number, and, for a long period, the state does not appear to have interfered with their rights, but the tribunes of the people encroached on their prerogatives, rendered an appeal from their

decision to the people competent, and transferred the power of electing new members, from the college to the commons of Rome. When anarchy embroiled the state, the despot of the day restored that original privilege to the college, or took it from them, as caprice or interest dictated. To enumerate instances is unnecessary. Pontifex Maximus, the sovereign pontiff, was at the head of the college of priests, and supreme judge in all matters of religion. From the dignity and power possessed by the sovereign pontiff, the office was an object of high ambition among the Romans, and filled only by patricians, until 254 B. C., when T. Coruncanius, a plebeian, was elected. He exercised a jurisdiction over all the other priests and ministers of religion, which the duties of his office rendered necessary; because it was his business to see that the religious rites were performed, both at the proper time, and in the proper manner. On all great or important occasions, he attended in person, such as dedications of temples, vowing of games by magistrates, either to procure success to any undertaking, or to appease the wrath of the gods, when the state laboured under any calamity, or dreaded the displeasure of their offended deities. The calendar naturally fell under the charge of the college of priests, in which were entered Dies fasti et nefasti. For a long time, the pontiffs kept these days secret from the common people; but, afterwards, Cn. Flavius published them (Liv. ix. 46). This register contained the names of the principal magistrates, and probably a number of circumstances connected with the government of the state, and the situation of affairs. To this college it belonged, likewise, to judge in all cases respecting marriage. The pontiffs wore a brocaded robe with a border of purple, and a woollen cap of a conical form. The Pontifex Maximus resided in a house belonging to the public, and held his office for life. When the people wished to deprive Lepidus of the pontificate, and bestow it on Augustus, he refused it, because it was contrary to the custom of their ancestors (Ap. Bel. Civ. 746). With the college the Pontifex could pronounce a capital sentence in particular cases. When the judgment of the college differed from his opinion, no statute or enactment bound him to adhere or submit to it. The law restricted the residence of the Pontifex Maximus to Italy, and P. Licinius Crassus, when consul, was the first in that office, who went beyond these limits, when he marched against Aristonous, reputed son of Eumenes, king of Asia (Liv. Ep. 59). The law likewise prohibited his touching a dead person, by which act he was polluted, and thereby rendered unfit for the solemn duties of his office. Both the restrictions and the decrees of the Pontifex Maximus might be removed, or reversed, by an appeal to the people. In the later ages of the republic, the Ultimum ius, in every instance, appears to have lain with the commons. Pontificatus, *us*, *m.* the office of Pontifex. Pontificatus, the office of sovereign pontiff (Tac. Hist. ii. 91). *Adj.* Pontificialis, *is*, *e*, *et*, Pontificius, *a*, *um*. Pontificialis honos, the honour of sovereign pontiff (Ov. Fast. iii. 420). Pontificium *jus* (Liv. xl. 29).

T. Pontificius, T. Pontificius, *m.* a plebeian tribune, who made a proposal for an Agrarian

law in 480 B. C., but without success (Liv. ii. 44).

Pontilius, *i. m.* a man of inelegant manners, for which Martialis censures him (v. 67).—2. A poet whose writings Martialis despises (vii. 2).

C. Pontilius, C. Pontilius, *m.* a Roman who held the praetorship in 64 B. C. He subdued the Allobroges, who had rebelled (Liv. Ep. 103).

Pontius Aufidius, Pontius Aufidius, *m.* a Roman knight, who put his own daughter to death for violation of chastity, although she had been enticed by her prodigiosa, whom he likewise deprived of life (Val. Max. vi. 1).

Pontius Cominius, Pontius Cominius, *m.* a spirited Roman youth, who undertook to carry the opinion of the army and Romans at Veii, that Camillus should be nominal dictator, to the senate in the capitol, then besieged by the Gauls. He floated himself down the Tiber on cork, landed on the point of the shore nearest the capitol, clambered up the rock where it was very steep, on that account neglected by the enemy's guards, and delivered his message to the magistracy. After receiving the decree of the senate, that Camillus should be recalled from banishment, at the Comitia Curiata, and named dictator by the order of the people, he returned to Veii. The law passed, without opposition from the commons, and Camillus was, in his absence, appointed dictator, 389 B. C. (Liv. v. 46).

Pontius Frégellius, Pontius Frégellius, *m.* a man who held a criminal intercourse with Allobroges, for which he was expelled the Roman senate, in the year 37 (Tac. Ann. vi. 45).

Pontius Pilatus, Pontius Pilatus, *m.* the procurator, or governor of Judea, at the time when the Redeemer suffered death by crucifixion (Tac. Ann. xv. 44). His name occurs frequently in the New Testament.

C. Pontius, C. Pontius, *m.* (called by Ennius, Pontius Tellesinus, x. 17), a general of the Samnites, both a great warrior and an able commander. By a dexterous stratagem, he decoyed the Roman army into the Forks of Caudium; but he did not show the same political knowledge, when the enemy were wholly in his power. Had he followed the eminent advice first given by his father, he would probably have secured the friendship of the Roman people, or had he adopted the second, he must have weakened the strength of that nation for years after that time. But he did neither. He formed a treaty, for which the consuls, lieutenant-generals, quaestors, and military tribunes, only were sureties, and sent the army under the yoke, unarmed and half naked. The Romans returned home, overwhelmed with shame, but burning with resentment, and had soon an opportunity of obliterating the disgrace, by obliging the Samnites to submit to the same ignominy. According to some authors, C. Pontius was one of that number (Liv. ix. 1—15).—2. A general of the Samnites, whom Q. Fabius Gurgus, the consul, led in his triumph, and afterwards beheaded (Liv. Ep. 11).—3. A Roman consul in the year 37. He had for his colleague Cn. Acerronius Proculus (Tac. Ann. vi. 45). In the consular calendar, he has the surname of Nigrinus.

C. Pōntius Telēsīnus, C. Pōnti Telēsini, m. a companion of C. Mārius (Jūnior), with whom he attempted to escape from Praenestē, when it was besieged by Q. Lūcretius Ofella, a commander of Sulla. Finding their escape impossible, they rushed against each other with drawn swords, and C. Pōntius Telēsīnus fell. C. Mārius was only wounded, but he prevailed on his slave to kill him, in 84 B. C. (Liv. Ep. 88). He probably received the surname of Telēsīnus from Telēsia, a city of the Sāmmites (Vel. Pat. ii. 16).

Pōntōnūs, i, m. the cupbearer at the court of Alcibiades (Hom. Od. vii. 182).

Pōntus, i, f. a country of considerable extent in *Natolia*, bounded on the N. by Pōntus Euxinus, the Black Sea; on the E. by Armenia; on the S. by Cappadocia; and on the W. by Gallatia and Paphlagonia. The kingdom of Pōntus attained its highest celebrity and power under Mithridates q. v. Cn. Pompeius reduced it to the form of a province, in 67 B. C. (Liv. Ep. 102). Pōntus was the name of several other countries besides the one above described. Adj. Pōnticus, a, um. Pōnticum Mārē, the Black Sea. But this expression, though found in Livius, Tacitus, and others, is not of frequent occurrence; and should not be adopted by the young scholar. Pōntica pinus, a pine tree of Pōntus (Hor. Od. i. 14. 11), which was reckoned the best for ship-building, and the inhabitants excelled in naval architecture. Pōnticus stans, the Black Sea (Catal. iv. 9). Pōntica medicamina, the Pontic antidotes (against poison), i. e. those of Mithridates (Juv. Sat. vi. 661). Pōnticunus, the Strait of Constantinople (Tac. Ann. ii. 54).

Popa, m, m. the person who, at a sacrifice, led the victim to the altar. The clothes of these attendants were tucked up, and they were naked to the waist (Suet. Cal. 82).

Q. Pōpēdius Silo, Q. Pōpēdi Silōnis, m. the commander of the Mārsi in the Social war, killed by Q. Cæcilius Mētellus Pius (Aur. Vic. Vir. II. 63).

C. Pōpillius, C. Pōpilli, m. surnamed Sābellus, a Roman horseman of great bravery, who, in consequence of a wound, was left in the camp, when the Istri took possession of it, in 180 B. C. More of the enemy fell by his hand, than by that of any other of his countrymen, notwithstanding of his wound which rendered him lame (Liv. xli. 4).

C. Pōpillius Lænas, C. Pōpilli Lænātis, m. was elected consul in 175 B. C. with P. Ælius Ligus, who both opposed the will of the senate, and refused to go to their province Ligūria, until the tribunes of the people threatened them with a fine. Neither performed any thing memorable. At a future period, he was sent, with Cn. Octavius, an ambassador to the Grecian states, carrying a decree of the senate, which prohibited all the Roman magistrates from demanding any thing for the war, unless ordered by the senate. This resolution freed the allies from many capricious and oppressive exactions. On an embassy to terminate the war between Antiochus, king of Syria, and Cleopatra, queen of Egypt, Pōpillius refused to shake hands with that monarch, but gave him some tablets, desiring him first to read them, which he did, and then replied, he would consult his friends. Of great austerity and sternness of conduct, Pōpillius drew a circle round

Antiochus with the rod which he had in his hand, and said, "Before you go out of that circle, give me an answer, which I can report to the Roman people." Struck with the boldness of the order, Antiochus promised obedience to the will of the senate, and the ambassadors concluded an agreement between the two kingdoms, on a firmer basis than had been previously obtained. The success of this mission rescued Egypt from the grasp of Antiochus, in 170 B. C. (Liv. xli. 9). Vellēus Patērculus calls him Mārcus (i. 10). —2. A legionary soldier, who requested M. Antōnius to appoint him to pursue and butcher M. Tullius Cicero, after his name had appeared among the proscribed, in 45 B. C. On obtaining permission, he exultingly executed the detestable office, although he had been indebted to the eloquence of the orator, for the preservation of his own life, when accused of the crime of parricide (Val. Max. v. 3). By some authors he is called Hērēnulus.

M. Pōpillius, M. Pōpilli, m. one of the five ambassadors sent by the Roman senate, to the Ætolians, in 176 B. C. (Liv. xli. 25).

M. Pōpillius Lænas, M. Pōpilli Lænātis, m. held the consulship at Rome, with Cn. Mānlius Cāpitōlinus Impēriōsus, in 358 B. C., procured sentence against C. Licinius Cālvus, for violating his own law, and conquered the Tiburtes. He afterwards obtained the same office thrice, and gained a victory over the Gauls, for which he had the honour of a triumph, in 349 B. C. His countrymen conferred the consulship on him for a fourth time, and with that appointment his public honours terminated (Liv. vii. 12—26). —2. A Roman consul in 316 B. C. (Liv. ix. 21).

—3. An eminent Roman, who, after acting as a commissioner for settling a colony at Lātium, in 182 B. C., obtained the praetorship three years after, and the consulship in 175 B. C. Ligūria became his province, when he defeated the Stāgellātes, and acted with great cruelty to those who surrendered unconditionally, trusting to his lenity. The senate disapproved of his injustice and severity; ordered those whom he had sold for slaves, to be ransomed, their property restored, and himself to quit the province as soon as possible. The ferocity of his temper refused obedience to the order of the senate, whose indignation he provoked by his outrageous conduct before them, and boasting of the great number of the Stāgellātes whom he had killed in a former engagement. By an evasive artifice, he escaped from the punishment threatened by the tribunes of the people, and yet did not comply with either their order, or that of the senate. In the capacity of a military tribune, he accompanied the consul Q. Mārcius Philippus to Macēdōnia in 171 B. C. (Liv. xl. 43—xliv. 1). Adj. Pōpillius, a, um. Pōpillia familia (Liv. xlii. 22). —4. A Roman consul in 141 B. C., defeated by the Nūmāntini who put his whole army to flight. The peace which he concluded with them, the senate refused to ratify (Liv. Ep. 55).

P. Pōpillius, P. Pōpilli, m. (Lænas) a Roman, sent ambassador to Syphax, with rich presents, in 212 B. C. (Liv. xxviii. 4). —2. A triumvir for planting a Latin colony, in the ground offered by the Pisani, in 182 B. C. (Liv. xl. 43). —3. Consul with P. Rūpilius

Népos, about 133 B. C. In their consulship, the friends of Tib. Sēmprōnīus Grācchus, were treated with great severity (Vel. Pat. ii. 7). Valērius Maximus says, the senate ordered them to be punished *mōre majōrum* (iv. 7).

T. Pōpillius, T. Pōpilli, *m.* a lieutenant-general, who fought with great bravery at Cāpua, when the Campanians had the assistance of Hannibal and his army, in 213 B. C. (Liv. xxvi. 6).

Pōppæa Sābīna, Pōppæa Sābīnae, *f.* daughter of Pōppæus Sābinus, who married T. Ollius. She was uncommonly beautiful, but having fallen under the displeasure of Mēssālina, the terror of a jail forced her to a violent death. Her uncommon beauty could not compensate for the personal impurity, with which Tacitus has charged her (Ann. xi. 2 seq.).—2. Who took her name from her maternal grandfather, was the daughter of T. Ollius, and married to Rūfus Crispinus, a Roman knight, by whom she had one son. She possessed every accomplishment, says Tacitus, except a virtuous mind. She had singular personal beauty, great wealth, high nobility of birth, powerful talents, and fascinating affability. In her dress, she appeared modest, but lived lasciviously, disregarding reputation, and making no difference between her husband and her gallants. Her beauty captivated Otho, who completed his crime by adding marriage to adultery. To procure additional interest, he exerted himself in attaching Néro to the person of his wife, a stratagem which soon succeeded, and the emperor appointed him governor of Lūsītānia, Portugal, that he might the more freely enjoy the company of Pōppæa. Néro, having divorced his first wife on pretence of barrenness, married her, and, after she had born him a daughter, whom he called Claudia Augusta, and gave her the same surname, he treated her with cruelty, and occasioned her death by a kick when pregnant. Her body was not burned according to the Roman custom, but embalmed, and buried in the tomb of the Jūlii. Divine honours were decreed her, when Néro wilfully absented himself, nor did he afterwards attend her funeral. Otho replaced her statues, after they had been thrown down. Pōppæanum, *i. n.* an ointment invented by Pōppæa Sābīna, to preserve her beauty to which she paid every attention. For the same purpose, she was said to have kept a great number of asses, and bathed daily in their milk (Juv. Sat. vi. 461).

Pōppæus Silvānus, Pōppæi Silvāni, *m.* a man of consular rank, who was governor of Dalmātia, in the year 69. He possessed no military talents. In the hour of danger, instead of vigorous exertion, he trifled time away in words. Annius Bāssus, an officer under him, governed the troops by his skill and advice, directing the commander-in-chief himself, and in some degree lessening his character and usefulness (Tac. Hist. ii. 86 seq.).

Pōppæus Vōpiscus, Pōppæi Vōpisci, *m.* the colleague of Virgīnius Rūfus, in the consulship. Otho appointed them, and they continued in office during part of the year 69; other ten were consuls during that year (Tac. Hist. i. 77).

C. Pōppæus Sābinus, C. Pōppæi Sābini,

m. governed the province of Mædia, at the same time with those of Mæcēdōnia and Achāia, and obtained triumphal honours for his victory over the Thracians. He was a man of mean birth, but, through the partiality of the emperors, he obtained the consulship, in the year 8, and the honours already mentioned. He held the government of considerable provinces for four and twenty years, not for any extraordinary talents, but because he had a capacity for ordinary business, and nothing more. It may be mentioned, that Tibērius never changed either his commanders or governors, on which account many of them held their offices during life (Tac. Ann. i. 80 seq.).

Pōpūlōniā, *æ, f. vs.* Pōpūlōnium, *i. n.* a town of Etrūria, *Tuscany*, near the ruins of which was built Plūmbinūm, *Piombino*, in a high rugged promontory. In the time of Strābo, it was nearly deserted, retaining only the temples and a few houses. *Inh.* Pōpūlōnienses, *ium, m.* (Liv. xxxviii. 45). *Adj.* Pōpūlōnius, *a, um.* Pōpūlōniæ aquæ.

Pōrāta, *indec. n.* the Pruth, a river of Scythia, to which the natives gave this name. By the Greeks it was called Pyretos. It runs through Moldavia, and empties itself into the Danube (Herod. iv. 48).

Pōrcia, *æ, f.* daughter of M. Pōrcius Cato, married first to Bibūlus, and, after his death, to M. Jūnius Brūtus, who divorced his former wife, although of unsullied character, for no other reason, than to accomplish this union. The greatest friend of that noble Roman, cannot attempt to justify an action, pregnant with the greatest mischief both to morals and society. In her conduct she exhibited great fortitude, constancy, and affection. These qualities induced Brūtus to communicate to her the design which he and others had formed, against the life of C. Jūlius Cæsar. The rigid virtue and stern patriotism, imbibed from the conversation and instructions of her father, necessarily led her to approve of the measure, although her conjugal tenderness excited strong apprehensions with respect to the result, and the safety of her husband. After his death, she resolved on self-destruction, and when her friends, after they had in vain attempted to dissuade her from her fatal resolution, had removed every lethal weapon beyond her reach, she swallowed burning coals and expired. Mārullus has written a beautiful epigram in praise of her fortitude, in which he mentions the manner of her death (i. 43). Some have questioned this statement, thinking she died before her husband, and Plūtar-chus seems to doubt its truth (Vit. Brut.).

Pōrcius, *a, um.* Pōrcia gens, a plebeian clan at Rome, originally from Fūsculum, *Frascati* (Tac. Ann. xi. 24). Pōrcia lex, a law passed by P. Pōrcius Læna, to secure the persons of the citizens against stripes or capital punishment (Liv. x. 9).

Pōrcius, *i, m.* a notorious rake, whose name occurs both in the writings of Cātullus (xlvii. 1), and in those of Hōrātius (Sat. ii. 8. 23).

Pōrcius Cato, Pōrcii Cātōnis, *m.* a Roman of prætorian rank, who entered into a conspiracy against Titius Sābinus, in the year 28 (Tac. Ann. iv. 68).

Pōrcius Septiminius, Pōrcii Septimīni, *m.* governor of Rhætia, in the year 68. He

remained firm to Vitellius (Tac. Hist. iii. 5).

C. Porcius Cato, C. Porcii Catonis, m. grandson of M. Porcius Cato, by his son M. Porcius Cato Licinianus, and nephew of the younger Africanus, by his sister Emilia, was elected consul at Rome, with M. Atilius Balbus, in 116 B. C. The Scordisci in Thracia defeated him, and, from the expression used by Eutropius, it may be inferred, that great disgrace attached to the consul (iv. 24).—2. A tribune of the Roman people, who persisted so long in his opposition to the holding of the elections, that the senate went into mourning. He was said to have been bribed to that conduct by Cn. Pompeius Magnus, and M. Licinius Crassus, in 58 B. C. (Liv. Ep. 105).

L. Porcius Cato, L. Porcii Catonis, m. held the consulship with Cn. Pompeius Strabo, father of Cn. Pompeius Magnus, in 91 B. C. He defeated the Marsi in the preceding year, and, after his election, he had been frequently successful against that nation, but in storming their camp he lost his life, and that event gave the victory to the enemy (Liv. Ep. 74 seq.). Eutropius calls him Porcius Cato (v. 3). Plinius mentions that he dispersed the Tuscans (iii. 18).

L. Porcius Licinus, L. Porcii Licini, m. distinguished himself as a lieutenant-general, at the siege of Capua, afterwards was appointed a plebeian edile, in 207 B. C. He was elected praetor, when the lots gave him the province of Gallia. Here he obtained information, that Hasdrubal was on his march over the Alps, and that eight thousand Ligurians were in arms, ready to join him, which he communicated to the senate. In harassing the enemy, after he had entered Italy, and in impeding his progress, Porcius displayed both activity and courage (Liv. xxvi. 6 seq.).—2. Held the office of praetor, and the government of Sardinia, in 195 B. C., and enjoyed the office of consul nine years after (Liv. xxxiv. 54 seq.).—3. Son of the former, who dedicated a temple to Venus Erycina, in 183 B. C., which had been vowed by his father, when consul, during the Ligurian war (Liv. xl. 34).—4. Appointed to conduct a fleet of thirty-eight ships of five banks of oars to Brundisium, Brindisi, in 174 B. C. (Liv. xlii. 27).

M. Porcius Cato, M. Porcii Catonis, m. an eminent Roman of plebeian rank, whose original surname was Priscus, and who obtained that of Cato, i. e. Catus, in consequence of his uncommon knowledge. Under Scipio Africanus I. he held the office of quaestor in 206 B. C., four years after was elected a plebeian edile, and next year praetor. He was a man of great purity and unsullied integrity, but in many things rigidly severe. To him the allies were indebted, for removing or restricting the contributions which they paid for maintaining the praetors. In 197 B. C., he was raised to the dignity of the consulship, with L. Valerius Flaccus, when Spain became his province. Before he set out for that country, he argued in the senate against the repeal of Oppia lex, which prohibited luxury and extravagance on the part of women. The bravery, activity, and military skill which he displayed in Spain, raised the character of the Roman arms in that country, and procured him the honour of a triumph. Over

the troops he did not exercise greater strictness than over himself. In spareness of diet, watching and labour, he vied with the meanest soldier, and had no particular distinction in the army, except the honour of commanding. After his triumph, he dedicated a temple to Maiden Victory (Victoria virgo). In the army of M. Atilius Glabrio, he held the rank of a lieutenant-general, dislodged the Aetoli, who had taken possession of Cilli-dromos, and was despatched to Rome, with the news of the victory gained over Antiochus, king of Syria, and his Grecian allies, at Thermopylae. With so great speed did he travel, that he reached Rome on the fifth day. To such high esteem had he risen in the opinion of his countrymen, that the opposition of the nobility did not prevent his obtaining the censorship, an office which he discharged with such severity, as gave rise to numerous animosities, which embittered the remainder of his life. Some of his speeches against the expelled, indicate a virtuous but stern mind, which allowed of no excuse for the slightest deviation from perfect rectitude. That the punishments in some instances exceeded the offence, cannot be denied, and to this circumstance may be referred his being often designed the Censor. In advanced life, he became an ardent student of Grecian literature, in direct opposition to the opinions which he held in early life, for he maintained that it would prove the destruction of Rome, by corrupting the youth. Against Scipio Africanus I., he supported the charge of receiving a bribe from Antiochus to procure advantageous terms of peace, and his impeachment of his brother Asiaticus for the same offence, procured sentence against him. In proof of his rooted enmity to the Carthaginians, it is only necessary to state, that he was said to end every speech with this expression, "Hoc amplius puto, Carthaginem esse delendam." He wrote on various subjects, but his most important work appears to have been on the ancient history of his countrymen, which he called *Origines*, now lost. The only composition of this author now extant, is a treatise on husbandry, "De re rustica." Livius has drawn his character at great length. Much respecting this stern moralist may be found in the writings of Cicero, Quintilianus, Plutarchus, Philus, A. Gellius, and Macrobius. His name frequently appears in the writings of Horatius (Liv. xxix. 23—Ep. 49).—2. Son of the former, who married the daughter of L. Aemilius Paullus, in whose army he fought against Perses, king of Macedonia, and died when praetor. In consequence of his poverty, Cato celebrated his funeral at a very small expense (Liv. Ep. 48).—3. Surnamed Ufencensis, on account of his death at Utica, was the great-grandson of Cato the censor. His parents died when he was very young, and he was educated in the house of his mother's brother, Livius Drusus. Even in infancy he displayed the virtues which afterwards adorned his riper years. He had an innate hatred of despotism. At the age of fourteen, he requested from his preceptor a sword to stab the tyrant Sulla. Of his firmness and intrepidity Valerius Maximus gives a striking instance, when he was just a boy, as well as of his detestation of oppression (iii. 1). He adopted the tenets of the Stoics, and was

one of the most rigid of the sect. He could neither be encoined by flattery, nor intimidated by threats; whatever he was convinced was virtuous and right, he pursued with undeviating steadiness, regardless of the difficulties which he might have to encounter, or of the dangers to which he might be exposed. He exerted himself to stem the torrent of Roman luxury and corruption. Because purple was the dress of the noble and wealthy citizens, he wore black. He often appeared in public barefooted, and always travelled on foot. In whatever office he was employed, he never failed to reform its abuses, and restore its ancient regulations. So great was his love of truth, that the veracity of Cato became proverbial. To the qualities of a virtuous man, and the rectitude of a stern patriot, Cato added the intrepidity of a brave soldier, and the abilities of an able general. In all the campaigns in which he served, he acquitted himself most honourably. In the war with the pirates, he had the command of a fleet at the entrance into Pröpöntis, the Sea of Marmora (Flor. iii. 6). He was so great a favourite of the army, that his removal from any command was considered by the soldiers, who were warmly attached to him, as a public calamity. Appianus says, that in consequence of his oratory, he was called the Roman Demosthenes (Bel. Hisp. 276). Cicero had his constant and vigorous support. Through him chiefly, in opposition to Caesar, the accomplices of Cätlina were capitally punished. Of that able general, Cato appears to have been early apprehensive. He keenly opposed the decree which gave him the province of Gallia, France, for five years; and, on the formation of the first triumvirate, he foretold all the calamities with which that infamous combination would overwhelm the state. When Caesar passed the Rubicon, Cato joined Pömpöius, who intrusted him with some important commands. He was present at the battle of Phärsälla, the plain of Pharsa, after which he took the command of the Coreyean fleet, and collected all the troops he could, to join Pömpöius in Egypt. Being informed by Sextus, Pompey's youngest son, of his father's death, he went to Cyrenä, the capital of Cyrenäica, Kairoi, which opened its gates to receive him. He afterwards traversed the deserts of Libyā, and joined himself to Scipio; but refused to take the command of the army, of which he is said to have repented. He had accepted the government of Utica, to prevent that general, at the suggestion of Juba, from putting the inhabitants to death. In this city, hearing that Caesar had both defeated Scipio and taken his camp, he killed himself, that he might not fall into the hands of the conqueror. Florus informs us that he had spent some part of the night in reading Pläto on the immortality of the soul, and after taking a short sleep gave himself several stabs in the breast. His medical attendants sewed up the wounds, but they had no sooner quitted his apartment than he tore them open again, from which burst forth so great a quantity of blood, that his dying hands remained in the wounds (iv. 2). Cato invictus devicta morte (Mam. iv. 87). Stricti Cätönes (Manil. v. 106). Vitium Cätönis, drinking (Mart. ii. 89). Dürus Cato, severe Cato; in reference to his gravity and strictness, par-

ticularly in the censorship (Juv. Sat. xi. 90). Adj. Cätönlünus, a, um. Cätönlünus mas-tis (Amm. Mar. xxvi. 10). Cätönlünus lingua, a tongue like that of Cato, i. e. a tongue pretending to the rigid virtue of Cato but applied to a very different and detestable purpose (Mart. ix. 28).

M. Pörcius Laeca, M. Pörcii Laeca, a tribune of the people, who, in the year 18 B. C., carried a law prohibiting magistrates from punishing a Roman citizen with death, and substituting, in place of capital punishment, banishment and confiscation of goods. Condemned citizens had the right of appeal to the people by Lex Valeria, which took away the power of scourging, and consequently deprivation of life. Respecting the extent of these laws, considerable uncertainty prevails, since even citizens of Rome, when in the army, were not exempted from these punishments, and it seems doubtful whether citizens of Lätium ever enjoyed their benefit (Sol. Jug. 69). Adj. Pörcius, a, um. Pörcia lex, the law above described (Sol. Cat. 51).—2. A descendant of the former, and one of the accomplices of the traitor Cätlina, who, in the dead of night, convened the ringleaders, immediately before the consul debated the whole confederacy (Sol. Cat. 17, 27).

P. Pörcius Laeca, P. Pörcii Laeca, a, um, a plebeian tribune, and prevented L. Mälius Acidinus from entering Rome in triumph, in 201 B. C. Three years after, triumphal epulönes were first created at Rome, of which he was one, and next year he was raised to the pretorship, when the lots assigned to him Pison (Liv. xxxii. 7 seq.).

Pöris, m, the first man in the name of the Äolätes, who married Archa, by whom he had many children, and, after his death, Thöoxena her sister, q. r., became his wife (Liv. xl. 4).

Pörfhyrion, önis, m, a giant of prodigious size (Hor. Od. iii. 4. 54). He made an attack on Hércules and Jüno. On offering violence to the latter, Jüpiter struck him with lightning, and Hércules transfixed him with his arrows (Apol. i. 6).

Pörrima, e, f, called also Antövärtä, and Prösa, was, according to Ovidius, the sister or companion of Cärmëntä, mother of Evänder (Fast. i. 633); but A. Gellus makes both Prösa and her sister Pörrivärtä, Cärmëntes, and considers them as goddesses who presided over childbirth (xvi. 16).

Pörsäna, v. Pörsäna, m, (Lar. v. Lar. Pörsäna, Laris Pörsäna), m, was king of Clüstum, Chiugi, one of the most wealthy states of Etrüria, Tuscan, on Clänis, the Chiana, a branch of Tiber, the Tevere. He espoused the cause of Tarquinius Süpöribus, and the celebrity of his name, added to the power of the state, struck terror into the Roman senate, lest the commons, influenced by fear, should refuse to fight, and should submit to slavery. By conciliatory measures and exemption from taxes, the harmony of the republic was completely preserved; and the name of king held in abhorrence both by patricians and plebeians, during a long period of severe suffering, which ensued in consequence of the blockade and famine. Pörsäna, by a sudden assault, took Jänne-lum, Monte Giminculo, but his further progress was checked by cutting down Pöns Süblicitus, Ponte Sublicio. The monarch

then changed his plan from an assault to a blockade, and the city being distressed by a scarcity of provisions, he expected would fall into his hands. The bravery of C. Mucius *q. v.*, who made a resolute but unsuccessful attack on his life, and the discovery of a conspiracy of three hundred of his fellow-citizens for the same purpose, induced him to conclude a peace with the Romans, on condition that the lands taken from the Veientes should be restored to them, and that he should receive hostages. A practice was transmitted from that period to the days of Livius, at public sales it was always proclaimed, "that the goods of Porsena were selling," which that historian considers very inconsistent with the peaceful manner in which that king departed from the Roman territories. His opinion is, that Porsena made a present of the provisions in his camp, in consequence of the city being reduced to the last extremity by famine, and that the senate called the articles which were exposed to sale, the goods of Porsena, lest the populace should have plundered the camp, like the property of an enemy, so that the phrase was expressive of gratitude for the gift, not an action of the king's property, which was never in the power of the Roman people. He appears to have been a man of great generosity, and on the failure of his second application to the Romans, for the restoration of the Tarquins, he declared, that he would not mention that subject again, that the Tarquins should not remain in his dominions, in order to remove all cause of difference between him and the Romans, with whom he wished to live in terms of friendship. This declaration was followed by his sending home all the hostages, who were in his possession, and giving back the lands belonging to the Veientes, of which the Romans had been deprived by the treaty at Janiculum, *Monte Gianicolo* (Liv. ii. 9—15). *Etrusca manus minuit Porsena*, the Tuscan army threatening Porsena; of Porsena who threatened the destruction of the Roman city and state (Hor. Epod. xvi. 4). See *Porthoon*.

Porthœus, *ëos*, *m.* king of Pleuron and Cælydon. He had three sons, Agrius, Melas, and Cenoüs (Hom. Il. xiv. 115 *seq.*).

Porthœus, *ëos*, *m.* a ferryman. *Töter Porthœus*, the hideous ferryman, *i. e.* Chæron (Juv. Sat. iii. 286).

Portospaña, *m. f.* *Torpe*, a town of Cærmünia (Amm. Mar. xlii. 6).

Pörtinus, *i. m.* a name given by the Romans to Méléerta *q. v.* after his death, whom the Greeks called Pálemón *q. v.* *Pörtünäla*, *i. m.* a festival in honour of the god Pörtinus (Var. Ling. Lat. v. 3).

Pörus, *i. m.* an Indian king, distinguished for his uncommon size, superior strength, and undaunted resolution. Alexander the Great conquered his kingdom and person, but not his spirit, which remained unbroken, and undepressed, by his losses both as a father, and a prince. The stately dignity of Pörus procured the esteem of Alexander, who restored his kingdom, and he repaid that generous act by inviolate fidelity to his benefactor. To the conquest of this king, Claudius alludes (xvii. 32; xxxix. 19), and Justinus (xli. 8). See *Abisirta*.

Pösides, *i. m.* a freedman of the emperor

Claudius, whom Suetonius calls an *ennuch*, and adds, that he was the greatest favourite of that monarch, and received from him *hüta püra*, in his triumph over the Britons (Suet. Claud. 28). *Adj.* *Pösidiänu*, *a. um.* *Pösidiäna balnä*, hot baths at Bala, erected at a prodigious expense, to which Jüvenälis alludes (Sat. xiv. 91).

Pösidëum, *i. m.* a promontory of Pällénë, in Mæcëdönia (Liv. xlii. 14).—2. A town in the confines of Cilicia and Syria (Herod. iii. 91).

Pösidippus, *i. m.* a Greek, who obtained distinction as a writer of comedy, on the death of Mënünder (Gel. ii. 23).

Pösidönia, *m. f.* See *Pastum*.

Pösthümia, *m. f.* a woman whose name appears in the writings of Cätüllus. He describes her as addicted to intemperance (xxvii. 8).

Pösthümus, *i. m.* a man mentioned by Cätüllus, of whom nothing is known (lxvii. 35).

Pösthümus, *i. m.* a man of very obscure birth, who rose to a very high rank in the Roman army, and was by the emperor Vålëriänu appointed counsellor to his son Gällënu, when he sent him to oppose the Germans in Gällia, *France*. Well skilled in the art of war, Gällënu, by the direction of Pösthümus, gained some important victories over the Germans or Franks, and secured the tranquillity of that country, by the joint influence of arms and negotiation. At a future period, he left his eldest son Vålëriänu Caesar in Gällia, under Silvänus, and the army under the command of Pösthümus. By the most criminal means, Pösthümus put both the governor and his prince to death, and caused himself to be proclaimed Augustus. The government which he obtained by iniquity, he administered with justice, rendered the people happy at home, and secure from enemies abroad. Even his personal virtues added to his power, by commanding the esteem and confidence of the neighbouring nations, and they supported him against the emperor Gällënu, who twice attacked him in vain. Not only Gällia, but *Spain*, and *Britain* acknowledged his sovereignty, and, after sheathing the sword, he enjoyed uninterrupted authority for three years. At the end of that time, the army mutinied, because he prohibited them from plundering Mögüntiäcum, *Mentz*, which had risen in rebellion, and killed both him and his son, in the year 267. On this youth, who bore the same name, he had bestowed the titles of Caesar, and Augustus. His early death prevented the full development of character, although he is said to have excelled in eloquence, and probably in other accomplishments, were his history fully known. According to Eutröpius, Pösthümus reigned ten years (ix. 9).

Pöstvërta, *m. f.* sister of Pörrima. A. Gellius makes these sisters Cærmëntes, and considers them as the goddesses of childbirth. They had altars at *Rome*, and appear to have been worshipped by mothers, to procure easy and natural births. Their names are derived from their office (Gel. xvi. 16). Ovidius regards these goddesses as the sisters or companions of Cærmënta, endowed with the gift of prophecy, whence their name (Fast. l. 638).

Pöstümia, *m. f.* a vestal virgin, accused of impurity, but acquitted (Liv. iv. 44).—

2. Wife of Servius Sulpicius, corrupted by Julius Caesar (Suet. Jul. Cas. 50).

Pōstūmīana Cāstra. See Cāstra.

Pōstūmīa, *s. f.* a rich woman, probably a noted character when the Roman Epigrammatist wrote, but her name now only is known (Mart. xii. 49).

A. Pōstūmīus, A. Pōstūmī, *m.* a Roman, appointed dictator in 499 B. C., and gained a decisive victory over the Latin confederacy commanded by Octavius Mamilius, son-in-law of Tarquinius Superbus, for which he had the honour of a triumph. In that engagement Mamilius fell. Pōstūmīus vowed a temple to Ceres, Liber, and Libera (Proserpina), which, fifteen years after, his son, being appointed a decemvir for that purpose, dedicated. He and T. Virginius were elected consuls, in 496 B. C. (Liv. ii. 19–21. Tac. Ann. ii. 49). In the consular calendar he is called A. Pōstūmīus Albus Rēgillēnsis. —2. A consul with C. Lutatius Catulus in 244 B. C., whom Caelius Metellus, pontifex maximus, would not suffer to depart from the city, because he was Flāmen of Mars (Liv. Ep. 19). In the consular calendar he is called A. Pōstūmīus Albinus. —3. A military tribune, who compelled the Ligurians to submission, by cutting down their vineyards, and burning their corn, in 182 B. C. (Liv. xl. 41).

A. Pōstūmīus Albinus, A. Pōstūmī Albinus, *m.* was consul in 244 B. C., and had for his colleague C. Lutatius Catulus (Liv. xxiii. 43). —2. Surnamed Lūscus, after holding the offices of curule edile and praetor, obtained the consulship with C. Calpurnius Piso, in 182 B. C. He carried on a successful war against the Ligurians, burned their corn, and cut down their vineyards, and compelled them to give up their arms. Six years after, he and Q. Fulvius Flaccus were created censors, an office which they exercised with considerable severity. Livius mentions his being sent an ambassador into Crēta, *Candia*, and afterwards into Mācedōnia (xxxix. 7–xiv. 17). —3. A Roman in the army of Paulus Aemilius, to whose charge that general committed Persēus and his elder son Philippos, in 170 B. C. At this period there were two of this name, who may be easily mistaken for each other, in different parts of Livius. This Pōstūmīus occurs first xxxviii. 23, then xlii. 32, and in xlv. 4, 28. —4. Consul with L. Licinius Lucullus, in 153 B. C. The tribunes of the people imprisoned both consuls, because they refused to exempt some of their friends from warfare (Liv. Ep. 48). Pōstūmīus wrote a Roman history in Greek (Gel. xi. 8). —5. Brother of Sp. Pōstūmīus Albinus, consul, who had obtained by lot Nūmīdia, *Algiers*, for his province, 112 B. C. Having spent the time without any decisive engagement, or concluding a peace with Jūgūrtha, he left Aulus with the rank of praetor to command in his stead, on his setting out for Rome at the approach of the elections. Solicitous to terminate the war, or to obtain money from the king, by the terror of his arms, A. Pōstūmīus marched his troops from their winter quarters, in the month of January, and in very tempestuous weather, unexpectedly appeared before the town Sathul, where that prince had deposited his treasures. Jūgūrtha soon perceiving his vanity, and his ignorance of war,

bribed part of his army, and decoyed him into a measure which put the whole Roman army in the power of the king. Instead of putting them to the sword, he allowed them to depart, after they had passed under the yoke, on the express condition that they should quit Nūmīdia in ten days. A. Pōstūmīus Albinus preferred these terms to the only other alternative, instant death, and concluded a treaty upon the spot in such terms as Jūgūrtha chose to dictate (Sal. Jug. 35–39). The senate refused to ratify this treaty (Liv. Ep. 64). This historian calls him lieutenant-general, not proprætor, the term applied by Sallustius. —6. A lieutenant-general, who commanded the fleet, and was killed by his own army, in consequence of his having been suspected, or convicted, of treason, in 91 B. C. (Liv. Ep. 75).

A. Pōstūmīus Albus, A. Pōstūmī Albus, *m.* consul with Sp. Furius Fusus, in 464 B. C. He took full vengeance on the Æqui for their success against his colleague, whom they had nearly overpowered, having wounded himself and killed his brother, a lieutenant-general in his army. Græchus Caelius, the Æquan commanders, treated Pōstūmīus and the other two ambassadors, sent to his nation by the senate, with contempt, desiring them to deliver their message to an oak, which overhung his tent (Liv. iii. 4 seq.).

A. Pōstūmīus Rēgillēnsis, A. Pōstūmī Rēgillēnsis, *m.* appointed a tribune of the soldiers with consular authority, in 396 B. C. L. Julius Iulus and he attacked the Tarquinenses, returning from their depredations on the Roman territory, heavily laden with spoil, slew great numbers of them, took their baggage, and recovered the produce of their lands. He was again elected to the same office, in 380 B. C. (Liv. v. 16 seq.).

A. Pōstūmīus Tūbērtus, A. Pōstūmī Tūbērti, *m.* a noble Roman, master of the horse to Māmercus Aemilius, in 433 B. C., and, afterwards, named dictator by his own son-in-law T. Quinctius Cincinnatus Pēnus. He was a man of very great strictness in command, of undaunted courage, and possessed excellent military talents, which he displayed in his dictatorship against the Æqui and Volsci, over whom he gained a signal victory, for which he had the honour of a triumph (Ov. Fast. vi. 720 seq.). After taking their camp, he sold all the prisoners, with the exception of the senators. Some historians have thrown a shade over his dictatorship, by relating that he beheaded his son after a successful achievement, because he left his post without orders, tempted by a favourable opportunity of fighting to advantage. Livius discredits this story, and gives his reasons for withholding his assent, which appear satisfactory. Before Pōstūmīus set out to that war, he vowed to celebrate the great games (Liv. iv. 23–29).

C. Pōstūmīus, C. Pōstūmī, *m.* a military tribune in the army of L. Aemilius Paulus, in 170 B. C. (Liv. xlv. 6).

L. Pōstūmīus, L. Pōstūmī, *m.* a Roman of consular rank, condemned for employing the soldiers in cultivating his own lands, at the time he commanded the army (Liv. Ep. 11). —2. A Roman praetor, defeated by the Gauls (Liv. Ep. 23). —3. A Roman praetor, who, with the colony at Nōla, fell under the

power of the Sămnites by whom he was killed (Liv. Ep. 73).

L. Pōstūmīus Albīnus, L. Pōstūmī Albīni, *m.* a tribune of the soldiers with consular authority, in 388 B. C. (Liv. vi. 1).—2. Obtained the office of consul, in 236 B. C., with Sp. Cārvilius Māximus, next with Cn. Fūlvius Cēntūmālus, in 231 B. C., and afterwards with Tib. Sēmprōnius Grāchus, in 217 B. C., in which year he died, and M. Clāudius Mārcellus was substituted in his room, but afterwards resigned, that there might not be two plebeian consuls at the same time, and Q. Fābīus Māximus, surnamed Cūncatōr, was elected. From the loss of the second deced of Līvius, we know little of the history of Pōstūmīus, except that he was twice pretor, until his third consulship, to which he was appointed, when absent in the government of Gaul. In that country both he and his army were destroyed. The Gauls cut the trees of an extensive wood, called Litāna, through which he attempted to march, on each side of the road, in such a manner, that they stood when untouched, but on being pushed with the slightest force, they fell. They posted themselves at the farthest of the trees so cut, and as soon as the Roman army had wholly entered the wood, they overturned the tree standing next them, which, falling on those before, brought them down, and in this manner crushed an army of twenty-five thousand men, a very few only escaping, whom the enemy intercepted on their way to a bridge over a river, of which they had previously taken possession. There Pōstūmīus fell, fighting with great bravery, that he might not be taken. The Boii cut off his head, carried it to one of their most sacred temples, took out the brains, enshased the skull with gold, and used it as a consecrated vessel, out of which they made libations on high festivals, and the priests of the temple drank from it. The whole booty fell into the hands of the enemy (Liv. xxii. 35 seq.).—3. Elected pretor 182 B. C., and obtained the south of Spain for his province. For his success over the Lusitani, and other inhabitants of that country, he had the honour of a triumph, in 180 B. C. Five years after, he was elected consul with M. Pōpillius Lāenas. Treated, as he considered, with neglect by the Prānēstini, he discovered unjustifiable resentment against that people, when sent thither by the senate, to ascertain the lands which belonged to the public, by ordering the magistrates to come out to meet him, and to provide lodgings at the public expense. To those demands wholly unprecedented, the Prānēstini tamely submitted, and, following his iniquitous example, subsequent magistrates made similar exactions, to the great inconvenience and expense of the allies. He was one of the three ambassadors sent in 173 B. C., to settle the difference between Māsīnissa and the Carthaginians. His name afterwards occurs in the writings of Līvius, when sent on missions, which showed either his personal respectability, or political influence amongst his countrymen (Liv. xl. 35 seq.).—4. A flāmen of Mārs, probably of little distinction, since the historian Līvius mentions only his appointment (Liv. 15).

L. Pōstūmīus Mēgellus, L. Pōstūmī Mēgelli, *m.* was elected consul in 306 B. C., gained a victory over the Sămnites, in conse-

quence of which he returned to Rome in triumph. In 297 B. C., Līvius records his having the command of troops in the Vatican territory, and calls him proprator. In his second consulship, he built and dedicated a temple to Victory, with the money arising from fines exacted at the time he was curule edile. From the Sămnites he took several cities, marched his army into Etruria, Tuscan, gained some victories, on that account he demanded a triumph, which the senate refused, and he declared before the house, that he would triumph in right of his consulship. Accordingly, on the third day after that declaration, supported by three of the tribunes, in opposition to the vote of the other seven, and against the resolution of the senate, he triumphed, and the people paid every honour to the day. He appears to be the person against whom M. Cāntius, a tribune of the people, commenced a prosecution, which Pōstūmīus evaded, by being appointed a lieutenant-general (Liv. ix. 44 seq.).—2. An interrex and consul (Liv. xxvii. 6).

L. Pōstūmīus Rēgillēnsis, L. Pōstūmī Rēgillēnsis, *m.* a tribune of the soldiers with consular authority, in 380 B. C. (Liv. vi. 22).

L. Pōstūmīus Tēmpsānus, L. Pōstūmī Tēmpsāni, *m.* a Roman praetor in 187 B. C., obtained Tārentum for his province, instituted an inquiry into the conduct of a conspiracy of shepherds, who infested with robberies the roads in Apulia and public pastures, sentenced to death about seven thousand of them, some of whom fled, and many of them were punished. He prosecuted to a termination the inquiries respecting the Bacchanals, many of whom did not appear on being summoned, others forfeited their bail, and skulked in that district of Italy. Some he doomed to punishment, and others he sent to Rome, who were all thrown into prison by the praetor P. Cōrnēlius Cēthēgus (Liv. xxxix. 23—41).

L. Pōstūmīus, L. Pōstūmī, *m.* surnamed Tēmpsānus, a quaestor in the Roman army, killed by the Boii in 196 B. C. (Liv. xxxiv. 47).

M. Pōstūmīus, M. Pōstūmī, *m.* one of the four military tribunes with consular authority, in 425 B. C. At Veii, he, and other two Romans commanded the army, and exhibited an instance of injurious effects upon military operations, by each forming a plan of his own, which he endeavoured to carry into effect, in opposition to the other two. The success of the enemy induced their countrymen to create a dictator. For his conduct at Veii, he was brought to trial, and condemned to pay a fine of ten thousand asses of brass (Liv. iv. 31, 41).—2. Another of the same name, elected to the same office, in 402 B. C. (Liv. v. 1).

M. Pōstūmīus Albīnus, M. Pōstūmī Albīni, *m.* a military tribune with consular authority in 402 B. C. (Liv. v. 1).

M. Pōstūmīus Pŷrgēnsis, M. Pōstūmī Pŷrgēnsis, *m.* a farmer of the taxes, who had not an equal in the state for fraud and avarice, except T. Pōmpōnius Vējētānus, who had been taken prisoner by Hānno, inconsiderately engaged in ravaging lands in Lūcānia. These two contracted for supplies to the army, pretended losses at sea when there were none, and persisted in the frauds.

lent practice, until it was discovered by M. Otacilius, praetor, who communicated the particulars to the senate. On being brought to trial in 214 B. C., it was proposed, that a heavy fine should be paid by Pömpönius; but a commotion rendered it necessary to dissolve the assembly, when the fine was dropped, and a criminal prosecution afterwards commenced. Pöstümius gave bail for his appearance, which he forfeited, by going into exile, on which the commons passed an order, that, if he did not appear before a given day, his goods should be confiscated, and himself banished (Liv. xxv. 3, 4).

M. Pöstümius Rëgillënsis, M. Pöstümi Rëgillënsis, m. elected a military tribune with consular authority in 413 B. C., and conducted with success a war against the Æqui. He entered into a contest with his countrymen, provoked the tribunes of the people, and excited the indignation of the army to such a degree, that he was overwhelmed with stones by his own troops (Liv. iv. 49 seq.).

P. Pöstümius, P. Pöstümi, m. appointed consul in 505 B. C., and afterwards in 503 B. C. In his first consulship, he and his colleague M. Väterius triumphed over the Sabines. In con. cal. he is surnamed Tübërtus (Liv. ii. 16).—2. A noble Roman, one of the three ambassadors sent to Asia, and several of the Greek islands, in 173 B. C. (Liv. xlii. 45).

Sp. Pöstümius, Sp. Pöstümi, m. a military tribune with consular authority in 393 B. C., who, in conjunction with C. Æmilius, defeated the Æqui, but afterwards, having separated from his colleague, he acted incautiously, and exposed his troops to a defeat, from which, however, he recovered, and destroyed the army of the enemy (Liv. v. 26—28).

Sp. Pöstümius Albinus, Sp. Pöstümi Albinus, m. (Livius suppresses his surname), held the office of consul twice with T. Väterius Cälvinus, first in 333 B. C., and next in 321 B. C. They were superseded by a dictator in their former consulship, from the Sänmites being reported to be making preparations for war. Pöstümius held the censorship with Q. Pübilius Philo, in 332 B. C. In their second consulship, they marched an army against the Sänmites, and, by a stratagem of C. Pöntius, entered the *Forks of Claudium*, where, being completely at the mercy of the enemy, they purchased their lives by the ignominy of passing under the yoke, half-clothed and unarmed. The senate refused to ratify the treaty, and to preserve the public faith, Pöstümius proposed, that those, who pledged themselves for the fulfilment of the agreement, should be delivered up to the enemy. The disinterestedness of the suggestion raised his character among his countrymen, who admired the bravery of the soldier, whilst they pitied the situation of the man. The senate approved of his patriotism, and delivered up the consuls, lieutenant-generals, questors, and military tribunes to the enemy, who refused to accept them, and they returned unhurt to the Roman camp, having, says Livius, certainly acquitted their own faith, and, perhaps, also that of the state (Liv. viii. 16 seq.). Eutropius mentions the disgraceful treaty with the Sänmites, and adds, that both the se-

nate and people refused to confirm it (ii. 9).—2. Was elected praetor in 192 B. C., and obtained first the jurisdiction of the citizens, and, soon after, also that of the foreigners. In 188 B. C., Q. Märcius Philippus and he obtained the consulship, and to Pöstümius, P. Æbütiüs disclosed the crimes committed by the Bacchanals. The consul then examined Hispälä Fecënlä q. v., who, from affection to P. Æbütiüs, discovered the secrets of that horrible association, which the activity and energy of the consul suppressed. He held the office of augur at the time of his death, which happened in 182 B. C., and P. Cörnëlius Scipio, son of Africänus, succeeded him in that office (Liv. xxxvii. 41 seq.).—3. Elected praetor in 185 B. C., and obtained Sicillia, *Sicily*, for his province (Liv. xxxix. 45).—4. Was elected consul with M. Minücius Rūfus (112 B. C.), and in the allotment of the provinces, he obtained Nümidiä, *Algiers*, and his colleague, Mäcëdönlä. At that time, a fierce contention existed at *Rome*; part, bribed by Jägürthä, exerted themselves in his behalf, and part, enraged at his iniquitous conduct, struggled hard to bring him to the punishment which his crimes had deserved. Pöstümius did all in his power to augment the violence of the parties, in order to obtain the sole direction of the war. With this view, he prevailed on Mässivä q. v. to petition the senate for the kingdom of Nümidiä, and Jägürthä's murder of that prince excited such odium against him, that war became inevitable. Pöstümius accordingly made haste to renew hostilities in *Africa*, and, having secured the necessary supplies of money and troops, sailed for that country. The time of the elections approached, before which he trusted to terminate the war, either by a decisive battle, or by some other means. Jägürthä, on the other hand, looked to delay for safety, and therefore at one time proposed an immediate surrender, at another, broke off all conference; sometimes pretending fear, he did before the Roman army, then suddenly wheeling round made a furious charge. Thus by desultory warfare, and well feigned anxiety for negotiation, he baffled the consul who, at last, was obliged to leave the army to his brother A. Pöstümius Albinus, and depart for *Rome* to attend the elections. Here, from having done nothing in *Africa*, his conduct was severely censured, and it was even alleged that he acted in concert with the king, and that the war was protracted by corruption, rather than by inactivity. The disgraceful treaty which his brother concluded, rendered him apprehensive of personal danger, on which account he laid the matter before the senate, who declared the treaty invalid; because it neither had their consent nor that of the people. Meantime he collected auxiliaries, and did every thing in his power to have the necessary preparations in forwardness; but the tribunes would not allow the forces to embark for *Africa*, and therefore he set out himself in a few days, to resume the command of the army. On landing, he found the troops in winter quarters in the Roman province, unfitted for service by idleness, insubordination, and cowardice. In place of retrieving the lost reputation of his brother, by marching directly against Jägürthä, which he anxiously wished, he felt

himself obliged, by the state of the army, to remain inactive. In this condition he resigned it to Q. Cecilius Metellus, who superseded him in that command. He was afterwards arraigned on the Mamillian law, and condemned, although M. Æmilius Scaurus, one of the commissioners appointed to investigate the conduct of certain Romans in regard to Jugurtha, made every effort to free him from punishment (Sul. Jug. 35-44).

Sp. Postūmī Albus, Sp. Postūmī Albi, m. elected consul in 466 B. C., and sent with other commissioners to collect the laws of Greece, in 454 B. C. Nine years after, he commanded the centre of the Roman army in an engagement with the Volsi and Æqui, when a complete victory was gained over the enemy (Liv. iii. 2-70).—2. A military tribune with consular authority in 431 B. C., during which year, he and his colleagues carried a law, that no person, on applying for an office, should whiten his garment. This trivial enactment kindled a hot contention between the two orders of the state. Next year, he was a lieutenant-general under the dictator A. Postūmī Tūbērtus (Liv. iv. 25 seq.).

Sp. Postūmī Rēgillēnsis, Sp. Postūmī Rēgillēnsis, m. appointed censor in 379 B. C., but he died soon after he had entered on the business of his office, and the law not allowing to substitute a colleague, the other censor C. Sulpicius Cāmērinus abdicated (Liv. vi. 27).

Postūmus, i, m. a friend of Prōpērtius, the husband of Ælia Galla, to whom that poet addresses an elegy (iii. 12). Nothing of his character or history is certainly known, except what is mentioned by Prōpērtius, and Horātius (Od. ii. 14). He appears to have been wealthy, but niggardly, and his anxious solicitude about futurity to have prevented him from enjoying present comforts and advantages. Some suppose his name to have been Jūlius Flōrus, to whom Horātius addresses several of his epistles. This, however, is doubtful, and there is no certainty that the Postūmus of Prōpērtius is the same with the Postūmus of Horātius, or that of the latter being positively identified with Jūlius Flōrus.—2. A man to whom Mārtiālis addresses several epigrams (ii. 10).

Postūmus Cōminius, Postūmī Cōminī, m. (Surnamed, in con. cal., Aurūncus), was elected consul, first with T. Lārtius, in 501 B. C., and, afterwards, with Sp. Cāsius in 493 B. C. (Liv. ii. 18, 33).

Pōtēntia. See Pōllēntia.

Pōthīnus, i, m. an eunuch, who was tutor to Pōthēmeus, during his minority. He, together with Achillas and Thēōdōtus, advised that prince to invite Cn. Pōmpēius, after the battle of Phārsālia, to his palace and murder him, 50 B. C. (Liv. Ep. 112). See Pōmpēius. Caesar, having afterwards, at Alexāndria, detected this eunuch in a clandestine correspondence with Achillas, caused him to be put to death. Lūcānus says, he should have lost his life by crucifixion, burning, or by exposure to wild beasts (Phar. x. 515). Pōthīnus Pōthīnus (Mart. v. 70).

Pōtidēa, m, f. Pinacē, a town of Mācēdōnia, which Artābāzus was unable to take by storm (Herod. viii. 126 seq.). It was afterwards called Cāssāndrēa q. v.

Pōtidāmīa, m, f. a fort of Ætōlia (according to Stephānus, and Thūcýdides, a city), from which the men fled to the woods and mountains, on the approach of Philippos, king of Mācēdōnia, in 209 B. C. (Liv. xxviii. 8).

Pōtītī, orum (Sing. Pōtītus, i), m. a very ancient, and one of the most celebrated families in Lātium, whom Hērclēs appointed his priests. They were instructed in the rites of that worship by Evānder. The Pinārii q. v. were associated with them in that office, but appear to have been inferior to the Pōtītī. How many years the Pōtītī continued to discharge their office in person, ancient history has not informed us; but it appears from Līvius, that, in 311 B. C., they instructed some of the public servants in the rites of that solemnity, with the intention of delegating to them that office, that twelve branches of the Pōtītī, in which were thirty youths, all died within the year, and that the name of the family became extinct (Liv. i. 7 seq. Virg. Æn. viii. 269).

Pōtītus, i, m. a surname of the Valerian clan. See Vālētus.

Pōtīnā, arum, f. Taki, a city of Bēōtia, according to Strābo, and of Māgnēsia, according to Plīnius, remarkable for a breed of horses. Pōtīnās, ādis, f. of Pōtīnā, applied to females, or nouns feminine. Pōtīnādes quadrigæ, the four horse chariots of Pōtīnā, i. e. the four mares which drew the chariot of Glaucus. By them he was torn in pieces, for which different reasons have been assigned; that he fed them on human flesh, and that when they were hungry they ate himself, that he kept them from horses in order to render them more spirited, and that Vēnus, enraged at this conduct, infuriated them so, that they tore him limb from limb. Pōtīnādes equæ, the mares of Glaucus (Ov. Ib. 555). Adj. Pōtīnācus, a, um.

Præfēctus, i, m. he who is set over, or has the charge of, any thing, a commander, a governor, an overseer, an inspector, a prefect. In the Roman government, the holders of numerous offices were known under the general name of Præfēcti. The principal were—1. Præfēctus arārū, prefect of the treasury, appointed by the emperor Nēro, in the year 56, in consequence of Obāltronēus Sābinus, quaestor of the treasury, unmercifully harassing the poor, and selling their effects by auction. Augustus allowed the senate to choose the prefects of the treasury, and that body selected them by lot from the list of pretors. Chance regulating the election, could not fail to have a bad effect, and the lot fell too often on men unqualified for the employment. Claudius restored the quaestors, whom, with the view of encouraging to act with vigour and propriety, he promised to raise to the higher magistracies by his own authority, without the necessity of their soliciting the votes of the people. This plan failed from the inexperience of the quaestors, as it was the first civil office which a man could by the Roman law undertake. For this reason Nēro chose men of praetorian rank and of tried ability (Tac. Ann. xiii. 28, 29).—2. Præfēctus anōnæ, held a general cognizance over all kinds of provisions, particularly grain. On importation, he judged of its quality, and even regulated the price, consequently, he

exercised the authority possessed by magistrates in Britain, of regulating the assize of bread.—3. *Præfectus classis*, the commander or admiral of a fleet.—4. *Præfectus fabrum*, the commander of the engineers.—5. *Præfectus navis*, the master or captain of a ship.—6. *Præfectus prætorii*, v. *prætorio*, the commander of the prætorian cohorts or body guards. There were two officers holding this title, both of equestrian rank. Besides the lifeguards, they had the command of all the cohorts throughout Italy.—7. *Præfectus remigum*, the commander of the rowers.—8. *Præfectus sociorum*, often contracted *Socium*, an officer in the Roman army, who commanded a cohort of the Roman allies, not the whole allies (Liv. xxv. 1).—9. *Præfectus urbis*, v. *urbi*, the governor of Rome, possessed great power, and frequently retained the office for a number of years. At first the nomination belonged to the kings, afterwards to the consuls, during whose absence, he had the whole charge of the city. After the institution of prætors, the prefect of the city appears to have been only appointed occasionally, and chiefly for the purpose of celebrating the Latin holidays. Under the emperors it became a perpetual office, and the *præfectus urbis*, who was always chosen from the first families, might in point of authority be considered the second person in the state, or deputy of the emperor. He exercised almost the whole duties of the prætors and ediles, wore the insignia of the former; but his jurisdiction was much more extended, comprehending not only the city, but an hundred miles around it (Liv. l. 59 seq. Tac. Ann. iv. 36 seq.).—10. *Præfectus vigilum*, the superintendent of the nightwatch. This body of men consisted of seven cohorts, which were stationed in proper places throughout Rome, to prevent wilful fire-raising, theft, robbery, and housebreaking. Augustus first established the nightwatch. *Præfectus* was a common title of the governors of countries, and provinces. *Præpositus* occurs in Roman history, nearly with the same sense as *Præfectus*. Of both, numerous instances are met with in classical authors, who give any account of Roman history during the reign of the emperors. *Præfectura*, æ, f. the office of a prefect.

Præneste, is, n. v. *Prænëstis*, is, f. *Palastrina* (Cluverius), *Palastrina* (D'Anville), a city of Latiun, about twenty-four miles southeast of Rome; built, according to Virgil, by Cæcilius. It stood on a mountain, whence Virgil has *Altum Præneste*; Horatius, *Frigidum Præneste*; and Statius, *Sacrum Præneste*, from its having a famous temple to Fortune, which gave out oracular responses. *Inh. Prænëstini*, orum (Sing. *Prænëstinus*, i), m. After being several times defeated by Roman commanders, and deprived of part of their territory, they became subject to Rome, and showed their fidelity to their conquerors, by vigorously opposing Hannibal, who, at last, compelled them to submission; but only on honourable terms. *Adj. Prænëstinus*, a, um. *Prænëstinus rëczasus* (Gel. xi. 3). *Prænëstina dëa*, Fortune (Ov. Fast. vi. 22). *Prænëstina söröres*, two statues of Fortune, very like each other (Stat. Syl. l. 3. 80).

Præsidæ, arum, m. an Indian nation, conquered by Alexander the Great. Curtius

calls them *Pärhëstii*, and they, with the *Adrëstæ* and *Gëstëant*, are supposed to have lived near the rivers *Hëdräotis*, the *Adä*, and *Hyphäsia*, the *Caül*, or, *Beyah* (Jut. xii. 8).

Priësti, orum, m. See *Adrëstæ*.

Prætor, öris, m. a Prætor. In the early ages of the Roman state, this term is supposed by some to have been a general appellation of all the Roman magistrates, afterwards the general of the army; and even the emperors were ambitious to include it among their other titles. It was the original name of the consuls, of whom there were two, of royal authority (Cic. Leg. iii. 3). *Prætor Maximus*, the Dictator (Liv. vii. 3). But the word, in its proper signification, denoted a Roman judge, who administered justice both among his fellow-citizens, and also among the foreigners who resided in Rome. In dignity the prætor ranked next to the consul, and in the early ages of the state, after holding the consulship or censorship, it appears to have been not unusual to elect to the prætorship, as P. Sëmprönius Söphus, consul in 303 B. C., prætor in 298 B. C. (Liv. ii. 45: x. 21); Appius Claudius, prætor, the year after his consulship (Liv. x. 22). The questors and ediles might be summoned by private persons, before the prætor, who had a jurisdiction over them (Gel. xiii. 13). The prætor had power to alter laws, repeal them, and enact new ones at pleasure. The appointment of this office necessarily resulted from the increase of consular business, and the state being constantly engaged in war. It took place in 365 B. C., the curule edileship at the same time. Sp. Förius Cämillus, son of Marcus, was the first prætor (Liv. vii. 1). It is surprising that the consuls could, for so long a period as 389 years from their first establishment, continue to preside at courts of justice. Patricians only could, for the first 29 years, be nominated prætors, but at that time a law passed, admitting plebeians to that dignity. Q. Pöblius Philo was the first plebeian elected prætor, an honour which he obtained in 336 B. C. (Liv. viii. 15). As the city continued to increase, it became necessary to appoint another prætor, which gave rise to the distinction *Prætor Urbänus*, and *Prætor Pëgrinüs*. The former was esteemed the more honourable, as he decided solely in suits between Roman citizens, and it belonged to him to discharge certain parts of the duty of consuls, when war required their absence from Rome; the latter administered justice only between foreigners, or between Romans and foreigners. To determine which of these offices, each should fill, immediately after their election, they had recourse to the lots. When out of Rome, the consuls seem to have addressed their letters on state business, to the prætor urbänus, at least he read them to the senate (Liv. xxxii. 31 et al.) See M. Sörgius Silus. When one died, another was not always substituted in his room, as in the case of P. Cörnellius Cëthëgus, prætor pëgrinüs, who, by a decree of the senate, held both offices after the demise of C. Dëcimöus Fläyus, prætor urbänus (Liv. xxxix. 38 seq.). Or one might be appointed to both, as was Sp. Pöstümus Albinus, in 191 B. C. (Liv. xxxvii. 50). Before the prætors entered on office, they solemnly swore to the impartial administration

tion of justice, and to a rigid observance of the laws. Each then published, both by a herald, and by fixing up in writing in the most public places, the principles on which they would, for that year, determine the causes that came before them, which was called *Edictum*. The laws at first did not bind them to abide by the mode followed by their predecessors. They might adopt the whole, or a part, or none, as they chose. Favour, or enmity, frequently induced them to change their rule of decision, even in the course of the year, which the senate, by a decree in the year 167 B. C., prohibited ever afterwards. This gave consistency to their judgments, and from that time their decisions formed an important object of study with the lawyers. The prætors wore the *Toga Prætexta*, and two lictors with the *fusces* preceded them within the walls of Rome. Without the city, the number was increased to six. When administering justice, the prætor sat in a *Sella Cærulea*, placed on a wooden floor raised to a considerable height, and so large as to admit his *Assessores*, or legal advisers. The advocates, jury, witnesses, and audience sat on lower benches. The recorders, who took notes of the proceedings, and entered his decision into a register, necessarily had their seats near him. The servants of the court, who summoned persons to appear before him, and proclaimed the 3d, 6th, and 9th, hours of the day, most probably stood at no great distance from the judge. Formal trials only took place in cases of importance. In matters of little value, he gave judgment at any time, and in any place, as best suited his convenience. The prætor sat in a conspicuous place at the Roman games, and gave the signal for the chariots starting (Liv. viii. 40). In later times, prætors were appointed to govern the countries which had submitted to the Romans. Hence the number varied; but does not appear to have often exceeded eighteen, except under the *Triumviri*, when there were 67 prætors. Of these, two only remained in Rome, the rest, after determining their provinces by lot, immediately left the city to take command of them. *Sylla* enacted that no one should be prætor, who had not been quaestor, nor consul, who had not been prætor, nor hold the same office again, before ten years had elapsed (Ap. Bel. Civ. 413). Like the other magistracies, the prætorship continued to sink in power and dignity after the extinction of liberty, until it was finally abolished under the emperor Justinian. *Prætura*, *a*, *f*, the office of prætor, the prætorship. *Prætorium*, *i*, *n*, the place where the prætor sat in judgment at Rome. It also frequently denoted a place without the city, where the prætorian cohorts were lodged. In provinces, it signified the house or palace of the governor, who most commonly had the title of prætor. The name naturally resulted from his administering justice in his own house, and also from having a prætorian cohort, which he kept there for the safety of his person, as well as for the dignity of his office. St. Paul has used *Prætorium* (Phillip. i. 13), to denote the imperial palace at Rome, and our translators have with propriety adopted that term to convey the Apostle's meaning. In a camp, *Prætorium* signified the general's tent. Like the residence of a provincial governor, it had

the name from his deciding there such matters as came before him, and from his being surrounded with his body guards. *Adj. Prætorius*, *Prætōriānus*, *et*, *Prætōritius*, *a*, *um*. *Vir Prætorius*, a man of prætorian dignity, a man who had been prætor. *Prætoria cohors*, a prætorian cohort; a body of lifeguards. *Prætoria insignia*, prætorian ornaments (Tac. Ann. xii. 53). *Prætoria porta*, the gate of a camp behind the general's tent. *Prætoria nāvis*, the admiral's ship, or the flag ship. *Prætōriāni milites* (Eutrop. viii. 16). *Præprætor*, *ōris*, *m*, *sapius*. *Pro prætorē*, a pro prætor, which title at first denoted a prætor whose authority was continued to him after the legal term of its expiry. Afterwards, it was frequently used to signify a person whom the general of an army had left to command it in his absence. The last and most common sense in which the appellation occurs in classic authors, conveys the idea of a man sent to govern a province with the authority of a prætor. *Subprætor*, *ōris*, *m*, an officer acting under a prætor.

Prætūti, *orum*, *m*, a people of Picenum, a district of Italia, Italy. *Adj. Prætūtianus*, *et*, *Prætūtius*, *a*, *um*. *Prætūtianus ager*, *v*. *Prætūtiana regio*, the country of the *Prætūtii*, which Hannibal desolated, after the battle at Trasimēnus, the Lake of Perugia (Liv. xxii. 9. Plin. i. 361). *Prætūtia pūbes* (Sil. Ital. xv. 568).

Præmncē, *es*, *f*, a mountain in Arcadia, which produced excellent grapes. *Adj. Præmncus*, *a*, *um*. *Præmncum cinum*, wine which neither lost its strength nor excellence by being long kept, but rather improved in quality (Hom. Il. xi. 638).

Præslæ, *arum*, *f*, a place on the continent of Attica, at which twenty barks of the Issei joined the Roman fleet under L. Apustius, in 202 B. C., who was then in junction with Attalus, king of Asia (Liv. xxxi. 45).

Præslas, *a*, *m*, a lake near mount Pængæus, in which the people of that district drove large piles into the ground, on which they built houses, and formed a communication with the shore by means of a narrow bridge (Herod. v. 16).

Præsutagus, *i*, *m*, a king of the Icenii, who, during a long reign, had accumulated great wealth, which he left to his two daughters, and to the Roman empire, in equal shares, expecting by this act of policy to secure the tranquillity of his kingdom and family. The event, in place of fulfilling his expectation, was in direct opposition to it. The centurions ravaged his dominions, the slaves pillaged his house, his wife, Boadicea *q. v.*, was disgraced by stripes, and his daughters violated. This act of cruelty, rapine, and flagrant immorality, excited the Icenians to revolt (Tac. Ann. xiv. 31).

Præxidāmas, *antis*, *m*, the paternal grandfather of Alcimidas, who gained the prize for wrestling at the Nemean games (Pind. Nem. vi. 27—29).

Præxitéles, *is*, *m*, a native of Cnidus, who excelled as a statuary both in brass and marble. From Propertius, he appears to have been more celebrated for his marble than his brazen statues. The expression of the poet, which is very beautiful, shows that he considered Parian marble only worthy of the workmanship of this artist (Il. 8. 16). Several of his most remarkable statues are mentioned by Pausanias and Plineus.

Praxō, ūs, *f.* a woman, considered the wealthiest and most powerful person at Delphi, in 174 B. C. Persēs, king of Mæcedonia, was acquainted with Praxō, and wrote a letter to her, which he gave to the assassin whom he had hired to murder Eumēnes (Liv. xlii. 15 seq.).

Præclāni, orum, *m.* a people of Aquitania, who are supposed to have lived at the foot of Pyrænai Mōtes, the *Pyrenees*, near Mārē Cantabricum, the *Bay of Biscay* (Cæs. B. G. iii. 27).

Præxæpes, is, *m.* a herald of Cāmbyēs (Herod. iii. 30 seq.), called by Jūstinus, *Cōmētes q. v.*—2. Son of Aspathlēs, one of the commanders of the naval forces of Xērxes (Herod. vii. 97).

Prīamus, i, *m.* a son of Lāomēdon and Strīymō, the last of the Trojan kings. His original name was Pōdārceēs, but in consequence of his being ransomed from Hērēclēs, according to some, by his sister Hēsīōnē, he was called Prīamus. He first married Arisba, whom he divorced, and afterwards Hēcūba, according to some, the daughter of Cisseūs, king of Thrācia, *Romania*; but, according to Hōmērus and Ovidius, of Dymas, a Phrygian prince. The former poet states, that, by Hēcūba, Prīamus had nineteen children, and Cicero makes the number only two less, but Apollōdorus reduces it to fourteen, of whom he gives the names. By his other wives, he narrates, he had forty children, and records their names. According to this author, Prīamus was the father of fifty-four children (iii. 12). After the greater part of his sons had fallen in defence of their native city, he was impiously murdered by Pȳrrhus, the son of Achilles, at the altar of Jūpter, during the night in which Troy was taken by the Greeks. Prīamides, *u. m.* a son of Prīamus. Prīamidae, arum, *m.* sons or descendants of Prīamus (Ov. Met. xiii. 482). Prīamēis, eīdos, *f.* a daughter of Prīamus. *Adj.* Prīamēlus, a, um. *Prīamēla virgo*, Cāssandra (Virg. Æn. ii. 403). *Prīamēla sceptrā*, the sceptre of Prīamus (Virg. Æn. vii. 252).

Prīāpos, i, *f.* Carabōa, a town on Prōpōntis, the *Sea of Marmora*, so called from Prīāpos being worshipped there, or, according to others, from being founded by that god (Plin. i. 623).—2. An island near Phōnie (Plin. i. 620).

Prīāpus, i, *m.* a son of Bācchus and Vēnus, was the god of gardens. He was chiefly worshipped at Lāmpsacus, *Lampskue*, on Hēllēspōntis, the *Dardanelles*, hence Ovidius calls him *Deus Hēllēspōnti* (Fast. vi. 341), and *Deus Hēllēspōntiācus* (Fast. i. 440). His rites, like his life, were most licentious, and many of his statues were formed seemingly on purpose to outrage delicacy. The Romans appear to have considered him as the god and protector of gardens, rather than of impurity. Hence neither his rites nor statues were so disgusting and offensive in Italy, as on the shores of the *Dardanelles*. *Adj.* Prīāpētus, et, Prīāpinus, a, um.

Prīaticus, a, um. *Prīaticus cāmpus*, a plain in Thrācia, mentioned by Līvius (xxxviii. 41).

Prīēnē, es, *f.* Polatea, *Samsou*, or, *Kalessi*, a town of Iōnia, between which and Miletus, Mæander, the *Meander*, falls into a bay of the *Archipelago* (Liv. xxxviii. 13). *Inh.* Prīēnēsēs, ium, *m.* (Val. Max. i. 5).

Prīmipīlus, seldom; **Prīmōpīlus**, i, *m.* the centurion of the first century of the first manipule of the Triārii, consequently the first centurion of the legion. He had authority over all the other centurions, gave the word of command in exercise, and in battles, by order of the tribunes, had the charge of Aquila, the eagle, or principal standard of the legion, and, in point of dignity, he ranked with the Equites. The pay of the Prīmipīlus must have been considerable, but the precise sum is not known. On resigning this station, which was esteemed highly honorable, he had the title of Prīmipīlarius. Besides Prīmipīlus, this officer had other appellations, as Prīmū Centūrio, Prīmū Pilus, Prīmī Ordinis Centūrio, Prīmī Pilī Centūrio, Prīmū Centūriōnum, Dux Lēgiōnis, Aquilæ præst, &c.

Prion, ōnis, *m.* a Getan, the commander of some Scythians in the war against the Argonauts, and fell by the hand of Iāson (Val. Flacc. vi. 619).

Priscilla, æ, *f.* the wife of Abascāntius, in whose death Stātius writes an epistle of condolence to her husband (Syl. v. l. 3).

Priscillus, i, *m.* an acquaintance of the poet Mārtialis, whom he jeers, for having remembered an invitation given during drink (Mart. i. 28).

Priscus, i, *m.* a man to whom Mārtialis inscribes an epigram recommended neither by its wit nor elegance (l. 113).

Priscus Tērentiūs, **Prisci Tērentii**, *m.* a noble Roman, to whom Mārtialis dedicates the 12th book of his epigrams. The poet mentions him both as his friend and patron (xii. 4).

Pristis, is, *f.* the name of a ship (Virg. Æn. v. 154).

Privernum, i, *n.* *Piperno*, an ancient town of the Volsi, on Amāsēnus, the *Toppa* (Virg. Æn. xi. 540). *Inh.* Privērnātēs, ium, (*Sing.* Privērnās, ātis), *m.* the Privērnians, were conquered by the Romans, and after they had revolted, were again subdued, the walls of their city levelled, and their lands wholly divided among the commons of Rome. Through the interest of C. Plantius, they obtained the freedom of the state, in 328 B. C. (Liv. viii. 19 seq.). *Adj.* Privērnās, as, ātis. *Privērnās ager*, the territory of the Privērnātēs (Cic. Agr. ii. 25).

Privērnus, i, *m.* a Rutulian, whom Cāpy killed (Virg. Æn. ix. 576).

Prōba, æ, *f.* the mother of Prōbīnus and Olybrius, who held a high rank among Roman matrons for dignity of birth, great learning, and spotless integrity (Claud. l. 92).

Prōbīnus, i, *m.* a son of Prōbus and Prōba, who held the office of consul with his brother Olybrius in the year 395. On the consulship of these two brothers, Claudianus writes a laudatory poem of considerable length (i. 29).

Prōbus, i, *m.* whose full name was M. Aurelius Prōbus, rose by his merits, first to the rank of commander-in-chief, and afterwards to the sovereignty of the Roman empire. His military valour induced Valēriānus to appoint him tribune before the usual age; and of that action he had no reason to repent. By saving the life of Valērius Flaccus, a relation of the emperor, he obtained a civic crown, and his many excellent qualities procured him the highest respect from all, who esteem-

ed moral virtues, or military talents. When the unanimous acclamations of the Roman citizens had proclaimed Tācītus emperor, that venerable old man declined the honour, and recommended Prōbus to their choice. This most honourable testimony did not change the opinion of his countrymen, but on the death of Tācītus the army in the east, of which Prōbus was commander-in-chief, invested him with the purple, and the senate acquiesced in the appointment. The new emperor both confirmed and enlarged the rights of that body, by placing it almost on its original footing. His success in war proved the superiority of his talents, which the reader regrets to find, in some instances, tarnished with acts of the greatest cruelty. He punished the murderers of Aurēlianus and Tācītus, restored tranquillity to every part of his dominions, and had made preparations for taking vengeance on the Persians, for their ignominious treatment of Valēriānus, when his troops mutinied at Sirmium, *Alt Schabaz*, his native city, and killed him in the year 282; because he had set them to drain the marshes in the neighbourhood. The provinces reaped a permanent advantage by his repelling the act of Dōmitiānus, which prohibited the planting of vines; and to him may be attributed the vines of *Spain*, *Fetnet*, and *Hungary*. Few emperors who filled the throne of the Cæsars, can be compared to Prōbus, either as a man, or a soldier. His successor, Cārus, both avenged his death, and ranked him among the gods.—2. Father of Prōbinus and Oljbrinus. He married Prōba whose cultivated mind and moral purity probably contributed much to the celebrity of his sons. Claudīanus has commended him for his generosity, and his liberal fortune enabled him to gratify his favourite inclination (l. 32 seq.).

Prōcas, v. Prōca, a, m. one of the Alban kings, who reigned twenty-three years. He was, according to Dionysius of Halicarnassus, the fourteenth in descent from Ēneas, and father of Amūlius, consequently great-grandfather of Rōmulus (Virg. Ēn. vi. 767).

Prōchēta, v. Prōchēte, es, f. *Procheta*, an island off the coast of Cāmpānia, *Campagna*, near the bay of *Naples*, which had that name from a nurse of Ēneas buried there. It is about six miles in circumference, and about four miles distant from Inārimē, Ēnāria, v. Pithēcūsa, *Iachia*. The shore towards the west is low, but rises gradually to the east. Virgilius calls it *Alta*, probably in reference to the promontory which is of considerable height (Ēn. ix. 715), and from its rocky coasts Stātius calls it *Aspera* (Syl. ii. 2. 76). Plinius states that it was thrown up by an earthquake, and that it had its name not from the nurse of Ēneas, but from its having been cast up by Ēnāria (l. 237 seq.). Strābo seems to have been of the same opinion with respect to the formation of this island (356).

Prōcles, is, m. a king of Lācēdæmon, son of Aristōdēmus and Argia, and twin-brother of Eurysthēnes. They lived in perpetual contention, and the animosities which subsisted between the brothers were perpetuated by their descendants, who long sat on the throne of Spārta (Cor. Nep. Ages. 1 seq.).

Prōcne, es, f. a daughter of Pāndion, king of *Athens*, by Zēuxippē, who was married to

Tērēus, king of Thrācia. To punish the wickedness and cruelty of her husband, with regard to her sister Philōmēla, she killed their son Itys, and served him up to his father. When Tērēus asked for his son, she exultingly declared, that he was eating his flesh, and, to convince him, Philōmēla threw his head on the table. Transported with rage, and stimulated by revenge, he drew his sword, and would have plunged it into the heart of both sisters; but they were all instantly changed into birds; Tērēus into a hoopoe, Prōcne into a swallow, Philōmēla into a nightingale, and Itys into a pheasant (Ov. Met. vi. 428 seq.).

Prōcōnēsus, v. Prōcōnēssus, i, f. *Marmora*, a rocky island, of barren appearance, in Prōpōntis, which has its modern name from quarries of coarse, greyish marble, of which, says Walpole, it exports a great quantity. Hobhouse, on the contrary, asserts, that these quarries are now unwrought, and that two or three adjacent uninhabited rocks with *Marmora* are sometimes called the *Isles of Marmora*. This island is about thirty miles in circumference, and gives name to the sea anciently called Prōpōntis, now the *Sea of Marmara*. Strābo mentions the excellence of its marble, and Plinius informs us that Eliphōnēsus, Neūris, and Prōcōnēsus were different names of the same island (l. 630). *Is.* Prōcōnēsil, orum, m. *Adj.* Prōcōnēsilus, a, um. *Prōcōnēsia uncilla* (Plin. ii. 23). *Prōcōnēsiū marmor* (Plin. v. 283).

Prōcōnsul, ūlis, m. a proconsul, a person invested with consular authority for the government of a conquered country. The consuls, at the expiry of their office, were generally appointed proconsuls, and soon after quitted the city to take charge of their province. Their powers, though subject to the will of the senate, and authority of the people, were very extensive. They had the appointment of the taxes and of the contributions imposed on the country, and it cannot be denied, that avarice and rapacity too often trampled on the principles of justice and humanity. To the honour of the senate it must be mentioned, that they frequently punished acts both of extortion and cruelty. These crimes, however, were generally very flagrant before they became subject of prosecution. See *Consules*. Prōcōnsulātus, ūs, m. the office of proconsul, which continued only for one year. *Adj.* Prōcōnsulāris, is, e, of, or belonging to, a proconsul, or the proconsulship, proconsular. *Excōnsul, ūlis, m.* a person who has been consul, but out of office. Classic authors seldom use this term.

Procōpius, i, m. at first a writer, afterwards he entered the army, and commanded the forces of Jūlianus, who bestowed the purple upon him. After the death of that emperor, he assumed the imperial authority in the east, but his own men gave him up to Valēns, by whom he was beheaded (Aur. Vic. Ep. 46. Ann. Mar. xvii. 14).

Prōcris, is, v. idos, acc. im, v. in, voc. i, f. a daughter of Erēthēus, king of *Athens* (Hýginus says, of Pāndion), who married Cēphālus, king of *Thessaly*, son of Delon. They were united by strong mutual attachment, and the fidelity of Cēphālus made him refuse the request of Aurōra, wife of Tithōnus. The latter alleged, that the conduct of Prōcris was not distinguished by the same

purity, and suggested a trial, which proved the truth of his declaration. She then fled to Cræta, *Candia*, and wished to attach herself to the nymphs of *Diāna*, but that goddess rejected her, because she was not a virgin. Moved with compassion on learning her fate, *Diāna* gave her an unerring arrow and a dog, *Laelaps*, which no wild beast could escape, and desired her to go and contend in hunting with *Cēphālus*. She did so, and having refused to part with either the dog or the arrow, for which *Cēphālus* had offered a very great price, she at last made herself known to him, and he became reconciled to her. Suspicious of *Aurōra*, she followed him to the hunting, and one day having concealed herself in a bush, was killed by her husband, who supposed he was shooting at a wild beast (*Hyg.* 189. *Ov. Met.* vii. 694 *seq.*).

Prōcrustes, *m.*, a son of *Nēptūnus*, a man of horrible cruelty, who placed on a bed the travellers who fell into his hands, and, if their length exceeded that of the bed, he cut off the projecting part, and, if shorter, placed anvils under their feet and beat them out, till they equalled the extremity of the bed. *Thēsēus* delivered the country from this savage, by putting him to death (*Hyg.* 38). *Pausanias* says his original name was *Pōlypēmon* (l. 38).

Prōcūla, *æ. f.* a woman who deserted her husband, in consequence of extravagance on his part, or rather penuriousness on hers (*Mart.* x. 41).

C. Prōcūlius, *C. Prōcūli*, *m.* a Roman knight, who stood high in the favour of *Augustus*, from whom he procured a pardon for his brothers *L. Licinius Vārro Mūrēna* and *M. Tērēntius Vārro Mūrēna*, who had joined *Cn. Pōmpeius*. He shared his part of his paternal fortune with them whose property had been confiscated in the civil war. *Hōrātius* celebrates these acts of generosity and fraternal affection (*Od.* ii. 2. 5). His sister *Tērēntia* was married to *Mēcēnas*. He appears from *Jūvēnalis* to have been a patron of learned men (*Sat.* vii. 94).—2. A Roman of infamous character (*Juv. Sat.* i. 40).

Prōcūlina, *æ. f.* a woman whom *Mārtiālīs* charges with immoral conduct (vi. 22).

Prōcūlus, *i. m.* a freedman and principal favourite of the emperor *Augustus*, who put him to death, for criminal intercourse with other men's wives (*Suet. Aug.* 67).—2. A native of *Albēnga* in *Ligūria*, who inherited from his parents a strong inclination to robbery, by which he acquired great riches. In the Roman army his courage rendered him conspicuous; but he does not appear to have possessed the necessary requisites of an able commander; since he did not rise higher than a tribune. The people of *Lugdūnum*, *Lyons*, induced him to revolt against the emperor *Prōbus*, whose displeasure he had probably incurred, by his excessive debauchery. The rebellion soon spread over *France*, *Spain*, and *Britain*; notwithstanding the number of the insurgents, *Prōbus* defeated him, on which he sought for refuge among the Franks who, although he pretended to be descended from them, delivered him up to the emperor, by whom he was put to death, about the year 280 (*Eutrop.* ix. 17).

Prōcūlus Jūlius, *Prōcūli Jūlii*, *m.* a Roman of great respectability, who, to mitigate

the grief of the commons, at the loss of the king, and their displeasure at the senate, declared that *Rōmulus* descended from *heaven*, and gave him a message to the state, that was the will of the gods, that *Rome* should be the capital of the world, and, therefore, the Romans should cultivate the art of war (*Liv.* i. 16).

Prōcūlus Scribōnius, *Prōcūli Scribē*, *a.* the brother of *Rīfūs Scribōnius*, who was not more distinguished by the splendour of their fortunes, than by their affection for each other. Both at the same time rose to high stations of authority, one on the *upper*, and the other on the *lower Rhine*. They discharged the duties of their office with the strictest integrity, and an ardent zeal for the public good. The perfect harmony in which they lived, *Pactius Africiānus*, their secret enemy, converted into a conspiracy against the state. Their fame as military commanders, and the favour of the *German* armies, by the careful misrepresentation of the infamous *Pactius*, became, in the eyes of the emperor *Nēro*, means to overturn the government. Under pretence of doing them honour, the emperor invited them to *Greece*, where they no sooner appeared, than they saw themselves state prisoners, and every opportunity of vindicating themselves being denied, they escaped an ignominious death by opening their veins, and expiring together. *Tācītus* calls them *Scribōnii* (*Ann.* xiii. 48 *seq.*).

C. Prōcūlus, *C. Prōcūli*, *m.* a man to whom *Mārtiālīs* made a present of his book. From the poet he appears to have been possessed of great riches (l. 71). On his recovery to health, after his life had been despaired of, *Mārtiālīs* writes another epigram (l. 37).

Prōcyon, *ōnis. m.* the less dogstar, which has its name from rising before *Sirius*, the dogstar, hence called by the *Latin* *Anticānis*.

Prōdictātor, *ōris. m.* a predictor, one who exercised the authority, and performed the duties, of a dictator. *Q. Pābius Māximus* was created predictor, after the battle at *Trāsīmēnus*, in 219 B. C. The one consul had been killed in that action, and the other being at a great distance, the dread of the late disaster so alarmed the citizens, that they could not endure the delay which would ensue before the surviving consul, who alone had the right of nominating a dictator, could communicate his choice to the senate, and therefore recourse was had to creating a predictor by a vote of the people (*Liv.* xxii. 8, 31).

Prōerna, *æ. f.* a town of *Thessaly*, recovered, along with the forts around it, by *M. Acilius Glābrio*, the Roman consul, in 193 B. C. (*Liv.* xxxvi. 14).

Prōtides, *um. f.* one of the Theban gates, at which *Hypēus* had the command, in the war against the *Argives* (*Stat. Th.* viii. 335).

Prōtus, *i. m.* a son of *Abas*, king of *Argos*, and *Ocālēa* (*Hōmērus*), *v. Ocālēa* (*Apollōdōrus*), and twin-brother of *Acrisius*, with whom he is said to have quarrelled before their birth. After long contention for the sovereignty, *Prōtus* obtained *Tiryns*, a city of *Argolis*, with a small extent of the circumjacent country. He married *Sthēnōbea*, *v. Sthēnēbea*, by *Hōmērus* called *Antea*, or, *Antiōpē*, daughter of *Iōbātes*, king of

Lýcia, who, conceiving a violent attachment to Bellerophon, and that youth having refused compliance with her unlawful inclinations, accused him to her husband of attempting personal violence, which he believed, hence Hektor calls him *crēdulus* (Od. iii. 7. 13). According to Ovidius (Met. v. 238), Prometheus expelled his brother Acrisius by force of arms from Argos, and took possession of his kingdom. Perseus, his nephew, after the conquest of the Gorgons, returned to his native city, and avenged the injustice which Prometheus had done his grandfather, by showing him the head of Medusa, which turned him into stone. Hómērus has given his history (Il. vi. 157 seq.). Prometheus, um, *f.* the daughters of Prometheus; Lysippe, Iphinoë, and Iphianassa (others say their number exceeded three), who, having preferred their beauty to that of Juno, were, by the enraged goddess, struck with madness, and imagined that they were cows. To this Virgilius alludes (B. vi. 48). Mēlampus cured their insanity (Ov. Met. xv. 326), chiefly by means of hellebore, of which the black kind was from him called *Mēlāmpōdion* (Plin. iv. 390). On Hymettus, *Trelo-couni*, Citharon, *Elatias*, Hēlicon, *Zagara*, and perhaps over all that range of mountains, hellebore continues to grow.

Prōmachus, i, m. a Boeotian, son of Alēgēnor, hence called Alēgēnōrides, wounded by Acamas, with a spear (Hom. Il. xiv. 476—503).

Prōmēthēus, ēos, m. son of Iāpētus and Clēmēnē, was the brother of Atlas and Epimēthēus, and husband of Asia. Ovidius represents him as having formed a man of clay, and he is said to have stolen fire from the chariot of the sun to animate him (Met. i. 82). Hyginus states, that he brought it in the herb *ferula*, and taught men how to preserve it by covering it with ashes, of which they formerly were ignorant. For this, Mērcūrius, at the command of Jūpiter, bound him with iron chains to mount Caucasus, and placed an eagle to eat his heart, which grew as much during the night as that bird devoured during the day. Apollōdōrus says, that Vēlcānus chained him to that mountain, and that the eagle ate his liver, not his heart, as related by Hyginus. After thirty years, Hērēclēs was sent to kill the eagle and set Prōmēthēus free, in consequence of an advice which Prōmēthēus, on condition that he should be released from his chains and punishment, had promised to give Jūpiter, respecting Thētis, the goddess of the sea. Apōllo prevailed on Jūpiter to terminate his sufferings, an office which that god assigned to Hērēclēs, during the Argonautic expedition (Val. Flacc. iv. 75 seq.). He obtained, by permission of Jūpiter, immortality in place of Chiron. The fable of his having made a man of clay, Lactāntius explains, by stating that he was the first who made a statue of man, which he did of soft clay. That author derives the name from *apocryphus*, *providentia*, and it has been added, that he was an eminent teacher of philosophy, by which the fiction of the eagle eating his heart, the form of the bird, and other circumstances may be explained. The poets sometimes use Prōmēthēus to denote a potter (Mart. xiv. 182). Prōmēthides, ē, m. a patronymic of Deucalion, a son of Prōmēthēus (Ov. Met.

i. 390). Adj. Prōmēthēus, a, um. Prōmēthēa jūga, the ridges or summits of Caucasus, from Prōmēthēus having been chained to that mountain; hence also *Prōmēthēa rūpes*, *Prōmēthēi scōpuli*, &c.

Prōmōlus, i, m. a man in the army of Aeneas, whom Turnus killed (Virg. Aen. ix. 574).

Promōna, ē, *f.* Derris, a town of Dalmatia, taken by Augustus (Ap. Bel. Illyr.).

Prōmōtus, i, m. a noble commander under the emperor Thēodōsius, who lost his life by the treachery and wickedness of Rufinus. Claudianus alludes to him under the name of *Dux socius* (iii. 317 seq.).

Prōpērtius. See Sextus Aurēlius Prōpērtius.

Prōpērtius Cēler, Prōpērtii Cēleris, m. a man of praetorian family, who, on account of his indigence, wished to resign his rank as a senator. The emperor, Tiberius, on inquiry, finding that his poverty was hereditary, and not the result of luxury or dissipation, made him a large present, by which he was enabled to continue a member of the senate (Tac. Ann. i. 75).

Prōphāsia, is, *f.* daughter of Epimēthēus (Pin. Pyth. v. 36).

Prophthasia, ē, *f.* Zarang, or, Dooshak, a town of Drāngiāna (Amm. Mar. xxiii. 6).

Prōpētides, um, *f.* women of Cyprus, who denied that Vēnus was a goddess, for which she punished them, first, by enormous lasciviousness, and afterwards transformed them into stone. According to tradition, the Prōpētides were the first women who debased themselves by prostitution (Ov. Met. x. 221—242).

Prōpōntis, idis, *f.* the Sea of Marmora, which had this name in ancient times from its being before, previous to the entrance into Pōntus Euxinus, the Black Sea, and in modern times from Prōcōnēsus, *Marmora*, *q. v.*, on account of its quarries of marble, of which it exports a great quantity. It is about 123 miles in length, and 48 in breadth. *Fauces orcle Prōpōntidis*, the jaws of narrow Prōpōntis, *i. e.* Thracius Bosphorus, the Strait of Constantinople (Manil. iv. 614). Adj. Prōpōntiācus, a, um. Prōpōntiāca aqua (Prop. iii. 22. 2).

Prōprator. See Prator.

Prōrēus, ēos, m. the person who has the charge or management of the *prova* (prōra) of a ship, whence the name (Ov. Met. iii. 634). Some think, that from the name of the office, Ovidius has formed a proper name, and in this manner explain the line above referred to.

Prōscrīpina, ē, *f.* a daughter of Cēres, the goddess of grain, and Jūpiter, whom Pluto carried away, whilst gathering flowers in the plains of Enna, *Castro Giovanni*, in Sicily, Sicily (on Aetna, with Vēnus, Dīana and Minērvā (Hyg. 146). Apollānus says, on the fertile plains near the river Strýmon, Bel. Civ. 650). Ovidius, in the fourth book of the *Fasti*, states that the Sun informed Cēres that her daughter was married to Pluto, and that Jūpiter sent down Mērcūrius to the Infernal Regions, to learn if she had eaten any thing there, and that he reported she had eaten three pomegranates. But in the fifth book of the *Metamorphoses*, the same Poet states, that the Grecian river Alphēus, the *Roufia*, when gliding under ground below the sea from Pelōponnēsus, the *Morea*, to

Prōxēnus, *i. m.* a nobleman of Hŷpāta, of whose party were eighty persons of distinction, all condemned to banishment. On the public faith being pledged to them through Hippōlēmus, they returned, and were put to death as soon as they entered the gates, in 176 B. C. When the cause of the two parties was pleaded before the Roman ambassadors, Prōxēnus, in argument and oratory, far surpassed his fellow-citizens of the opposite party, and, a few days after, he was poisoned by his wife Orthōbūla, who was only banished for that act of murder (Liv. xli. 25).

Prūsia. See *Cius*.

Prūsia, *c.* **Prūsias**, *m.* a king of Bithŷnia, from whom Philippus expected some ships in 210 B. C., when he went to support the Achaei against the confederacy formed by the Aetōli, and at whose suggestion he made an inroad into the dominions of Attālus, king of Asia, in the absence of that prince, who had joined the Romans. From Antiochus, king of Syria, and the Romans soliciting his alliance at the same time, his power must have been considerable. Through the influence of L. and P. Cōrnēllus Scipio, aided by the remonstrance of C. Lāvius Salinator, the Roman ambassador at his court, Prūsias did not enter into a treaty with Antiochus, and, after the defeat of that monarch, he admitted into his dominions Hannibal, whom he, afterwards, betrayed to T. Quinctius Flāminius. To prevent his falling into the hands of the Romans, the noble Carthaginian ended his life by poison. In 168 B. C., Prūsias went with a great retinue to Rome, carrying with him his son Nicōmēdes, whom he recommended to the protection of the senate. Here he acted with the greatest meanness and servility, stating, that he had undertaken the journey to see the deities who inhabited Rome, to congratulate the nation on the conquest of Pērseus, king of Mācēdōnia, and Gēntius, king of Illyricum, to beg permission to sacrifice in the capitol, and at Praenestē, *Palastrina*, in fulfilment of a vow, which he had made for the success of the Roman people, and to solicit a renewal of the treaty of alliance, which was granted, from his being supported by the officers, who had commanded armies in Mācēdōnia. To his request for obtaining possession of the land formerly belonging to Antiochus, and now possessed by the Gauls, the senate replied, that it would be given to him, if it had really been under the dominion of Antiochus, and no other nation had a claim to it. At Rome he was treated with the greatest respect, had lodgings at the public expense for himself and retinue, and the use of twenty ships of war, until he came to the fleet given him as a present. He declined the gift offered to himself, but allowed his son to accept of the one sent to him by the senate. Pōlybius says, that he acted in a manner most unworthy of a king, wore the cap of liberty on his head, calling himself a free slave of the Romans, kissed the threshold of the senatehouse, called the senators his tutelary gods, and used other expressions more dishonourable to himself than honourable to his hearers. His own son Nicōmēdes, with the assistance of Attālos, king of Pērgāmus, murdered him. He was a man addicted to all vices of the very lowest kind. Besides Nicōmēdes, he had another son,

who, in place of teeth in the upper jaw, had one continued bone (Liv. xxvii. 30—Ep. 50). *Adj.* **Prūsīacus**, *a. um.* *Prūsīaca* ora, the dominions of Prūsias (Sil. Ital. xlii. 888).

Prŷmneus, *ēs. m.* a competitor in the games exhibited by Alcinoüs (Hom. Od. vii. 112).

Prŷtānēum, *i. n.* the room of state where the senators met at Athens. It was sacred to Vēsta, and in it resided the presiding officers elected by the senators, who were called Prŷtānēs. To them, whoever had any thing to communicate respecting the state repaired (Herod. i. 146). In the Prŷtānēum were brought up and maintained at the public expense, all to whom the state lay under any obligations, if they were not otherwise sufficiently provided for.

Prŷtānis, *is. acc. im. v. in. m.* a companion of Sārpēdon, king of Lŷcia, who was killed by Ulysses (Ov. Met. xiii. 258).

Prŷtānis, *is. m.* the chief magistrate of the Rhodians, who continued in office only for six months (Liv. xlii. 45).

Psalychidae, *c.* **Psalychiidae**, *arum. m.* a noble family, or clan, in the island Aegina (Plin. Ist. vi. 92).

Psāmāthē, *es. f.* a daughter of Nērēus and Dōris, who, by Aēacus, king of Aegina, became the mother of Phōeus. When Pēlēus had put Phōeus to death, Psāmāthē sent a wolf, which destroyed his cattle, and killed some of his herdsmen. Instead of attempting to destroy the ferocious animal, Pēlēus, recollecting his crime, supplicated Psāmāthē, who, for some time, disregarded him, but Thētis, at last, prevailed on her to give up her resentment, and she then transformed the wolf into a stone (Ov. Met. xi. 398 seq.). Pindārus writes Psāmāthēa (Nem. v. 23).

Psāmāthē, *es. f.* a fountain in Boōtŷlia. *Undāōna Psāmāthē* (Val. Flacc. i. 364).

Psāmmēnitus, *i. m.* a king of Egypt, whom Cāmbŷses conquered in battle and took prisoner at Pelusium. The Persian monarch spared his life, a favour for which Psāmmēnitus does not seem to have been grateful, as he soon revolted, was forced to drink bull's blood, and immediately expired (Herod. iii. 10 seq.).

Psāmmētichus, *i. m.* son of Nēcus, an Egyptian, who, after various calamities, obtained the government of the whole country, by the assistance of the Ionians and Carians, to whom he assigned lands in his own dominions. After a siege of twenty-nine years, he took Azōtus. On purpose to ascertain what nation was most ancient, as the Phrygians disputed that honour with the Egyptians, he gave two infants to be brought up by his own shepherd, and forbade a single word to be spoken in their hearing. At the end of two years, as the shepherd entered the place where they had been brought up on goat's milk, they pronounced the word "Bēcos." On inquiry at different nations, he found it was the Phrygian word for *breast*, on which account he allowed the Phrygians to be the most ancient nation (Herod. ii. 2).

Psaphō, *rectius*, Sāppho, *ōnis. m.* son of Hāsdrūbal, and brother of Hannibal and Hāsdrūbal (Just. xix. 2).

Psauis, *idis. m.* a Sicilian, whose victories in the chariot-race Pindārus has celebrated (Ol. iv. and v.).

Polus, *idem*, *f.* (*Deu*, a drop of dew), one of Diana's attendants (*Ov. Met.* iii. 172).

Pseudopercus. See *Pseudophilippus*.

Pseudophilippus, *i. m.* a name given to *Andronicus* *c. v.*, because he had assumed the name of *Philippus* (*Liv. Ep.* 59).—2. Another of this name is mentioned by *Livius*. He claimed the crown of *Macedonia*, and was cut off with his army by *L. Trémellius*, quaestor, in 146 B. C. (*Ep.* 53). *Eutropius* calls him *Pseudopercus*, because he pretended to be the son of *Percus*, the last king of that country (*iv. 15*).

Pollis, *ia*, *m.* a river which falls into *Pontus Euxinus*, the *Black Sea*, to the east of *Thracia Bosphorus*, the *Strait of Constantinople*.

Pöphis, *idis* (*idis*, *Stat.*), *f.* a city of *Arcadia*, distinguished for strength and singularity of site, at the foot of *Erymanthus*, so called from *Pöphis*, son of *Lycion*, who founded it, or, from *Pöphis*, a daughter of *Eryx* (*Ov. Met.* v. 607). According to *Pölybius*, it was in the very centre of *Peloponnesus*, the *Moræa*. *Cæsar* *Pöphis* (*Stat. Th.* iv. 296). *Isa.* *Pöphidii*, *orum*, *m.*—2. A city of *Acarnania*.—3. Another of *Achæa*.—4. *Acroteria*, at which was the *Acropolis* of *Zacynthus*, *Zante*.

Psylli, *orum* (*Sing.* *Psyllus*, *i.*), *m.* a nation of *Africa*, to the south of *Syrtis Major*, the *Gulf of Zadic*, whose bodies possessed the power of resisting or ejecting the poison of serpents, and they cured the bites of these noxious animals in others, by sucking the wound. *Sollinus* attributes this quality to a soundness of frame, incapable of being corrupted (27). *Plinius* says, they had their name from their king *Psyllus*, that their bodies had, from nature, a quality fatal to serpents, by the smell of which, they lulled them asleep. The *Nāsmōnes* almost extirpated this people, and took possession of their settlements (*Plin.* ii. 7), but *Hērōdōtus* says they were overwhelmed under mountains of sands by *Auster*, against whom they had gone to make war; because they had suffered severely from a long drought, when the wind was in the south (*iv. 173*). *Lucianus* shortly mentions the character of this people (*Phar.* ix. 911).

Psylla, *a*, *f.* *Psylla*, *orum*, *n.* a small barren island in the *Archipelago*, to the north of *Chios*. It had a good harbour (*Hom. Od.* iii. 171).

Psytalea, *a*, *f.* a barren island between *Attica* and *Silamis* (*Herod.* viii. 76).

Ptelœum, *e*. *Ptelœon*, *i.*, *n.* *et*, *Ptelœos*, *i.*, *f.* *Ptelos*, a seaport town of *Thessaly*, on *Sinus Pélægicus*, the *Gulf of Volo*, at which *Antiochus*, king of *Syria*, landed in 194 B. C., when he invaded *Europe*, and made war against the *Romans*. Here he was met by *Eurylochus*, *Magnētarches*, and the *Magnesian* nobles from *Dēmētrias*, *Volo*. The *Roman* consul *P. Licinius Crassus* found it deserted in 173 B. C., and levelled it with the ground (*Liv.* xxxv. 43 seq.).

Pterelas, *a*, *m.* a *Theban* killed by *Tydeus*, at the very commencement of hostilities between the *Thebans* and *Argives* (*Stat. Th.* vii. 632).

Pterelas, *es*, *m.* (*Fluer*), one of *Actæon's* dogs; *pedibus utilis*, swift-footed (*Ov. Met.* 212).

Psēria, *a*, *f.* a town of *Cappadocia* (*Herod.* i. 76).

Psölemæus, *i. m.* surnamed *Söter* (*i. e.* preserver), a title given him by the *Rhodiums* for the assistance which he afforded them against *Dēmētrius*, was son of *Lagus* and *Arinöe*. *Pausanias* makes *Psölemæus* a son of *Philippus*, king of *Macedonia*, and adds that *Arinöe* was pregnant with him at the time she was married to *Lagus*. From being brought up at court, he naturally became an intimate of *Alexander the Great*, under whom he served as a general in the *Asiatic* expedition, and distinguished himself, both by personal bravery, and military knowledge. *Justinus* maintains, that *Alexander* raised him from being a common soldier, on account of his valour (xliii. 4). In the division of the kingdom after the death of that conqueror, *Psölemæus* obtained *Egypt*, and the adjoining countries, of which he enlarged the boundaries by force of arms, and governed with mildness, wisdom, and justice. These qualities gained him the esteem of the people whose interest and happiness is promoted, and, by these means, secured his throne to himself, and his descendants. To neighbouring and even distant nations under unstable or oppressive governments, his administration must have appeared desirable, and coming under his dominion considered cause of joy, not of regret. To his character as a sovereign, rather than to the force of his arms may, perhaps, be attributed the great extent of his kingdom, at the time of his death. *Phœnicia*, part of *Arabia*, *Libya*, *Æthiopia*, *Cœle-Syria*, *Cilicia*, *Caria*, *Lycia*, *Cyprus*, and the *Cyclades* acknowledged the sovereignty of *Psölemæus*, and submitted to his laws. Love of literature, and the encouragement which he gave to men of learning, formed remarkable features in the character of this monarch, who laid the foundation of the *Alexandrian Library*, which, during the reign of his descendants, became one of the most distinguished in the ancient world. Modern times have to lament the loss of his history of *Alexander the Great*, which he composed with great elegance, and a strict regard to truth. He died in the eighty-fourth year of his age, and thirtieth of his reign, about 283 B. C. *Cornelius Nepos* mentions a report, that he was killed by his own son (*Reg.* 3), and alludes to him (*Eam.* 3).—2. Son of the former, surnamed *Cæraunus*, who killed *Söleucus*, was the elder brother of *Psölemæus Philadelpus* (*Cor. Nep. Reg.* 3). *Justinus* has related his murder of *Lysimachus*, the husband of his sister *Arinöe*, his acquisition of the kingdom of *Macedonia* in 280 B. C., and his marriage with that sister, whose sons he deprived of life, in violation of a most solemn oath, and then banished herself. The reader feels satisfied, after the enumeration of his crimes, to learn that he was cut off by a violent death, having reigned three years (xvii. 2: xxiv. 6).—3. Son of *Pörrhus*, king of *Epirus*, whom his father left guardian of the kingdom at the age of fifteen, when he sailed to *Italy* against the *Romans*, in 283 B. C. He conquered *Antigonus Gonatas*, and lost his life at *Sparta*, with the bravest part of his army (*Just.* xviii. 1—xxv. 4).—4. Son of *Alexander*, king of *Epirus*, by his sister, *Olympias*, and grandson of *Pörrhus*,

who succeeded to the kingdom of Epirus in 219 B. C., on the death of his brother Pýrrhus (Just. xxviii. 1-3).—5. Son of Ptolémæus Sôter, whom he succeeded in the throne, and in derision, received the surname of Philādēphus, because he had killed two of his brothers. The truth of history requires that the account of Pausanias be mentioned, who states, that these brothers attempted to lay snares for him, and to seize on part of his kingdom, on which account he caused them to be put to death. He married Arsinoë, his own sister, which the Egyptian, but not the Macedonian laws permitted (Paus. i. 8). The remainder of his reign furnishes numerous proofs of a strong judgment, of great political knowledge, and an ardent love of literature. In consequence of the Romans having driven Pýrrhus from Italia, Italy, and conquered the Tarentini, Ptolémæus solicited an alliance with them, into which they readily entered. He followed out his father's plans, among which may be enumerated the watchtower on the island Pháros, the library at Alēxandria, and making that town the mart of the world. To form a communication between the countries of the east and Europe, he built Bérénice and Myos-Homios on Sinus Arabicus, the Red Sea, from which goods were carried on camels across to Coptos on the Nile, and brought down that river in ships. Numerous advantages resulted from this trade, which he protected by a powerful fleet in the Mediterranean, by another in the Red Sea, and by land forces. Historians mention, that he both esteemed and patronised Callimæchus, Lycophron, Thēocritus and Euclid. He died in the sixty-third year of his age, and thirty-eighth of his reign, about 245 B. C. Besides Arsinoë, he had another wife of the same name, daughter of Lysimachus, by whom he had two sons and a daughter.—6. Surnamed Evērgētes, succeeded his father Ptolémæus Philādēphus, and made war on Antiochus, king of Syria, whom he would have conquered, had not an insurrection in Egypt, recalled him from the banks of Tigris, the *Dejiluh*, to which his victories had carried him. The conquest of so extensive a tract loaded his army with immense spoils, and he recovered all the statues of the Egyptian gods which Cambyses had carried into Syria, on which account he obtained the surname Evērgētes. His military reputation secured him against foreign aggression, so that he passed the remainder of his life in tranquillity and peace, patronising men of genius, and administering justice with impartiality. He died after a reign of twenty-five years in 221 B. C. To him Eutrôpius refers (iii. 1).—7. Surnamed Philôpator, son of the former, ascended the throne of Egypt, about 220 B. C. Some maintain that he received the ironical surname of Philôpator, because he had cut off his father and mother by poison, and it cannot be denied, that the numerous acts of cruelty which disgraced the early part of his reign, tend to confirm that assertion. Success attended his arms against Antiochus, king of Syria; but he did not improve his victories, nor did they raise his reputation as a monarch, because he was addicted to every species of extravagance, and debauchery. He married his sister Clēôpâtra, and accord-

ing to the Egyptian custom, they appear to have been considered joint-sovereigns. With him the Romans renewed the treaty of alliance in 212 B. C., and sent him a purple gown and vest; to the queen an ivory chair, an embroidered gown, and purple robe. Dissipation exhausted his constitution, and he died in 203 B. C., after a reign of seventeen years (Liv. xxvii. 4-30).—8. Surnamed Epiphānes, or the illustrious, son of the former, was only four years old when his father died. He married Clēôpâtra, a daughter of Antiochus, king of Syria, remained steadfast in alliance with the Romans during the second Punic war, for which he had the thanks of the senate, and he, afterwards, offered them auxiliaries, money, and grain for the war against the Ætolli, and Antiochus. They did not accept either the thousand pounds' weight of gold, or the twenty thousand pounds' weight of silver, or the troops at the head of which he had proposed to march. Philippus, king of Macedônia, and Antiochus had agreed to divide the wealth of the Egyptian king between themselves; if he knew of this fact, it was natural for him to afford the Romans every assistance in his power, since he was unable alone to make war against these united sovereigns. His friendship with the Romans was attended with numerous advantages. In particular, it protected him for a considerable time against conspiracies of his own subjects, whose hatred he had incurred by his cruelties, and detestation, by his vices. After a reign of twenty-four years, he died by poison administered by some of the supreme officers of his own court, in 179 B. C. (Just. xxxi. 1. Liv. xxxi. 2 seq.).—9. An inhabitant, or native of Tēlmessus *q. v.*, whose lands the Roman senate exempted, at the time they gave the whole of Lycia to the Rhôdii, in 191 B. C., except this town and its fort (Liv. xxxvii. 56).—10. Surnamed, in derision, Philômētor, on account of his hatred to his mother, Clēôpâtra, was the son of Ptolémæus Epiphānes, whom he succeeded, in the sixth year of his age. During his minority, his mother conducted the administration, and, after her death, an eunuch acted as tutor for the young king. A dispute respecting the right of succession arose between him and a younger brother, whom Clēôpâtra, his sister, supported, as Antiochus, king of Syria, did him. The Syrian monarch soon overran Egypt, on pretence of supporting the right of Philômētor; but, in reality, to secure the kingdom for himself, which the young king perceived, and, therefore, entered into a reconciliation with his brother and sister. The Romans compelled Antiochus to quit the country, and, afterwards, restored Philômētor to the throne, when he had been dispossessed by his younger brother, to whom he then gave Cýrēne, Caren, in 160 B. C. He was killed by a wound in the head, received in battle in 144 B. C., while supporting the interest of Dēmétrius, king of Syria, who had married his daughter Clēôpâtra. His medical attendants seem to have attempted trepanning, or something like it (Liv. xlv. 19 seq. Eutrôp. iv. 6).—11. Surnamed Evērgētes II., or Phýscos, so called according to Valérius Máximus, from the accumulation of his vices (ix. 1), brother of the former, then

king of Cýrenē, succeeded to the crown of Egypt on the death of Philómētor, whose son he murdered, and whose widow he married (Just. xxxviii. 8). Detested by his subjects on account of his cruelty, they burned his palace, on which he fled to Cýprus, and they bestowed the crown on his sister Clēōpātra, who had been first the wife of his brother Philómētor, who died, when she was espoused to himself. The daughter of his queen he first violated, and afterwards married. Ptolémēus, enraged at his wife's appointment to the crown, murdered in Cýprus the son whom she bore him, and sent his head, hands, and feet to his mother in 132 B. C. (Liv. Ep. 59). Justinus has given a shocking picture both of his person and conduct, which was in the highest degree nefarious and savage (xxxviii. 8: xxxix. 3).—12. Surnamed Lathýrus, *c.* Lathýrus, was banished and persecuted by his mother, who compelled him to separate from his wife Sēlēnē, after she had born him two sons. On the expulsion of his younger brother Alēxānder, who had killed his mother Clēōpātra, Ptolémēus Lathýrus ascended the throne, in 119 B. C., and reigned forty-four years (Just. xxxix. 4 *seq.*).—13. Surnamed Apion, either from the Egyptian god Apis, or from leanness, as, according to Justinus, he was the natural son of Ptolémēus Evergētes, or Phýscon; *i. e.* fat; others say of Philómētor. At his death in 98 B. C., he left Cýrenē to the Roman people, and the senate decreed, that it should be free (Liv. Ep. 70).—14. Surnamed *Aulētes*, from his fondness of playing on the flute, a king of Egypt, who seems to have possessed none of those qualifications necessary for government. He quarrelled with his people, fled privately to Rome, and, pretending he had been expelled by his subjects, begged the senate to restore him to the throne. The Alexandrians, supposing him dead, had put the sceptre into the hand of his daughter Bērēniēc. But on learning their king had gone to Italy, they sent an hundred ambassadors, to state the truth, and justify their conduct, to the people of Rome. The greater part of these deputies, Ptolémēus cut off by assassination or poison; and the rest, intimidated by threats, or gained over by bribery, neither laid the subject of their embassy before the senate, nor discovered the murder of their companions. The Romans being dissuaded by an oracle, supposed fictitious, from restoring the exiled monarch to his throne, he applied to Gábinius, governor of Syria, who, tempted by the bribe of 10,000 talents, undertook the war, brought it to a successful termination, and set the crown of Egypt on his head. He put to death his daughter Bērēniēc, and her husband Archēlaüs was slain in battle. Ptolémēus lived four years after his restoration, died 51 B. C., and left his kingdom to his son Ptolémēus, and daughter Clēōpātra, whom he had appointed by his will to marry, and reign as joint-sovereigns. Ptolémāis, *idis, f.* Clēōpātra, a daughter of Ptolémēus. *Adj.* Ptolémēas, *a, um,* of Ptolemy, or, Egypt, Egyptian.—15. A son of Ptolémēus Aulētes, surnamed *Nóvus Diōngéius*, who, during his minority, was under the care of Póthius, an eunuch, Achilles, commander of the forces, and Thēódōtus of Chios, *Scio*, his

preceptor. They, in name of the king, deprived Clēōpātra of her share in the government. She raised troops in Syria and Judæa, advanced against Alexandria, to maintain her right by force of arms; but through Caesar, was appointed queen of Egypt. Ptolémēus, after his defeat, fled with all who were in the same boat, dived in attempting to cross the Nile.—16. A son of Jūba, king of Mauritania, who aided the Romans against Tācfarinas, for which the senators of Rome presented him with an ivory sceptre and a painted robe, the most gift to kings, which they sent by a number of their own body, with instructions to style him "king, ally, and friend of the Roman people" (Tac. Ann. iv. 23 *seq.*).—17. An astrologer, or pretender to supernatural knowledge, who informed Gálba, that he would rise to the imperial dignity, and formed the treasonable plan, by which his prediction was fulfilled (Tac. Hist. i. 21, 22). An illustrious geographer and astronomer, was born at Ptolémāis, a town of Egypt, and flourished at Alexandria, under the emperors Adrianus, and the Antonini. According to his opinion, the earth was placed in the centre, around which the heavenly bodies revolved. In explaining the diversity of their motions, he displayed great ingenuity, and accounted for the whole by cycles and epicycles (Amm. Mar. xxii. 8).—18. Son of king Jūba, and cousin to the emperor Caligula, by whom he was put to death (Suet. Cal. 26).

Ptolémāis, *idis, f.* anciently *Alēx.* *c.* *Acra*, now *Acra*, a city of Syria, so called from Ptolémēus, king of Egypt, who either founded or enlarged it. The port of *Acra* is the bay on that coast. The Bay of *Acra*, or *Gothia*, is nearly 7 miles in width, and perhaps 4 miles in length. The sweep is nearly semicircular, the sounding in general 100 fathoms, and the holding ground on the south side, near the village of *Catfa*, excellent. The possession of this town enables whoever holds it, to keep the inhabitants of the country in subjection, as far as Jerusalem. Rice, the principal article of food there, is raised wholly by this port. *Acra* was the theatre of the holy war for near 200 years. It has been stated, that the origin of the ornamented Gothic architecture, may be observed in some of its ancient buildings. The modern city is famous for a noble defence made by a few British soldiers and seamen under Sir Sidney Smith (May 1799), against the French army, commanded by Buonaparte, who, though greatly superior in numbers, were compelled most disgracefully to raise the siege, and march back into Egypt.—21. *Ptolémāis*, a city of Pentápolis, to the west of Cýrenē. Eutrōpius describes it as a town of great distinction (vi. 11).

Públiā, *is, f.* a woman of noble rank in Rome, who was tried and executed, for poisoning her husband, Póstūmūus Athēniū consul, in 153 B. C. (Liv. Ep. 48).—22. *Públicus*, *i, m.* a freedman, who was exceedingly like Cn. Pómpēius Māgnus, as well also Vibius, who was freedborn (Plin. ii. 25. Val. Max. ix. 14).—23. *Públicus Māllēolus*, *Públicus Māllēolus*, *m.* a man, who, for having killed his mother, was the first who was thrown into the sea, sewed up in a sack, 103 B. C. (Liv. Ep. 68).

C. *Pūblius* *Bibbūlus*, C. *Pūblici* *Bibbūli*, m. a tribune of the people, the enemy of M. Claudius Marcellus, who brought heavy charges both against that eminent Roman, and the whole nobility, in 211 B. C. (Liv. xxvii. 21).

L. *Pūblius*, L. *Pūblici*, m. a tribune of the Roman people, who, with his brother M. *Pūblius*, dedicated a temple to Flora, near that of Bacchus, Proserpina and Ceres, during their edileship. It had probably fallen into decay, since Tiberius dedicated that temple in the year 17. *Adj.* *Pūblius*, a, um. *Pūblius* *clivus*, a rock or steep declivity of the Aventine hill, which the two brothers L. and M. *Pūblius*, during their edileship, obtained for the public to build houses upon. The buildings erected on it were burned to the ground, in 205 B. C. (Liv. xxx. 26). Of the improvements made upon *Pūblius* *clivus*, Ovidius has given a neat description (Fast. v. 288 seq.).

L. *Pūblius* *Bibbūlus*, L. *Pūblici* *Bibbūli*, m. a military tribune of the second legion, who does not appear to have been a man of great merit (Liv. xxii. 53).

M. *Pūblius*, M. *Pūblici*, m. a Roman who held the office of edile of the people, with his brother L. *Pūblius* q. v. (Tac. Ann. ii. 49).

Pūblius, a, um. *Pūbilia* gens, a plebeian clan at Rome. *Pūbilia* tribus (Liv. vii. 15).

C. *Pūblius*, C. *Pūblici*, m. a Roman youth, who surrendered his person to be confined for a debt due by his father. From the cruel treatment which he experienced from L. *Pāpirius* q. v., the Romans passed a law in 325 B. C., that in future, the goods of the debtor, not his person should be answerable. Previously to this time, the creditor appears to have had the power of scourging, for *Pūblius* exhibited his body to the public, deeply marked with the rods (Liv. viii. 28).

L. *Pūblius* *Volsus*, L. *Pūblici* *Volsi*, m. a patrician, who was elected a tribune of the soldiers with consular authority, in 399 B. C. (Liv. v. 12).

Q. *Pūblius*, Q. *Pūblici*, m. a plebeian tribune, who, to secure the tranquillity of the state, proposed that M. *Mānlius* q. v. should be brought to trial, in which measure he had the concurrence of his colleague M. *Mānlius*. The speech which *Livius* has put into the mouths of these plebeians, is honourable to their candour, judgment, and patriotism (Liv. vi. 19 seq.).—2. A quinquēvir, appointed in 351 B. C., to pay off the debts with which individuals were oppressed. *Livius* has recorded the names of the whole five commissioners, in consequence of the fidelity and diligence with which they discharged that difficult and invidious duty. From their paying out the money, their fellow-citizens called them bankers (*mēnsūrī*) (Liv. vii. 21).

Q. *Pūblius* *Philō*, Q. *Pūblici* *Philōnis*, m. consul in 338 B. C., when he had the honour of a triumph, for having compelled the Latins to submission. His colleague, Tib. *Emilius* *Māmercinus*, claimed the same honour, without having gained a victory, and, exasperated by the refusal of the senate, he inveighed against the patricians, in the most violent harangues. *Pūblius* being a plebeian, took no pains to prevent him, for which reason, to put an end to their consulship, the senate ordered a dictator to be creat-

ed, and *Emilius* named his colleague. Whilst he held this office, *Pūblius* passed three laws, which were very advantageous to the commons, but injurious to the patricians.

1. That the decrees of the commons should bind all the Romans. 2. That the senators should approve of the laws passed at the *Cōmissa* *Centuriata*, before the votes were taken. 3. That one of the censors should necessarily be elected from the commons, since both consuls might be of that order. It is easy to see, that these enactments transferred almost the whole power of the state from the patricians to the plebeians. *Pūblius* was the first plebeian praetor. After being master of the horse to L. *Emilius* *Māmercinus*, he obtained the censorship in 332 B. C., when two new tribes, *Mācia* and *Scāptia*, were constituted. In his second consulship, he conquered the *Pālapōltāni*. To obtain the credit of this victory, he was continued in command another year, and was the first to whom a prolongation of military authority had ever been granted, and the first also who triumphed after the expiry of his office. His fellow-citizens raised him a third time to the consulship, and he entered on his office the very day he was elected. Success still attended him, particularly in *Apulia*. After he had been consul for the fourth time, and had performed many eminent services, both at home and abroad, he was accused of disaffection to the state by the nobles, but was acquitted (Liv. viii. 12 seq.).

T. *Pūblius*, T. *Pūblici*, m. elected an augur in 302 B. C., when the number of augurs was increased from four to nine, the additional five to be plebeians (Liv. x. 9).

Vōlēro *Pūblius*, Vōlēronis *Pūblici*, m. a plebeian, whom, for his refusing to enlist, the consuls ordered to be stript, on which he appealed to the public. The lictor sent for that purpose, was repelled by the great strength of *Pūblius*, who, with the assistance of the mob, compelled the whole lictors to take refuge in the senatehouse. At next election, in 473 B. C., he was chosen a plebeian tribune, when he proposed a law, transferring the appointment of the tribunes of the people to the *Cōmissa* *Tribūta*, a measure which the patricians opposed, as it deprived them of using the votes of their dependants, in favour of the persons, whom they preferred. Although ultimately unsuccessful, the resistance of the patricians prevented the law from passing till the following year, during which *Pūblius* continued in office (Liv. ii. 55).—2. A military tribune with consular power, in 398 B. C., the year in which the *Lectisternium* was first introduced at Rome (Liv. v. 13).

Pūblius, i, m. the praenomen assumed by a slave, on obtaining his liberty, which *Persius* uses as the name of any one who had thus become a citizen of Rome (Sat. v. 74).—2. A man, probably an acquaintance or intimate of *Mārci*, on whose pup, named *Iua*, that poet writes an epigram (i. 110). If he be the person mentioned in ii. 57, the poet and he must have been on an intimate footing. There can be no doubt, that he is the man whose name occurs vii. 86.—3. A native of Syria, who wrote farces. Like many of his countrymen, he was a slave, but fortunately fell into the hands of a gentle master, who set him free. His genius procured him the esteem and patronage of many powerful Ro-

mans, among whom was C. Julius Caesar. He flourished about 40 B. C. The elegance of his poetry, of which A. Gellius has transmitted a few lines, has been much praised. Almost the whole of his writings are lost (Gel. xvii. 14).

Q. Publilius, Q. Publilius, m. a tribune of the Roman people, who, with his colleague M. Manlius, brought M. Manlius Capitolinus to trial for aspiring at the regal power. The charge was found proved, and Manlius was thrown from the Tarpeian rock, in 383 B. C. (Liv. vi. 19 seq.).

Pudicitia, *ae, f.* (Patricia), patrician chastity, to which a temple was erected in Forum Boarium. It was unlawful for any one to touch the statue of chastity, unless the matron who had been only once married. Virgilia *q. v.*, consecrated a temple to Pudicitia Plebeia (Liv. x. 23).

Pugio, *onis, f.* a sword or dagger. The Roman emperors wore it, as the badge of their possessing the power over the life and death of the citizens (Tac. Hist. iii. 68).

Pulchri Promontorium. See Mercuri Promontorium.

T. Pullo, T. Pullo, m. a Roman centurion of distinguished valour, who, to decide a dispute with L. Varenus, respecting superiority of courage, rushed forth from the camp, when attacked by the Nervii, and displayed great bravery without the fortifications. Nor was his rival for military fame inferior to him, either in fortitude or generosity (Ces. B. G. v. 44). See Varenus.

Puppius. See M. Claudius Puppius Maximus.

Pupinensis, *is, e.* Pupinensis ager, in which P. Decius, the Roman consul, sat down in 309 B. C., in order to protect Rome against the Umbri, who threatened to besiege it (Liv. ix. 41).

Cn. Pupius, Cn. Pupius, m. a Roman appointed a duumvir for building a temple to Concord (Liv. xxii. 33).

L. Pupius, L. Pupius, m. after holding the edileship, was elected praetor, and obtained Apulia for his province, in 185 B. C. (Liv. xxxix. 39 seq.).—2. A partisan of Pompey, the first centurion of a legion, who was taken at Igurium, Gubio, a town of Umbria, and brought to Caesar (Ces. B. C. i. 13).

Puteoli, *orum, m.* Pouzzola, a town of Campania, Campagna, built by the Greeks, who called it *Diacearchia*. According to Festus and Varro, the Romans gave it this name from the number of wells (*putei*), or from the smell of the hot springs, some of which contain sulphur in solution. Q. Fabius Maximus, consul, fortified Puteoli, by order of the senate, in 217 B. C., and next year Hannibal attempted to take it, without success. In revenge for this failure, he desolated the territory of Neapolis, Naples, as he retreated. About this time, Puteoli began to be frequented as a place of trade. Livius records a large embarkation at Puteoli, under C. Claudius Nero, a proof that it was a town of some note, and had a good harbour (Liv. xxiv. 7 seq.).

Inh. Puteolani, *orum* (Sing. Puteolanus, *i, m.* From their being Latins, and enrolled as a Roman colony, they claimed the privileges of Roman citizens, which the senate refused, in 197 B. C. (Liv. xxxiv. 42). *Adj.* Puteolanus, *a, um.* Puteolanus ager (Plin. i. 240). Puteolanus pul-

vis (Senec. Nat. Quaes. iii. 20). Puteolans mare (Gel. vii. 8). Puteolans stans (Sot. Aug. 98).

Pylae, *ae, f.* Kitron, or, Kitro, a town in Peloponnesus, a district of Macedonia, on the Thracian coast, the Gulf of Salonica. It was afterwards called Kitron, whence the modern name. Here Cassander killed Olympias (Just. xiv. 6). At no great distance from this town, L. Emilius Paulus, consul, conquered Perses, king of Macedonia, in 178 B. C., and soon after, having surrendered, the Roman commander gave it up to be plundered by the soldiery (Liv. xlv. 6 seq.). *Inh.* Pylaei, *orum, m.*

Pygela, *ae, f.* Figela, a seaport town of Ionia, so called, because the associates of Agamemnon, labouring under the curse of the gods, staid there, or because it was full of runaways. Into this harbour Pygelaus put, 191 B. C., before he carried into effect his treacherous plan against Phönix, who commanded the fleet of the Rhodii (Liv. xxxvii. 11).

Pygmaei, *orum, m.* a race of people of very diminutive size, not exceeding a foot and a half in height; a fiction probably derived from their name (*πυγμαί, cubitus*); but Plinius says their height did not exceed six inches. The ancients represented them as perpetually at war with the cranes, and, although they believed its truth, yet it cannot be considered in any other light than that of a fable, originating in ignorance, or the imagination of a poet. Plinius places the Pygmies in Thracia, Romania (i. 441), at Antiochia, in Syria (i. 598), at the marshes where the Nile rises (i. 741), in India (ii. 13), where Aristoteles says they lived in caves. Homerus, Pseudo-Mela and Strabo, fix their residence in Ethiopia, and others, in Scythia. *Adj.* Pygmaeus, *a, um.* Pygmaeus gens (Plin. ii. 41). Pygmaei miter, Gerane (Ov. Met. vi. 50).

Pygmalion, *onis, m.* son of Belus, king of Tyros, *Sor.* He murdered Sichaeus, who was the maternal uncle and the husband of his sister Elissa, better known in history by the name of Dido, on purpose to obtain possession of his wealth. Elissa, shocked at the cruelty of her brother, and fearing the result of his rapacity, put the greater part of her husband's property on board ships, touched at Cyprus, where she admitted a number of women, as wives to those who accompanied her, then proceeding westward, sailed along the African coast, till she had doubled Haemum promontorium, Cape Bon, when she entered the bay on the west of that promontory, and founded the city Carthage. Enraged at her carrying off the wealth of Sichaeus, Pygmalion prepared to pursue her, but desisted at the entreaty of his mother, and the threats of the gods, who declared, by an inspired prophet, that he would not escape with impunity, if he prevented the foundation of a city to be celebrated over the whole world. *Adj.* Pygmalioneus, *a, um.* Pygmalionea terra, the lands of Pygmalion, *i. e.* Phoenicia (Sil. Ital. i. 21). Pygmalionea gens, the Phoenicians (Sil. Ital. vi. 532).—2. A famous statuery, a native of Cyprus, who detested women. He made a most beautiful statue, resembling a virgin, of white ivory, with which he fell violently in love. Venus animated this figure, and Pygmalion married her. By her he had a son whom he called

Pāphus, who was the founder of Pāphos, *Baffa*, q. v. (Ov. Met. x. 243-297).

Pylades, is, m. son of Strōphius and Astōchēa, sister of Agāmēmon. Educated with his cousin Orēstes, he formed a friendship with him, so remarkable for its strength, sincerity, and ardour, that it became proverbial, and has been celebrated by Greeks and Romans, both in prose and verse. When Orēstes q. v. sailed for Taurica Chersōnēsus, the *Crimca*, from which he brought the statue of Dīana, and procured the deliverance of his sister, Pylades accompanied him in that enterprise, and, for his meritorious services, he gave him his sister Elēctra in marriage, by whom he had two sons, Mēdon and Strōphius. *Adj.* Pylādēs, a, um. *Pylādēs amicitia*, sincere friendship.—2. A comedian at Rome, who, by order of the emperor Augustus, was banished from Italy, because he had turned the eyes of the audience on a spectator, by whom he had been hissed (Suet. Aug. 45).

Pyle, arum, f. See *Thermopylae*. *Adj.* Pylaeus, a, um. *Pylaeum concilium* (Liv. xxxi. 32).

Pylēmēus, is, m. a king of the Pāphlāgōnes, who lost his life at Troy by Mēnelāus (Hom. Il. v. 578). Cōrnēlius Nēpos inaccurately says, that Pylēmēus was killed by Pātrocclus (Dat. 2).—2. A son of Mithridates, whom his father appointed king of Pāphlāgōnia, and, in derision of the order of the Roman senate, gave him this name, because it had been the common appellation of the Pāphlāgonian kings (Just. xxxvii. 4).

Pylēus, i, m. one of the commanders of the Trojan Pelasgians (Hom. Il. ii. 842).

Pylartes, æ, e, is, m. a noble Trojan, wounded by Ajax Telāmōnius, at the time he rescued Ulysses, and killed by Pātrocclus (Hom. Il. xi. 489 seq.).

Pylēnē, es, f. a town of Ætōlia, on Sinus Cōrinthiacus, the Gulf of Lepanto, mentioned by Hōmērus (Il. ii. 639). Strābo informs us, that the Æolēnses transferred its site to a more elevated situation, and changed its name to Prōscythium. *Scōpilōsa Pylēnē* (Stat. Th. iv. 182).

Pylēon, i, a. a town either of Thēssālīa, or on the confines of that country (Liv. xlii. 42).

Pylon, ōnis, m. a man in the Trojan army, killed by the centaur Pōlypetes (Hom. Il. xii. 187).

Pylus, e, Pylus, i, f. *Navarin*, or, *Nabarin*, a maritime city of Mēssēnia, a country on the west coast of Pēlōpōnnēsus, the *Morae*, opposite the island Sphactēria, which rendered the harbour secure from storms. Pylas, king of Mēgāra, having killed his uncle, Bias, left his kingdom to his son-in-law, Pandion, carried with him part of his subjects, and built this city from him called Pylus. This prince does not seem to have possessed it long, for Nēleus, with a number of the Pēlāsi from Iōleus, carried it by storm, on which he fled to Elis, and built another city of the same name. Under Nēleus and his son Nestor, Pylus rose to eminence and power. Agamēmon promised to give Pylus with other gifts to Achilles, if he returned to the Trojan war (Hom. Il. ix. 153 seq.). *Nabarin* is now a very inconsiderable place, containing only about sixty houses, inhabited by Greeks. There were three towns of this name, one in Elis, another

in Arcādīa, and a third in Mēssēnia; each of them claims the honour of giving birth to Nestor. Hōmērus seems to have considered the one in Elis as the birthplace of Nestor (Il. v. 545). Dodwell says, that there were two in Elis, which have wholly disappeared, and their situation cannot be identified. *Adj.* Pylus, a, um, of Pylus, of Nestor, &c. *Pylus sēnex*, Nestor. *Pylia avi mēta*, the bounds of Nestor's life, i. e. of the longest life (Stat. Syl. v. 3. 255). *Terna secula Pylia fāma*, the three centuries of Nestor's celebrated age (Tib. iv. l. 112). *Pylus rex*, Nestor (Juv. Sat. x. 245).

Pyra, æ, f. the spot on mount Cēta, on which the body of Hērclēs was burned; whence probably the name (*πύρ, rogius*). M. Acilius Glābrio, consul, sacrificed there to Hērclēs in 193 B. C., as he went from Hērclēa Trachīnia to Naupactus, *Lepanto* (Liv. xxxvi. 50).

Pyræmon, ōnis, m. one of the Cyclops (Virg. Æn. viii. 425). *Nudus Pyræmon* (Val. Flacc. i. 583).

Pyræmos, i, m. a centaur killed by Cæneus in the battle with the Lapithæ, at the marriage of Pirithōus (Ov. Met. xii. 460).

Pyræchmes, is, m. a brave man, who commanded the Pæones, from Amydon, in the Trojan war, and fell by the weapon of Pātrocclus (Hom. Il. xvi. 287-292).

Pyrællis, idis, f. a woman of the most abandoned character (Suet. Cal. 36).

Pyræmus, i, m. a Babylonian youth, whose story is beautifully told by Ovidius (Met. iv. 55-166). *Adj.* Pyræmus, a, um. *Pyræmēa arbor*, the mulberry tree, the fruit of which, according to Ovidius, became black, by the blood of Pyræmus being sprinkled at its root. Before that event, the mulberry was white as snow.

Pyræmus, i, m. the *Ghihoun*, or, *Jeihan*, a river in the eastern part of Cilicia, which running southward, falls into the *Mediterranean Sea* (Tac. Ann. ii. 68).

Pyræsus, i, m. a man in the Trojan army, wounded by Ajax Telāmōnius, at the time he rescued Ulysses (Hom. Il. xi. 489 seq.).

Pyræneus, i, m. *sup.* Mōntes Pyrænei, and with the poets Pyrēnē, es, f. the *Pyrenees* or *Pyrenian Mountains*, extend from the *Mediterranean* to the Bay of Biscay, a distance of about 294 miles, and separate Gāllia, France, from Hispānia, Spain. They are very steep, of difficult access, and only passable at five places: 1st, From *Languedoc* to *Catalonia*; 2d, From *Comminge* into *Arrogon*; 3d, At *Toraffa*; 4th, At *Maya* and *Pampeluna* in *Navarre*; and 5th, At *Sebastian* in *Biscay*, which of all the roads across these mountains, is reckoned the easiest. In ancient authors, two etymologies of Pyræneus occur, neither of which is, perhaps, quite satisfactory. The one generally admitted by the poets is, that Pyrēnē, a daughter of Bēbryx, a king in the south of Hispānia, Spain, to avoid the fury of her father, provoked at her being pregnant to Hērclēs, fled to the northern part of that country, and passed the remainder of her days on these mountains, which retain her name. The other derives the appellation from the Greek word denoting fire; in consequence of the shepherds having set on fire the wood which covered these rugged eminences. The wonderful effects said to have been produced by

that conflagration, being evidently fabulous, do not deserve to be related. That the story of *Pýrēō* is a fiction, hardly admits of doubt; and although the other event actually happened, it scarcely accounts for the natives adopting a name from a language spoken by a distant, and most probably, at that time, an unknown people. If, however, the latter be true, the appellation must be, comparatively speaking, but of modern date. From the former, the poets sometimes use *Pýrēō* to denote this chain of mountains. The burning of a forest on the eastern extremity of the *Pyrenees*, discovered a rich silver mine. In ancient times, the *Tārbēlli* *g.* *v.* possessed part of these mountains; hence *Tibullus*, *Tārbēlla Pýrēō* (xvii. 9). *Pýrēō fera mater Gallorum*, from the warlike disposition of the inhabitants (Sil. Ital. xvii. 641). *Adj.* *Pýrēneus, a, um.* *Pýrēneus saltus* (Cor. Nep. Hann. 3). *Pýrēneum jugum* (Flor. ii. 17).

Pýrēō, es, f. a town near the sources of the *Danube* (Herod. ii. 33).

Pýrēneus, ēi, v. *Pýrēneus, i, m.* a king of *Thracia, Romania*, who sheltered the muses during a shower of rain, and afterwards offered them violence. Upon this they raised themselves into the air, and he, having attempted to fly after them, fell from the top of his house, and was killed on the spot (Ov. Met. v. 274 seq.).

Pýres, is, m. a man in the Trojan army, killed by *Pátroclus*, clad in the armour of *Achilles* (Hom. Il. xvi. 416).

Pýrētus, i, m. a centaur whom *Pérýphas* overcame, in the battle with the *Lápitae* at the marriage of *Pirithōus* (Ov. Met. xii. 449).

Pýrētus, i, m. See *Pōrāta*.

Pýrgi, orum, m. an ancient town of *Etruria*, on the sea-coast, hence *Martialis, Littōrēi Pýrgi* (xii. 2). *Cerēs, Ceretēri*, the lands on *Minio*, the *Mignone*, *Pýrgi* and *Grāviscae*, sent three hundred men to *Æneas* (Virg. Æn. x. 184). *Inh.* *Pýrgēnses, ium, m.* claimed an exemption from sea service, in 193 B. C., which the Roman senate refused (Liv. xxxvi. 3).

Pýrgō, ūs, f. a nurse of the sons of *Prīamus* (Virg. Æn. v. 645).

Pýrgos, i, f. *Pyrgo*, a town of *Elis*, with a port which is called *Pyrgois*, distant from it between four and five miles.—2. A fort of the *Elēi*, taken by *Philippos*, king of *Macedōnia*, in 210 B. C., after he had been defeated by the combined forces of the Romans, *Ætoli* and *Elēi*, with four thousand country people, who had fled there for safety, and twenty thousand cattle (Liv. xxvii. 32).

Pýrphlēgēthōn, ōntis, m. (i. e. burning with fire), one of the infernal rivers, which runs into *Achēron* (Hom. Od. x. 513).

Pýrrius, i, m. an inhabitant of *Cyzicus, Chizico*, and father of *Bienor*. The merits of the son surpassed those of the father (Val. Flacc. iii. 112).

Pýrrois, v. *Pýrrois, ēntis, m.* one of the horses of the sun. The name is derived from a Greek word signifying fire (Ov. Met. ii. 153).

Pyroses, is, m. a Persian word denoting a conqueror, hence soldiers were called *Pirositæ* (Amm. Mar. xix. 2).

Pýrrha, v, f. a daughter of *Epimēthēs* and *Pāndōra*, was the wife of her cousin

Dēucālōn. Some time after their marriage the general deluge happened, from which they alone of all the human race escaped, in a boat or ship, which is said to have been on *Parnāsus, Liakura*. The rest were drowned, on the waters rising higher than the tops of the mountains, to which, in expectation of saving their lives, they had fled. From her father, *Pýrrha* was called *Epimēthidos, f.* See *Diluctum*. *Adj.* *Pýrrhæus, um.* *Pýrrhæa saxa*, the stones of *Pýrrha*, i. e. the stones thrown by *Pýrrha* (Stat. Th. viii. 305).

Pýrrha, v, f. a town of *Phōcis* (Plat. 410).—2. A city of *Māgñēsia*, a district of *Thessaly* (Plin. i. 430). *Pýrrhides, m, f.* the muses (Ov. Ep. Her. xv. 15).—3. A town of *Eubœa, Negropont* (Plin. i. 434).—4. Another, of *Caria* (Plin. i. 528).—5. Another, in *Lycia* (Plin. i. 562).—6. Another, near *Pālūs Mæotis*, the *Sea of Azoph*, which had been destroyed by the sea, before the time at which *Plinius* wrote (i. 229).—7. *Aherona*, a town in *Lesbos, Mityleni* (Plin. i. 622).—8. A village in *Liguria*.—9. *v.* *Pýrrhē*, an island in *S. nus Cērāmicus* (Plin. i. 618).

Pýrrhēum, i, n. a place in *Ambracia* (Liv. xxxviii. 5).

Pýrrhia, v, f. the name of a servant in a comedy written by *Titinius*, represented a drunkensome and thievish (Hor. Ep. i. 13. 14).

Pýrrhias, v, m. prator of the *Ætoli* in 210 B. C., who was twice defeated at *Lamia* by *Philippos*, king of *Macedōnia* (Liv. xxvii. 30).

Pýrrho, ōnis, m. a Grecian philosopher, son of *Plistarchus*, was born at *Elis*, and after attending different philosophers in his own country, travelled to *India*, and conversed with the *Māgi*. Universal doubt formed the essence of his philosophy, hence that state of mind was, from him, called *Pyrrhonism*, and his followers were denominated sceptics, because they inquired and examined into things, but formed no resolutions. *Diōgēnes Lāërtius* has given a minute account of this philosopher. *Adj.* *Pýrrhōnius, a, um.* *Pýrrhōniū philosophi*, the followers of *Pýrrho* (Gel. xi. 5).

Pýrrhus, i, m. the son of *Achilles*, and *Dēidāmia*, daughter of *Lycōmēdes*, king of *Scyros, Skyro*. He was also called *Neōptōlēmus* (new soldier), either from his joining his countrymen in the last year of the Trojan war, or from his being very young. *Cālchas*, the soothsayer, declared, that *Troy* could not be taken without him, on which *Ulysseas* and *Phoenix* were commissioned to go to *Thēssalia, Thessaly*, or, *Scyros, Skyro*, and bring him to the Grecian camp. At *Troy*, he displayed his father's valour and cruelty. In wisdom and oratory, he was only surpassed by *Nēstor* and *Ulysseas*. On his return to *Greece*, he settled in *Epirus, Lower Albania*, and from him the inhabitants were first called *Pýrrhides*, afterwards *Epirōtæ*. From the temple of *Jupiter* in *Dōdōna*, he carried off *Lanassa*, grand-daughter of *Hērclēs*, by whom he had eight children. As soon as they were grown up, he gave some of the daughters in marriage to the neighbouring princes, by whose affinity he acquired great additional strength, and he conferred on *Hélēnos* the kingdom of the

Chæones, and Andrômachê, Hector's widow. Soon after, Orestes, son of Agamêmnon, treacherously killed him at the altar of Apollo, at Delphi, *Cæstri* (Just. xvii. 3); as he himself had done the venerable Priamus, at that of Jupiter (Paus. iv. 17). Æacides, *m.* Pÿrrhus, from his being the great-grandson of Æacus (Virg. *Æn.* iii. 296). —2. Son of Æacides and Phthia, a descendant of Hæcülê by his father, and of Achilles by his mother. In infancy he owed his safety to the faithfulness of his father's servants, by whom he was rescued from the enemies of his parent, and carried to Glaucias, king of Illyriûm. By this monarch, Pÿrrhus was educated, and, at the age of fourteen, placed on the throne of Epirus. Five years after, Nêoptolêmus, who had deposed his father, seized the crown during the absence of Pÿrrhus at the nuptials of a daughter of Glaucias, and it was not until the young king had married Antigônê, daughter of Ptolêmaeus Cêraunus, king of Egypt, that he acquired forces sufficient for meeting the usurper in the field. Either considering the event doubtful, or unwilling to shed the blood of his subjects, Pÿrrhus terminated the quarrel, by admitting Nêoptolêmus to a share of the government. Jealousy, or love of dominion, soon prompted him to put Nêoptolêmus to death, and, not long after, he rendered himself master of Mæcêdônia, which he retained only for a short time. Amidst his schemes of ambition, the Târêntini solicited his assistance against the Romans, and accordingly, leaving the kingdom to his son Ptolêmaeus only fifteen years of age, he set sail with his two sons, Alexander and Hêlênus, for the Italian coast. For this expedition, Ptolêmaeus, king of Egypt, gave him five thousand foot, four thousand horse, and fifty elephants, for a period not exceeding two years. To Antiôchus he applied for money, and to Antigônus for ships, of which the greater part were sunk in a storm, and he with difficulty himself escaped. After reforming the dissolute manners of the luxurious Târêntini, and establishing rigid discipline among their troops, he advanced against the Romans, and gained a victory by means of his elephants. Supposing the defeated enemy would readily accept of any terms of peace, he sent Cinêas *q. v.* to negotiate a treaty with them; but they refused his terms, and the description which his ambassador gave of their manners and character, afforded little hope of ultimate success. The valour of both armies in next engagement, produced a dreadful carnage, without decisive superiority on either side. The Romans soon looked on the elephants without apprehension, and by throwing torches at their faces, not only rendered them ungovernable, but drove them back on their own troops, which they threw into confusion, and contributed to their defeat. Pÿrrhus, either from love of novelty, or a conviction that he was unable to conquer the Romans, quitted *Italy*, passed over to Sicily, Sicily, and attacked the Carthaginians, who then tyrannised over the greater part of that island. Success at first rendered him popular, but afterwards losing the favour of the Sicilians, he returned to *Italy*, where twenty thousand Romans defeated his army of four times that number. Dispirited at this dis-

graceful inferiority, he set sail for Epirus, where he regained his military character by conquering Mæcêdônia. Sparta baffled his best efforts, and he then marched against Argos, into which he introduced his troops during the night, and was killed, in 274 B. C., by a tile which a woman threw at his head from the wall, when he was on the point of transfixing her son in his own defence. On the spot where he fell, the Argives built a temple to Cêres, by command of the oracle (Paus. i. 13). His son Alexander married his own sister Olymphas, by whom he had Pÿrrhus and Ptolêmaeus (Just. xxviii. 1). In military talents few equalled Pÿrrhus, to whose experience and sagacity Hännibal bore honourable testimony. He wrote a number of books on the best method of encamping (of which Liviûs and Plûtarchus make him the inventor), and of training an army. The Romans extolled his valour and skill in war; he, in return, commended their courage and magnanimity. "Before the triumph over this monarch, you saw," says Florus, "nothing but the cattle of the Volsci, the flocks of the Sâbini, the chariots of the Gauls, or broken arms of the Sâmnites; but now, if you looked at the prisoners, there passed before you the Mólôssi, Thessali, Mæcêdônes, Brüttii, Apûli, and Lucani; if at the pomp, you beheld gold, purple, statues, pictures, and all the finery of the Târêntini" (i. 18). Pÿrrhus made Alexander the Great his model, and endeavoured to surpass him in the qualifications of a general. To strengthen his interest, and promote his plans of ambition, he married a number of wives. *Fêrôx Pÿrrhus* (Luc. *Phar.* i. 30). *Æacides Pÿrrhus* (Claud. xxvi. 125). *Pÿrrhus ultor Pÿrrhi per bella* (Manil. i. 784). Liviûs does not mention this Pâpirius. —3. Grandson of the former, and son of Alexander by his own sister Olymphas, was king of Epirus, and died in 219 B. C. (Just. xxviii. 1-3).

Pÿthâgôras, *m.* a celebrated philosopher of antiquity, son of Dêmâriatus, a wealthy merchant of Sâmos (Just. xx. 4); of Mnêsarchus (Diog. in vit. Herod. iv. 95); who, after gaining the prize for wrestling at the Olympic Games, acquiring uncommon celebrity for his proficiency in the elegant arts, and commanding universal esteem by the rectitude of his conduct, travelled over many parts of Asia in quest of knowledge, visited Egypt, and afterwards returned to his native island. Disgusted with its government, probably from its being at that time monarchical, he went over to Itâlia, Italy, and kept a school at Crôto, Cotrone. He imposed on his scholars, silence for the first five years. After that period, they were allowed to converse with him. The doctrine of the Metempsychôsis, or transmigration of souls, he probably learned from the Egyptians. With the philosophers of Egypt, that conviction was connected with a state of rewards and punishments; but, with Pÿthâgôras, it was a mere physical event, wholly independent of all moral considerations. In proof of the reality of the transmigration of souls, he pretended that he distinctly remembered the different bodies which his soul had inhabited, previously to its animating that of Pÿthâgôras. He recollected being first Æthâlides, and then Euphôrbus, the son of

Pánthōus. To prove this false assertion, he went to Argos, and, in the temple of Juno, pointed out the shield, with which he had fought in the Trojan war, hanging amidst many others of the same form (Ov. Met. xv. 160). He next became Hermótimus, a fisherman, and last of all Pýthágōras. To prohibit his followers from killing animals and eating their flesh, was a natural consequence of his belief in the Metempsychōsis. Pýthágōras forbade the use of leguminous food, because beans produce wind, and this kind of grain excites laxity. Gellius has given some interesting particulars respecting his mode of teaching (i. 9 seq.). The world is indebted to Pýthágōras for the first correct notion of the Solar system, which was, after the lapse of many centuries, revived and maintained by Copernicus, illustrated by Kepler, and finally demonstrated by Newton. Besides the seven notes of music, he made many important discoveries in arithmetic, geometry, and philosophy. The time and manner of his death are uncertain. According to the consular calendars, he died in 507 B. C. Livius only says, that he taught about Mētipōntum, &c., in the reign of Sērvius Tūlius (i. 18). Justinus informs us that he died at Mētipōntum, that his house was made a temple, and himself worshipped as a god (xx. 4). *Pýthágōra successor* (Mart. ix. 48). *Pýthágōrēi, et Pýthágōrici, orum, m.* the followers of Pýthágōras (Cic. and Plin.). *Adj. Pýthágōreus, e. Pýthágōrēus, et Pýthágōricus, a, um. Pýthágōrēā sōmula,* Pythagorean dreams. Ennius was said to have dreamed, that the soul of Pýthágōras had passed into his body, to which this expression refers (Hor. Epis. ii. 1. 52). *Pýthágōrici libri,* books, i. e. doctrine, or philosophy of Pýthágōras (Plin. iii. 83). Antias Valērius says, they were found in the coffin of Nūma Pompilius, an assertion which Livius calls a lie, since Nūma lived an hundred years before the philosopher came into Italy (Liv. xl. 29).—2. Son-in-law of Nābis, tyrant of Lacedæmon, and brother of that monarch's wife. When Argos was in the possession of the Lacedæmonians, Pýthágōras had the command, and his bravery convinced the Roman general T. Quinctius Flāminius, that it could not be taken without being greatly injured. His valuable services enabled the king to defend Lacedæmon, against the Roman army commanded by Quinctius in person. Afterwards, Nābis sued for a truce, which he obtained through the agency of Pýthágōras in 197 B. C. (Liv. xxxiv. 25—40).—3. A pathic, whom the emperor

Nēro, personating a woman, married as his husband, with all the usual formalities (Tac. Ann. xv. 37).

Pýthēas, æ, m. a nation of Ægina, son of Lampon who gained the prize at Pāncrātium at Nēmēa (Pin. Nem. ii. 5).

Pýthias, æ, m. a character in the play of Mēnāder and Tērēntius (Hor. Art. Poet. 238).—2. The intimate friend of Dāmon q. v.

Pýthium, i, n. a town of Mācēdōnia (Liv. xlii. 53). See *Azōrus* and *Dōliche*.—2. A town in Crēta, *Candia*, where Apōllo was worshipped, as also in Mācēdōnia, hence the name (Steph.).

Pýtho, ōnis, m. a nobleman of Mācēdōnia, whose son Onēsīmus q. v. was obliged to flee his country, on account of his attachment to the Romans, in 171 B. C. (Liv. xlii. 16).

Pýthon, ōnis, m. an officer in the army of Alexander the Great, at whose death he received the colonies in India (Just. xiii. 4).

Pýthon, ōnis, acc. a, m. a huge serpent, which is said to have sprung from the mud and stagnant waters after the deluge. It was killed by Apōllo, who appointed the Pythian games (Pýthia, orum, n. Ov. Met. i. 447), to commemorate his victory. *Pýthia, æ, f.* a priestess of Apōllo, at Delphi, who sat upon a seat called *oraculum* (cōrtina, by the Latins), whence she proclaimed the oracles, for which reason Apōllo was called Cōrtinipōtens. *Pýthia* was sometimes killed by the Mephitic vapours, to which she was subjected when receiving the influence of the god, probably carbonic acid gas. *Pýthius, i, m.* a surname of Apōllo. *Adj. Pýthius, et Pýthicus, a, um,* relating to Apōllo; oracular. *Pýthius axis,* the district of Apōllo, i. e. the region of Parnāsus (Claud. xvi. 16). *Pýthica vox,* a response of the Delphian oracle (Liv. i. 56). *Pýthica sortes,* the Delphian oracle (Liv. v. 23).

Pýthon, ōnis, m. a ship belonging to the Carthaginians or Sicilians, which the Roman consul Mārcellus burned in an engagement near the coast of Sicily, during the second Punic war. *Undiq̃ueq̃ue Pýthon* (Sil. Ital. xiv. 572).

Pýxagāthos, i, m. a name given by Māctiālis to Achillas, after he had received from Gābinia, a fortune sufficient to entitle him to rank as a Roman knight. From the epigram as well as from this word, Achillas appears to have been an eminent boxer (vii. 56), and the epigram to have been suggested by Hōmērus (Il. iii. 237).

Quādi, orum, m. the Quadians, a German nation, who inhabited Moravia and part of Austria. When Tacitus wrote, the Quadians possessed some eminence of character, both on account of their number and bravery (Mor. Ger. 42). Ammianus Mārcellinus describes them as a people of little consequence, a proof of their having sunk in power and respectability from the time of the former historian (xxix. 15).

Quādrburgium, i, n. *Schenkenschanz*; a

city of Germany, near the place where the Rhine divides into two streams (Amm. Mar. xviii. 2).

Quæstor, ōris, m. a quaestor, one of the Roman magistrates. The institution of this office may be referred to a very remote period in the history of Rome. At first, there were only two quaestors, to whom was intrusted the care of the treasury. It likewise formed part of their duty, to receive and expend the public money, and to exact payment of the

finer which the people had imposed. They prosecuted individuals accused of treason, in the performance of which duty they are first mentioned by Livius (ii. 41), and they punished those who were condemned as guilty of that crime. In point of dignity, their office was inferior to that of praetor, being the first step of preferment, which entitled the holder to admission into the senate. Like the other important offices in the Roman state, patricians only for a considerable time were eligible to the quaestorship. In 418 B. C., however, the number of quaestors was doubled, and it became at the same time legal for plebeians to aspire at this dignity. The city quaestors continued to discharge the same duties as formerly, and the two newly-elected accompanied the consuls to their provinces, where they took care that provisions and pay were furnished to the army, kept the money deposited by the soldiers, exacted the taxes and tribute of the empire, and sold the spoils taken in war. The former were called *Quaestores Urbani*, the latter *Quaestores Provinciales*, or *Militares*. The number of quaestors continued the same till 270 B. C., when other four were added. Sulla afterwards increased the number to twenty, and Julius Caesar to forty. During the reign of the emperors, the changes in regard to the quaestors became so frequent, as to render even their enumeration impossible. *Quaestura*, *q. f.* the office of quaestor; the quaestorship. *Proquaestor*, *q. f.* one appointed by the governor, in room of a provincial quaestor. *Adj. Quaestorius*, *a, um*, of, or belonging to, a quaestor. *Quaestorium fori*, the quaestor's tent in the camp, also the place in the province where his accounts were kept.

Quercens, entis, m. a Rutullan, who, with Aequicolaus, Tmarus, and Haemon, rushed into the city of Lavinus, on the opening of a gate by Pandarus and Bitias, and the whole either fled or lost their lives in the threshold (Virg. *En. ix.* 684).—2. A son of Crista, who, with his father and four of his brothers, fell at the battle of Cannae by the hand of Hannibal (Sil. Ital. x. 131).

Quercetulanus, a, um. *Quercetulanus mons*, one of the hills on which Rome stood, which had this name from being covered with oaks; afterwards called Caelius, from Coelus Vibenna, a chief of the Etrurians, who brought assistance to the Romans under the monarchy, and had that hill assigned for the residence of himself and countrymen; but by which of the kings is uncertain (Tac. Ann. iv. 65).

Quinctianus, i, m. an intimate friend of Martialis (l. 53 seq.).

Quinctil, orum, m. a Roman clan, originally from Alba, whom Tullus Hostilius, the third king of Rome, admitted into the senate, when he demolished their city, and removed the inhabitants to the Coelian mount (Liv. i. 36). *Adj. Quinctius, a, um.* *Quinctia gens* (Liv. iii. 12).

Quinctilianus, i, m. a tribune of the Roman people, who reported to the senate an account of a book of the Sibyl, under the emperor Tiberius (Tac. Ann. vi. 12). See *Calpurnius Gallus*.

Quinctilius Varus, Quinctili Vari, m. the common friend of Virgilius and Horatius, whose death the latter laments, in an ode ad-

ressed to the former (l. 24). The poet endeavours to diminish the grief of his friend, by the most soothing strains of affectionate sympathy, and, having hinted at the impropriety of unavailing regret, gradually directs his mind to the absolute necessity of submitting to the decrees of fate. Varus is probably the same person whom Horatius extols as an able critic, who gave his opinion without disguise, and, if not followed, ceased to speak on the subject (Art. Poet. 438).—2. Son of P. Quinctilius Varus and Claudia Pulchra. He married Sulla, daughter of Germanicus and Agrippina. Domitius Afer and P. Dolabella accused him in the year 27, with the view of obtaining his large possessions, but the senate put off the cause, until the emperor, then absent, should return to Rome, and this delay proved the safety of Quinctilius (Tac. Ann. iv. 66).

Cn. Quinctilius, Cn. Quinctili, m. a Roman patrician, who was created dictator in 331 B. C., for the purpose of driving a nail, an expiation which had formerly calmed the distracted minds of the public, and it was hoped would have the same effect at that period, when so many matrons had been detected in preparing and administering poison (Liv. viii. 18).

M. Quinctilius Varus, M. Quinctili Vari, m. elected a military tribune, with consular power, in 402 B. C. That year the military tribunes were increased to eight (Liv. v. 1).—2. Son of P. Quinctilius Varus, a youth of great spirit, who led on the cavalry in an engagement with Mago, in 205 B. C. The victory would have been complete on the side of the Romans, had not the Carthaginian general brought up his elephants, at the smell, sight, and snorting of which, the horses took fright (Liv. xxx. 18).

P. Quinctilius Varus, P. Quinctili Vari, m. elected a praetor in 205 B. C., and obtained Ariminum with two legions. In the territory of the Insures Galli, he defeated Mago, the Carthaginian general, wounded himself, and killed five thousand of his men (Liv. xxix. 38 seq.).—2. A Flamen of Mars, who died in 171 B. C. (Liv. xlv. 18).—3. Elected praetor in 168 B. C. (Liv. xlv. 44). From the subsequent book of this historian being lost, nothing more of this man's history is known.—4. Son of Sextus Quinctilius Varus, who, after the defeat of his party, killed himself. Velleius Paterculus says, he was descended from a family more noble than illustrious, a man of a mild disposition, of peaceful habits, sluggish both in body and mind, more accustomed to the idleness of the camp than to active warfare. Sŕia gave evidence of his love of money, as he plundered that country, for he poor entered it rich, and he rich left it poor. He next obtained the government of Germany, and possessed none of the qualities fitted to command so numerous, restless, and warlike a people; but, incurring their hatred and contempt, fell with his whole army into a snare, contrived by two of their generals, who cut off his whole army, consisting of three legions, and about the same number of auxiliaries. Finding it impossible to escape, after being wounded, he stabbed himself, showing, as Paterculus says, that he had more courage for meeting death, than engaging in battle (ii. 117—120). Florus mentions that after his body

had been buried, the Germans dug it up, having previously mutilated it in the most barbarous manner (iv. 12). He married Claudia Pulchra, by whom he had Quinctilius Varus *q. v.* *Adj.* Variānus, a. um. *Variāna clades*, the destruction of Varus and his army (Suet. Aug. 23). Roman authors frequently mention this disaster (Tac. Ann. i. 10). *Variānus exercitus* (Tac. Ann. ii. 7). *Variāna cades* (Suet. Aug. 49).

Sextus Quinctilius Varus, *Sexti Quinctilii Vari*, m. was elected consul in 453 B. C., a year of tranquillity with the tribunes of the people, but of great mortality both in the city and country. Quinctilius and four of the plebeian tribunes died (Liv. iii. 32).—2. Son of P. Quinctilius Varus, consul in 13 B. C., a quaestor of senatorian rank, who was at Corfinium, *St. Perino*, at the time the gates of that city were opened to Caesar. Having obtained his liberty from that general, he went to Africa, and was in the army of Attius Varus, when Cúrio brought from Sicily the forces which had revolted to Caesar, at the town above-mentioned. Sextus Quinctilius Varus attempted to seduce them from Cúrio, but without success. After the battle of Philippi, he killed himself (Cass. B. C. i. 23 *seq.*).

T. Quinctilius Varus, *T. Quinctilii Vari*, m. a lieutenant-general of considerable merit under C. Cálpurnius praetor in Spain, in 187 B. C. (Liv. xxxix. 31).

Quinctius, a. um. *Quinctia gens*, a Roman clan, originally from Alba (Liv. iii. 12).

Quinctius Atticus, *Quinctii Attici*, m. a Roman who, with Alfenus Cæcina, held the consulship for the two last months of the year 69. The haughty style of his edicts, injurious to Vitellius, and favourable to Vespasianus, exposed Quinctius to the hatred of the soldiers, who made him prisoner. The emperor sheltered him from the fury of the populace, who demanded his life, considering himself bound in gratitude, to protect a man who voluntarily avowed that he himself had set the capitol on fire, and by that confession, or well-timed lie, says Tacitus, exonerated the Vitellian party from the guilt of the destructive conflagration (Hist. iii. 73–75).

Quinctius Cértus, *Quinctii Certi*, m. a Roman knight, whom Décimus Páccius, governor of Corsica, put to death because he objected to declaring in favour of Vitellius, in the year 69 (Tac. Hist. ii. 16).

Quinctius Crispinus, *Quinctii Crispini*, m. a criminal intimate of Júlia, daughter of Augustus (Vel. Pat. ii. 100).

C. Quinctius Cincinnátus, C. Quinctii Cincinnāti, m. a noble Roman, elected a military tribune with consular authority in 376 B. C. (Liv. vi. 32).

C. Quinctius Flámininus, C. Quinctii Fláminii, m. elected praetor, in 179 B. C., and to his lot fell the foreign jurisdiction (Liv. xli. 8).

Décus Quinctius, *Décii Quinctii*, m. a man of obscure birth, but of great military fame, acquired by many brave actions, commanded a Roman fleet of twenty ships stationed at Rhégium, *Reggio*, in 212 B. C. In an engagement with the Tarentine fleet, Nico Perco drove a spear through his body, on which he fell lifeless into the sea (Liv. xxvi. 39).

Kæso Quinctius, *Kæsonis Quinctii*, m. a youth of great resolution, of high birth, of uncommon size, and prodigious strength, to which qualities, “the gift of the gods,” says Livius, he added many warlike accomplishments. With undaunted intrepidity, he alone withstood the attacks of the tribunes of the people, and the whole fury of the populace, when the former attempted to pass the law of Tércéntillus, in 461 B. C. These plebeian magistrates, convinced that so law could be carried, whilst he was alive, appointed a day for his trial, resisting the entreaties of almost all the eminent men of the state, in his favour. This intercession induced his prosecutors to accept of bail, instead of putting him in prison, and it is the first instance, on record, of a forfeited bail being applied to the use of the state. On the night preceding his trial, he went into voluntary banishment among the Etrúsci, a punishment which the tribunes deemed unsatisfactory, and therefore exacted the bail with such severity, that they reduced to poverty his father L. Quinctius Cincinnátus *q. v.* (Liv. iii. 11–13).

Kæso Quinctius Flámininus, *Kæsonis Quinctii Fláminii*, m. appointed a *démurvir*, to contract for the building of a temple to Concord at Rome, in 219 B. C. (Liv. xxii. 33).

L. Quinctius, L. Quinctii, m. a military tribune, who commanded a detachment, which was to seize on the part of Palæpólis possessed by the Sámmites, in 325 B. C. (Liv. viii. 25).—2. A Roman opposed by Lúcius (Sal. Frag.).

L. Quinctius Cápitolinus, L. Quinctii Cápitolini, m. a military tribune with consular authority, in 384 B. C., in the same year nominated master of the horse by A. Córnelius Cássus (Liv. vi. 11).

L. Quinctius, L. Quinctii, m. surnamed Cincinnátus, because he twisted his hair into circles, or curls (in *cincinnos*), was the father of Kæso Quinctius, and reduced to poverty by the tribunes exacting, with the utmost severity, the bail for his sons. After his property was sold, he lived, for a long time, in an obscure village beyond Tiber, the *Tremit*. On Minúcius, the consul, with his army being besieged by the Æqui, Quinctius was nominated dictator, in 458 B. C., two years after he had been consul, and the deputies sent by the senate to inform him of his appointment, found him employed in making a ditch, or ploughing his small farm of four acres, afterwards called *Præta Quinctia*. Mutual salutations having passed, he was requested to take his gown which he had hid, his wife Racilia bring out, and which, after wiping off the sweat and dust, he put on. The deputies then congratulated him on the dictatorship, and informed him of the alarming condition of the army. Government had prepared a vessel for him, and on his landing at the other side, he was first met by his three sons, then by his other relations and friends, and afterwards by the greater part of the patricians. Before daylight next morning, he repaired to the forum and named L. Tárquilius, a patrician, master of the horse. Attended by him, he went to the assembly of the people, proclaimed a cessation of civil business, ordered the shops to be shut throughout the city, forbade every one to

attend to private affairs, and ordered all, who were of the military age, to muster under arms in Campus Martius before sunset, with prepared victuals for five days, and twelve palisades each. Those who were rendered unfit for service by age, he ordered to dress victuals for the soldiers who lived near them, while they were procuring arms and palisades. His command being punctually obeyed, he set out at the head of the legions, and the master of the horse at the head of the cavalry, both in order of battle. At midnight they arrived at Algidum. *Aglio*. He soon encompassed the camp of the enemy by a trench. The *Abqui*, finding themselves attacked on both sides, sued for peace. The dictator ordered their general and other leaders to be brought to him in chains. The army he sent under the yoke, as an acknowledgment that their nation was conquered. He degraded the consul L. Minucius, by obliging him to lay aside the title of consul and take that of *Magister*, and to his army he allowed no part of the spoil of the enemy's camp. Notwithstanding that affront, the army of Minucius voted him a golden crown of a pound weight, and at his departure saluted him as their Patron. The senate commanded, that Quinctius should enter *Rome* in triumph, without altering the form of his march. The generals of the enemy were led before his chariot; the military ensigns adorned the procession, and the army, loaded with spoil, followed the dictator. After sixteen days, he resigned the dictatorship, which he would have done sooner, had it not been on account of the trial of M. Volsenius, by whose false evidence his son Kasso had been forced from his native country. He was a candidate for the second triumvirate, but the intrigue of Appius Claudius prevented his appointment. On all occasions, he showed his moderation, aversion to cruelty, and to violence. He was appointed dictator after his eightieth year, by P. Quinctius Barbatus Capitollinus, to crush the ambitious designs of Sp. Maelius. In his address to the people before his resignation of that office, he justified Abilia Servilius, in weighing against the traitor Sp. Maelius, and ordered his house to be levelled, his effects to be sold, and the produce to be deposited in the public treasury (Liv. iii. 12—iv. 15). *Florus* calls him simply L. Quinctius (iv. 11). *Adf.* Quinctius, a. ut. *Quinctia pata* (Liv. iii. 29).—2. Son of the former, who, says Livius, was worthy of his father. Besides being once master of the horse, he was thrice elected a military tribune with consular power (Liv. iv. 16—44).—3. Elected a military tribune with consular power in 385 B. C., and, at the recommendation of M. Furius Camillus, one of his colleagues, raised an army to guard the city, out of those who were exempted from service, and those who were above the military age, in consequence of the state being engaged in a war with the *Etrurians*. During the second time he held that office, in conjunction with Servius Sulpicius, he recovered Tusculum, *Erasedit* from the enemy (Liv. vi. 6—43).

L. Quinctius Capitollinus, L. Quincti Capitollini, m. a tribune of the soldiers with consular authority in 384 B. C. (Liv. vi. 11).

L. Quinctius Crispinus, L. Quincti Crispini, m. elected praetor in 185 B. C., and obtained the north of Spain for his province,

where he joined his troops with C. Calpurnius Piso, whom the *Lusitani* and *Celtiberi* defeated; but they were afterwards completely overthrown, and unable to face the Romans. For this success, Quinctius had the honour of a triumph. He was appointed a commissioner for planting colonies at *Mutina*, *Moesa*, and *Parma*, *Parma*, in 185 B. C. (Liv. xxxix. 6—55).

L. Quinctius Flamininus, L. Quincti Flaminii, m. created an augur on the death of P. Furius Philus, in 216 B. C. He died in 172 B. C. (Liv. xxv. 2—xliii. 11).—2. After being curule edile in 203 B. C., he next year was chosen praetor, and appointed to command the fleet in *Mare Aegeum*, the *Archipelago*, where he was joined by Attalus, king of Asia. These naval officers acted with great energy, annoyed the enemy, took a number of towns, and spread a general alarm along the coast. The valuable services of Quinctius retained him in the command of the fleet, until a treaty was concluded with Philippos, king of Macedonia. In 194 B. C., after a keen contest, he obtained the consulship with Cn. Domitius Ahenobarbus, when they both proceeded to the north of Italy, desolating the countries through which they went. In particular, Quinctius ravaged the district of the *Ugures*, obtained a great quantity of spoil, took many prisoners, and recovered several of the Romans, who had been in the hands of the enemy. M. Porcius Cato and L. Valerius Flaccus, consuls, expelled him from the senate, in 186 B. C. (Liv. xxxi. 4 *seq.*), for an act of wanton cruelty, recorded by Valerius Maximus (ii. 9).

Q. Quinctius, Q. Quincti, m. a military tribune with consular power, elected in 308 B. C. (Liv. vi. 36).

Q. Quinctius Cincinnatus, Q. Quincti Cincinnati, m. elected a military tribune with consular power, first in 414 B. C., and a second time, in 404 B. C. (Liv. iv. 49—61).

T. Quinctius, T. Quincti, m. elected a military tribune with consular power, in 367 B. C. (Liv. vi. 38).—2. A man of patrician rank, who had been obliged to discontinue the profession of arms, in which he had obtained great fame, in consequence of his being rendered lame by a wound in the foot. A body of soldiers, who had mystified, plundered the Alban territory, and inclosed their camp with a rampart, under the hill of Alba Longa, compelled him to become their leader, in 344 B. C. At his recommendation, they submitted to the dictator M. Valerius Corvus (Liv. vii. 39—41).—3. One of the three commissioners for conducting a colony to Cales, and dividing the lands, in 333 B. C. (Liv. viii. 16).—4. A propraetor appointed to have the command at *Farcentum*, *Farcento*, in 206 B. C. (Liv. xxix. 13).

T. Quinctius, T. Quincti, m. surnamed Barbatus Capitollinus, a noble Roman, who was six times consul, first in 471 B. C., when he acted the part of a prudent magistrate in soothing the populace, enraged at the patricians, for which he had the thanks of the senate. Between him and the troops a mutual contest seemed to exist, who should excel in acts of civility and kindness. Naturally of a mild disposition, the severity and harshness of his colleague Appius Claudius Sabinus, led him to indulge in humour, rather than

irritate, and provoke, the populace, and the soldiery. In war he displayed both activity and skill, by which he benefited the state, and secured the esteem of his countrymen. An enemy to injustice, he defended Keso Quinctius, and attacked Volscius, by whose evidence that noble youth had been condemned. Notwithstanding his great popularity, he failed in his canvass for the decemvirate. Wherever his talents could benefit the state, there he appeared; whether in office or a private person. The enemy dreaded his bravery, and the Romans esteemed his worth. Love of country, respect for justice, hatred of cruelty, and fearless intrepidity formed the prominent features in his character. His influence with the people was always employed in behalf of the persecuted, nor did he ever prostitute his talents to support a faction, or encourage rivalry among his fellow-citizens. All his speeches had a direct tendency to allay contention, and to promote the tranquillity of the state (Liv. ii. 56 seq.).—2. Son of the former, appointed consul, 421 B. C., with Númerius Fabius Vibulānus, and afterwards a military tribune with consular authority, in 404 B. C. (Liv. iv. 43, 61).

T. Quinctius Cāpitōlinus, T. Quinctii Cāpitōlini, *m.* was appointed a military tribune with consular power, in 394 B. C., and nominated master of the horse by A. Cōrnēlius Cōssus, in the same year. The dictator, who had been created in consequence of the Volsci having taken up arms, completely defeated them in the first engagement, in which Quinctius commanded the cavalry, and discharged the duty of a brave and active officer (Liv. vi. 11—13).

T. Quinctius Cincinnātus, T. Quinctii Cincinnāti, *m.* (surnamed Pēnnus), son of L. Quinctius Cincinnātus, was made consul in 431 B. C., with C. Jūlius Mēto, with whom he violently contended, and both opposed the senate, refusing to name a dictator against the Æqui and Volsi, until compelled by a decree of the tribunes of the people, when Quinctius, to whom it had fallen by lot, to which they had recourse from their disagreeing in this also, named his own father-in-law, A. Pōstūmius Tūbērtus. During the war, Quinctius showed great spirit, judgment, and bravery, as a lieutenant-general under the dictator. In 428 B. C. he obtained the consulship for the second time, and two years after, was appointed a military tribune with consular power. C. Fūrius, M. Pōstūmius, and Quinctius, on enlisting soldiers, marched to Vēii, where their disagreement gave advantages to the enemy, who gained a victory over the Romans. Māmērcus Æmilius was then nominated dictator, under whom Quinctius displayed the same military qualities which had rendered him eminent, when commanded by the last dictator. To his gallantry under these commanders he owed his acquittal, when brought to trial for the loss of the battle at Vēii. Respect for the memory of his father, and the intercession of T. Quinctius Bārbātus Cāpitōlinus, had great influence with the people, and contributed to procure a favourable sentence (Liv. iv. 26—41).—2. (Surnamed Prænēstīnus), a noble Roman, who was twice elected a tribune of the soldiers with consular authority, first in 387 B. C., and a third time in 383 B. C. Four years after, the

Prænēstīni took up arms against the Romans, on which he was created dictator, marched directly against the enemy, whom he conquered at Allia, plundered their camp, and afterwards took eight of their towns. This brave warrior carried Vēlitrē by storm; Prænēstē then capitulated, whence he received the surname of *Prænēstīnus*. Thus by one pitched battle, he took from the enemy two camps, and nine towns, after which he returned in triumph to Rome, carrying with him from Prænēstē a statue of Jūpiter *Iaphrator*, which he dedicated in the temple between the recesses of Jūpiter and Minērvā, with a tablet fixed under it, on which was this inscription: "Jūpiter and all the gods granted this, that T. Quinctius, dictator, should take nine towns." On the twentieth day after his appointment, he resigned the dictatorship (Liv. vi. 4—29).

T. Quinctius Crispinus, T. Quinctii Crispini, *m.* after commanding the fleet, under M. Claudius Mārcellus, and holding the praetorship, when Cāpua became his province, was elected consul with the same Claudius, in 210 B. C. The senate decreed Italy a province to both. Quinctius had formed the design of besieging Lōeri, but the approach of Hannibal induced him to relinquish that plan, and join his colleague in Apūlia, where they both fell into one of Hannibal's ambuscades, in which Claudius was killed, and Quinctius severely wounded. The body and ring of Claudius being in the possession of the enemy, Quinctius suspected, that he would practise deception by means of it, sent notice to the neighbouring states, which put them on their guard, and by this precaution prevented the Sālāpitāni from being deceived into a surrender by Hannibal. The senate, on being informed of his colleague's death, sent, at his own request, men of prudence, with whom he could converse on public matters. Unable to go to Rome to hold the elections, he nominated a dictator, and, towards the end of the year, he died of his wounds, according to some in Cāmpānia, and, according to others, at Tārēntum, *Taranto*. Both consuls died this year (210 B. C.), without any memorable engagement, a circumstance which had not occurred in any preceding war (Liv. xxiv. 39 seq.). To him Silius Italicus refers (xv. 345 seq.).—2. An intimate friend of Bādus, a Campanian, who challenged him to single combat, in 214 B. C. See Bādus.

T. Quinctius Flāminius, T. Quinctii Flāminii, *m.* a Roman of great distinction, whose name first occurs in Livius among the triumviri, appointed for completing the number of colonists at Vēnūsia, *Venosa*, in 202 B. C. M. Fūlvius and M. Cūrius, tribunes of the people, opposed him in his canvass for the consulship, in 200 B. C., because he had only held the office of quaestor, and they maintained, that the edileship and quaestorship were despised, in consequence of the nobles passing over the intermediate offices, and rising, at once, from the lowest to the highest. The matter coming before the senate, a decree to this effect was passed, that, when a man stood candidate for an office, which by the laws he was entitled to hold, the people had the right of choosing whom they pleased. In this decision, the plebeian tribunes acquiesced, and Quinctius obtained

the consulship with *Sextus Ælius Pætus*, that year; *Macedonia* became his province by lot. Having expiated the prodigies, which had been reported, and completed the levies by men of approved courage, chiefly from *Spain* or *Africa*, he set out for *Greece*, and, by forced marches, reached the Roman camp. Although the position of *Philippus*, from its strength and difficulty of access, appeared impregnable, *Quinctius* resolved to make an attack, but waited a favourable opportunity. After the hostile armies had looked at each other for forty days, a herdsman of *Chæropus*, prince of the *Epirôtæ*, offered to conduct the Roman army by a safe road, to a place over the head of the *Macedonian* king. On the third day, the troops, under this guide, attacked *Philippus* from the heights in the rear, whilst the consul charged him in the front. This onset soon put *Philippus* to flight. His army must have been wholly cut off, had not the Roman infantry been encumbered with the weight of their armour, and the cavalry impeded by the narrowness of the passes. From these causes, the loss on the part of *Philippus* did not exceed two thousand men. *Quinctius* then entered *Thessaly* without opposition, took *Phalœra*, which he plundered and burned; *Métropôlia* and *Pieria* then surrendered. *Philippus* encamped at *Tēmpē*, *Tēmbi*, which the bravery of the *Macedonians* defended against the vigorous efforts and continued perseverance of the Romans. Obligated at last to raise the siege, *Quinctius* pitched on *Anticyra*, a town of *Phœcis*, on *Sinus Ambracius*, the *Gulf of Lepanto*, as affording the best lodgings to the legions during winter, of which he obtained possession with little difficulty. *Ambrysus*, and afterwards *Hympholis*, surrendered, but *Daulis* he carried by stratagem. The allies of *Rome*, aided by *L. Quinctius*, the consul's brother, prevailed on the *Achai* to join them, and of this acquisition the siege of *Corinth* was the immediate consequence. *Quinctius* was continued in command, through *L. Opplius* and *Q. Fuluius*, tribunes of the people, who alleged, that recalling the commanders annually was an unnecessary protraction of the war. The senate assented, for the fact could not be denied, and sent strong reinforcements both of land and sea forces to *Quinctius*. At the request of *Philippus*, a conference between him and the Roman general took place, without producing any beneficial consequence, for the king, with the concurrence of *Quinctius*, sent ambassadors to the senate, and the senate referred the matter wholly to *Quinctius*, who refused to receive any embassy from *Philippus*, unless announcing the retreat of his forces from *Greece*. *Quinctius* procured a cessation of arms with *Nabis*, tyrant of the *Lacedæmonians*, formed an alliance with the *Boeoti*, and, after various movements, brought *Philippus* to a general engagement at *Cynœcephalæ*, where the bravery of his troops, and the excellence of his tactics, gained a splendid victory over that monarch, who immediately desired peace, which *Quinctius* granted, on condition that he should give his son *Dēmétrius* and some of his friends as hostages, and pay two hundred talents. The senate ratified this treaty. *Quinctius* then caused it to be proclaimed at the *Isthmian* games, that the Roman people

and *T. Quinctius Flamininus* their general, having conquered the *Macedonians* and *Philippus* their king, ordered the *Corinthii*, *Phœcenses*, *Lœcœnes*, *Magnètes*, *Thessalii*, *Perthœbii*, *Achai*, *Phthiotes* and the island *Eubœa*, to be free and independent, and to enjoy their own laws, in 198 B. C. This measure rendered *Quinctius* very popular among the *Greeks*, who scarcely believed their ears, when they heard the freedom of their states declared. That gallant general gave it as his opinion, that every part of *Greece* ought to be free, a sentiment which raised his character above that of a mere soldier, or selfish Roman; but the ten commissioners, joined with him in the pacification, entertained opinions more consonant with the practice of their countrymen, and thereby thwarted his plans, which would have exalted the Romans both in the estimation of surrounding nations, and of posterity. In the victory which he gained over *Nabis*, tyrant of *Lacedæmon*, he displayed great moderation, judgment, and bravery. The senate decreed a supplication of three days, for the successful termination of that war. Having spent the winter at *Elatæa*, the head quarters of the Roman army, in reversing the arbitrary changes introduced into the different states of *Greece*, by *Philippus*, he went early in spring to *Corinth*, whither he had summoned a general convention, assigned reasons for his various plans, recommended harmony among themselves, and exhorted them to guard and protect the liberty which they had now obtained. His speech, which was heard with tears of gratitude and joy, deeply impressed the hearts of that ingenious and polished people. At his request, the *Greeks* readily agreed to seek out, and ransom the Romans whom *Hannibal* had sold, and were then living amongst them, because their countrymen would not ransom them. In *Achæia* they appear to have been no fewer than fourteen hundred. What the numbers were in the other districts of *Greece*, history does not state. The war in *Greece* having been brought to a termination, *Quinctius* began to march his troops across the country, embarked at *Oricum*; *Rio*, landed at *Brundisium*, *Brindisi*, and from that town the captured effects formed a train almost as long as that of the troops. The senate decreed him a triumph, which continued for three days, during which he exhibited an immense quantity of armour, brazen and marble statues, of which he had taken more from *Philippus* than from the states of *Greece*, a prodigious quantity of gold and silver in coin, plate, and bullion, golden crowns, the gifts of the states, *Dēmétrius*, a son of *Philippus*, *Arinênes*, son of *Nabis*, besides many noble prisoners. Before the senate, he recommended the measures which his own mind had approved in *Greece*. In consequence of his popularity, the senate sent him ambassador, with other three, to that country, in 194 B. C., to prevent the states joining with the *Ætoli* and *Antiochus*, king of *Syria*, against the Romans. In his diplomatic capacity, he displayed the same neutrality, equity, justice, and interest in the tranquillity of *Greece*, which had marked his conduct, when he commanded the Roman forces there against *Philippus*. In 191 B. C., he was elected censor with *M. Claudius Mærceilius*, in pre-

ference to several very powerful candidates, and they discharged the duties of that office with great mildness. The feeling heart recoiled with grief, from the last mission to which the senate appointed this illustrious Roman. Prusias, king of Bithynia, had incurred the displeasure of the Romans, both by making war on their ally Eumenes, king of Asia, and by affording protection to Hannibal, the inveterate enemy of their state. Although Livius attempts to shade the conduct of his countrymen in persecuting this unrivalled general, yet there can be no doubt that his death was the chief object of the embassy. To gratify the revenge of the Romans, whose displeasure he dreaded, Prusias beset with armed men every outlet from the residence of Hannibal, who, finding escape impracticable, after slightly hinting at the meanness and degeneracy of the Romans, who envied a man of seventy, the remainder of his days, and imploring on the head of Prusias the wrath of the gods, the avengers of violated hospitality, he drank a cup of poison, and expired. Quintus headed the troops which encompassed the fort of Hannibal, and his return to Rome removed all uneasy apprehension from the minds of his countrymen, which could arise from the plans of the veteran Carthaginian, without considering the indelible stain which that execrable action affixed to their national character, and the degradation to which they had subjected Quintus; a gallant general, by assigning to him the work of an assassin (Liv. xxxi. 49 seq.). 2. Celebrated games in honour of his father, which lasted four days, in 175 B. C. He, C. Licinius Nerva, and M. Cæcilius Metellus conducted home the son and other hostages of Cotys, king of Thræcia, in 169 B. C. Next year he was appointed an augur, in room of C. Claudius (Liv. xli. 28 seq.). 3. Elected consul in 125 B. C., with L. Cæcilius Metellus Balcæricus. By order of the senate, Carthage was rebuilt that year, and a colony of Roman citizens established there (Eutrop. iv. 21).

T. Quintus Hirpinus, T. Quintus Hirpinus, *m.* a Roman, to whom Horatius addresses two poems (Od. ii. 11. Ep. i. 16). In the former, the poet dissuades him from the study of politics, and recommends the pursuit of pleasure. It is probable, from his surname, that he was descended from the Hirpini, a people bordering on the Samnites, since none of the Quinctian clan had the surname of Hirpinus. Nothing of his character is known, except what may be collected from these two poems of the Venusian bard.

T. Quinctus Pænnus Cæpitollinus Crispinus, T. Quinctus Pænnus Cæpitollinus Crispinus, *m.* a Roman, who was appointed dictator in 360 B. C., and Ser. Cornélius Maluginensis, master of the horse, in consequence of a war with the people of Tibur, *Tivoli*; Livius rather thinks of a war with the Gauls, which seems probable, since he marched against that nation at the third stone on the Salarian road; but no general engagement ensued, because of the Gauls quitting their camp, as soon as their champion had been killed by T. Mælius, son of L. Mælius Imperatorius. Next year, Quinctus Servilius Ahalla, dictator, nominated T. Quinctus Pænnus, master of the horse. Six years

after, he obtained the consulship with M. Fabius Ambustus (3). Livius, in one place, calls him T. Quinctus Pænnus, and in others, simply T. Quinctus. Cæpitollinus Nepos writes T. Quinctus Cæpitollinus (Frag.). Appointed to the command of an army in 350 B. C., he marched against the Falisci, who did not meet him in the field, and, therefore, he desolated their country, which compelled them to sue for peace. He is probably the man whom M. Furius Camillus appointed master of the horse, in 348 B. C., although some appear to consider them different persons (Liv. vii. 9-22).

Quinctus, *i. m.* a man to whom Milius addresses several of his epigrams (Sil. ii. 11 &c.).

Quintia, *æ. f.* a beautiful girl mentioned by Cæcilius, who denies that she possessed all the requisites of a perfect beauty, since she wanted elegance and wit (lxxxvi.).

Quintilla, *æ. f.* a woman beloved by Cæcilius, who lamented her early death in an elegy now lost (Catul. xxvi. 6). Propertius calls her *Mæra*, probably from her having died young (ii. 34. 90).

Quintilla, *æ. f.* a woman of immoral conduct (Juv. Sat. vii. 75).

Quintillus, *i. m.* brother of the emperor M. Aurélius Claudius, commonly called Claudius Secundus, whom he succeeded, but reigned only seventeen days. Eutropius ascribes to him the qualities of remarkable moderation and uncommon politeness, and considers him at least equal, if not superior, to his brother (ix. 12).

Quintus, *i. m.* an acquaintance of Cæcilius, to whom he addresses one of his poems (lxxxii.).

Quintus, *i. m.* a common prænomen among the Romans.

Quirinialis, *is, m.* a bachelor of irregular habits (Mart. i. 85).

Quirinus, *i. m.* a Roman killed by Vögesus, in the first battle with Hannibal, on his arrival in Italy, as he made an attack against the Carthaginian general (Sil. Ital. iv. 192).

P. Quirinus, P. Quirinus, *m.* the husband of Emilia Lepida, who attempted to impose on him a supposititious child. Acts of atrocity were added to the accusation, and, after she had been repudiated, he persecuted her with inveterate resentment. The conduct of the husband excited commiseration in behalf of the wife, though both infamous and guilty, and provoked against him the execration of the public. Old and childless, but possessed of great wealth, he had formed this connexion probably from motives of ambition, or in hope of offspring; and, instead of respect from the rank of his wife, or children to inherit his property, her immoral conduct aggravated his disappointment, and embittered his advanced years (Tac. Ann. iii. 22).

Quirinus, *i. m.* the name of Rômulus, after his deification (Flor. i. 1), derived perhaps from *Quis*, a spear, or from *Cæres* (Liv. i. 13), *iam, f.* the capital of the Sabines, a people of Itàlia, Italy, to the E. of Rome. The barbarous age in which he was born, and the national vanity of the Romans, who boasted of their high descent, render the early part of his history somewhat uncertain and fabulous. According to ancient authors,

he was the son of Rhēa Sŷlvā (sometimes called Ilia, from whom Ovidius calls him Iliades), a vestal virgin, the daughter of Nūmītor, king of Alba Lōnga, and the twin-brother of Rēmus, hence, Jūno calls him her grandson (Hor. Od. iii. 3. 31), and adds the epithet *Invictum*, hated, i. e. hatred towards her grandson. This princess, to extenuate her guilt (see *Vesta*), and to give dignity to her sons, declared Mars the god of war was their father. Amūlius, who had dispossessed his brother Nūmītor, killed his sons, and made his daughter Rhēa a vestal, to secure the crown to himself and his descendants, ordered his niece to be burned alive, and her infants thrown into Tiber, the *Tevere*. The river at that time being swelled above its banks, the persons appointed to execute this cruel mandate, could not reach the main current. The cradle or trough, in which the twins were exposed, floated for some time, and, when the river subsided, was left on dry ground. They were afterwards suckled by a wolf, until found by Faustūlus, the king's shepherd, who carried them to his house, where they were brought up as his children. Their juvenile years were spent in the humble employment of feeding cattle. After they were grown up, Rēmus being taken prisoner by the servants of Amūlius, Faustūlus, anxious to preserve the captive, disclosed to Rōmūlus the truth respecting their birth. He, with the assistance of a few daring and resolute young men, killed Amūlius, delivered his brother, and restored their grandfather to the throne. After this event, the two formed a design of building a city on the hills where they had spent the early part of their life. From its being unknown which of the two was the elder, they had recourse to augury, to decide which of them should have the honour of founding and governing the new city. To Rēmus appeared six, and to Rōmūlus twelve, ravens. The former claimed the sovereignty from the priority of his omen, and the latter, from the number of the birds. Each being saluted king by his own party, a battle ensued, in which Rēmus was killed. Others say, that he fell by the hand of Rōmūlus, because he had in contempt leaped over the wall which the latter was building. The measures which Rōmūlus adopted to increase the number of his subjects, the plans which he formed for the government of the city, and the laws which he enacted, discover a surprising degree of political knowledge, con-

sidering the rude and illiterate age in which he lived. His military talents were perhaps still more remarkable. He conquered every nation which declared war against him, by which means he both extended his territories, and added to his subjects. The Sabines and Romans, having for a considerable time fought with great ferocity, and victory inclining to neither side, at last ceased, and Tātius, their king, was admitted joint-sovereign of Rome with Rōmūlus. After the death of that monarch, the latter again found himself sole master of the city. But, from that period, his prosperity seems to have rendered him insolent and tyrannical. When employed in reviewing his army, the senators, taking advantage of a storm which suddenly arose, tore him in pieces, and reported to the people that he had been translated to heaven. The credulous Romans believed this fictitious story, deemed their founder worthy of divine honours, and, accordingly, ranked him among their gods, under the title of Quirinus, as they did also Hērŷlia his wife (Ov. Met. xiv. 830). He reigned thirty-seven years, and was more a favourite with the populace than with the senators; but was most of all beloved by his soldiers. Such was the effect of his military bravery, that the state enjoyed uninterrupted peace for forty years (Liv. i. 15 seq.). *Ausōnius Quirinus* (Mart. x. 26). Quirīnālia, ium, n. festivals in honour of Quirinus, or Rōmūlus. Quirites, um, v. ium (Sing. Quiris, itis), m. the Romans, or the Sabines. Adj. Quirīnālis, is, e, et, Quirinus, Quirīnānus, v. Quirīnānus, a, um, of Cūres, of the Sabines, or of the Roman. Quirīnālis lituus, the augur's staff of Rōmūlus, i. e. an augur's staff, like that which Rōmūlus afterwards used, and which, from his skill in augury, he generally carried. This staff, Cicero informs us, was kept with great care by the Sāllī, and when their temple was burned, it was found uninjured (Divin. l. 17. Virg. Æn. vii. 187). Quirīnālis mōns, Monte Cavallo, one of the mountains on which Rome stood, and was added to the city by Sērŷlus Tūllius. It had this name from a temple of Rōmūlus, or Quirinus, which stood upon it, or from the Sabines settling there, who had quitted Cūres. Porta Quirīnālis, a gate of Rome, through which the citizens passed to this mountain. Quirinus pater, Rōmūlus (Virg. Æn. vi. 860). Ade. Equirīnē, swearing by Quirinus.

R

Rābānnē, arum, m. rect. Nābānnē q. v. Rābīrius, i, m. an epic poet, of whose writings a single sentence only has been transmitted. Ovidius mentions him as a man of eloquence and genius (Ep. Pont. iv. 16. 5). —2. A distinguished architect, who flourished during the reign of Trajānus, to whom he built a palace at Rome, the ruins of which now only remain. Mārtiālis writes two epigrams, in the one of which he praises his professional skill, and in the other his filial affection (vii. 55; x. 71).

Rābīrius Pōstūmus, Rābīrii Pōstūmi, m.

a Roman prosecuted for treason, merely on account of his having attended Ptolēmæus to Egypt, for the purpose of securing payment of a debt (Suet. Claud. 16). Perhaps he was the same with C. Rābīrius q. v. Adj. Rābīriānus, a, um. C. Rābīrius, C. Rābīrii, m. a man whom C. Jūlius Cæsar brought to trial for treason, because through his agency the senate had restrained the seditious tribuneship of L. Sātūrnīnus. Cæsar was by the lots appointed one of his judges, and his violent anxiety to procure a conviction was the means of the

acquittal of the arraigned (Suet. Jul. Cæs. 12). Cleéro, who mentions that Rābīrius was accused by Lābīrius of the murder of Sātūrinus, defended him (Pls. 2 seq.).

M. Rābīrius, M. Rābīrii, *m.* a Roman, who was appointed one of the second dēcēvīri (Liv. iii. 35).

Rācīlia, *æ, f.* wife of L. Quinctius Cincinnātus (Liv. iii. 26).

M. Rācīus, M. Rācīi, *m.* an ambassador sent from Rome to Marseilles, with deputies from that town, on Hasdrubal's marching into Italy (Liv. xxvii. 36).—2. Prætor in 172 B. C. The senate ordered him to call to Rome all the senators from every part of Italy, unless their absence was on account of public business, and it was resolved, that such as were in Rome should not go farther than one mile from the city. This measure resulted from the unfavourable accounts received respecting the Roman forces in Mācēdōnia (Liv. xliii. 11).

Rāetia, *v. Rhetia, æ, f.* a district of the Alps, to the west of Noricum, east of Hēlvētia, and south of Vindelicia. *Inh.* Rhetii, *orum, m.* a brave people, as were most of the natives of that range of mountains. Plinius states, that they were supposed to be of Tuscan descent, and were expelled by the Gauls while under the command of Rhetus *q. v.*, from whom their name was derived (i. 376). This is also recorded by Justinus, from whom it appears, that there were more than one nation or tribe of this name (xx. 5). They were conquered by Tib. Nēro and Drūsus, the stepsons of Augustus, in 17 B. C. (Liv. Ep. 136). *Adj.* Rheticus, *a, um.* *Rhetica vitis*, the Rhetian vine, which produced an excellent wine commended both by Plinius (iii. 117), and Virgilius (G. ii. 96).

Rages, *is, f.* Reg, a town about two hundred miles from Ecbātāna.

Ramises. See Rhames.

L. Rāmmīus, L. Rāmmīi, *m.* of Bründisium, a man of the first distinction in that town, who used to entertain the Roman commanders, and ambassadors of foreign princes, particularly of kings, on which account he became known to Pērsēs, king of Mācēdōnia. That prince wrote him a letter, which induced L. Rāmmīus to visit the sovereign of Macedon, who treated him with great kindness, and, at last, stated his object, which was to poison such of the Roman commanders as he should direct by letter. With that view, he supplied him with poison which would be certain in its effects, and would leave no symptom, by which it could afterwards be detected. To save his own life, L. Rāmmīus assented to the king's request, but went immediately to C. Valērius, ambassador, to whom he disclosed the affair, and whom he accompanied to Rome. The consequence of this information of L. Rāmmīus, added to that of Eunēses, was a more immediate declaration of war against Pērsēs (Liv. xlii. 17, 18).

Rāmmēses, *v. Rāmmes, ium, m.* the first century of Roman equites, so called from Rōmūlus (Liv. i. 13. 36). *Celsi Rāmmes*, the exalted knights (Hor. Art. Poet. 342).

Raphia, *æ, f.* a town of Phēniēia, at which Antiochus, king of Syria, solemnized the marriage of his daughter with Ptōlēmæus, king of Egypt, in 195 B. C. (Liv. xxxv. 13).

Rāpo, ōnis, *m.* a man in the army of Tānus, who killed Pārthēnius and Orses (Virg. Æn. x. 748).

Raudius, *i, m.* an extensive plain of Vēnētia, between Vērōna and Vercellē (Flor. iii. 3. Liv. Ep. 68), famous for the victory gained thereby C. Mārius over the Tōmāni and Cimbri (Vel. Pat. ii. 12).

Rāvēnna, *æ, f.* Ravenna, a town of Gāllia Cisālpina, at the mouth of Utis, the *Monte*, with a very large harbour, which was repaired by Augustus, who kept a fleet there. It is celebrated from being, for some time, the seat of the western empire, but is now an inconsiderable town. Rāvēnna was, according to Hērōdōtus, built by Thessalians. It stood on a peninsula, was of difficult access by land, and so ill supplied with good water, that Mārtiālis says, it sold higher than wine (iii. 56). The marshes, which separate it from the continent, served as a natural fortification, and added to its strength. Pepin, king of France, took it from the Lombards, and gave it to the Pope. It was built entirely of wood, and intersected by canals through which the water flowed, consequently the communication between the different parts of the town was either by bridges or boats. It was very healthy although in a marsh, which Strābo attributes to the flux of the tide, adding, that the marsh caused the rapid growth and great fertility of the vines, but that they died at the end of the fourth or fifth year. Charlemagne removed some of the columns of marble and granite to *Aix-la-chapelle*. It still retains vestiges of its former grandeur. In the time of Augustus, the fleet which protected the Gulf of Venice, was stationed at Rāvēnna, which is now about five English miles from the sea. It was then a place of great strength, from being surrounded with marshes to the extent of many miles, and only connected with the land by an artificial causeway. The rivers at the mouth of the Po, are now confined by embankments, and the country cultivated and populous. *Pōlūdōsa Rāvēnna* (Sil. Ital. vii. 601). Rāvēnnātes, *um* (*Sing.* Rāvēnnās, *ātis, m.* *Adj.* Rāvēnnās, *as, as; ātis.* *Rāvēnnātes rāna* (Mart. iii. 93). *Rāvēnnās clāssis* (Tac. Hist. ii. 100).

Rāvidus, *i, m.* a rival of Cātūllus, to whom that poet addresses Carm. xl.

Rāvōla, *æ, m.* a wretch of the most impure habits (Juv. Sat. ix. 4).

Raurāci, *orum, m.* a people of Gāllia France, on the N. extremity of mount Jura. The chief town was, from its inhabitants, called Raurācum, afterwards Augusta Raurācorum, Augst, an inconsiderable village near the modern town of Basil. At the latter place the Rhine, after running for many miles nearly due W., takes a northern direction, and separates Gērmānia, Germany, from Gāllia, France. *Adj.* Raurācus, *a, um.* *Raurācus ager* (Amm. Mar.).

Rēātē, *is, n.* Rieti, a town of the Sabines on Nār, the Nera, one of the eastern branches of Tiber, the Tevere. *Inh.* Rēātīni, *orum* (*Sing.* Rēātīnus, *i*), *m.* promised soldiers to P. Cōrnēlius Scīpio Africanus (207 B. C.), when the senate allowed him to enlist volunteers for the African war (Liv. xxviii. 45). *Adj.* Rēātīnus, *a, um.* *Rēātīnus ager* (Plin. i. 241).

Rēbilus. See Cānīnus.

Roca, *as*, *m.* the charioteer of Castor (Just. xlii. 3).

Recarānus, *i*, *m.* a Greek of prodigious size and strength, on which account he was called *Hērēcles*. When he fed his cattle on the banks of Albūla, the *Tevere*, Cācus, called a servant of Evānder by Aurēlius Victor, stole a part, but Evānder restored him his property, and acknowledged his divinity (Aur. Vic. Or. 6). Livius gives a very different account.

Rēcūpērātor, *ōris*, *m.* a judge appointed to determine a private cause, and by whose decision the lawful owner *recovers* (*rēcūpērat*) what is his. P. Cornēlius Scipio Africānus appointed three *rēcūpērātōres* to examine and declare whether Q. Trēbēllius, or Sēxtius Dīgītus, was entitled to the mural crown at the taking of Cārhāgo Nōva, in 212 B. C. Other instances occur in the history of Livius. At Rome, the praetor nominated the *rēcūpērātōres*, who seem to have been nearly the same with what we call *arbitrators* when appointed by a judge, or court (Liv. xxvi. 48 seq.).

Rēgālānus, *i*, *m.* one of the usurpers in the reign of the Roman emperor Gāllienus. To him Eutrōpius alludes (ix. 8). The inferior editions read Trēbēllianus.

Rēgillūm, *i*, *n.* a town of the Sabines, called by Suetonius Rēgilli (Tib. 1). *Inh.* Rēgillenses, *ium*, *et*, Rēgillāni, *orum*, *m.*

Rēgillus, *i*, *m.* *Lago della Colonna*, a lake near Tusculum, at which, after a bloody battle, A. Pōstūmīus, the Roman dictator, gained a brilliant victory over the Latin confederacy commanded by Octāvius Māmillius, son-in-law of Tārquīnius Sūpērbus (Liv. ii. 19 seq.).

Rēgium Lēpidūm, *v.* *Rēgium Lēpidi*, *n.* *Regio*, a town of Mūtina, *Modena*, built by Aemilius Lēpidus. Near it the Roman emperor, Otho, put an end to his life (Tac. Hist. ii. 50).

Rēgulus, *i*, *m.* a Roman who held the consulship with L. Aelius Scāianus, probably only for a part of the year 31. They disagreed, for which Hātērius Agrippa brought them to trial next year; but Rēgulus escaped punishment (Tac. Ann. v. 11 seq.).

Rēhimēna, *e*, *f.* a district to the east of Tigris, the *Dejilāh* (Amm. Mar. xxv. 7).

Rēman, a Roman fort in Mēsōpōtāmiā. Both it and Būsan appear to have been places of considerable strength (Amm. Mar. xviii. 10).

Rēmēns, *ētis*, *f.* a place in Vēiens ager, at which a shower of stones is said to have fallen, in 175 B. C. (Liv. xlii. 2).

Rēmi, *orum* (*Sing.* Rēmus, *i*), *m.* a people of Gāllia Bēlgica, whose country lay to the N. of Mātrōna, the *Marne*. Their chief town was Dürōcōrtōrum, afterwards Rēmi, now *Rheims*. When Caesar had the command in Gaul, the Rēmi were inferior only to the Aedui in dignity (Caes. B. G. vi. 12).

Rēmmylus, *i*, *m.* the colleague of M. Livius Drūsus, in the edileship (Aur. Vic. Vir. II. 68).—2. A Roman veteran, again called out to service, who had the custody of Vōnōnes. He put his prisoner to death, from having connived at his escape, and, after his being retaken, rather than to be proved an accomplice, he preferred being an assassin (Tac. Ann. ii. 68).

Q. Rēmmylus Pālemon, *Q. Rēmmyli Pālemonis*, *m.* a grammarian of great distinction under the Roman emperors Tiberius and Claudius, of such unreasonable arrogance, that he declared that letters had been born with him, and that they would die with him. He was a native of Vicētia, *Vicenza*, by birth a slave, who, according to report, first learned the trade of a weaver, and afterwards acquired a knowledge of letters, whilst he attended his master's son to school. Having obtained his freedom, he opened a school at Rome, where he taught with the highest reputation for skill in his art, although infamous for every vice. Both the emperors already mentioned, openly declared, that no person was more improper to be intrusted with the education of children, yet his facility of speech, and his vast store of anecdotes, added to his poetical talents, made him a general favourite. His large income from his school and other sources, he wasted in luxury, of which, and of his irregular conduct, Suetonius has left on record sufficient proof. Perhaps Juvēnalis applies the name to some grammarian at the time he wrote, merely in reference to his transcendent merits in his profession (Sat. vi. 451). To him Mārtialis alludes (ii. 86).

Rēmulus, *i*, *m.* one of the Tiburtes (Virg. Aen. ix. 360).—2. A surname of Nūmānus *q. v.*—3. A Rutulian who was thrown from his horse, which had become restive, in consequence of being wounded under the ear, by Orsilochus (Virg. Aen. xi. 636).—4. An Alban king, a son of Tiberinus, who gave his name to Albūla, afterwards Tiberinus, now the *Tevere*. This prince was killed in early life, whilst he was imitating thunder, and was succeeded by his brother Acrōta (Ov. Met. xiv. 616—620).

Rēmus, *i*, *m.* was a son of Ilia, daughter of Nūmītor, fourteenth king of Alba, in descent from Aenēas, and twin-brother of Rōmulus *q. v.* Like his brother, he was exposed by order of the king, his grand-uncle, preserved in the same manner, and likewise brought up among shepherds. After the usurper had been killed, and their grandfather restored to the throne, the twin-brothers resolved to found a city on one of the hills, where they had tended cattle. Instead of reigning as joint-sovereigns, since priority of birth could not be ascertained, they had recourse to omens. To Rēmus first appeared six vultures, and soon after, double that number to his brother, on which each claimed the sovereignty, the one from precedence in time, and the other from the greater number of the birds. From a contest in words, they proceeded to acts of violence, in which each was supported by his own party, and, in the skirmish, Rēmus fell. The more generally received opinion is, that he was killed by Rōmulus, for having leaped, in derision, over his wall. Such is the account of Livius, which Propertius seems to have followed (iii. 9. 50), and does not differ very materially from that of Dionysius of Halicarnassus, who states, that the contention arose from each of the brothers claiming the sovereignty, but that Rēmus was killed by Celer, who had the charge of building the walls. Aurēlius Victor traces his name to *rēmōres*, which anciently signified *slow* or *tardy* persons (21 seq.). From Ovidius, it

supernatural, that the anniversary of the murder was observed as a holiday, and certain expiations were performed, which seem to change that crime of murder on Hamilton, who was said to be haunted by the ghost of his brother. This festival or anniversary was called *Linastra*, from *Lina*, changing the *R. into L.* and was kept during three days in the month of May, which were reckoned very unlucky, and, therefore, no marriage was celebrated, nor the temples of the gods opened, during that time. The practice having become general, over the Roman empire, and not limited solely to these days, is probably the reason why in this country, it was long unusual to marry in May, nor is that custom wholly discontinued at the present day. *Antiochus* II. from his being buried on that mountain (*Prop. l. i. 30*). *Linastra*, *v. Linastra*, *Ann. v. Gensilis* in honour of the dead. *Linastra*, *Ann. v. Gensilis*, evil spirits, &c.—2. A Rutulian in the army of Turnus, whom Nisus killed (*Virg. Æn. l. 338*).

Romana, *m. f.* a town in Oulgent (*Ann. Mar. xxi. 3*).

Rethel. See *Arilla*.

Rethinor, *lata*, *m.* a companion of Diomedes, who was transformed into a bird (*Or. Met. xiv. 304 seq.*).

Rethuron, *i. m.* a part of Ithica, which had this name from a river running into it, from a neighbouring mountain (*Hom. Od. l. 186*).

Rhēdignā, *arum*, *m.* a people of Germany, supposed to have inhabited that part of the country now called *Mecklenburg* and *Lauenburg* (*Tac. Mor. Ger. 40*).

Rex Sacerdotum, *v. Rex Sacrificus*, or *Sacrificulus*, king of sacrifices among the Romans, or king in religious matters, was subject to the pontifex maximus, and not allowed to hold any magistracy. The chief pontiff inaugurated him. In 181 B. C., L. Cornēlius Dīlābilla, a naval dūmvir, was chosen king of sacrifices, whom the chief pontiff refused to inaugurate, because he had not previously resigned his commission, and, on his refusal, he was fined. Cornēlius appealed to the people, who ordered him to comply with the requisition of the pontiff, and pay the fine. A peal or two of thunder broke off the transaction, by exciting scruples in the minds of the priests respecting Cornēlius, and they inaugurated another person, king of sacrifices (*Liv. ii. 2 seq.*). It was the duty of this priest, to perform those rites which had been done under the monarchy by the kings in person, and lest honour should be connected with the title, the Romans made him inferior to the pontifex maximus, and added the diminutive *Sacrificulus*, most probably in contempt.

Rha, *m. m.* the *Volga*, a large river, which takes its rise in European *Russia*, runs in a southeast direction, for many miles, then due south, passes *Astracan*, and falls into *Mare Caspium*, the *Caspian Sea*, about fifty miles below that city, after a course of nearly seventeen hundred miles. Through an extensive tract, the *Volga* forms the boundary between *Europe* and *Asia* (*Ann. Mar. xlii. 8*). According to this author, an herb of extraordinary medicinal virtues grew on its banks.

Rhacotis, *idis*, *f.* a place near *Alēxandria*,

on which a temple was built, where had formerly been a chapel dedicated to *Scips* and *Isis* (*Tac. Hist. iv. 81*).

Rhādānistus, *i. m.* son of *Figulus* and *Enripa*, was king of *Licia*. He was born in *Caria*, *Caria*, which he gained in early life, and obtained possessions amongst the *Cythes*. His afterwards extended his dominion over *Licia*. The accounts, however, both of his personage and residence are distant and contradictory. According to *Plin.* he appears to have been the first lawyer, as his love of justice procured him the office of one of the judges in the judicial region. *Strabo* informs us, that he professed to have received his laws from *Figulus*, and that both the statutes of *Rhādānistus* and of *Nax* were in vogue (*Strab.*).

Rhādānistus, *i. m.* son of *Pharimius*, king of *Bitunia*, who, on arriving at manhood, beheld the protracted life of his father with impatience, and expressed his discontent in a manner which excited alarming suspicions in the mind of his parent. To a graceful form, and great bodily vigour, he added a powerful understanding, which commanded the esteem of the neighbouring states. Trained in the politics of his father, who advised him to displace his uncle *Mithridates*, king of *Armēnia*, and seize on the throne, in order to procure his own safety, *Rhādānistus* repaired to the court of *Armēnia*, and following his father's advice, had recourse to stratagem, in preference to open force. His uncle received him with great kindness, treated him as his son, and did all in his power to render him happy, believing he had fled from the displeasure of his father, and the tyranny of his step-mother. In return for this kindness, *Rhādānistus* formed a conspiracy against the crown and life of his benefactor. Pretending a reconciliation, he returned to his father's court, obtained a considerable force, and then invaded *Armēnia*. *Celius Pōllio*, bribed by *Rhādānistus*, prevailed on *Mithridates* to surrender to his nephew, who smothered him under a load of clothes, and massacred his children, because they bewailed their father's death. The *Armenians* expelled him, and, after again obtaining possession of the country, they obliged him to consult his safety by flight. His wife and he escaped by the swiftness of their horses; but she, being far advanced in pregnancy, became unable to proceed on their journey, and, at her earnest request, he plunged his sword into her heart, and threw her body into *Araxes*, that it might not fall into the hands of the enemy. *Rhādānistus* proceeded to his father's house, who afterwards put him to death, on suspicion of treason (*Tac. Ann. xii. 44 seq.*).

Rhetia. See *Ratia*.

Rhetus, *i. m.* a Tuscan, who put himself at the head of a number of his countrymen, on their being expelled from their settlements by the Gauls, and took possession of a part of the *Alps*. The colony took the name of their leader. See *Ratia*.

Rhāmēlus, *i. m.* a commander of the *Scythians*, who joined the *Colchians* in the war between that nation, and the *Argonauts* (*Val. Flacc. vi. 529*).

Rhāmnes, *ētis*, *m.* a *Rutulian* king and augur, who was a great favourite of *Turnus*, whose interest he adopted. He fell by the

hand of Nisus (Virg. *Æn.* ix. 325). Ovidius calls him *Rūtulus Rhāmnēs* (lb. 631).

Rhāmnēs, ium, m. See *Ramneus*.

Rhāmnūs, ūtis, f. *Vrao Castro* (Wal.), *Tauro Castro*, or, *Hebræo Castro* (Hob.), a village of Attica, now in ruins, where was a famous temple of Nēmēsis, the remains of which are still visible. Of the town no part remains; but the walls, which were exceedingly well built, have not entirely disappeared. It stood on a round rocky hill, of which the sea washed two thirds of its circumference, and a broad ravine separated it from the hills.

Wood partly conceals the fragments of marble, which lie scattered over the surface of the ground on which Rhāmnūs once stood. Rhāmnūs, idis, f. of Rhāmnūs &c. (Ov. Met. xiv. 694), applied chiefly to Nēmēsis q. v. Adj. Rhāmnūsus, a, um. Rhāmnūsia virgo, Nēmēsis (Cat. lxiv. 396). She is often called *Rhāmnūsia q. v.*

Rhāmnūsia, æ, f. a surname of Nēmēsis (indignation), the daughter of Jūpiter and Necessity, or, according to others, of Nox alone, one of the infernal deities, whose office it was to punish every kind of wickedness. The ancients represented her with wings, to indicate the rapidity with which vengeance overtakes crimes. She was chiefly worshipped at Rhāmnūs in Attica, whence this name (Ov. Met. iii. 406). Adj. Rhāmnūsus, a, um.

Rhāmpsinītus, i, m. a king of Egypt, whose treasures were plundered by two brothers. It was reported, that he alive descended into what the Greeks called the Infernal regions, and played at dice with Ceres, and that he sometimes gained and sometimes lost (Herod. ii. 121 seq.).

Rhāmsēs, is, m. a king of Egypt, who, according to Plinius, reigned during the Trojan war (v. 295). To him Tacitus alludes (Ann. ii. 60). There can be little doubt, that this and the preceding article refer to the same person. The name is variously written.

Rhānis, idos, f. one of Diana's attendants (Ov. Met. iii. 171).

Rhāpsōdi, orum, m. a class of Greeks, corresponding, in most particulars, to the British Bards, or Minstrels. Those of the higher orders went from country to country, and city to city, singing their own compositions. Another class only recited the poems of others. Different derivations are given of the term, some referring it to the verb *ῥάπτω*, to compose, and *ῥάψω*, a song; others to *ῥάπτω*, a rod, or branch, and *ῥάψω*; the first denoted an author who wrote poems; the latter, a singer, or reciter, who held a branch of laurel in his hand, and only repeated the writings of some distinguished poet (Herod. v. 67).

Rhāscypōlis, is, m. a native of Thrācia. *Romania*, was an officer of great merit, and, in the Civil war, commanded the Macedonian troops which joined Pompey. In the war between Brutus and Octavius, Rhāscypōlis attached himself to the former, and his brother Rāscus embraced the interest of Octavius, as he had formerly done that of Cæsar (Cæs. B. C. iii. 4).

Rhēa Silvīa. See *Ita*.

Rhēbas, æ, v. Rhēbānus, i, m. the *Rheca*, a river in the vicinity of Thrācia Bosphorus, the Strait of Constantinople, of which little is certainly known. *Lōnginquus*

Rhēbas (Val. Flacc. iv. 698). This river must not be confounded with Rhēsus q. v. a river of the Troad, which had its source in mount Ida.

Rhēdōnēs, um, m. a people of Gāllia Cēltica. The Rhēdōnēs were one of those nations reckoned *inter Armōricas ciuitates* (Cæs. B. G. iii. 34 seq.).

L. Rhēginus, L. Rhēgini, m. a tribune of the people, who showed uncommon friendship to Q. Sērvilius Cæpio, after he had been defeated by the Cimbri. The account of that matter which Vālerius Maximus gives, in different parts of his writings, is contradictory, consequently unworthy of particular notice (iv. 7).

Rhēgium, i, n. *Reggio*, a town nearly in the southern extremity of Itālia, Italy, founded by a colony from Chālcis, Egripo, under Antimnēstus (Strab. 370). The Greeks gave it this name, from an opinion that Sicily had been broken from it (Just. iv. 1). *Tuh.* Rhēgini, orum (Sing. Rhēginus, i), m. the Rhēgians (Just. iv. 3). Adj. Rhēginus, a, um. *Rhēgina littora* (Sil. Ital. xlii. 94).

Rhēnē, æ, f. an island in the Archipelago, near Dēlos (Herod. vi. 97).

Rhēnus, i, m. the *Rhine*, a celebrated river of Europe, rises from three springs in the Alps, one in *St. Bernard*, another in *St. Barnabas*, and the third in *Crispell*, in the country of the *Grisons*, passes *Lacus Brigantinus*, v. *Lacus Venetus*, the *Lake of Constance*, afterwards through *Acronius*, *Lake Inferior*, or, *Lake of Zell*, and continues to run nearly W. until it reaches *Basil*, when, taking a northern direction, it becomes the boundary between Gāllia, France, and Gērmānia, Germany, then between the latter country and Bēlgium, the Netherlands. At *Schenck*, or, *Schenken Schans*, the Rhine sends off its left-hand branch, *Vāhālis*, the *Wahal*, or, the *Waal*, and, after running a few miles farther north, it divides into two streams, of which the one to the right hand had the name of Flēvus, the *Yssel*, and the other that of Hēllum, the *Leck*. *Lacus Flēvo*, the *Zuyder Zee*, was so called from Flēvus, the *Yssel*, spreading into that sea or lake, before its waters are lost in *Océānus Gērmānicus*, the *German Sea*. The *Yssel* and the *Leck*, or the *Wahal*, with the *Gērmān Sea*, formed *Bātāvia*, rather, *Insula Bātāvorum*, the *United Provinces*, or, *Holland*. The course of the Rhine may be estimated at 600 miles. Pliny calls that part of the Atlantic Ocean which is to the N. of the mouths of the river, *Sēptentrionalis Océānus*. *Trans Rhēnum*, beyond the Rhine, &c. on the eastern side of the Rhine. *Dōmito Rhēno*, having subdued the Rhine, &c. having conquered the Germans who lived on the Rhine (Mart. ii. 2). *Bicornis Rhēnus*, the two-horned Rhine, i. e. *Vāhālis*, the *Waal*, and Rhēnus afterwards Hēllum, the *Leck*, the two streams by which the Rhine poured its waters into the *German Sea*, in the days of Virgilius, before Drusus formed Flēvus, the *Yssel*, by an artificial cut (Virg. *Æd.* viii. 727). *Nympharum pater amantissimæ Rhēnæ* (Mart. x. 7). *Cornua Rhēni*, the horns of the Rhine, i. e. the streams into which it branches (Claud. viii. 620). Rhēnus, i, m. an inhabitant of the Rhine, a German. *Ingēntes Rhēni*, Germans of great stature (Pers. Sat. vi. 47). Adj. Rhēnānus,

a. um. *Rhēnāna mānus*, a German army (Mart. ix. 36). *Trānsrhēnānus*, a. um. of the other side of the *Rhine*.—2. The *Reno*, a small river of Italia, *Italy*, which rises in Apenninus, the *Apennines*, and falls into the most southern channel of Pādus, the *Po*. In a little island formed by the *Reno*, about two miles from Bōnōnia, *Bologna*, Octāvius, M. Antonius, and M. Emilius Lēpidus met, and entered into that infamous compact, called the SECOND TRIUMVIRATE. This inconsiderable stream, which Silius Itālicus calls *pārens Rhēnus* (viii. 399), must not be confounded with the river described in the preceding article.

Rheomithres, is, m. a nobleman in the army of Dārius, who was killed in the battle of Issus (Curt. iii. 11).

Rhēscūpōris, idis, m. brother of Rhēmētāles, king of Thrācia. On the death of the latter, the Roman emperor Augūstus gave part of Thrācia to Cōtys, son of the late king, and another part to Rhēscūpōris. The barren places which lay exposed to hostile incursions, were assigned to Rhēscūpōris, who, offended at the more fertile and cultivated parts being allotted to his nephew, made small encroachments on his territories during the lifetime of Augūstus, and invaded the country with a hostile army, on the death of that emperor. Tibērius despatched a centurion to prevent a war between the Thracian kings, and Cōtys immediately disbanded his forces. Rhēscūpōris, by craft, got his nephew into his power, and, in violation of all laws, he first loaded him with irons, and afterwards deprived him of life. Tibērius employed Pōmpōnius Flāccus, governor of Mýsia, to act in the same manner towards Rhēscūpōris as he had done to Cōtys, and having seized his person, to send him prisoner to Rome. Pōmpōnius soon executed his commission, and the widow of Cōtys having proved the guilt of Rhēscūpōris before the senate, he was banished to Alexāndria, in Egypt, and put to death for attempting to make his escape, or for a fictitious crime (Tac. Ann. ii. 64 seq.).

Rhēscus, i, m. brother of Rhēscūpōris q. v. (Ap. Bel. Civ. 639).

Rhēsus, i, m. a king of Thrācia, son of Eīōnēus, who went to join the Trojans, some time after the commencement of the war. The Greeks, who had certain information of his arrival, and of an oracular prediction which declared, that Troy could not be taken by them, if the horses of Rhēsus tasted the fodder of Troy, or drank of Xānthus, or Scāmānder, the *Mender*, sent Ulýsses and Diōmēdes to intercept him, and prevent either circumstance from taking place. Rhēsus having reached Troy late in the evening, after the gates were shut, was obliged to lodge all night in the plain. Just as Diōmēdes and Ulýsses set out on their expedition, they seized Dōlon q. v., a Trojan, who had been sent by Hēctor to reconnoitre the Grecian camp. Anxious to preserve his life, he readily discovered to them the situation of Troy, the plans of his countrymen, and the tent of Rhēsus. This ensured the success of their enterprise. They killed the Thracian king, fast asleep after the fatigue of his journey, and carried off his horses before they had drunk of Xānthus, or Scāmānder, the *Mender*, or tasted the grass of the Trojan plain. Strýmōnius Rhēsus, from the *Stru-*

mona being in his dominions (Virg. G. 327).

Rhēsus, i, m. a river of the Troad, which has its source in mount Ida. This river must not be confounded with Rhēias q. v., which runs into Pōntus Euxinus, the *Black Sea*, although Plinius says that some called it Rhēsus (i. 610 seq.).

Rhēxenor, ōris, m. son of Nansithōas, and brother of Alcēbus (Hom. Od. vii. 63).

Rhēlanus, i, m. a native of Crēta, Cēsā, who flourished during the reign of Pōllēmaus Evērgētes. Of his merits as a poet, scarcely any opinion can be formed; since of his numerous pieces a few fragments only remain. The emperor Tibērius limited the writings of Rhēlanus (Suet. Tib. 70).

Rhidagus, i, m. a river of Hýrcānia, according to Cūrtius, which falls into the Zāberis. In both instances the reading is doubtful (Curt. vi. 4).

Rhigmus, i, m. a Thracian, the distinguished son of Pīreus, killed by Achilles (Hom. Il. xx. 485).

Rhinocolūra, orum, n. *El-Arisā*, a town on the east of Egypt (Liv. xiv. 11). A line from this town to Arsīnōē, *Suez*, forms the boundary of Egypt on the east (Amm. Mar. xxii. 16).

Rhion, v. Rhium, i, n. *Kleinen Dardanelen*, *Cape Morca* (Leake), or, *Kastoli*, a strait between Naupactus and Patrae. It seems to form the entrance to Sinos Cōrinthiācus, the *Gulf of Lepanto* (Liv. xxvii. 29).

—2. *Cape Feno*, a promontory of Corsica.

Rhipeus, v. Rhipheus, a, um, Rhipsean; Scythian; northern. *Rhipsei montes*, *Kamens*, or, *Weliki Poyas* (i. e. stony or great belts), mountains in Scythia, which Plinius seems to place near Tānāis, the *Don* (i. 471). Justinus makes them the boundary of that country on the one side (ii. 2).

The Russians, according to some authors, gave these modern names to certain heights considered as the northern boundary between Europe and Asia.

With the inhabitants of the northern parts of Europe and Asia, the Greeks and Romans had no intercourse, and their ignorance of these immense tracts of country, accounts for these mountains which some reckon imaginary.

The whole of the Russian empire is uncommonly flat, containing no mountain of any magnitude. *Rhipaea juga*, the summits of the Rhipsean mountains (Plin. i. 475).

Rhipseus-Eurus, the Rhipsean, i. e. the northeast wind (Virg. G. iii. 382). *Rhipaea arces* (Virg. G. i. 240).

Rhipē, es, f. a town of Arcādia (Hom. Il. ii. 606), which sent troops against Troy, and also against Thēbae, *Theba* (Stat. Th. iv. 286).

Rhipēus, ōis, m. a Trojan who joined Aēneas, the night that Troy was burned (Virg. En. ii. 339).

—2. A commander of the Scythians, killed in the Argonautic expedition, by Cālāis (Val. Flacc. vi. 558).

Rhislāsus, i, m. an inhabitant of Pēllōnē, a town of Achāia, who threatened his son Mēmnon, one of the Dāmlūrgi, who opposed the alliance with the Romans, in 200 B. C., that he would put him to death, with his own hand, if he did not agree.

This threat induced Mēmnon to accede (Liv. xxxii. 22).

Rhium. See Rhion.

Rhizon, ōis, f. *Risino*, or, *Risano*, a town of Dalmātia, over which C. Licīnius was appointed governor, in 169 B. C., after the

defeat of Gēntius, king of the Illýrī. *Inh.* Rhizōnīte, arum, *m.* lived in the inmost bay of Rhizōnīcus Sinus, the *Gulf of Cattaro*. To them Anicius Gāllus, the Roman prætor, granted, by the authority of the senate, both liberty and exemption from taxes, in 169 B. C., because they had revolted to the Romans when Gēntius was in full power (Liv. xlv. 26). *Adj.* Rhizōnīcus, *a, um.* Rhizōnīcus Sinus, the *Gulf of Cattaro*.

Rhōda, *a, f.* *Roset*, a town of *Spain*, near the *Pyrenees*, from which the Roman consul M. Pōrcius Cato, drove a garrison of the Spaniards, in 197 B. C. (Liv. xxxiv. 8).—2. A town on Rhōdānus, said to have given name to that river; but it had disappeared when Plinius wrote. It was built by a colony of the Rhodians (Plin. i. 309).

Rhōdālus, *i, m.* a Scythian commander in the war against the Argonauts and Colchians. He was the brother of Sýdon (Val. Flacc. vi. 69).

Rhōdānus, *i, m.* a man in the Carthaginian army, who fell by the Roman troops under Scipio Africānus, in *Spain* (Sil. Ital. xv. 722).

Rhōdānus, *i, m.* the *Rhone*, a large and rapid river of *Europe*, which has its source in *Mount la Fourche*, near *St. Gothard*, in the canton of *Uri*, not more than two leagues south from that of Rhēnus, the *Rhine*, passes *Lacus Lēmānus*, the *Lake of Geneva*, when it is of a greenish blue colour, from running over limestone, five leagues below which, it disappears between two rocks, for some hundred feet, under a cover of limestone strata, then emerges, flows with great rapidity in a southern direction, and discharges itself by three mouths into that part of the *Mediterranean*, formerly called Gāllicus Sinus, the *Gulf of Lyons*. The largest of these mouths, in the age of Plinius, was called Māssāliotium, the other two were much less, and had the common name of Libýca; although each was also known by a distinct appellation. *Hispāniensē ostium*, denoted the western, or the one next to *Hispānia*, *Spain*, and *Mētāpinum*, that in the middle. The course of the *Rhone* is about 400 miles, during which it falls 5400 feet. In Strabo's time, it was navigable a good way up; but its mouths are now so full of rocks, brought down from the mountains by its impetuous current, that no ship can enter them. The *Rhone* is largest in summer, and is at its greatest height soon after the longest day. This is most probably occasioned, by the heat of the sun melting part of the snow on the *Alps*, during the summer months. *Impiger flūminum Rhōdānus* (Flor. iii. 2). Rhōdānītis, *idis, f.* of the *Rhone*, with relation to a female, or to a noun feminine. *Adj.* Rhōdānīcus, *a, um.*

Rhōdīus, *i, m.* one of the many rivers descending from mount *Ida* (Hom. Il. xii. 20).

Rhōdōpa, *a, f.* a province in *Thracia*, which probably had its name from the mountain Rhōdōpē (Eutrop. vi. 2).

Rhōdōpē, *a, f.* *Tourjan-dag*, a high range of mountains in *Thracia*, which Strābo considers next to *Hæmus* in height. According to ancient fable, Rhōdōpē was the daughter of the river *Strýmon*, and wife of *Hæmus*, king of *Thracia*, whom *Jupiter* transformed into these mountains, which bear their name, because they had thought themselves not inferior to him and *Jūno*, and had claimed divine honours (Ov. Met. vi. 87 seq.). The

river *Escus*, the *Ischa*, flows from this mountain (Plin. i. 386). Rhōdōpa, *a, f.* one of the six provinces of *Thracia*, which had this name from the mountain (Eutrop. vi. 2).

Adj. Rhōdōpēus, *et, Rhōdōpēus, a, um,* of Rhōdōpē; of *Thracia*, *Thracian*. Rhōdōpēus cultor, an inhabitant of *Thrace* (Mart. Spec. 3). Rhōdōpēia cōjūx, *Prōcē* (Stat. Th. v. 121). Rhōdōpēus vātes, *Orpheus* (Ov. Met. x. 11), called by the same poet, Rhōdōpēus hēros (Met. x. 50). Rhōdōpēia arces, the summits of Rhōdōpē (Virg. G. iv. 461). Rhōdōpēia sūxa (Luc. Phar. vi. 618).

Rhōdos, *i, f.* daughter of *Nēptūnus* and *Vēnus*, beloved by *Sol*, or *Apōllo*, to whom she bore seven sons, called from their father *Hēliades* (Ov. Met. iv. 204).

Rhōdūntia, *a, f.* one of the highest summits of mount *Cēta*. At the request of *Antiochus*, king of *Sýria*, the *Ætol* took possession of Rhōdūntia, with the third part of two thousand men, whom *Vālērīus Flācus*, a Roman lieutenant-general, failed in his attempt to dislodge, in 193 B. C. (Liv. xxxvi. 16 seq.).

Rhōdus, *i, f.* *Rhodes*, an island in the *Mediterranean Sea*, about twenty miles distant from the coast of *Dōris*, a district in the southwest of *Asia Minor*, *Natolia*. *Diōdōrus Sicūlus* says, it had this name from Rhōdos, the daughter of *Nēptūnus* and *Hālīa*, who was the sister of the *Tēlchines*, from whom it was formerly called *Tēlchinis* (v. 55). It was known by a number of names, of which Plinius mentions nine (i. 616). The soil of *Rhodes* is uncommonly fertile, and produces all kinds of delicious fruits. The wines of this island are highly valued. It is subject to the *Turks*, and, like the other countries under that despotic government, is but thinly peopled, and ill cultivated. The colossal statue of *Apōllo*, seventy cubits high, and esteemed one of the wonders of the world, stood near the entrance to the harbour. The head represented the sun, and one hand held a lighthouse. *Chāres*, a native of *Rhodes*, planned this astonishing figure, and spent twelve years in its execution. An earthquake destroyed the work of that ingenious artist, when it had only stood about sixty-six years. The brass of it is said to have loaded nine hundred camels. The capital of *Rhodes* is of the same name, and was, at one time, a place of considerable trade. Several illustrious men were natives of this city. *M. Tullius Cicero*, and *C. Julius Caesar*, among many eminent Romans, studied at *Rhodes*. *Clāra Rhōdos* (Hor. Od. i. 7. 1). *Inh.* Rhōdī, orum (*Sing.* Rhōdīus, *i*), *et, Rhōdīenses*, *iun, m.* the *Rhodians*, were distinguished by their learning and politeness, but in the days of *Jūvenālis*, were inactive and effeminate, hence he calls them unwarlike (*Imbellēs Rhōdī*, Sat. viii. 113). This was not their character, when the Romans first invaded *Greece*, and in their war with *Antiochus* (Liv. xxvii. 80 seq.). They spoke the *Doric dialect* (Suet. Tib. 56). *Adj.* Rhōdīus, Rhōdīæus, *a, um, et, Rhōdīensis*, *is, e.* Rhōdīa classis (Ov. Met. xii. 574). Rhōdīum opus, the colossal statue of *Apōllo* (Mart. i. 71). Rhōdīensis cēltas (Gel. vi. 3). *Rhebus*, *i, m.* the horse of *Mēcēntius* *q. v.* (Virg. Æn. x. 561).

Rhœcus, *i, m.* a native of *Sýmos*, son of *Phlœus*, was an ingenious artist. He and

Rhodes, *is.* *m.* the first who met natives of Ionia. Their invention formed an important era in the art of anatomy (Paus. x. 38).

Rhodesius, *is.* *m.* a Thracian prince, who, in the latter years of his life, reigned over the whole of that country. After his death, *Rhodesius* gave part of the kingdom to *Rhodesius* *g.* *m.* brother of the deceased monarch, and the rest to *Corys* *g.* *m.*—2. Son of *Rhodesius*, to whom *Rhodesius* gave part of the kingdom of Thracia, after the senate had sentenced his father to live at a distance from his native country, and had fixed his residence at *Alcinus* in Egypt, in the year 19 (Tac. Ann. ii. 64 seq.).

Rhodesius, *is.* *m.* a man who had raised his sword over the head of Alexander the Great, at the battle of Grinicus, but *Clitus* saved that monarch's life, by cutting off the right hand of the assassin, before he gave the blow (Curt. viii. 1).

Rhodesius, *is.* *m.* a Rutulian transfixed by *Palus* (Virg. Aen. x. 589).

Rhodesius, *is.* *m.* a man of Troy, Trojan; also Roman. *Rhodesius* (præmilitarius), *En Tepe*, a celebrated promontory at the extremity of the Trojan plain. *Rhodesius præfatus*, the *Dardanelles* (Ov. Met. xi. 197). *Rhodesius litus* (Virg. Aen. vi. 505). *Rhodesius ora*, the shore or coast of the *Dardanelles* at *En Tepe* (Virg. Aen. iii. 105). *Rhodesius tristes elidit*, Trojan ships were launched (Stat. Ach. i. 44). *Rhodesius cœsar*, *Dörj-çê*, the Trojan wife of *Dörjçus* (Virg. Aen. v. 646). *Rhodesius regna*, the Roman dominions (Sil. Ital. vii. 431). *Rhodesius ducor*, the Trojan commander, *i. e.* *Æneas* (Virg. Aen. xii. 466); *Scipio Africanus* (Sil. Ital. xvii. 466).

Rhodon, *i.* *m.* *En Tepe*, a promontory washed by *Hellespontus*, the *Dardanelles*, commonly written *Rhetium* *g.* *e.*

Rhetus, *i.* *m.* an Ethiopian, killed by *Percus*, at the celebration of his nuptials (Ov. Met. v. 38).—2. A giant mentioned by *Hör-çus*. Some editions read *Rhæcus*, but *Apollodorus*, in whose writings that name occurs, makes him a centaur, not a giant; and all the good MSS. read *Rhetus* (Od. ii. 19. 23).—3. A combatant in the battle between the centaurs and *Læpithæ*, at the marriage of *Pirithous*. After he had killed several of the *Læpithæ*, he received a wound, and fled from the battle (Ov. Met. xii. 271 seq.). To him *Valerius Flaccus* alludes (i. 141 seq.).—4. A Rutulian killed by *Euryalus* (Virg. Aen. ix. 344).—5. The father of *Anchémolus* (Virg. Aen. x. 388).

Rhombites, *is.* *m.* Of this name there were rivers in the country of the *Saurömäta*, *Mälor* and *Minor*, but in modern times they are unknown (Amm. Mar. xxii. 8).

Rhoxolani, *orum.* *m.* the *Rhoxolani*, a people of *Sarmäta*, who invaded *Mæsia* about the year 69. The third Roman legion, having surrounded these freebooters, who delighted not in war but in plunder, cut them in pieces almost without resistance, in consequence of their being taken by surprise, and loaded with spoil. They used long swords, which they wielded with both hands, and their chiefs, a coat of mail impenetrable by a stroke, but so unwieldy, that having fallen they could not rise again. Like the Cossacks of modern times, they had excellent horses (Tac. Hist. i. 79).

Rhymnus, *i.* *m.* a river of *Septia*. *Rhymnus*, *is.* *m.* the people who lived on the banks of the *Rhymnus* (Amm. Mar. xii. 6).

Rhymnus, *i.* *m.* the commander of the troops in the army of *Himel*, sent from *Ulcum*, *Gom.* a town of *Spia*, in the province of *Old Castile*. They appear to have served on horseback. Their spears were crooked, their helmets fearful, iron being made chiefly of the jaws of wild beasts. In peace, they subsisted either by hunting, or by rapine. Their horses were strong and high-spirited (Sil. Ital. iii. 389).—2. A Sythian commander in the war between that nation and the *Argonæ* (Val. Flac. vi. 229).

Rhymnus, *i.* *m.* the *Endreus*, *Sor.* a river of *Asia Minor*, which, according to *Plinius*, separated the province of *Asia* from that of *Bithynia*. *Le Chevalier* states, that it is one of the most considerable rivers which flows into *Propontis*, the *Sea of Marmora*, and this is probably the reason why *Tornesfort* confounds it with *Grinicus*, the *Oued* (Val. Flac. iii. 35). *Adj.* *Rhymnus*, *is.* *m.* *Rhymnus* *is.* (Orph. 625).

Rhytium, *i.* *m.* a well-built town of *Crisa*, *Comis* (Hann. ii. 645).

Rigobalum, *i.* *m.* *Rigob*, a town of the *Triviri*, on *Möçla*, the *Moselle* (Tac. Hist. iv. 71).

Rigomagus, *i.* *f.* *e.* *Rigomagus*, *i.* *m.* *Rheingogen*, a village on the east bank of the *Rhine* (Amm. Mar. xvi. 3).

Ripheus, *is.* *m.* a centaur killed by *Thesæus*, in the battle with the *Læpithæ*, at the nuptials of *Pirithous* (Ov. Met. xii. 362).

Rixamæ, *orum.* *m.* a people of *Cæltiberia* (Mart. iv. 35).

Röbigus, *i.* *m.* a god who prevented milder (*röbigo*), according to popular belief among the Romans (Gel. iv. 6). *Ovidius* makes *Röbigo*, *inis*, *f.* a goddess (Fast. iv. 811). The Romans thought that dew, suddenly dried up by the solar rays, occasioned milder, an idea which the same poet has expressed in mentioning that fictitious deity. *Röbigilla*, *ium.* *n.* a sacrifice consisting of the entrails of a sheep and of a dog, which the Romans performed to *Röbigus*, every year, on 24th April, appointed by *Numa Pompilius*, in the eleventh year of his reign (Plin. iii. 526. Ov. Fast. iv. 907 seq.). Like most other heathen rites, this festival was very impure.

Roemnus, *i.* *m.* a river of *Persia* (Amm. Mar. xxiii. 6). Here some think the reading should be *Rhymnus*. *Rögömäns*, *is.* *m.* a river of *Persia* (Amm. Mar. xxiii. 6).

Röma, *is.* *f.* *Rome*, one of the most celebrated cities of antiquity, stood on the banks of *Tiber*, the *Tevere*, which, except *Pädus*, the *Po*, is the largest river in *Italy*, about 15 miles (16,000 paces, Plin.) from the sea. *Sallust* says, that the Trojans were the builders and first inhabitants of *Rome*; and *Solinus*, that the Greeks, after the Trojan war, by the advice of a noble captive, *Römæ*, founded this city, to which they gave her name. *Livy*, however, and most of the other historians who have given any account of *Rome*, inform us, that *Römulus*, from whom he derives the name, laid the foundation of this city on *Möns Palätinus*, 20th April, 753 B. C., and surrounded it with a wall,

not of stone, for that was the work of Tarracilius Priscus, but whether of wood, brick, or turf is unknown. The latter is probably the most likely conjecture. The streets of *Rome* were first paved with flint stones, in 176 B. C., by the censors Q. Fulvius Flaccus and A. Postumius Albinus (Liv. xli. 27). From a very small beginning it gradually increased, until its circumference, according to Pliny, was not less than twenty miles. After the lapse of many years, *Rome* became the capital of *Italia*, *Italy*, and, at the commencement of the Christian era, the known world was in subjection to that gigantic power. It was divided into twenty-four regions or wards, had seven great, and thirteen smaller, aqueducts, thirty-seven gates, and six hundred and forty-four towers on the walls. To ascertain its population, when in the height of power, is perhaps impossible; but it did not probably fall much below four millions. The emperor Constantine, in the year 325, transferred the seat of government from *Rome* to *Byzantium*, called from him *Constantinople*, and from that period the magnificence and grandeur of the former began to decline. During the next century, it fell into the possession of the barbarians, who invaded and overran that extensive but feeble empire. In the year 800, Charlemagne gave *Rome*, with a considerable extent of the circumjacent country, into the hands of the Pope. The power of this city again revived, under a very different form. It became the seat of an Ecclesiastical Tyranny, not much less extended, and still more oppressive than its former domination. The anathemas of the Pope, for some centuries, were more dreadful than the Roman legions had ever been, and his mandates, however iniquitous and despotic, were more slavishly obeyed than the decrees of the emperors, when *Rome* was in the zenith of its power. The reformation which Martin Luther began in *Germany*, in the year 1517, was the first attack on the oppressions and usurpations of the popish clergy. Since that period, the empire of superstition has continued to decline. The mandates of the Pope became less awful, and his spiritual jurisdiction was first questioned, and then denied. In proportion as the Protestant religion was embraced, the authority of the Pope was diminished. For a century past, he has been more powerful as a temporal, than as a spiritual prince. The power of the pontiff which Buonaparte had annihilated, and the lands of the church which the rapacity of that usurper had seized, have been restored by the sovereigns of *Europe*, who united against French conquest and domination. The walls of modern *Rome* are supposed to contain nearly the same extent of ground as the ancient. Pliny makes the walls of ancient *Rome* thirteen Roman miles, which included the seven hills; the present are twelve and three-fourths English miles. On the west of the *Tevere* they are mostly brick, and, at intervals, have projecting towers, of which some are round, and others quadrangular, and enclose a space of about five square English miles, of which only about one square mile and a half is occupied by buildings, the rest is chiefly market gardens. In population, the modern city is greatly inferior to that of ancient *Rome*. In 1817 the inhabitants amounted to one hundred

and fifty-three thousand. The seven hills on which it was first built, can scarcely be distinguished, from the low grounds being almost filled up with the ruins of the ancient streets and houses. The country around it is nearly desert, which renders the air unwholesome, particularly during the summer months, and the neglect of agriculture occasions an immense accumulation of filth in the city. No city in the world, 30 years ago, excelled, or even equalled, *Rome*, for the multiplicity of fine fountains, noble buildings, curiosities, antiquities, sculptures, statues and paintings. But the French, during the revolutionary war, overran the whole of *Italy*, and according to their uniform custom, but contrary to the practice of civilized warfare, carried every excellent piece of painting, statuary, and sculpture, which could be removed, to *Paris*. By the treaty of 1815, these were all to be restored; but whether the lawful owners have recovered the whole, without diminution or injury, has not yet been made public. From *Rome* being built on seven hills, it was called *Urbs Septicollis*, from being the seat of universal empire, *Caput rerum, urbium princeps, domus, regina, orbis triumphati caput*, &c.; and from the Romans being a nation of soldiers, *Mavoris urbs*. *Oppidum*, applied to *Rome*, denoted the ancient part built by Rómulus on Mōns Palātīnus, and was afterwards in the tenth ward of the city (Liv. xlii. 20). *Inh. Rōmāni, ōrum* (*Sing. Rōmānus, i*), *m.* the Romans, were originally from Alba Lōnga, a city of Lātium, built by Ascānus, 1152 B. C. They gradually extended their conquests, first, over the neighbouring states, and then over the whole of *Italy*. One nation after another submitted to their victorious arms, until no country deserving their notice remained to be added to the empire. The purity of their moral character may, in some degree, be inferred, from no divorce between man and wife taking place in *Rome* before 234 B. C. Luxury and wickedness, after many ages, destroyed all love of liberty and of their country. An universal corruption of morals was followed by effeminacy and cowardice. The proud Romans, who had long given laws to the nations, sunk in indolence and dissipation, fell at last, after many ineffectual struggles, an easy conquest to the Goths, under Alaricus (Alaric), who overran the whole of *Italy*, ravaged their territories, pillaged their cities, and gave up their boasted capital (August 24th, 409), to be plundered, for five days, by the savage hordes who fought under his standard. In the early ages of the Roman state, the bodies of the dead were buried, not burned, and that practice was never entirely discontinued (Plin. ii. 91). Barbers first brought to *Rome* by P. Titinius Mena, 300 B. C. He took them from Sicily (Plin. ii. 107). Before that time, the Romans were unshaven (ib.). *Adj. Rōmānus, et, Rōmānicus, a, um.* *Rōmānēnsis, et, Rōmānlēnsis, is, e,* brought or imported to *Rome*; not of frequent occurrence in classic authors. *Rōmānitās, ātis, f.* Roman empire. *Adv. Rōmānē,* according to the Roman manner or custom.

Rōmānus Hispo, Rōmāni Hispōnis, m. a mercenary advocate, who became an informer under Tiberius, into whose favour he wrought himself, and became formidable to

the first man of Rome. His example was followed by the whole crew of that description, and thus from beggary and contempt rose to wealth and consequence. Römulus Rhip appears to have been the first who engaged in this detestable trade, by which after having wrought the destruction of others, they almost all fell by their own pernicious arts (Tac. Ann. i. 74 seq.).

Römulus, i. n. a place in the south of Italy, near Castrum, Castel Felice. This word does not occur in the writings of the ancient geographers, and critics differ respecting the true reading of the line of Ovidian (Met. xv. 715).

Römulus Mircillus, Römili Mircilli, m. a Roman centurion in the eighth century before Christ. For attempting to defend the image of Gullus, the soldiers loaded him with stones, and Vitellius hurried him to execution (Tac. Hist. i. 36-38). Adj. Römilian, a. um. Römilia R., respecting the persons allowed to perform sacred rites.

Römulus, T. Römili, m. (surnamed Römulus Vitellianus, in com. cal.), was consul in 455 B. C., and in conjunction with his colleague, gained vast booty by the defeat of the Aequi, in the district of Algidum. The emptiness of the treasury, induced the consuls to sell the spoils, for which the tribunes of the people brought them to trial next year; Römulus was condemned to pay ten thousand asses. This decision did not prevent his being elected one of the *discuviri*, four years after (Liv. iii. 31 seq.).

Römilia, n. f. a town of Samnium, or of the Hirpini, taken by Q. Fabius Maximus, the Roman consul, and plundered, in 295 B. C. (Liv. x. 17).

Römulus Denter, Römili Dētris, m. the first prefect of Rome. Römulus appointed him to that office, that the city might not be exposed to a state of anarchy during his absence, and invested him with the whole executive authority (Tac. Ann. vi. 11).

Römulus, i. n. See *Quirinus*.

Römulus Silvius, Römili Silvii, m. an Alban king, son of Agrippa, and father of Aventinus (Liv. i. 3).

Römili milites, light armed soldiers, who, according to Festus and Varro, had this name from *deus* (a *röre*), because they skirmished with the enemy, before the legions joined battle, as *deus*, or small rain, precedes a shower. They appear to have been the same, or nearly the same with the *Vélites*, some say they were afterwards called *Vélites* q. e. *Livius* makes the *Hästati* commence the battle, but the *Vélites* might skirmish on the wings, where they seem to have been generally placed (Liv. viii. 8).

Röscillus, i. m. a son of Adrucillus, who had long held the chief sway among the *Allobroges*. Röscillus and his brother *Ægus* were men of great bravery, and their services were highly beneficial to Caesar, during his wars in Gallia, France. They afterwards deserted him and joined Pompey, because he had blamed them for fraud, both with respect to the Gallic cavalry under their command, and with respect to the returns which they made to him of the number of their troops (Cæs. B. C. iii. 59).

Röscius Cælius, Röscii Cælii, m. a lieutenant-general of the twentieth Roman legion. Between him and Cælius Trébëllius

Mithras, commander of the tenth legion, a quarrel of long continuance was ended with greater bitterness in the year 6. The dissension proved injurious to the discipline of the troops, and Trébëllius found it necessary to consult his safety by flight. Hence, from changing Trébëllius with more confidence to the soldiers, became a focus with the army; and his restless disposition increased their attachment, while it drew the apprehension of his opponent (Is. Hist. i. 60).

Röscius, L. Röscii, m. a Roman consul, put to death by Luc. Tarquin, king of the Volturni, in 457 B. C. (Liv. ii. 17).—2. A lieutenant-general, to whom Cæsar gave the command of the third legion, which he was to march into the territories of the Etrusci (Cæs. B. C. v. 24 seq.).

Röscius Odus, L. Röscii Odici, a. a tribune of the Roman people, who died a law in 455 B. C., that the knights still be separated from the people in the death, by having the first fourteen seats allotted them; to which *Höratius* alludes (Epi. ix. 16). This law had no reference to the circus, where all ranks of people and a promiscuous intercourse, until the third year of our era, when the senators and knights had a place assigned them, apart from the plebeians. The emperor Claudius first appointed a proper place for the senators. Néro did to the knights (Suet. Claud. 21. Nér. 11). Adj. Röscian, a. um. Röscian the law above referred to (Hor. Epi. i. 62).

Q. Röscius, Q. Röscii, m. a Roman comedian, whom his countrymen admired for his talents, and esteemed for his virtues. The excellence of his acting greatly surpassed what the Romans had not seen, on which account they gave the name of Röscius, to every one of uncommon skill in the histrionic art. To him *Höratius* alludes, in his epistle to Augustus (ii. l. 85) and calls him *doctus*, to mark his prior knowledge of the profession. The epistles of this poet, are not simply beautiful and appropriate, but likewise distinctive and characteristic. The line to which reference has already been made, proves the accuracy of this remark. *Grævus Æscopus* indicates the seriousness with which the tragedian spoke, in order to express grief, by slow and solemn utterance. *Quintillianus* has expressed the idea of *Höratius*, with great precision. To Cicero, who was the firm friend and patron of Röscius, we are indebted for recording the chief excellencies of the comedian. The graces of his action, and the inimitable melody of his voice, added to his perfect conception of the character, not only delighted, but enraptured the audience. A very disagreeable squint injured his countenance, and, from the expression of *Tæctus*, probably affected both eyes; yet the Romans would not allow him to wear a mask, because, by it, they lost some of the finest tones of his voice. One *Fannius* brought an action against him, respecting his slave, but he was successfully and justly defended by Cicero, in an oration of which the greater part is still extant. In universality of histrionic excellence, Röscius fell short of the late Garrick; the former shone unrivalled in comedy, but does not appear to

have had any talent for tragedy; the latter acted tragedy, comedy and farce, with equal success. His features represented every human passion with the same accuracy, so that his countenance became a perfect picture of the character in which he appeared. The muscular conformation of his face suggested to the spectator the ideas intended to be conveyed, perhaps even more powerfully and vividly, than could have been done by words. To both these actors, particularly to the latter, may be applied the words with which Hörätius describes Jūpiter, *Nec riget quidquam simile, aut secundum* (Tac. Orat. xx). Adj. Rōscīānus, a, um. Rōscīānum judicium (Aur. Vic. Vir. II. 81).

Rōscūs, a, um. Rōsca rūra, beautiful and fertile fields, near Lācus Vellnus, in the territory or district of Rēatē (Virg. Æn. vii. 712).

Rōstus Rēgūlus, Rōsli Rēgūli, m. a man who held the consulship at Rome, for one day, in the year 69 (Tac. Hist. iii. 37).

Rōstra, orum, n. a pulpit, or place erected in the Roman forum, from which harangues were delivered. It was adorned with the beaks of the ships, which the Romans took from the Antistes, in 337 B. C.; hence the name. Līvius, by anticipation, uses this name, a hundred years before it received that decoration (iv. 17). See *Antium*.

Rōthus, i, m. one of the Mārmāridæ, who served in the army of Hānnibal, and fell at the siege of Sāgūntum, *Muriedro*, by the bravery of Theron (Sil. Ital. ii. 165).

Rōtōmāgus, i, f. Rouen, the capital of the Vellōcāsses, in ancient times, and now of Normandy. It stands on the river Seine, in circumference about seven miles, contains a number of curiosities, among which may be reckoned a bridge of boats over the river just mentioned (Amm. Mar. xv. 11).

Rōvillæ, arum, f. probably a corruption of Bōvillæ q. v. (Aur. Vic. Or. 17).

Rōxāna, æ, v. Rōxānē, es, f. daughter of Oxartes, and wife of Alexander the Great, whom he left pregnant at his death. Cāsānder caused Rōxāna and her son by Alexander, to be put to death (Just. xii. 15 seq.).

Rōxōlāni. See *Rhōxōlāni*.

Rūbēllius Blāndus, Rūbēlli Blāndi, m. a Roman of consular rank, who moved in the senate, that Lēpida, daughter of Faustus Sūlla, and Pōmpēia, grand-daughter of Cn. Pōmpēius Māgnus, should be forbidden the use of fire and water, in the year 20. In the case of Lūtōrius Prīscus q. v., he voted for banishment, when the whole senate, with the exception of Mānus Lēpidus, were of opinion, that he should be put to death. He married Jūlia, daughter of Drūsus and Livia, and grand-daughter of Tiberius, after her separation from Nēro, and this union excited discontent, as his grandfather, a native of Tivoli, never rose above the equestrian rank. Tiberius appointed him and his other three great grandsons-in-law, to estimate the damage done by fire on Mōns Aventinus, *Monte Aventino*, in the year 36 (Tac. Ann. iii. 33 seq.).

C. Rūbēllius Blāndus, C. Rūbēlli Blāndi, m. son of Rūbēllius Blāndus, and Jūlia, the daughter of Drūsus, grand-daughter of Tiberius, and great grand-daughter of Livia, the wife of Augustus (Juv. Sat. viii. 39). Tācitus, who writes Rūbēllius Plautus, says,

he was a man of ancient manners, of rigid austerity, and of great virtue. Remote from danger, he led a recluse life, but from the shade of obscurity, his fame shone forth with brighter lustre. The appearance of a comet, in the minds of the superstitious Romans, indicated a change of government, and they believed Rūbēllius would be the successor of Nēro. The emperor himself, deeply apprehensive of imminent danger, advised Rūbēllius to retire to his patrimonial estate in Asia, and to save his life, Rūbēllius immediately embarked, with his wife Antistia q. v. and a few friends, for that country. Tigēllinus accused him to Nēro, and his father-in-law, L. Antistius Vētus, sent him immediate advice by one of his freedmen, that his life was in danger, and advised him to take up arms in his own defence. This spirited counsel, which would in all probability have saved his life, and secured to him the succession, had no effect on Rūbēllius, who remained inactive, until the assassins from Nēro arrived, who murdered him in the presence of his wife. The wretches carried his head to Rome, and the detested Nēro rejoiced at his death, because he dreaded his virtue, and found himself at liberty to divorce Octavia, and marry Pōppea (Tac. Ann. xiii. 19 seq.).

C. Rūbēllius Gēminus, C. Rūbēlli Gēmini, m. was the colleague of C. Fūfius Gēminus in the consulship. Lāctāntius and others refer the Crucifixion to the year during which they held that office; but the moderns place it four years later, in the nineteenth of the reign of Tiberius, and 33 of our era (Tac. Ann. v. 1).

Rūbicon, v. Rūbico, ōnis, m. the *Fiumecino*, a river of Italy, formed by the junction of the *Pisatello*, the *Rugone*, *Rugosa*, *Rigosa*, or, *Urgone*, which three streams are very small in summer. It was the boundary between Itālia, Italy, and Gāllia Cisalpina, consequently the limit of Caesar's military command. Where these streams meet, there is a bridge, and, about a mile below it, there was a ford on the road from Rāvēnna, to Rimini, which was the direct line of that ambitious conqueror returning from Gāllia, France, when he raised the standard of rebellion against the government of Rome, and the liberty of his countrymen. This circumstance gives a celebrity to the rivalet, to which it, otherwise, had no title. It must be acknowledged, that some degree of uncertainty prevails respecting the stream called by the Romans, Rūbicon. Cluvērius, D'Anville, and others maintain, that it is now the *Fiumecino*, and their opinion is supported by the inhabitants of Rimini, in whose territory it is. For the same reason, the inhabitants of Cesena assert, that the *Pisatello* was the ancient Rūbicon, and, in support of their opinion, refer to an inscription on its banks, which can have little weight, since it is now considered spurious. It has been stated that the *Luso*, which crosses the road three miles east of Savignano, anciently bore the name of Rūbicon. The last merits little notice, since it cannot be doubted, that both the *Pisatello* and *Fiumecino* have a much stronger claim to that distinction. Classical travellers of late years, seem unanimously to confirm the opinion of the two eminent geographers above-mentioned. *Parvus Rūbicon* (Luc. Phar. i. 185). *Punicus Rūbicon*

(Luc. Phar. l. 214). This epithet may be referred to the colour of the bed or channel in which it flows, and the same idea was perhaps conveyed by the name. *Isid. amaral Rübēnis* (Claud. xliii. 1).

Rübēnus Lappa, Rübēni Lappa, m. a poor tragic poet mentioned by Juvénalis (Sat. vii. 72).

Rübēria, æ, f. a vestal virgin, on whom the Roman Emperor Néro committed a rape (Suet. Ner. 25).

Rübrius, i, m. a Roman knight of small fortune, accused of violating the divinity of Augustus, by perjury, in the year 13. The emperor Tiberius suppressed the prosecution (Tac. Ann. i. 73).

Rübrius Fäbitus, Rübri Fäbiti, m. a Roman, who fled from Italy, with the intention of seeking security among the Parthians. A centurion found him on the Strait of Messina, and brought him back to Rome, when, on being questioned, he could give no satisfactory reason for so long a journey, yet he lived in safety, from being forgotten rather than forgiven (Tac. Ann. vi. 14).

Rübrius Gallus, Rübri Gallii, m. a Roman who had considerable influence with the army, on the death of Otho, and effected a union between Plävlus Sabinus and Cæcina (Tac. Hist. ii. 51 seq.). To him Juvénalis is supposed to allude, but without evidence at all approaching to certainty (Sat. iv. 105).

L. Rübrius, L. Rübrii, m. a Roman of senatorian dignity, who was taken prisoner along with many others at Corfinium, Perino (Cæs. B. C. i. 23).

Rübrum Märe, the Red Sea, or, Arabian Gulf, forms the natural division betwixt Asia and Africa, hence the moderns almost universally consider it the eastern boundary of Africa. Some of the ancients bounded Africa on the east by the Nile, and a few, who divided the old continent only into two parts, considered Africa part of Europe. From the Strait of Babilmandeb (i. e. the gate of lamentation: Fauces Märis Rübri) to the Isthmus of Suez, the two extremities of this inland sea, the distance is reckoned at fourteen hundred and seventy miles. The breadth is nowhere very considerable. It terminates in two unequal branches, that to the west greatly exceeding, both in length and breadth, the one to the east. Livius calls Märe Rübrum the utmost boundary of the earth, and as he mentions it after India, it is evident he could not understand by it the Arabian Gulf, because the conquests of Alexander to which he refers, were greatly farther east, and must have meant what is now called the Indian Ocean (xlv. 9). The Latin expression, which is a literal translation of the Greek, seems frequently used in a very enlarged sense, comprehending the ocean which washes the southern coast of Asia, at least as far as it was known to the ancients. Much ingenuity has been displayed, in attempting to account for this appellation red, since neither the sands, nor colour of the waters could give rise to the name. Without enumerating the various conjectures, it may be deemed enough simply to observe, that the eastern shore of the Arabian Gulf was in very remote times inhabited by the Edomites, and Edom, signifying red, it would naturally be called the sea of Edom, not only by that people, but also by the neighbouring nations. The

Greeks translated the Jewish or Persian expression literally, in which they are imitated by the Romans. The conjecture that gulf would, following common usage, give that name to the Indian Ocean, which they entered by means of this inlet, is in the same manner as the mountain Atlas gave name to the western ocean, and the river Siberia on the eastern extremity of Europe Russia does to that extensive tract of land which occupies a great part of northern Asia.

Rüdine, arum, f. a town of Cilicia, distinguished by being the birthplace of the poet Ennius, of which no vestige now remains. Some moderns have in vain attempted to identify it with a town or village near the site of this ancient town. Conjecture, unsupported by evidence, merits neither aid nor regard. *Rüdine veteris* (Str. lib. vi. 396). *Isid. Rüdini, orum* (Sicg. Rüdini, i), m. *Aff. Rüdinius, a, um. Rüdini* (picta) ait (Auson. cccxlix. 17).

Rüfa, æ, f. an infamous woman, a mistress of Bönonta, Bologna (Catal. lx. 1).

Rüffrium, i, n. v. Rüffra, arum, f. *Rüffra, a Tera di Bari*, a town of Campania, on the confines of Samnium, taken by the Roman consuls from the Samnites, in 423 B. C. (Liv. viii. 25). *Isid. Rübrii, arum, a*.

Rüfilla, æ, f. a diminutive from Rüf (Suet. Aug. 69).

Rüfillus, i, m. a man whom Höratius censures, for being highly perfumed, which the Romans reckoned scandalous (Sat. i. 2. 27).

Rüfinus, i, m. a friend of Ovidius, who wrote the poet after his banishment, and, on return, the unhappy exile expresses his gratitude and sense of the favour, in one of his letters from the shores of the Black Sea (Ep. Pont. i. 3).—2. A man, who, on the death of Theodosius, aided his son Arcadius in the government of the east, and endeavoured to place himself on a level with that prince, if not to dethrone him. He fell in that rebellion, by the troops under Arcadius, who appears to have decoyed, not conquered him. Claudianus writes some bitter invectives against this ambitious minister, or rather presumptuous rebel (iii. seq.).—3. A man of great wealth, whom Martialis advises to check his pride (iii. 31).—4. A commander in Gaul, who embraced the interest of Vindex, for which the soldiers of Vitellius demanded his execution, and that ambitious commander did not attempt to resist their inclination (Tac. Hist. ii. 94).

Rüfio, onis, m. son of a freedman of C. Julius Caesar, to whom he left the care and command of three legions at Alexandria (Suet. Jul. Cæs. 76).

Rüfius Crispinus, Rüfii Crispini, m. commanded the pretorian guards, and seized Asiaticus at Bais, whom he brought in chains to Rome. On the death of two Roman knights named Pëtra, Crispinus received fifteen thousand sesterces and pretorian honours. Agrippina prevailed with the emperor, to remove him from the command of the pretorian guards, in consequence of his engagements to Missälina, and attachment to her children. He married Pöppæa Sëbina, by whom he had a son called by his own name, but Otho, afterwards emperor, first debauched and then married her. In consequence of his marriage

with that unprincipled woman, Rūfius Crispinus was brought to trial under the hollow pretext of a conspiracy, and sent into banishment to Sardinia, where he died by his own hand (Tac. Ann. xi. 1 *seq.*).—2. The son of the former, whom Nēro, says Suetonius, caused to be thrown into the sea, because it had been reported, that among his playfellows, he acted the part of a general or an emperor (Suet. Ner. 35).

Rūfrā. See Rūffriū.

Rūtūlī, v. Rūtūllī, orum, *m.* military tribunes appointed by the consuls. They had this name from Rūtūllus Rūfius, who passed a law for that purpose (Liv. vii. 5).

Rūtūlus, *i. m.* a man of vicious conduct, whom Cātūllus holds up to derision (lix).

Rūfius, *i. m.* a rhetorician of great celebrity, who was the rival of Cicero, and charged that orator with writing barbarous Latin, like an Allobrogian. Some consider that Jūvénālis has two characters in view; and others but one (Sat. vii. 213 *seq.*).—2. A man ridiculed by Cātūllus for his dirtiness and offensive smell (lxix).—3. A false friend exposed by Cātūllus (lxvii). It is uncertain whether he is the same with the former, or with M. Cæcilius Rūfius, the celebrated orator of that period.—4. A friend of Mārtiālis, whose name frequently occurs in his writings (i. 107, &c.).

Rūfius Hēlvius, Rūfī Hēlvī, *m.* a common soldier, whom Aprōnīus rewarded with a spear and collar, because he had saved the life of a Roman citizen, in the year 20 (Tac. Ann. iii. 21).

Rūfius Scribōnīus, Rūfī Scribōnī, *m.* brother of Prōcūlus Scribōnīus *q. v.* Their mutual esteem and brotherly affection rendered them remarkable, no less than their riches, talents, nobility, and virtue. Pācētus Africānus, by artful misrepresentation, converted their virtues into crimes, and they sought protection from an ignominious death, by opening their own veins, and expiring together (Tac. Hist. iv. 41).

M. Rūfius, M. Rūfī, *m.* a questor, who attached himself to Cæsar during the civil war, and had the command of 12 ships at Aquilāria (Cæs. B. C. ii. 23).

Rūgī, orum, *m.* the Rugians, a German nation, who lived on the shores of the Baltic Sea. The island *Rugen*, and the town of *Rugenwald*, have perpetuated their name (Tac. Mor. Ger. 43).

Rūllus, *i. m.* a man who killed Völūnx in the battle of Trāslmēnus, the *Lake of Perugia* (Sil. Ital. v. 260).—2. A son of Māntua, and brother of Nōrbānus. He killed Archēmōrus in Africa, at the battle of Zāma (Sil. Ital. xvii. 426). Perhaps this is the same with the former.

P. Rūpilius, P. Rūpīlī, *m.* (surnamed in con. cal. Lūpus) a Roman who held the consulship in 134 B. C., and terminated the war with the fugitives in Sicily (Liv. Ep. 59).

Rūscīno, ōnis, *f.* *Rosciana*, a town of France, about two miles from *Perpignan*, destroyed by the Normans, of which scarcely a vestige remains. Here Hannibal was met by the petty princes of Gallia, who, captivated with his presents, cheerfully conducted his troops through their territories (Liv. xxi. 24). *Adj.* Rūscīnōnēnsis, *is, e.* *Rūscīnōnēnsis comitatus, Roussillon*.—2. A port of Africa, sometimes written Rūsūcūron *q. v.*

Rūscus Cæpio, Rūscī Cæpiōnis, *m.* a Roman senator of great wealth, who had, by his will, bound his heir, to give a certain sum annually to each senator at their first meeting, but the Emperor Dōmītiānus annulled the deed (Suet. Dom. 9).

Rūsēllæ, arum, *f.* *Roselle*, a town of Etruria, taken by the Roman consul, L. Pōstūmus Mēgellus, in 296 B. C. (Liv. x. 37). *Inh.* Rūsēllāni, orum, *m.* (Liv. xxviii. 45). *Adj.* Rūsēllānus, *a, um.* *Rūsēllānus ager* (Liv. x. 4).

Rūso, ōnis, *m.* a Roman family, celebrated by Mārtiālis for their affability and politeness. The reading is doubtful, some editions having Drūsōnes (v. 29).

Rūspīna, *æ, f.* perhaps *Susa*, a maritime town of Byzācium, a district of Africa. It stands a little to the south of Adrumētum (Plin. i. 335. Sil. Ital. iii. 260).

Rūsūcūron, ōnis, *m.* *Carbona*, a port of Africa, near Tūnes, where the Carthaginians passed a night in 205 B. C., on their way from Carthage, to attack the fleet of P. Cōrnēlius Scīpio Africānus at Utica. This delay probably prevented the destruction of the Roman army (Liv. xxx. 10).

Rūtēni, orum, *m.* a people of Gallia, on Tārnīs, the *Tarne*; their country is now called *Rouergue* (Cæs. B. G. i. 45 *seq.*). *Flāvi Rūtēni*, red haired Rūtēni (Luc. Phar. i. 402).

Rūtīlius Gāllicus, Rūtīlī Gāllicī, *m.* a friend of the poet Stāfīus, whom he congratulates on recovering from a lingering disease. He appears to have been of a very ancient and honourable family, several of whom had borne the office of consul. He was prefect of Rome under the Emperor Dōmītiānus, hence Jūvénālis, *Custos Gāllicus urbis* (Sat. xiii. 157), and Stāfīus, *Mitis cūstodia intrépida Roma* (Syl. i. 4. 16).

Rūtīlius Lūpus, Rūtīlī Lūpī, *m.* a lieutenant-general of Pōmpēius in Achāia, a district of Greece, who, to secure that province, resolved to fortify the Isthmus of Corinth (Cæs. B. C. iii. 55).

P. Rūtīlius, P. Rūtīlī, *m.* a tribune of the people, who brought the censors to trial, in 171 B. C. In return, the censors united in degrading him from his tribe, and disfranchising him (Liv. xliii. 16 *seq.*).

P. Rūtīlius Cālvis, P. Rūtīlī Cālvi, *m.* a Roman who held the office of prætor, in 168 B. C. (Liv. xlv. 44).

P. Rūtīlius Lūpus, P. Rūtīlī Lūpī, *m.* a Roman who held the consulship with L. Jūlius Cæsar, in 92 B. C. He was killed in an engagement with the Mārī, Pēlignī and Picēntes, but his lieutenant-general, C. Mārius, fought them with better success. Lūcilius accuses him of impiety, and disregarding an oath (Sat. i. 4), which Hōrātiū quotes, as justifying satirists in exposing vice, and holding up to abhorrence the perpetrators by name (Sat. ii. 1. 68). Pērsius supports the opinion of Hōrātiū (Sat. i. 115).

P. Rūtīlius Rūfius, P. Rūtīlī Rūfī, *m.* a lieutenant-general under the consul Q. Cæcilius Mētēllus in Africa. He held the consulship with Cn. Mānlius Māxīmus (107 B. C.), some time after which, he was lieutenant-general under Q. Mūciū Scævōla, when he attempted to protect the people of Asia from the oppression of the revenue farmers, and fell under the displeasure of the equestrian order.

trian order, who had the charge of matters of that kind, and brought him to trial. Disregarding both the want of evidence, and his unsullied reputation before his impeachment, his judges condemned him for extortion, and sentenced him to banishment, in 96 B. C. He retired to Smýrna (Liv. Ep. 70). His inflexible justice, and incorruptible integrity necessarily provoked the hatred of the vicious and profligate. Velleius Paterculus asserts, that he was a man, the very best not only of his own time, but of any age. Nor did moral excellence alone constitute the whole of his character. He had an uncommon knowledge of the military art, which enabled him to introduce many improvements into the Roman discipline. What to moderns may seem incredible, the Romans did not train their soldiers in the art of attack and defence, until Rutilius instructed them. In his banishment, he devoted his time to philosophy and literary pursuits; and practised the principles of the Stoics, which he had learned under Pānætiūs, in seeking happiness in the command of the passions, in bearing misfortunes with firmness, and in the exercise of virtue. He resisted the urgent solicitude of L. Cōrnēlius Silla at the head of the state, to quit the place of his retreat, and return to Rome. His love of literature fitted him for retirement, and the loss of his writings must ever be regretted. He was an able lawyer, a faithful historian, and an orator, whose eloquence Cicero mentions with respect. He passed a law, that no house in Rome should exceed seventy feet in height, Trājanus afterwards limited the height to sixty feet (Suet. Aug. 89). He wrote in Greek the history of his own times, the war against Hannibal, the siege of Numāntia, at which he fought,

and the war in Numidia. The last work high commendation for its impartiality. In addition to these works may be mentioned his own biography, which Tacitus commends observations on the Greek philosophers, and orations on several topics. Velleius Paterculus observed, that Rutilius had a just claim to the surname of Felix than Silla, the former having obtained it by the integrity of his life, and the latter by the infamy of his arms.

Sp. Rutilius Crassus, Sp. Rutilius Crassus, a Roman elected a tribune of the soldiers, with consular power, in 416 B. C. (Liv. ii. 47).

Rūtība, *m.*, a famous gladiator (Zon. Sat. ii. 7. 96).

Rūtība, *m.*, the Rotta, a river of Liguria (Plin. i. 318). Cānus Rūtība (Liv. Phar. ii. 422).

Rūtīli, *ornu* (Sing. Rūtīlus, *is*), a people of Lātium, who were reckoned the most ancient nation of Italy. Ancient geographers have left no accurate description of the territory possessed by the Rūtīli. When Ænēas came to that country, Daunus was their king. Turnus, the only son of that prince, who had been previously betrothed to Lavinia, opposed her marriage with the Trojan, and endeavoured to support his claim by force of arms. See Turnus. Ardia afterwards Ardēa, was their chief city.

Rūtīlus, *i.*, a Roman who had numerous flocks of sheep. He was killed by Cānus in the second Punic war (Sil. Ital. xv. 768).

Rūtīpius, *arum*, *f.* Richborough, a town in Cāntium, Kent, near which the Romans found excellent oysters. Adj. Rūtīpius, *a.*, *um*. Rūtīpius fūndum (māris), the bottom of the sea at Richborough (Juv. Sat. ii. 141).

S

Saansan (*L. e.* king of kings), *m.* an appellation of the Persian monarchs (Amm. Mar. xix. 2).

Sāba, *is*, *f.* a district of Arābia Felix, on the Red Sea (Plin. iii. 23). From Stēphānus it appears to have been a place of considerable distinction, and others consider it the same with Sābo. Sābae, *arum*, *f.* As-sab, a city and port on the Red Sea. Inh. Sābaei, *orum* (Sing. Sābaeus, *i.*), *m.* were reckoned effeminate by the Romans, hence *mōles Sābaei* (Virg. G. i. 57); but mild and tractable (Claud. viii. 305). Adj. Sābaeus, *a.*, *um*, Sābaean, Arabian. Sābaea mēsis, an Arabian crop (Claud. xxi. 58). Sābaei lūci, groves of the frankincense tree (Claud. x. 210). Sābaeum tus, Sābaean frankincense, which was reckoned to be of the very finest quality by the ancients. Virgilius seems to have thought, that frankincense was only found in Arābia, *Solus est tūda virga Sābaei* (G. ii. 117), in which opinion he is followed by Plinius. The Mimosa Nilotica, or Aca-cia Vera produces frankincense, and vast quantities are gathered from trees growing near to the northern bay of the Red Sea, at the foot of the mountain Sinai. It was called *Tus* or *Thus* by the dealers in Egypt, from Thur or Thor, the name of a harbour

in that bay, and thereby distinguished from the gum Arabic, which comes from Soc.

Sabāces, *is*, *m.* a governor of Egypt, who commanded a powerful force in the army of Darius, at the battle of Issus, where he was killed with the Phrygian governors Atisus and Rhēomithres (Curt. iii. 11).

Sabāco, *ōis*, *m.* a king of Ethiopia, who overran Egypt, with a powerful army, and afterwards returned to his own country, at the end of fifty years, in consequence of a dream (Herod. ii. 137 seq.).

Sabāria, *e.* *f.* Stein Am Anger, a town of Pannōnia (Amm. Mar. xxx. 5).

Sābāta, *orum*, *n.* Vadi, a town at the foot of the Alps, on the Italian side, two hundred and sixty stadia from Gēnūa, Genoa. Strabo makes the Alps commence at Sābāta, and the Apennines at Genoa. Adj. Sābātian, *et*, Sābātianus, *a.*, *um*. Sābātian vāda, *e.* stigma, Savona (Cluv.). Vadi (D'Anv.) (Sil. Ital. viii. 490). Sābātiana trībūs (Liv. vi. 5).—2. Sābātha, *et*, Sabōta, the capital of the Atramiūm in Arābia (Plin. i. 726 seq.).

Sābātus, *i.*, *m.* the Sabato, a river of Italy, which rises in the country of the Hirpini and falls into Vultūrnus. Sābātini, *orum*, *m.* the people who lived on the banks of that river (Liv. xxvi. 33). Some have supposed,

fines which the people had imposed. They prosecuted individuals accused of treason, in the performance of which duty they are first mentioned by Livius (ii. 41), and they punished those who were condemned as guilty of that crime. In point of dignity, their office was inferior to that of prætor, being the first step of preferment, which entitled the holder to admission into the senate. Like the other important offices in the Roman state, patricians only for a considerable time were eligible to the quaestorship. In 418 B. C., however, the number of quaestors was doubled, and it became at the same time legal for plebeians to aspire at this dignity. The city quaestors continued to discharge the same duties as formerly, and the two newly-elected accompanied the consuls to their provinces, where they took care that provisions and pay were furnished to the army, kept the money deposited by the soldiers, exacted the taxes and tribute of the empire, and sold the spoils taken in war. The former were called *Quæstōres Urbāni*, the latter *Quæstōres Provinciāles*, or, *Militāres*. The number of quaestors continued the same till 270 B. C., when other four were added. Silla afterwards increased the number to twenty, and Julius Cæsar to forty. During the reign of the emperors, the changes in regard to the quaestors became so frequent, as to render even their enumeration impossible. *Quæstūra*, *n. f.* the office of quaestor; the quaestorship. *Proquaestor*, *ōris, m.* one appointed by the governor, in room of a provincial quaestor. *Adj. Quæstōriās, a, um, of, or belonging to, a quaestor. Quæstōrium forūm*, the quaestor's tent in the camp, also the place in the province where his accounts were kept.

Quærens, ēntis, m. a Rutulian, who, with *Æquicōlus*, *Imārus*, and *Hæmon*, rushed into the city of Lætinus, on the opening of a gate by *Pandarus* and *Bitias*, and the whole either died or lost their lives in the threshold (*Virg. Æn. ix. 684*).—2. A son of *Crista*, who, with his father and four of his brothers, fell at the battle of Cannæ by the hand of Hannibal (*Sil. Ital. x. 151*).

Quæretulanus, a, um. Quæretulanus mōns, one of the hills on which Rome stood, which had this name from being covered with oaks; afterwards called *Cælius*, from *Coles Vibenna*, a chief of the Etrurians, who brought assistance to the Romans under the monarchy, and had that hill assigned for the residence of himself and countrymen; but by which of the kings is uncertain (*Tac. Ann. iv. 65*).

Quinctianus, i, m. an intimate friend of *Martialis* (*l. 53 seq.*).

Quinctii, orum, m. a Roman clan, originally from Alba, whom *Tullus Hostilius*, the third king of Rome, admitted into the senate, when he demolished their city, and removed the inhabitants to the Cælian mount (*Liv. i. 33*). *Adj. Quinctius, a, um. Quinctia gēns* (*Liv. iii. 12*).

Quinctilianus, i, m. a tribune of the Roman people, who reported to the senate an account of a book of the Sibyl, under the emperor *Tiberius* (*Tac. Ann. vi. 12*). See *Cæcilius Gallus*.

Quinctilius Vārus, Quinctili Vārī, m. the common friend of *Virgilius* and *Hōrātius*, whose death the latter laments, in an ode ad-

ressed to the former (*l. 24*). The poet endeavours to diminish the grief of his friend, by the most soothing strains of affectionate sympathy, and, having hinted at the impropriety of unavailing regret, gradually directs his mind to the absolute necessity of submitting to the decrees of fate. *Vārus* is probably the same person whom *Hōrātius* extols as an able critic, who gave his opinion without disguise, and, if not followed, ceased to speak on the subject (*Art. Poet. 438*).—2. Son of *P. Quinctilius Vārus* and *Claudia Pūlchra*. He married *Sūlla*, daughter of *Germānicus* and *Agrippina*. *Dōmitius Afer* and *P. Dōlabēlla* accused him in the year 27, with the view of obtaining his large possessions, but the senate put off the cause, until the emperor, then absent, should return to Rome, and this delay proved the safety of *Quinctilius* (*Tac. Ann. iv. 66*).

Cn. Quinctilius, Cn. Quinctili, m. a Roman patrician, who was created dictator in 331 B. C., for the purpose of driving a nail, an expiation which had formerly calmed the distracted minds of the public, and it was hoped would have the same effect at that period, when so many matrons had been detected in preparing and administering poison (*Liv. viii. 18*).

M. Quinctilius Vārus, M. Quinctili Vārī, m. elected a military tribune, with consular power, in 402 B. C. That year the military tribunes were increased to eight (*Liv. v. 1*).—2. Son of *P. Quinctilius Vārus*, a youth of great spirit, who led on the cavalry in an engagement with *Māgo*, in 205 B. C. The victory would have been complete on the side of the Romans, had not the Carthaginian general brought up his elephants, at the smell, sight, and snorting of which, the horses took fright (*Liv. xxx. 18*).

P. Quinctilius Vārus, P. Quinctili Vārī, m. elected a prætor in 205 B. C., and obtained *Ariminum* with two legions. In the territory of the *Insūbres Gālī*, he defeated *Māgo*, the Carthaginian general, wounded himself, and killed five thousand of his men (*Liv. xxix. 38 seq.*).—2. A Flamen of *Mars*, who died in 171 B. C. (*Liv. xlv. 18*).—3. Elected prætor in 168 B. C. (*Liv. xlv. 44*). From the subsequent book of this historian being lost, nothing more of this man's history is known.—4. Son of *Sextus Quinctilius Vārus*, who, after the defeat of his party, killed himself. *Velleius Patērculus* says, he was descended from a family more noble than illustrious, a man of a mild disposition, of peaceful habits, sluggish both in body and mind, more accustomed to the idleness of the camp than to active warfare. *Syria* gave evidence of his love of money, as he plundered that country, for he poor entered it rich, and he rich left it poor. He next obtained the government of *Germany*, and possessed none of the qualities fitted to command so numerous, restless, and warlike a people; but, incurring their hatred and contempt, fell with his whole army into a snare, contrived by two of their generals, who cut off his whole army, consisting of three legions, and about the same number of auxiliaries. Finding it impossible to escape, after being wounded, he stabbed himself, showing, as *Patērculus* says, that he had more courage for meeting death, than engaging in battle (*l. 117—120*). *Flōrus* mentions that after his body

had been buried, the Germans dug it up, having previously mutilated it in the most barbarous manner (iv. 12). He married Claudia Pulchra, by whom he had Quinctilius Vārus q. v. *Adj.* Vāriānus, a. um. *Vāriāna clādes*, the destruction of Vārus and his army (Suet. Aug. 23). Roman authors frequently mention this disaster (Tac. Ann. i. 10). *Vāriānus exercitus* (Tac. Ann. ii. 7). *Vāriāna cades* (Suet. Aug. 49).

Sēxtus Quinctilius Vārus, Sēxti Quinctilii Vāri, m. was elected consul in 453 B. C., a year of tranquillity with the tribunes of the people, but of great mortality both in the city and country. Quinctillius and four of the plebeian tribunes died (Liv. iii. 32).—2. Son of P. Quinctilius Vārus, consul in 13 B. C., a quæstor of senatorian rank, who was at Corfinium, *St. Perino*, at the time the gates of that city were opened to Cæsar. Having obtained his liberty from that general, he went to Africa, and was in the army of Attius Vārus, when Cūrio brought from Sicily the forces which had revolted to Cæsar, at the town above-mentioned. Sēxtus Quinctilius Vārus attempted to seduce them from Cūrio, but without success. After the battle of Philippi, he killed himself (Cass. B. C. i. 23 seq.).

T. Quinctilius Vārus, T. Quinctilii Vāri, m. a lieutenant-general of considerable merit under C. Cālpurnius prætor in Spain, in 187 B. C. (Liv. xxxix. 31).

Quinctilius, a. um. *Quinctilia gens*, a Roman clan, originally from Alba (Liv. iii. 12).

Quinctius Atticus, Quinctii Attici, m. a Roman who, with Albius Cæcina, held the consulship for the two last months of the year 69. The haughty style of his edicts, injurious to Vitellius, and favourable to Vespasianus, exposed Quinctius to the hatred of the soldiers, who made him prisoner. The emperor sheltered him from the fury of the populace, who demanded his life, considering himself bound in gratitude, to protect a man who voluntarily avowed that he himself had set the capitol on fire, and by that confession, or well-timed lie, says Tacitus, exonerated the Vitellian party from the guilt of the destructive conflagration (Hist. iii. 73–75).

Quinctius Cértus, Quinctii Cérti, m. a Roman knight, whom Dēcimus Pācārius, governor of Corsica, put to death because he objected to declaring in favour of Vitellius, in the year 69 (Tac. Hist. ii. 16).

Quinctius Crispinus, Quinctii Crispini, m. a criminal intimate of Jūlia, daughter of Augustus (Vel. Pat. ii. 100).

C. Quinctius Cincinnātus, C. Quinctii Cincinnāti, m. a noble Roman, elected a military tribune with consular authority in 376 B. C. (Liv. vi. 32).

C. Quinctius Flāminius, C. Quinctii Flāminii, m. elected prætor, in 179 B. C., and to his lot fell the foreign jurisdiction (Liv. xli. 8).

Dēcus Quinctius, Dēcii Quinctii, m. a man of obscure birth, but of great military fame, acquired by many brave actions, commanded a Roman fleet of twenty ships stationed at Rhēgium, *Reggio*, in 212 B. C. In an engagement with the Tarentine fleet, Nico Perco drove a spear through his body, on which he fell lifeless into the sea (Liv. xxvi. 39).

Kæso Quinctius, Kæsōis Quinctii, a youth of great resolution, of high rank, of uncommon size, and prodigious strength to which qualities, "the gift of the gods," says Livius, he added many warlike accomplishments. With undaunted intrepidity, he alone withstood the attacks of the tribunes of the people, and the whole fury of the populace, when the former attempted to put the law of Tērēntillus, in 461 B. C. Two plebeian magistrates, convinced that he could be carried, whilst he was alive, appointed a day for his trial, resisting the entreaties of almost all the eminent men of the state in his favour. This intercession induced his prosecutors to accept of bail, instead of putting him in prison, and it is the first instance, on record, of a forfeited bail being applied to the use of the state. On the night preceding his trial, he went into voluntary banishment among the Etruscans, a punishment which the tribunes deemed satisfactory, and therefore exacted the bail with such severity, that they reduced to poverty his father L. Quinctius Cincinnātus (Liv. iii. 11–13).

Kæso Quinctius Flāminius, Kæsōis Quinctii Flāminii, m. appointed a dictator, to contract for the building of a temple to Concord at Rome, in 219 B. C. (Liv. xxii. 33).

L. Quinctius, L. Quinctii, m. a military tribune, who commanded a detachment, which was to seize on the part of Pāpēsius possessed by the Sāmmites, in 225 B. C. (Liv. viii. 25).—2. A Roman opposed by Lūcullus (Sal. Frag.).

L. Quinctius Cāpitōlinus, L. Quinctii Cāpitōlini, m. a military tribune with consular authority, in 384 B. C., in the same year nominated master of the horse by Cōrnēlius Cōssus (Liv. vi. 11).

L. Quinctius, L. Quinctii, m. surnamed Cincinnātus, because he twisted his hair into circles, or curls (in cincinnos), was the father of Kæso Quinctius, and reduced to poverty by the tribunes exacting, with the utmost severity, the bail for his son. After his property was sold, he lived, for a long time, in an obscure village beyond Tiber, the *Terracina*. On Minūcius, the consul, with his army being besieged by the *Æqui*, Quinctius was nominated dictator, in 458 B. C., two years after he had been consul, and the deputies sent by the senate to inform him of his appointment, found him employed in making a ditch, or ploughing his small farm of few acres, afterwards called *Præla*—*Quinctia*. Mutual salutations having passed, he was requested to take his gown which he had his wife Rællia bring out, and which, after wiping off the sweat and dust, he put on. The deputies then congratulated him on the dictatorship, and informed him of the alarming condition of the army. Government had prepared a vessel for him, and on his landing at the other side, he was first met by his three sons, then by his other relations and friends, and afterwards by the greater part of the patricians. Before daylight next morning, he repaired to the forum and named L. Tāquītius, a patrician, master of the horse. Attended by him, he went to the assembly of the people, proclaimed a cessation of civil business, ordered the shops to be shut throughout the city, forbade every one to

adherence to the Romans, when Hannibal besieged their town. Reduced to the utmost extremity by famine, and perceiving that resistance was vain, they suddenly kindled in the forum a fire, in which they destroyed both public and private property, and then precipitated themselves into the flames. Hannibal ordered all the survivors, capable of bearing arms, to be put to the sword, and the other prisoners to become the property of his soldiers. Eight years after, Cn. and P. Cœnilius Scipio retook Sāgūntum, which they restored to its ancient inhabitants. For their deliverance from the slavery of the Carthaginians, they sent ambassadors to thank the senate, and to present a golden bowl to Jupiter in the capitol. These ambassadors were treated with the utmost respect by the senate, which granted all their requests, and ordered the towns through which they passed, to treat them in a most friendly manner. At a subsequent period, the Sāgūntini sent to Rome Carthaginian ambassadors, who had come to hire troops with two hundred and fifty pounds' weight of gold, and eight hundred of silver; the senate returned the gold and silver to the Sāgūntini, and threw the Carthaginians into prison. *Adj.* Sāgūntinus, a, um. *Sāgūntina lāgēna*, a Saguntine pot. (Juv. Sat. v. 29). The Sāgūntini excelled in making earthenware (Plin. v. 244. Mart. viii. 6). *Sāgūntinus ignis* (Flor. ii. 6).

Sāis, is, *f.* Sa el Hagar, a town of Egypt. *Inh.* Sāitāni, orum, m. *Adj.* Sāitānus, et, Sāitēus, a, um. *Sāitēum ostium*, one of the mouths of the Nile (Herod. ii. 17).

Sāla, æ, *f.* a town of Sāmōthrācia, near which the fleet of Xērxes arrived, and the ships were ranged in order, at the time when that monarch was drawing up his troops in the plain of Dāriscus in 480 B. C. (Herod. vii. 59).

Sāla, æ, *m.* the *Sanle*, a river of Franconia, one of the branches of Albia, the Elbe. It had this name from the quantities of salt made on its banks, by throwing the water of the river on a burning pile of wood (Tac. Ann. xiii. 37). *Inh.* Sālī, orum (Sing. Sālūs, i), m. a people who lived on the banks of this river. *Sālūs jam cōlat rāra* (Claud. xxi. 222).—2. The *Isael*, which Drusus connected with Rhēnus, the Rhine, by means of an artificial cut.

Sālāmis, e. Sālāmin, inis, et, Sālāminus, æ, *f.* Coloura, an island in Sinus Sārōnicus, the Gulf of Egina, so called from its modern capital, which has this appellation from the form of its harbour, resembling a round cake made at Athens, known by this name. It is about twenty-five miles in circumference, the greater part uncultivated, and not naturally fertile. It is distant two stadia from the coast of Attica, has but one river Bocarus, the *Tokolias*, and is inhabited only by Greeks, who retain the kindness and hospitality of their ancestors. Its ancient capital, which bore the same name, stood on the shore, of which the walls were four miles in circumference, but no vestiges now remain.

—2. *Famagosta*, a city of Cyprus, built by Tēucer, son of Tēlamon, king of Sālāmis, Coloura, and so called from his native island. Hērāclitus call this *Ambigua Sālāmis*, because there being two cities of that name, when either was mentioned, it would be necessary

to add some discriminating word to prevent ambiguity (Od. i. 7. 29); and Lūcānus calls the other *Vēra Sālāmis* (Phar. iii. 183), as does also Mānilius (v. 50). *Inh.* Sālāminii, orum, m. (Plin. ii. 105). *Adj.* Sālāminius, et, Sālāminiacus, a, um. *Sālāminium frētum* (Just. ii. 12). *Sālāmitæ* (Insulæ), islands opposite, or near *Famagosta* (Plin. i. 615). *Sālāminiacæ trōpææ*, the victory at Sālāmis, Coloura (Sil. Ital. xiv. 282). *Sālāminiacum mārē*, the sea near Sālāmis, Coloura (Luc. Phar. v. 109).

Sālūnus, i, m. a man to whom Ovidius addresses one of his epistles from Pōntus (ii. 5).

Sālāpīa, æ, *f.* Salpe, a town of Apūlia, now in ruins. Hannibal came to this place in 216 B. C., on his return from Tārēntum, Taranto. Here he collected corn from the lands of Hērāclæa and Mētāpōntum, and sent out his troops to plunder the territories of the Sālētīni, and the neighbouring parts of Apūlia. At Sālāpīa, Salpe, the Carthaginians, who had been taken prisoners at Arpi, joined Hannibal in 215 B. C. (Liv. xxiv. 20). *Inh.* Sālāpītāni, orum (Sing. Sālāpītānus, i), e. Sālāpīni, orum, m. part of whom were friendly to Hannibal, but at last joined the Romans. *Adj.* Sālāpīnus, a, um. *Sālāpīna pātus*, the Canal of St. Antonio (Luc. Phar. v. 377).

Sālārīus, a, um. *Sālārīa rīa*, a road leading from Rome to the country of the Sabines, and had its name, according to Fēstus, a *sālē*, which the Sabines carried along it from Ostia at the mouth of Tiber, the Tevere (Liv. i. 33 seq.).

Sālāsī, orum, m. a people of the Alps, through whose country Hannibal would have marched, according to Līvius, had he crossed either Peninus, or Crēmōnis Jūgum, Appius Claudius, the Roman consul, subdued them in 146 B. C., but they appear to have regained their liberty, since Līvius mentions them again as subjected to the government of Rome, about 25 B. C. (Ep. 53 seq.). The latter conquest happened in the reign of Augustus, when the Roman state appears to have been in a more flourishing condition, than at any former or succeeding period (Eutrop. vii. 9).

Sālēcā, v. Sālērā, æ, *f.* a town of Africa, about fifteen miles from the Roman camp, which was then five miles from Utica, in which Hānno had his head quarters, in 206 B. C. From it Māsīnēsa enticed him to come out to battle, in which that general fell (Liv. xxix. 34).

Sālētānus. See Sālētānus.

Sālētūs Bāssus, Sālētī Bāssī, m. an excellent poet, depressed by poverty, hence Juvēnalis calls him *thīn*, insinuating, that he had not enough of food (Sat. vii. 80). Tacitus gives him the character of an excellent man, as well as a poet of eminence, adding, he has the god (Apōllō) within him. This historian makes frequent allusion to his poverty; but mentions a present from the emperor Vēspāsīanus of fifty thousand sesterces (Orat. 5—9).

Sālērnum, i, n. Salerno, an inland town of Picēnum, says Plīnius, but Eustace thinks, that its position is unchanged. It stands in the centre and bosom of the bay, at the foot of a fine ridge of well cultivated hills. The inn is almost on the beach.

Here a colony of Roman citizens was planted in 193 B. C. (Liv. xxxiv. 45). *Adj.* Sālernitānus, a, um. *Sālernitāna rēgio*, the district of Sālernum (Val. Max. vi. 8).

Sālētānus, i, m. the husband of Sēcūndilla, on whose death Mārtiālis wrote him an epigram, not lamenting his bereavement, but envying her large fortune which she had bequeathed to him. Some editions read Sālētānus (ii. 65).

Sālgancūs, eos, f. a town of Bēōtīa, at which Antiōchus, king of Sýria, pitched his camp, in 194 B. C. (Liv. xxxv. 46). This town is mentioned in other chapters of the same book.

Sālīcē, es, f. a town of Scythia, near Tōmī (Amm. Mar. xxxi. 7).—2. The name given by the natives to Tāprōbānē q. v.

Sālīcēnus Clēmēns, Sālīcēni Clēmētis, m. a Roman senator, who called Jūnius Gāllio, the brother of the philosopher Sēneca, *enemy* and *parricide*, and continued a bitter invective against him, until checked by the unanimous voice of the whole assembly. In this appearance of zeal for the public good, Sālīcēnus only gratified personal animosity (Tac. Ann. xv. 73).

Sālīi, orum, (Sing. Sālīus, i), m. priests of Mārs Grādīvus, who were twelve in number, and appointed by Nōma Pōmpilius, who gave them, as a badge of distinction, a flowered tunic, and a brazen covering for the breast, which they wore over the tunic. He made it part of their duty to carry the celestial arms (Ancilla), and to go through the town singing hymns, with leaping and solemn dancing. This monarch selected the Sālīi from the patricians, and chose only such young men as were eminently distinguished by personal beauty and elegance. Virgilius refers the institution of this priesthood to Hērclēs, adding, that they bound their temples with branches of poplar (Æn. viii. 285). They had their temple, and performed their sacred rites on Pālātium, hence, they were sometimes called Pālātīni, and the twelve vowed by Tūllus Hōstīlius had theirs on Cōllīnus, and were called Agonāles, or Cōllīni. During that festival, the Roman army did not march. They were afterwards called Franci (Amm. Mar. xvii. 8). *Adj.* Sālīāris, is, e. *Sālīāres dapes*, the dishes, or feasts of the Sālīi, i. e. sumptuous, or costly dishes (Hor. Od. i. 37. 2). *Sālīārē cārmen*, originally confined to the praises of the gods, afterwards men became ambitious of having their names included in it, which formed a kind of apotheosis. Tiberius honoured the memory of Gērmānīcūs, by ordering the insertion of his character into that poem (Tac. Ann. ii. 83).

Sālīso, v. Sālētō, ōnis, f. *Seltz*, a town of Germany, on the Rhine, eleven miles distant from Tābērnū.

Sālīus, i, m. a native of Arcādia, who was one of the competitors in the foot-race, which he lost by a trick of Nīsus (Virg. Æn. v. 298 seq.).—2. A man in the army of Tūr-nus, who killed Thrōnīus, and was himself killed by Nēalces (Virg. Æn. x. 753).

Sālīentīa, ōe, f. a city of the Mēssāpīi. *Inh.* Sālīentīni, orum, m. a people who inhabited, not only that city, but the southeast extremity of Itālia, Italy. They became the enemies of the Romans in 308 B. C., when L. Vōlūmīnus, consul, was sent against

that district, who defeated them in every engagement, took several of their towns by force, and obtained a great quantity of booty. They afterwards took up arms, and the Romans gained another victory over them, in which they were allowed to surrender (Liv. ix. 42). *Adj.* Sālīentīnus, a, um. *Sālīentīnus ager*, the territory of the Sālīentīni, which was plundered by Hānnībal in consequence of their fidelity to the Romans, in 216 B. C. (Liv. xxiv. 20). Sālīentīnum, sive, Iapygium, prōmōntōriūm, *Cape de Leuca* (Plin. i. 355). *Sālīentīnus rēx* (Eutrop. viii. 9).

Sālūstius Lūcūllus, Sālūstii Lūcūlli, m. a lieutenant-general in Britain, whom the emperor Dōmītiānus destroyed, because he had allowed lances of a new form to be called by his name (Suet. Dom. 10).

Sālūvīi, v. Sālvi, v. Sālvi, orum, et, Sālviēs, um (Liv. xxi. 26), m. a Gallic nation, who lived on the east of Rhōdānus, the Rhine, near the mouth of that river. It is probably from an expression of Livius, that they occupied part of the Alps. At what time they settled there is unknown, but it must have been previous to the arrival of the Phocæans who built *Marseilles*, since they attempted to prevent their building that city. On being overpowered, they crossed into Italy, and took possession of lands near the Lævi Ligūres who inhabited the banks of Tīcīnus, the *Ticino*. Like many of the other Gallic tribes, they willingly joined the Carthagīniāns, from aversion to their more powerful neighbours the Romans, and were at last subdued in 124 B. C. by C. Sēxtus Cālvinus, præconsul, who founded a colony called from his name, and from the abundance of hot and cold springs called *Aquæ Sēxtiæ*, *Aix* (Liv. v. 34 seq.).

Sālmācis, Idīs, f. a nymph whose body united with that of Hērmaphrōdītēs, and was changed into a fountain in Cāria, which retains her name, hence Sātīus calls it *fons dōlōsus* (Syl. i. 5. 20). This spring is said to have rendered men who drank of it effeminate. According to Sēxtus Pōmpēius, the boys and girls washing promiscuously in this stream gave rise to the fiction, and the poets transferred the vices of the natives to the waters of this spring. In its vicinity stood the temples of Mērcūrius and Vēnus, in Greek Hērmes and Aphrōdītēs, whose names united form Hērmaphrōdītēs q. v., and this circumstance would give currency to the fable which it likewise serves to explain (Ov. Met. iv. 306 seq.).

Sālmōnēus, eos, m. son of Ædōlus and Enārētta, was brother of Ædōlus and Sīsypus. The latter sought his destruction, in consequence of their enmity to each other, and the oracle of Apōllō informed Sīsypus, how he might accomplish his murderous intention, but Tūrō q. v., daughter of Sālmōnēus, took means to prevent it. Jūpiter enraged at the impiety of Sālmōnēus, who claimed divine honours and attempted to imitate the thunder and lightning of that god, struck him dead by a thunderbolt. Of the madness, impiety, and punishment of Sālmōnēus, Virgilius has given an admirable description (Æn. vi. 585 seq.), as has also Mānilius (v. 91 seq.). Sālmōnis, Idīs, f. a patronymic of Tūrō, daughter of Sālmōnēus (Ov. Amor. iii. 6. 45. Val. Flacc. v. 479); applied also to nouns feminine.

Sälmydëssus, *i. f. Midya*, a seaport town of Thräcia, on the *Black Sea* (Herod. iv. 93).

Sälo, *önis*, *m.* the *Xalon*, a branch of *Ibërus*, the *Ebro*. From *Märtälis* it appears to have been a shallow, but rapid, stream. Iron and steel seem to have been fabricated on its banks. Near this river that poet was born, hence he has *Patrius Sälo* (x. 96).

Sälöna, *æ, v. Sälöna*, *arum, f.* a maritime town of *Illyricum*. The emperor *Dioclesian* was a native of *Dälmatia*, and retired to *Sälöna* after he resigned the purple, built a magnificent palace, occupying a space of about nine English acres, of which no vestiges now remain, spent the remainder of his life in peace and tranquillity, and died in the year 313. A small village near the site of *Sälöna*, preserves the name. *Spalatra* stands near the place which once was occupied by this ancient city (Cæs. B. C. iii. 8 seq.). *Qua märis Hädräci longas fecit unda Sälönas* (Luc. Phar. iv. 404).

Sälöniua, *æ, f.* wife of *Alënus Cæcina g. v.* (Tac. Hist. ii. 20).—2. Wife of *Attälus*, king of the *Germani*.

C. Sälönlus, *C. Sälönli*, *m.* one of the three Roman commissioners appointed to settle a colony at *Tëmpera* in 196 B. C., and afterwards one of ten for dividing large tracts of land in *Ligüria* and the north of *Italy*, amongst Roman and Latin colonists (Liv. xxxiv. 45 seq.).

P. Sälönlus, *P. Sälönli*, *m.* a Roman who held the office of a military tribune and of first centurion, almost every year, alternately. The army in a state of rebellion, prevailed on the senate to pass a law, that no man who had been a tribune of the soldiers should afterwards be a centurion. From opposing their licentious and mutinous conduct, he had incurred the resentment of the soldiers, which they took this opportunity of manifesting (Liv. vii. 41).

Q. Sälönlus Särra, *Q. Sälönli Särræ*, *m.* was elected prætor, and obtained the government of *Särdinia*, in 194 B. C. (Liv. xxxv. 20).

Sälpinätes, *ium, m.* a people of *Etrüria*, who joined the *Völsinæenses*, on which the Romans marched against them and plundered their country, in 390 B. C. (Liv. v. 31 seq.). *Adj. Sälpinas*, *us, as; ätis. Sälpinas ager* (Liv. v. 32).

Sälpüga, *æ, f.* a kind of poisonous ant, mentioned by *Plinius*, unknown in *Italy* (iv. 696). This word is very differently written (Luc. Phar. ix. 837).

Sälvidiënus Orfitus, *Sälvidiëni Orfiti*, *m.* was put to death by the emperor *Nëro*, for letting three shops belonging to his house near the forum, for the accommodation of the deputies of some states (Suet. Ner. 37).—2. One killed by order of the emperor *Dömiliänus*, although in exile, under pretence of his attempting an insurrection (Suet. Dom. 10).

Q. Sälvidiënus Rüfus, *Q. Sälvidiëni Rüfi*, *m.* a lieutenant-general of *Augüstus*, defeated in a naval engagement by *Sëxtus Pömpeius*, son of *Cn. Pömpeius Mägrus*, in 44 B. C. Two years after, he endeavoured to promote a conspiracy against *Augüstus*, which *M. Antönius* discovered, and being convicted he killed himself (Liv. Ep. 127). The account given by *Suetönius* is somewhat different (Oct. 66).

Sälvius Cöccëänus, *Sälvi Cöccëäni*, *m.* a brother's son of the Roman emperor *Otho*, who bewailed the fate of his uncle. For observing his birthday, the emperor *Dömiliänus* condemned him to death (Suet. Dom. 10).

Sälvius Jülüänus, *Sälvi Jülüäni*, *m.* an eminent lawyer, who, at the command of the emperor *Jülüänus*, composed a perpetual edict, from which, at no future period, were the judges allowed to deviate. This important reformation in the administration of justice reflects great credit on the emperor who suggested, and on the civilian who formed it (Eutrop. viii. 17).—2. Grandson of the former, who likewise excelled in a knowledge of the law. On the death of *Përtinäx*, he seized on the government, was defeated by *Sëvërus* near *Ponte Molle*, and slain in the palace, after a reign of seven months. *Herodiänus* says, he lost his life by order of the senate, in which he is supported by *Spärtiänus*, and opposed both by *Eutröpius* (viii. 17), and by *Aurëlius Victor*, who calls him *Didius Jülüänus*, or, as in some editions, *Didius Sälvius Jülüänus* (de Cæs. 19). The last author confounds him in one or two particulars with the subject of the former article, who, according to some authors, was only his maternal great-grandfather.

L. Sälvius Otho, *L. Sälvi Othönis*, *m.* was elected consul with *Faustus Cörnëlius Sülla*, in the year 52. His father had not risen above the rank of prætor, and his wife appears to have been of inferior descent. In countenance he bore a strong resemblance to the emperor *Tiberius*, by whom he was greatly beloved (Suet. Oth. 1). He was the father of the emperor *M. Sälvius Otho* (Tac. Ann. xii. 52). In con. cal. he is surnamed *Titiänus*.—2. Surnamed *Titiänus*, son of the former, and brother of the emperor *Otho*. They held the consulship, part of the year 69. During the short reign of his brother, *Titiänus* had the government of *Rome*, and the command of the army. The imperial honours seemed vested in him. His rashness brought on the decisive engagement at *Bëdriäcum*, *Caneto*, where *Vitëllius* obtained a complete victory. The conqueror, on succeeding *Otho*, spared the life of *Titiänus*. From *Täcitus* we learn, that avarice formed a prominent feature in his character, and that, when præconsul of *Asia*, he readily connived at any iniquitous scheme, on condition he obtained a part of the plunder (Tac. Hist. i. 75 seq.).

M. Sälvius Otho, *M. Sälvi Othönis*, *m.* was the son of *L. Sälvius Otho*, a Roman knight, and of *Albia Tërëntia*, a woman of noble birth. *Otho* was born on 28th April, in the year 70. In very early youth he was wild and riotous, for which his father frequently scourged him severely. To his dress and appearance he paid the utmost attention, and was not only finical, but effeminate, hence *Möllis Otho* (Mart. vi. 32). In order to procure an introduction to *Nëro*, he pretended to be in love with a freedwoman, who held some office in the palace, although she was very old and nearly decrepid. Through her he obtained the notice of the emperor, with whom, from similarity of dispositions, he soon became a principal favourite. In this manner, he obtained a knowledge of all the emperor's secrets, who

intrusted to him Poppæa Sabinæ, after he had taken her from her husband. To her Otho conceived so strong an attachment, that he could not bear the rivalry of Néro, and refused to give her up. On the marriage being dissolved, he received an appointment in Lusitania, Portugal, that he might be at a distance from Rome, which was in fact a kind of banishment, and at that period not uncommon. As quaestor he governed that province for ten years, with singular moderation and disinterestedness. In revenge for this treatment, he joined Galla in his design against Néro, and took every opportunity of making friends, that he might, at last, succeed to the empire. Having ingratiated himself with the body guards of Galla, after his accession to the imperial dignity, and having been disappointed in the hopes of his adopting him, he formed a plan for assassinating that monarch, which the body guards executed, and saluted him with the title of emperor. The senate received his appointment without resistance, and do not seem to have taken a decided part either with or against him. In the mean time, the armies in Germany swore allegiance to Vitellius, and the two rivals, after some unsuccessful attempts, on the part of Otho, to procure reconciliation, met in the north of Italy to decide it by the sword. In the first three engagements, Otho had the advantage, but in the last, at Bedriacum, Caneto, Vitellius, by a stratagem, gained a complete victory, soon after which, Otho laid violent hands on himself. During his whole life, Otho expressed the utmost abhorrence at civil wars, and to this aversion some attribute the slight resistance which he made against the troops of his rival. Many of his soldiers followed his example, and whilst the community wondered at a death so unsuitable to his life, they extolled his merits when he was consigned to the grave, although they detested him while living (Suet. Oth.). To Otho, Juvénalis uniformly appears hostile, and it cannot be denied that his vices, to say nothing of his ingratitude, treachery, and effeminacy, justly excited the hatred of the satirist. That poet introduces Otho as a very vicious character (Sat. ii. 99). *Est summi ducis*, it is the part of a very great general, i. e. of Otho (Juv. Sat. ii. 104). *Adj.* Othoniānus, a, um. *Othoniānus exercitus* (Tac. Hist. ii. 45).

Sālūs, ūtis, f. health, or the goddess of health, to whom C. Jūnius Bōbūlcus vowed a temple in the war with the Sāmmites, in 307 B. C., which he dedicated four years after, when dictator (Liv. ix. 43 seq.).

Sālŭi, orum, e. Sālŭes, um, m. See Sālŭitŭi.

Sāmāria, ō, f. a maritime district of Canaan. The capital had the same name (Plin. i. 566). *Inh.* Sāmāritæ, arum, m. (Tac. Ann. xii. 54).

Sāmārōbrŭva, ō, f. Amiens, a town of Gallia Belgica, on the south bank of the river Sāmāra, the Somme. It was afterwards called Ambianum, from its inhabitants; hence the present name (Cæs. B. G. v. 24 seq.).

Sāmŭlos, i, m. a mountain of Sŷria, mentioned only by Tacitus. It occurs only once in the writings of this historian, and from the vague manner in which it is introduced, nothing certain respecting it can be

determined. Here Hērŭclēs received divine honours, and, according to ancient fable, inspired the dreams of his priests, chief, if not solely, respecting the tract where gem would be found (Tac. Ann. xii. 13).

Sāmŭs, es, e. Sāma, ō, et, Sāmos, i, f. was, according to Strābo, an ancient name of Cēphālŭnia, which others make a town and district of that island (Liv. xxxviii. 30). Supposing this opinion to be correct, it probably stood on a rocky peninsula, now called *Asdi-Samo*. It appears to have been a place of great strength. Pīnīus (l. 46) and Pōmponīus Mēla (ii. 7) make it a different island from Cēphālŭnia, *Cephale*. If the isthmus which connects *Asdi-Samo* with Cēphālŭnia, is at times overflowed by the sea, it will reconcile the difference of opinion existing amongst these ancient geographers. *Inh.* Sāmŭi, orum, m. by which the Greeks distinguished them from the inhabitants of Sāmos, an island off the coast of Iōnīa, whom they called Sāmī (Liv. xxxviii. 25 seq. 1.—2. An island off the coast of Ephesus. See Sāmos.—3. Another, off the coast of Thrācia, afterwards called Sāmōthrācia q. v.).

Sāmŭs, i, m. a man killed by Cālŭs in the battle at Zīma (Sil. Ital. xvii. 425). 2. A Roman knight of considerable distinction, who hired Sūllŭs with a prodigious fee, and, finding that he had betrayed his cause, went to the house of that perfidious orator, and fell upon his own sword, in the year 47 (Tac. Ann. xi. 5).

Sāmŭnŭm, i, a. an inland district of Italia, bordering on the northwest part of Apūllia. *Inh.* Sāmŭnŭtes, ium (Sic. Sāmŭs, itis, Liv. viii. 23), m. originally from Greece (Just. xx. 1). *Adj.* Sāmŭnŭs, i, ō, gen. itis, et, Sāmŭnŭteus, a, um. Sāmŭnŭ ager, the territory of the Sāmŭnŭtes (Liv. xxxi. 4). *Sāmŭnŭteum bellum* (Ann. Mar. xxx. 8. Aur. Vic. II. Vir. 26).

Sāmos, i, f. Sāmos, an island in Mīrī Egēum, the Archipelago, on the coast of Asia Minor, Natolia, opposite to Ephesus, Aiosoluc, about 32 miles long, and 22 broad. Greek authors, in general, make it about 87 miles in circumference. It is very elevated, and serves as a kind of landmark for the whole Archipelago. The channel which separates it from Natolia, is so narrow, that one person may hear another speak across it. Sāmos is very fertile, and all its productions, according to Strābo, were excellent, except wine. Its earthen ware, of which the Sāmŭians were considered the inventors, was highly valued. This island, according to Virgilius (Æn. i. 16), was a favourite residence of Jūno, which some supposed to be the birthplace of that goddess. In Sāmos there was a cognominal town (Herod. i. 142). The present population is about twelve thousand. *Inh.* Sāmŭi, orum, m. who appear to have been an ingenious and active people, felt every kind of tyranny. Their government was first monarchical, then oligarchical, and afterwards democratical. At one time they were oppressed by the Persians, and at another, by the Grecian states. Ovidius perhaps alludes to these changes (Met. xv. 61), rather than to any acts of tyranny or oppression of the monarch Pōlycrātes q. v., under whom Pīthāgōras passed the early part of his life. *Adj.* Sāmŭus, a, ō.

Sāmlus vir, P̄ythāgōras (Ov. Met. xv. 60).
Sāmla terra (Liv. xxxvii. 10).

Sāmōsāta, *ae*, *v.* *Sāmōsātē*, *arum*, *f.* *Sēmīsat*, the capital of Cōmāgēnē, stood on the Euphrātes. Here Lūcīanus was born. *Inh.* *Sāmōsātēsēs*, *ium*, *v.* *Sāmōsātēni*, *orum*, *m.* (Amm. Mar. xiv. 8).

Sāmōthracē, *es*, *v.* *Sāmōthracīa*, *ae*, *f.* *Samothraki*, an island in the Archipelago, off the coast of Thrācia, Romania. It had this name from being peopled by a colony from Thrācia, to which it formerly belonged, who were joined by Samians, who had been driven from their island by the Ephesians. Plinius makes its circumference thirty-two Roman miles, and says, that its ancient name was Dārdāniā, which is likewise stated by Strābo, Pausānias and others. *Saōcē*, *Monte Nettano*, the only mountain in the island of any note, rises to the height of ten thousand paces, and round the whole coast there is a great want of harbours (Plin. i. 462). The whole island was sacred from the worship of the Cabīri, and was consequently a general resort of the wretched, on which account Lūcīetius has *Ferrēa Sāmōthracīa*, *i. e.* *ferrēi anūli nōmīnē Sāmōthracīa insigniti* (vi. 1042). *Inh.* *Sāmōthracēs*, *um* (*Sing.* *Sāmōthracē*, *acis*), *m.* *Plī Sāmōthracēs*, religious Samothracians, from their being almost wholly given up to the worship of the gods (Stat. Ach. ii. 158). The rites of heathen worship, some suppose to have originated with the Samothracians, which receives some countenance from Pausānias, who states, that Cēres instructed the Cabīri, *v.* Cabīri. *Adj.* *Sāmōthracīus*, *et*, *Sāmōthracīus*, *a*, *um*. *Sāmōthracīum finum*, the temple of *Samothraki* (App. 213).

Sanacharibus, *i*, *m.* king of Arābia and Assyria, invaded Egypt, where he suffered a severe disaster, from not having paid due reverence to the gods. The circumstances mentioned by Hērōdōtus, are an imperfect and garbled account of what is related in the Scriptures, and also misapplied, for instead of Egypt, he should have said Jerusalem (ii. 141).

Sāncīa, *ae*, *f.* sister of Cōnsidius Prōcīlus, on whose execution, she was banished from Rome, in the year 32 (Tac. Ann. vi. 18).

Sāncīo, *ōnis*, *f.* *Seckingen*, a town of Germany, on the right bank of the Rhine, opposite the territory of the Raurāci (Amm. Mar. xxi. 3).

Sāncīus Erārium, *Sāncīōris Erārii*, *n.* See *Erārium*.

Sāncīa, *ae*, *m.* a miser and glutton ridiculed by Mārīallus (vii. 19).—2. A poet, whose writings were recommended neither by their excellence nor harmony (Mart. xi. 3).

Sāncūs, *i*, *m.* a man from whom the Sabines believed themselves descended, and, on that account, worshipped as a god. They also called him Fīdīus and Sēmo (Ov. Fast. vi. 214, Sil. Ital. viii. 420).

Sāndan, *ānis*, *m.* an Ethiopian of high rank and great wealth, said by some to have been a son of Hērōcles, and to have founded Tārsus (Amm. Mar. xiv. 8).

Sāndrōcōtus, *i*, *m.* a man of low parentage, in the army of Alexander the Great, by whom he was ordered to be put to death, and was indebted to his swiftness for the preservation of his life. After the death of

that monarch, he collected forces, excited the Indians to revolt, and killed the prefects of Alexander. Sēlēucus entered into a treaty with him, a proof of his great power, and then marched to the war against Antigōnus. Jūstinus says he reigned over India, and turned the liberty from the Grecian oppression into slavery (xv. 4).

Sāngārius, *i*, *m.* *v.* *Sāngārium*, *i*, *n.* the *Sakaria*, a river of Phrygia, which takes its rise in the mountain Adōrēus (Liv. xxxviii. 18. Plin. i. 627, 648). See *Sāgāria*.

Sānquīnus Māximus, *Sānquīnī* Māxīmī, *m.* a man of consular rank, who entreated the senators not to multiply the cares of the emperor Thērius, when a member of the senate proposed bringing a particular business forward first day he was in court. He died in Lower Germany, when he had the command of the legions, in the year 47 (Tac. Ann. vi. 4 seq.).

Sāntōnes, *um*, *rar.* *Sāntōni*, *orum* (*Sing.* *Sāntōnus*, *i*, *Luc. Phar. i. 422*), *m.* a people of Gāllia Cēltica, to the north of the river Cārāntōnus, the *Charente*. Their chief town was Mēdiolānum, afterwards *Sāntōnes*, now *Saintes*, and their country *Saintonge* (Ces. B. G. i. 10 seq.). *Adj.* *Sāntōnicus*, *a*, *um*. *Sāntōnicus Océānus*, the *Bay of Biscay* (Tib. i. 7. 10). *Sāntōnicus cucullus*, the *Santonie cowl* (Juv. Sat. viii. 145). The Romans derived the use of cowls, or hoods, from the *Sāntōnes*, and they appear to have covered the head and face when necessary, hence used for a disguise (ib. vi. 329).

Sāpēi, *orum*, *m.* a people of Thrācia, Romania (Ov. Fast. i. 389), called also *Sinte* and *Sall* (Strab. 667).

Sāpāudīa, *ae*, *f.* a tract of land on the east side of Rhōdānus, the *Rhone*, south of Lācus Lemānus, the *Lake of Geneva*, now the duchy of *Savoy*. The modern is evidently derived from the ancient name, which is first mentioned by Ammīānus Mārcellīnus (xv. 11).

Sāphārus, *i*, *m.* a man in the Carthaginian army, killed in close fight by Q. Fābius Māximus, dictator, at the time he surrounded the troops of Hānūibal, and that general had encircled the army under M. Minūcius Rūfus, joint dictator with Fābius (Sil. Ital. vii. 604).

Sāpīres, *um*, *m.* a people probably neighbours to the Thārenī *q. v.* (Amm. Mar. xxii. 8). Considerable difference of opinion exists in regard to this word, mentioned by Ammīānus. It is not improbable the *Sāpīres* are the same with the *Sāspīres*, noticed by Hērōdōtus (i. 110 seq.).

Sāpis, *is*, *m.* the *Savio*, a river in the north of Italy, which falls into the Gulf of Venice (Luc. Phar. ii. 406). *Adj.* *Sāpīnius*, *a*, *um*. *Sāpīnia tribus* (Liv. xxxi. 2).

Sāponīa, *ae*, *v.* *Sāponīæ*, *arum*, *f.* a town of Pānnōnia, near the junction of Drāvus, the *Drave*, with Dānūbius, the *Danube* (Amm. Mar. xxviii. 1).

Sāpor, *ōris*, *m.* a son of Artāxēxes, king of Persia, acquired great renown by his success against the Romans, and by restoring the kingdom to the natives. Like Hānūibal, he appears to have entertained the greatest hatred against the Romans, and continued to annoy them during almost the whole of his reign. No sooner had he ascended the throne,

(Luc. Phar. i. 214). This epithet may be referred to the colour of the bed or channel in which it flows, and the same idea was perhaps conveyed by the name. *Incola anani Rubicōnis* (Claud. xliii. 1).

Rūbrēnus Lāppa, Rūbrēni Lāppos, *m.* a poor tragic poet mentioned by Jūvenālis (Sat. vii. 72).

Rūbria, *a, f.* a vestal virgin, on whom the Roman Emperor Nēro committed a rape (Suet. Ner. 28).

Rūbrius, *i, m.* a Roman knight of small fortune, accused of violating the divinity of Augustus, by perjury, in the year 15. The emperor Tiberius suppressed the prosecution (Tac. Ann. i. 73).

Rūbrius Fābātus, Rūbrii Fābātī, *m.* a Roman, who fled from Italy, with the intention of seeking security among the Parthians. A centurion found him on the Strait of Messina, and brought him back to Rome, when, on being questioned, he could give no satisfactory reason for so long a journey, yet he lived in safety, from being forgotten rather than forgiven (Tac. Ann. vi. 14).

Rūbrius Gāllus, Rūbrii Gālli, *m.* a Roman who had considerable influence with the army, on the death of Otho, and effected a union between Flāvius Sabinus and Caelina (Tac. Hist. ii. 51 seq.). To him Jūvenālis is supposed to allude, but without evidence at all approaching to certainty (Sat. iv. 105).

L. Rūbrius, L. Rūbrii, *m.* a Roman of senatorian dignity, who was taken prisoner along with many others at Corfinium, Perino (Cass. B. C. i. 23).

Rūbrum Mārē, the Red Sea, or, Arabian Gulf, forms the natural division betwixt Asia and Africa, hence the moderns almost universally consider it the eastern boundary of Africa. Some of the ancients bounded Africa on the east by the Nile, and a few, who divided the old continent only into two parts, considered Africa part of Europe. From the Strait of Babilmandeb (*i. e.* the gate of lamentation: Fauces Māris Rūbri) to the Isthmus of Suez, the two extremities of this inland sea, the distance is reckoned at fourteen hundred and seventy miles. The breadth is nowhere very considerable. It terminates in two unequal branches, that to the west greatly exceeding, both in length and breadth, the one to the east. Livius calls Mārē Rūbrum the utmost boundary of the earth, and as he mentions it after India, it is evident he could not understand by it the Arabian Gulf, because the conquests of Alexander to which he refers, were greatly farther east, and must have meant what is now called the Indian Ocean (xlv. 9). The Latin expression, which is a literal translation of the Greek, seems frequently used in a very enlarged sense, comprehending the ocean which washes the southern coast of Asia, at least as far as it was known to the ancients. Much ingenuity has been displayed, in attempting to account for this appellation red, since neither the sands, nor colour of the waters could give rise to the name. Without enumerating the various conjectures, it may be deemed enough simply to observe, that the eastern shore of the Arabian Gulf was in very remote times inhabited by the Edomites, and Edom, signifying red, it would naturally be called the sea of Edom, not only by that people, but also by the neighbouring nations. The

Greeks translated the Jewish or Phœnician expression literally, in which they were imitated by the Romans. The navigators of that gulf would, following common analogy, give that name to the Indian Ocean, which they entered by means of this inland sea, in the same manner as the mountain Atlas gives name to the western ocean, and the village Siberia on the eastern extremity of European Russia does to that extensive tract of land which occupies a great part of northern Asia.

Rūdiā, arum, *f.* a town of Cālābria, distinguished by being the birthplace of the poet Ennius, of which no vestige now remains. Some moderns have in vain attempted to identify it with a town or village near the site of this ancient town. Conjecture, unsupported by evidence, merits neither belief nor regard. *Rūdiā vēstāte* (Sil. Ital. xii. 396). *Inh.* Rūdiī, orum (Sino. Rūdius, i), *m.* Adj. Rūdius, *a, um.* Rūdius (pōta) ait (Auson. cccxlix. 17).

Rūfa, *a, f.* an infamous woman, a native of Bōnōnia, Bologna (Catal. lx. 1).

Rūfrius, *i, n.* *c.* Rūfras, arum, *f.* Rēve, in Terra di Bari, a town of Cāmpānia, on the confines of Samnium, taken by the Roman consuls from the Samnites, in 325 B. C. (Liv. viii. 25). *Inh.* Rūfreni, orum, *m.*

Rūfilla, *a, f.* a diminutive from Rūfa (Suet. Aug. 69).

Rūfillus, *i, m.* a man whom Hōrātius censures, for being highly perfumed, which the Romans reckoned scandalous (Sat. i. 2. 27).

Rūfinus, *i, m.* a friend of Ovidius, who wrote the poet after his banishment, and, in return, the unhappy exile expresses his gratitude and sense of the favour, in one of his letters from the shores of the Black Sea (Ep. Pont. i. 3).—2. A man, who, on the death of Thēōdōsius, aided his son Arcādīus in the government of the east, and endeavoured to place himself on a level with that prince, if not to dethrone him. He fell in that rebellion, by the troops under Arcādīus, who appears to have decoyed, not conquered him. Claudianus writes some bitter invectives against this ambitious minister, or rather presumptuous rebel (iii. seq.).—3. A man of great wealth, whom Mārtiālis advises to check his pride (iii. 31).—4. A commander in Gaul, who embraced the interest of Vindex, for which the soldiers of Vitellius demanded his execution; and that ambitious commander did not attempt to resist their inclination (Tac. Hist. ii. 94).

Rūfio, ōnis, *m.* son of a freedman of C. Jūlius Cēsār, to whom he left the care and command of three legions at Alexandria (Suet. Jul. Cēs. 76).

Rūfius Crispinus, Rūfii Crispini, *m.* commanded the prætorian guards, and seized Asiaticus at Baia, whom he brought in chains to Rome. On the death of two Roman knights named Pētra, Crispinus received fifteen thousand sesterces and prætorian honours. Agrippina prevailed with the emperor, to remove him from the command of the prætorian guards, in consequence of his engagements to Messālina, and attachment to her children. He married Pōppēa Sābina, by whom he had a son called by his own name, but Otho, afterwards emperor, first debauched and then married her. In consequence of his marriages

with that unprincipled woman, Rūfius Crispinus was brought to trial under the hollow pretext of a conspiracy, and sent into banishment to Sardinia, where he died by his own hand (Tac. Ann. xi. 1 seq.).—2. The son of the former, whom Nēro, says Suetonius, caused to be thrown into the sea, because it had been reported, that among his playfellows, he acted the part of a general or an emperor (Suet. Ner. [35]).

Rūfræ. See Rūffrius.

Rūtūli, v. Rūtūli, orum, m. military tribunes appointed by the consuls. They had this name from Rūtūlius Rūfus, who passed a law for that purpose (Liv. vii. 5).

Rūfūlus, i, m. a man of vicious conduct, whom Cātūllus holds up to derision (lix).

Rūfūs, i, m. a rhetorician of great celebrity, who was the rival of Cicero, and charged that orator with writing barbarous Latin, like an Allobrogian. Some consider that Jūvenālis has two characters in view; and others but one (Sat. vii. 213 seq.).—2. A man ridiculed by Cātūllus for his dirtiness and offensive smell (lxix).—3. A false friend exposed by Cātūllus (lxvii). It is uncertain whether he is the same with the former, or with M. Cæcilius Rūfūs, the celebrated orator of that period.—4. A friend of Mārtiālis, whose name frequently occurs in his writings (i. 107, &c.).

Rūfūs Hēlvius, Rūfī Hēlvī, m. a common soldier, whom Apronius rewarded with a spear and collar, because he had saved the life of a Roman citizen, in the year 20 (Tac. Ann. iii. 21).

Rūfūs Scribōnius, Rūfī Scribōnī, m. brother of Præcūlus Scribōnius q. v. Their mutual esteem and brotherly affection rendered them remarkable, no less than their riches, talents, nobility, and virtue. Pācūlus Africānus, by artful misrepresentation, converted their virtues into crimes, and they sought protection from an ignominious death, by opening their own veins, and expiring together (Tac. Hist. iv. 41).

M. Rūfūs, M. Rūfī, m. a quæstor, who attached himself to Cæsar during the civil war, and had the command of 12 ships at Aquilāria (Cæs. B. C. ii. 23).

Rūgī, orum, m. the Rugians, a German nation, who lived on the shores of the Baltic Sea. The island *Rugen*, and the town of *Rugenwald*, have perpetuated their name (Tac. Mor. Ger. 43).

Rūllus, i, m. a man who killed Völūx in the battle of Trāsimēnus, the Lake of Perugia (Sil. Ital. v. 260).—2. A son of Māntōa, and brother of Nōrbānus. He killed Archēmorūs in Africa, at the battle of Zāma (Sil. Ital. xvii. 426). Perhaps this is the same with the former.

P. Rūpilius, P. Rūpīli, m. (surnamed in con. cal. Lūpus) a Roman who held the consulship in 134 B. C., and terminated the war with the fugitives in Sicily (Liv. Ep. 59).

Rūsēno, ōnis, f. *Rosciliona*, a town of France, about two miles from *Perpignan*, destroyed by the Normans, of which scarcely a vestige remains. Here Hannibal was met by the petty princes of Gallia, who, captivated with his presents, cheerfully conducted his troops through their territories (Liv. xxi. 24). Adj. *Rūsēnōnēnsis*, is, e. *Rūsēnōnēnsis comitatus*, *Rousillon*.—2. A port of Africa, sometimes written *Rūsūcūron* q. v.

Rūsēus Cæpio, Rūsēi Cæpiōnis, m. a Roman senator of great wealth, who had, by his will, bound his heir, to give a certain sum annually to each senator at their first meeting, but the Emperor Dōmītiānus annulled the deed (Suet. Dom. 9).

Rūsēllæ, arum, f. *Roselle*, a town of Etruria, taken by the Roman consul, L. Pōstūmius Mēgellus, in 296 B. C. (Liv. x. 37). Inh. Rūsēllāni, orum, m. (Liv. xxviii. 45). Adj. Rūsēllānus, a, um. *Rūsēllānus ager* (Liv. x. 4).

Rūsō, ōnis, m. a Roman family, celebrated by Mārtiālis for their affability and politeness. The reading is doubtful, some editions having *Drūsōnes* (v. 29).

Rūsina, æ, f. perhaps *Susa*, a maritime town of Byzāciūm, a district of Africa. It stands a little to the south of *Adrumētum* (Plin. i. 335. Sil. Ital. iii. 260).

Rūsūcūron, ōnis, m. *Carbona*, a port of Africa, near Tūnes, where the Carthaginians passed a night in 205 B. C., on their way from Carthage, to attack the fleet of P. Cōrnēlius Scīpiō Africānus at Utica. This delay probably prevented the destruction of the Roman army (Liv. xxx. 10).

Rūtēni, orum, m. a people of Gallia, on Tārnis, the *Turne*; their country is now called *Rouergue* (Cæs. B. G. i. 45 seq.). Flāvi Rūtēni, red haired Rūtēni (Luc. Phar. i. 402).

Rūtīlius Gāllicus, Rūtīli Gāllici, m. a friend of the poet Stātius, whom he congratulates on recovering from a lingering disease. He appears to have been of a very ancient and honourable family, several of whom had borne the office of consul. He was prefect of Rome under the Emperor Dōmītiānus, hence Jūvenālis, *Custos Gāllicus urbis* (Sat. xlii. 157), and Stātius, *Mitis custodia intrépide Rōmæ* (Syl. i. 4. 16).

Rūtīlius Lūpus, Rūtīli Lūpi, m. a lieutenant-general of Pōmpēius in Achāia, a district of Greece, who, to secure that province, resolved to fortify the Isthmus of Corinth (Cæs. B. C. iii. 55).

P. Rūtīlius, P. Rūtīli, m. a tribune of the people, who brought the censors to trial, in 171 B. C. In return, the censors united in degrading him from his tribe, and disfranchising him (Liv. xliii. 16 seq.).

P. Rūtīlius Cālvis, P. Rūtīli Cālvi, m. a Roman who held the office of prætor, in 168 B. C. (Liv. xlv. 44).

P. Rūtīlius Lūpus, P. Rūtīli Lūpi, m. a Roman who held the consulship with L. Jūlius Cæsar, in 92 B. C. He was killed in an engagement with the Mārsi, Pēligni and Picēntes, but his lieutenant-general, C. Mārius, fought them with better success. Lūcilius accuses him of impiety, and disregarding an oath (Sat. i. 4), which Hōrātius quotes, as justifying satirists in exposing vice, and holding up to abhorrence the perpetrators by name (Sat. ii. 1. 68). Pērsius supports the opinion of Hōrātius (Sat. i. 115).

P. Rūtīlius Rūfūs, P. Rūtīli Rūfī, m. a lieutenant-general under the consul Q. Cæcilius Mētēllus in Africa. He held the consulship with Cn. Mānlius Māximus (107 B. C.), some time after which, he was lieutenant-general under Q. Mūcius Scævōla, when he attempted to protect the people of Asia from the oppression of the revenue farmers, and fell under the displeasure of the eque-

trian order, who had the charge of matters of that kind, and brought him to trial. Disregarding both the want of evidence, and his unsullied reputation before this impeachment, his judges condemned him for extortion, and sentenced him to banishment, in 96 B. C. He retired to Smyrna (Liv. Ep. 70). His inflexible justice, and incorruptible integrity necessarily provoked the hatred of the vicious and profligate. Vice ever holds virtue in abhorrence. Velleius Paterculus asserts, that he was a man, the very best not only of his own time, but of any age. Nor did moral excellence alone constitute the whole of his character. He had an uncommon knowledge of the military art, which enabled him to introduce many improvements into the Roman discipline. What to moderns may seem incredible, the Romans did not train their soldiers in the art of attack and defence, until Rutilius instructed them. In his banishment, he devoted his time to philosophy and literary pursuits; and practised the principles of the Stoics, which he had learned under Pānetius, in seeking happiness in the command of the passions, in bearing misfortunes with firmness, and in the exercise of virtue. He resisted the urgent solicitude of L. Cornēlius Sūlla at the head of the state, to quit the place of his retreat, and return to Rome. His love of literature fitted him for retirement, and the loss of his writings must ever be regretted. He was an able lawyer, a faithful historian, and an orator, whose eloquence Cicero mentions with respect. He passed a law, that no house in Rome should exceed seventy feet in height, Trājanus afterwards limited the height to sixty feet (Suet. Aug. 89). He wrote in Greek the history of his own times, the war against Hannibal, the siege of Nūmāntia, at which he fought,

and the war in Nūmīdia. The last merited high commendation for its impartiality. In addition to these works may be mentioned his own biography, which Tacitus commends, observations on the Greek philosophers, and orations on several topics. Vāllērius Māximus observed, that Rūtilius had a juster claim to the surname of *Felix* than Sūlla, the former having obtained it by the integrity of his life, and the latter by the injustice of his arms.

Sp. Rūtilius Crāssus, Sp. Rūtilii Crāsi, m. a Roman elected a tribune of the soldiers, with consular power, in 416 B. C. (Liv. ii. 47).

Rūtūba, m. m. a famous gladiator (Her. Sat. ii. 7. 96).

Rūtūba, m. m. the *Rotta*, a river of Li-gūria (Plin. i. 318). Cārus Rūtūba (Luc. Phar. ii. 422).

Rūtūli, orum (Sing. Rūtūlus, i), m. i. people of Lātium, who were reckoned the most ancient nation of Italy. Ancient geographers have left no accurate description of the territory possessed by the Rūtūli. When Aeneas came to that country, Daunus was their king. Turnus, the only son of that prince, who had been previously betrothed to Lavinia, opposed her marriage with the noble Trojan, and endeavoured to support his claim by force of arms. See Turnus. Ardia, afterwards Ardea, was their chief city.

Rūtūlus, i, m. a Roman who had numerous flocks of sheep. He was killed by Cānthus in the second Punic war (Sil. Ital. xv. 700).

Rūtūpiæ, orum, f. Richborough, a town in Cāntium, Kent, near which the Romans found excellent oysters. Adj. Rūtūpinus, a, um. Rūtūpium fūndum (māris), the bottom of the sea at Richborough (Juv. Sat. i. 141).

S

Saansan (i. e. king of kings), m. an appellation of the Persian monarchs (Amm. Mar. xix. 2).

Sāba, m, f. a district of Arābia Fēlix, on the Red Sea (Plin. iii. 23). From Stē-phānus it appears to have been a place of considerable distinction, and others consider it the same with Sābo. Sābe, arum, f. As-sab, a city and port on the Red Sea. Inh. Sābei, orum (Sing. Sābeus, i), m. were reckoned effeminate by the Romans, hence mōles Sābei (Virg. G. i. 57); but mild and tractable (Claud. viii. 305). Adj. Sābeus, a, um, Sabæan, Arabian. Sābea mēssa, an Arabian crop (Claud. xxi. 58). Sābei lūci, groves of the frankincense tree (Claud. x. 210). Sābeum tus, Sabæan frankincense, which was reckoned to be of the very finest quality by the ancients. Virgilius seems to have thought, that frankincense was only found in Arābia, Solis est fūrca virga Sābea (G. ii. 117), in which opinion he is followed by Plinius. The Mimosa Nilōtica, or Aca-cia Vera produces frankincense, and vast quantities are gathered from trees growing near to the northern bay of the Red Sea, at the foot of the mountain Sina. It was called Tus or Thus by the dealers in Egypt, from Thur or Thor, the name of a harbour

in that bay, and thereby distinguished from the gum Arabic, which comes from Suez.

Sabāces, is, m. a governor of Egypt, who commanded a powerful force in the army of Darius, at the battle of Issus, where he was killed with the Phrygian governors Atiſyes and Rhēdōmīthres (Curt. iii. 11).

Sabāco, ōnis, m. a king of Æthiopia, who overran Egypt, with a powerful army, and afterwards returned to his own country, at the end of fifty years, in consequence of a dream (Herod. ii. 137 seq.).

Sabāria, m, f. Stein Am Anger, a town of Pānnōnia (Amm. Mar. xxx. 5).

Sābāta, orum, n. Vadi, a town at the foot of the Alps, on the Italian side, two hundred and sixty stadia from Gēnua, Genoa. Strabo makes the Alps commence at Sābāta, and the Apennines at Genoa. Adj. Sābātus, e, Sābātinus, a, um. Sābātia vāda, e, stagna, Savona (Cluv.), Vadi (D'Anv.) (Sil. Ital. viii. 490). Sābātina tribus (Liv. vi. 5).—2. Sābātha, et, Sabōta, the capital of the Atrami-tæ, in Arābia (Plin. i. 726 seq.).

Sābātus, i, m. the Sabato, a river of Italy, which rises in the country of the Hirpini and falls into Vultūrnus. Sābātini, orum, m. the people who lived on the banks of that river (Liv. xxvi. 33). Some have supposed,

there was a town called Sābātūm on Sābātus; but its situation is unknown, if ever there was such a place.

Sabāzīus, i, m. an epithet applied to Jūpiter, probably from the Greek verb to *worship* (Val. Max. i. 3).

Sābūra, m, m. a man killed in Spain by Scipio Africānus (Sil. Ital. xv. 441).

Sābēllus, i, m. a man who excelled in throwing the javelin (Sil. Ital. iv. 221).—2. A Roman soldier, killed by Nābis, priest of Jūpiter Ammon (Sil. Ital. xv. 687).—3. A conceited poet, to whom Mārtiālis writes an epigram (vii. 84).—4. A parasite, mentioned by Mārtiālis (ix. 20). Perhaps the poet had in view the same person, only exhibiting a different feature of his character. This remark may apply to the same name in other epigrams of Mārtiālis.

Sābīdīus, i, m. a man whom Mārtiālis disliked, and for which he could assign no reason (i. 33). The poet must have had a different person in his eye when he wrote iii. 17; since a good reason is there assigned for not wishing to meet Sābīdīus.

Sābīnēus, e. Sābīneus, i, m. a rhetorician derided by Mārtiālis (iii. 25).

Sābīni, orum (Stag. Sābīnus, i), m. an ancient people of Italy, on the east of Tiber, the Tevere, and north of Tibur, Tivoli. Silius Italicus and Dionysius of Halicarnassus inform us, that they had this name from Sābus, e. Sābīnus, son of Sāneus, who was their founder, whom Virgilius calls *effusator*, probably from his being the first who cultivated the vine in Italy (Æn. vii. 179). Some maintain that they were of Spartan descent (Sil. Ital. ii. 8), and others, that they were anciently Umbri (Dion. Hal. ii. 49). Justinus says they were Greeks, without stating from what part of Greece they had come (xx. 1). Pīnīus and others derive their name from the Greek verb to *worship*, perhaps from their being distinguished by their piety and strictness of morals; hence Sābīnus, both as a noun and adjective, was employed to denote a person of rigid, stern, and severe temper. It appears from Mārtiālis, that the Sabine women painted their faces with a particular preparation (*cōrūssa*), to render the skin white, and that it melted by the heat of the sun (ii. 41). Adj. Sābīnus, Sābēllus, et, Sābēllēus, a, um. Sābīnus āger, the territory of the Sabines (Liv. xxviii. 45). Sābīna gēns, the Sabines (Ov. Met. xiv. 832). Sābēllus āger, the country of the Sāmnites, because that people accounted themselves of Sabine descent (Liv. viii. 1). Sābēlla pūbes (Virg. G. ii. 167). Sābēllēus aus exacūt dēntes, the Sabine bear whets his teeth, i. e. prepares to fight (Virg. G. iii. 255).

Sābīnus Calvisius, Sābīni Calvisii, m. a Roman accused of treason, and acquitted by the evidence of Jūlius Cēlus in the year 52 (Tac. Ann. vi. 9).

P. Sābīnus, P. Sābīni, m. the prefect of a cohort at Rome, and from that humble station raised to the command of the praetorian guards. The friendship of Vālēns procured him this elevation, and Jūlius Priscus, advanced from a centurion to the same rank, opposed himself in every thing to Sābīnus; yet these two ministers governed the empire. Their friends excited their mutual animosity, and the emperor Vitēllus wavered betwixt them, now inclining towards the one, and

now towards the other. Both despised and hated him, and, uncertain of retaining their ill-gotten and precarious power, they seized on the whole wealth of the empire. Distress and poverty found no sympathy in the breasts of these rapacious ministers, whose freedmen, with the low cunning which marks the genius of slavery, concealed their wealth obtained by every kind of unlawful means, and afterwards some of them succeeded to high situations in the imperial family. Vitēllus at last deprived Sābīnus of his command, on account of his friendship with Cæcīna, ordered him to be imprisoned, and appointed Alpēnus Vārus praetorian prefect in his stead, in the year 70 (Tac. Hist. ii. 92 seq.).

Q. Sābīnus, Q. Sābīni, m. an officer whom Caesar sent into Achāia with part of his forces (Caes. B. C. iii. 55).

Sābis, is, m. the *Sambre*, a river of Gallia Belgica, which has its rise in what is now called *Picardy*, runs N. E., and after passing by Landrecy, Maubridge, Thun, and Charleroy, falls into Mōsa, the *Meuse*, near Namur (Caes. B. G. ii. 16).

Sābrace, arum, m. a powerful Indian nation, who appear to have had a republican form of government, when Alexander the Great invaded that country, in 327 B. C. (Curt. ix. 8).

Sābrāta, e, m. a Carthaginian soldier, who wounded Tēlon in a naval engagement off Sicily, during the second Punic war (Sil. Ital. xiv. 437 seq.). His name appears to have been derived from Sābrāta, a town of Africa Propria.

Sābrāta, e. Sābrātha, as, f. *Sabart*, one of the three towns in Africa to the east of Sýrtis Minor, the *Gulf of Kabez*, which afterwards gave name to Tripōlis, Tripoli, now the capital of a district of the same name. The other two were Lēptis, *Lebeda*, and Cea (Sil. Ital. iii. 256). Inh. Sābrātēnses, ium, m. (Suet. Vesp. 3).

Sābrīna, e, m. the *Severn*, a river of Britain, which rises in *Montgomeryshire*, and, running in a southwest direction, falls into the *Bristol Channel*, after a course of about a hundred and fifty miles. It is navigable as far as *Welchpool*. P. Ostōrius ran a chain of forts between Sābrīna, the *Severn*, and Auvōna, the *Avon*, in the year 50 (Tac. Ann. xli. 31).

Sābūra, m, m. a prefect of Jūba, king of Māuritānia, Mōrocco and Fēz, who contributed to the destruction of Cūrio and his army, but was afterwards defeated near Utica by Silius, and himself killed, about the time Cāto fell in that city by his own hands (Caes. B. C. ii. 38 seq.). Lūcānus says, he was second to the king, and describes the feat practised on Cūrio (Phar. iv. 721 seq.).

Sābus, i, m. an Indian king, whose strongest city, Alexander the Great took, by driving a mine. To his perpetual infamy, he put eighty thousand of the inhabitants to the sword, besides selling a number of the prisoners for slaves (Curt. ix. 8).

Sāce, arum, m. a Scythian nation, whose country lay to the east of Marē Cāspium. Some place them directly north of the sources of Indus. Without towns, or even houses, except one village, they lived in forests and caverns. From ancient history, they appear to have possessed a great tract of country, were powerful in numbers, and repulsed Cýrus, in his attempt to conquer them.

(Amm. Mar. xxiii. 6). Sæca appears to have been a general name, at least among the Persians, for the whole Scythians.

Sæcas, *m.* a name, or rather a nickname, of the philosopher Ammōnūs *q. v.*

Saccasēna, *æ, f.* *Kasaki*, a province on the southern bank of Cŷrus, the *Kur*.

Saccumum, *i, n.* a town of *Italy*, swallowed up by an earthquake, and its site supposed now to be covered by Ciminus Læcus, *Lago di Vico, q. v.* (Amm. Mar. xvii. 7).

Sæces, *v. Sages, æ, m.* a man in the army of Tūrnus, who was wounded in the face by an arrow (Virg. *Æn.* xii. 651).—2. A Moor in Hannibal's army, whom Thëron killed at the siege of Sägūntum, *Muriedro* (Sil. Ital. ii. 161).—3. One of the Sæca, a very celebrated Scythian nation in Asia, which, according to Plinius, was the general name of the Scythians among the Persians. He adds, that the ancients called the Scythians, *Aramæi* (l. 678).

Sæcrānī, *orum, m.* a people of Lātium, the derivation of whose name is doubtful. Some authors refer it to their being descended from a priest of Cŷbēlē, others to their being consecrated to that goddess, and Fæstus, to their being born during *Ver Sacrum*. They joined Tūrnus against Ænëas. *Adj.* Sæcrānus, *a, um.* *Sæcrāna actes*, the forces of the Sæcrānī (Virg. *Æn.* vii. 796). The readings here vary; probably the word should be Særrānæ.

M. Sæcrātivir, M. Sæcrātiviri, *m.* one of Cæsar's officers, a native of Cápua, who was killed at Dŷrrāchium, *Durazzo* (Cæs. B. C. iii. 71).

Sæcrātor, ōris, *m.* a man in the army of Tūrnus, who killed Hŷdāspes (Virg. *Æn.* x. 747).

Sæcipōrtus, *i, m.* a place between Sīgna and Prænēstē, at which L. Cōrnēlius Sūlla destroyed the army of C. Mārius (Jūnior), consul, in 84 B. C. (Liv. Ep. 87. Flor. iii. 21. Luc. Phar. ii. 134).—2. A place in the bay of Tārēntum, *Taranto*, about fifteen miles from the city (Liv. xxvi. 39).

Sādāla, *æ, n.* Sādāles, *æ, m.* the son of Cōtys, king of Thrācia, *Romania*, who was sent at the head of five hundred cavalry to Pompey, in the civil war (Cæs. B. C. iii. 4).

L. Sænūs, L. Senli, *m.* a Roman, who read in the senate a letter which he had received from Fæstus, *Fiezola*, containing intelligence that C. Mānlius, one of the accomplices of Cātillina, had taken the field at the head of a prodigious force (Sal. Cat. 30).—2. A Roman, who held the consulship for part of the year 30 B. C. *Adj.* Sænūs, *a, um.* *Senia lex*, a law passed during his consulship, for increasing the number of the patricians (Tac. Ann. xi. 25).

Sæpinum, *i, n.* *Sepino*, a town of the Sāmīnites, taken in 294 B. C., after a brave resistance, by L. Pāpīrius Cūrsor, the Roman consul, who killed seven thousand four hundred, and took three thousand prisoners. He gave to his soldiers, the spoil, of which there was a great quantity, as the whole wealth of the Sāmīnites was collected into a few cities (Liv. x. 45).

Sætābis, *is, f.* *Xativa*, a town of Hispānia, *Spain*, on the bank of a cognominal river, now called *Rio d'Alcoy*, which is only an inconsiderable stream. The town was celebrated for the excellent flax which grew in

its neighbourhood. *Sūpërba Sætābis* (Sil. Ital. iii. 374). *Inh.* Sætābītūnī, *orum, a* (Plin. i. 304). *Adj.* Sætābus, *a, um.* *Sætābis sūdāria*, towels or handkerchiefs, manufactured at Sætābis (Catul. xii. 14).

Sāga, *æ, f.* a town of Scŷthia (Amm. Mar. xxiii. 6).

Sagalāssus, *i, f.* *Sadjahtu*, or, *Aglaum*, a town of Pisidia. *Inh.* Sagalāssēsēs, *ium, m.* *Adj.* Sagalāssēnus, *a, um.* *Sagalāssēnus ager* (Liv. xxxviii. 15).

Sāgūna, *æ, f.* a sorceress, an associate of Cāldia. She is mentioned twice in the same character by Hōrātius, and said to have been a freedwoman of Pōmpōnius (Epod. v. 25 seq.).

Sagūnis, *is, m.* a river of Cārmānia, according to Ammānūs Mārcellīnus (xxiii. 6). It falls into the *Persian Gulf*.

Sāgārēus, *i, m.* a river of Cārmānia, according to Ammānūs Mārcellīnus (xxiii. 6).

Sāgāris, *is, m.* a servant who, with Phēgēs, carried with difficulty to Mūstūm, the weighty coat of mail, which Ænëas gave to him for being second in the naval contest at Sicilia, *Scilly* (Virg. *Æn.* v. 263).—2. A man in the army of Ænëas, whom Tūrnus killed (Virg. *Æn.* ix. 575).

Sāgāris, *is, v.* Sāngārīus, *i, m.* the *Sakaria*, a river of Bithŷnia, which falls into Pōntus Euxīnus, the *Black Sea*. According to Claudīanus, this river has its rise in Dindŷna, and receives the pure water of Gāllus before it disembogues into the *Black Sea* (xx. 263). Sāgārītis, *idis, f.* of Sāgāris, applied to females, or nouns feminine (Ov. Fast. iv. 229). *Adj.* Sāngārīus, *a, um.* *Sāngārīus puer*, Atys (Stat. Syl. iii. 4. 41).

Sāges, *is, m.* the brother of Agēnor *q. v.*, deprived of life in the Theban war by Hŷpēus (Stat. Th. ix. 270).—2. A man killed in the same war by Amphlārāus (Stat. Th. vii. 714).—3. A nobleman of Cŷzēns, slain by the boy Hŷlas, on the unexpected return of the Argonauts to that city (Val. Flac. iii. 182).

Sāgillūs, *i, m.* a king of Scŷthia, who sent his son Pausāgōrus to the assistance of the Amazons, at the request of Orithŷa (Just. ii. 4).

Sāgittārīus, *i, m.* the Archer, the ninth sign of the Zodiac. The centaur Chiron, a native of Thēssālīa, *Thessaly*, was, after death, converted into this sign; hence *Emulorquet arcus* (Ov. Met. ii. 81). Mānilius has beautifully expressed this idea; *Ita bifrons cōstauri corpore* (iv. 230). Sāgittārīus is the boundary of the sun's declination southward.

Sāgūntus, *i, f. v.* Sāgūntum, *i, n.* *Muriedro*, a town of Hispānia, on the south of of Ibērus, the *Ebro*, about a mile from the coast. In the treaty between the Romans and Carthaginians under Hāndrūbal, Sāgūntum was left free; but Hānnībal attacked and carried it, after a very brave and obstinate resistance, in 220 B. C. According to some writers, it stood a siege of eight months, a statement which Līvius questions. *Inh.* Sāgūntīnī, *orum* (Sing. Sāgūntīnus, *i*), *m.* came originally from Zūcŷnthus, *Zante*, and, being joined by some of the Rūtīlī from Ardēa, soon obtained great wealth by their activity in trade, and fidelity in contracts. Of the latter, they gave one of the strongest proofs which ancient history affords, in their

adherence to the Romans, when Hännibal besieged their town. Reduced to the utmost extremity by famine, and perceiving that resistance was vain, they suddenly kindled in the forum a fire, in which they destroyed both public and private property, and then precipitated themselves into the flames. Hännibal ordered all the survivors, capable of bearing arms, to be put to the sword, and the other prisoners to become the property of his soldiers. Eight years after, Cn. and P. Cörnilius Scipio retook Säguntum, which they restored to its ancient inhabitants. For their deliverance from the slavery of the Carthaginians, they sent ambassadors to thank the senate, and to present a golden bowl to Jupiter in the capitol. These ambassadors were treated with the utmost respect by the senate, which granted all their requests, and ordered the towns through which they passed, to treat them in a most friendly manner. At a subsequent period, the Säguntini sent to Rome Carthaginian ambassadors, who had come to hire troops with two hundred and fifty pounds' weight of gold, and eight hundred of silver; the senate returned the gold and silver to the Säguntini, and threw the Carthaginians into prison. *Adj.* Säguntinus, a, um. *Säguntina ligura*, a Saguntine pot (Juv. Sat. v. 29). The Säguntini excelled in making earthenware (Plin. v. 244. Mart. viii. 6). *Säguntinus ignis* (Flor. ii. 6).

Säis, is, f. *Se el Hagar*, a town of Egypt. *Inh.* Sältani, orum, m. *Adj.* Sältanus, et, Sältenus, a, um. *Sälticum ostium*, one of the mouths of the Nile (Herod. ii. 17).

Säla, æ, f. a town of Sämöthracäa, near which the fleet of Xêrxes arrived, and the ships were ranged in order, at the time when that monarch was drawing up his troops in the plain of Döriscus in 480 B. C. (Herod. vii. 59).

Säla, æ, m. the *Saale*, a river of Franconia, one of the branches of Albia, the Elbe. It had this name from the quantities of salt made on its banks, by throwing the water of the river on a burning pile of wood (Tac. Ann. xiii. 37). *Inh.* Sälli, orum (Sing. Sällus, i), m. a people who lived on the banks of this river. *Sällus jam colat rura* (Claud. xxi. 222).—2. The *Isael*, which Drusus connected with Rhênus, the Rhine, by means of an artificial cut.

Sälämis, e. Sälämin, inis, et, Säläminus, æ, f. *Coloura*, an island in Sinus Särönicus, the Gulf of Egina, so called from its modern capital, which has this appellation from the form of its harbour, resembling a round cake made at Athens, known by this name. It is about twenty-five miles in circumference, the greater part uncultivated, and not naturally fertile. It is distant two stadia from the coast of Attica, has but one river Bocarus, the *Tekohas*, and is inhabited only by Greeks, who retain the kindness and hospitality of their ancestors. Its ancient capital, which bore the same name, stood on the shore, of which the walls were four miles in circumference, but no vestiges now remain.

—2. *Famagosta*, a city of Cyprus, built by Teüeer, son of Telämon, king of Sälämis, *Coloura*, and so called from his native island. Hörätius call this *Ambigua Sälämis*, because there being two cities of that name, when either was mentioned, it would be necessary

to add some discriminating word to prevent ambiguity (Od. i. 7. 29); and Lücäinus calls the other *Vera Sälämis* (Phar. iii. 183), as does also Mänilius (v. 50). *Inh.* Sälämini, orum, m. (Plin. ii. 105). *Adj.* Säläminius, et, Säläminiacus, a, um. *Säläminium frētum* (Just. ii. 12). *Säläminiae* (insulae), islands opposite, or near *Famagosta* (Plin. i. 615). *Säläminiacæ tröpææ*, the victory at Sälämis, *Coloura* (Sil. Ital. xiv. 282). *Säläminiæum mārē*, the sea near Sälämis, *Coloura* (Luc. Phar. v. 109).

Sälänus, i, m. a man to whom Ovidius addresses one of his epistles from Pöntus (ii. 5).

Säläpia, æ, f. *Salpe*, a town of Apülia, now in ruins. Hännibal came to this place in 216 B. C., on his return from Tärëntum, *Taranto*. Here he collected corn from the lands of Hëräcläa and Mëtäpöntum, and sent out his troops to plunder the territories of the Säläntini, and the neighbouring parts of Apülia. At Säläpia, *Salpe*, the Carthaginians, who had been taken prisoners at Arpi, joined Hännibal in 215 B. C. (Liv. xxiv. 20). *Inh.* Säläpitäni, orum (Sing. Säläpitänus, i), v. Säläpini, orum, m. part of whom were friendly to Hännibal, but at last joined the Romans. *Adj.* Säläpinus, a, um. *Säläpina pälus*, the Canal of St. Antonio (Luc. Phar. v. 377).

Sälärus, a, um. *Sälärta via*, a road leading from Rome to the country of the Sabines, and had its name, according to Festus, a *sälä*, which the Sabines carried along it from Ostia at the mouth of Tiber, the *Tevere* (Liv. i. 33 seq.).

Sälässi, orum, m. a people of the Alps, through whose country Hännibal would have marched, according to Livius, had he crossed either Peninus, or Crëmönis Jügum, Appius Claudius, the Roman consul, subdued them in 146 B. C., but they appear to have regained their liberty, since Livius mentions them again as subjected to the government of Rome, about 25 B. C. (Ep. 53 seq.). The latter conquest happened in the reign of Augustus, when the Roman state appears to have been in a more flourishing condition, than at any former or succeeding period (Eutrop. vii. 9).

Salëca, e. Salëra, æ, f. a town of Africa, about fifteen miles from the Roman camp, which was then five miles from Utica, in which Hännö had his head quarters, in 206 B. C. From it Mäsinässa enticed him to come out to battle, in which that general fell (Liv. xxix. 34).

Sälëänus. See Sälëänus.

Sälëus Bässus, Sälëi Bässii, m. an excellent poet, depressed by poverty, hence Jävënäis calls him *thia*, insinuating, that he had not enough of food (Sat. vii. 80). Tacitus gives him the character of an excellent man, as well as a poet of eminence, adding, he has the god (Apöllo) within him. This historian makes frequent allusion to his poverty; but mentions a present from the emperor Vëspäsianus of fifty thousand sesterces (Orat. 5—9).

Sälërnum, i, n. *Sulerno*, an inland town of Picënum, says Plinius, but Eustace thinks, that its position is unchanged. It stands in the centre and bosom of the bay, at the foot of a fine ridge of well cultivated hills. The inn is almost on the beach.

Here a colony of Roman citizens was planted in 196 B. C. (Liv. xxxiv. 45). *Adj.* Sālēnūsus, a, um. *Sālēnūsus rēgis*, the district of Sālēnūsus (Val. Max. vi. 8).

Sālētūsus, i, m. the husband of Sēcūndilla, on whose death Mārtialis wrote him an epigram, not lamenting his bereavement, but envying her large fortune which she had bequeathed to him. Some editions read Sālētūsus (ii. 63).

Sālēnūsus, ōis, f. a town of Bēotiā, at which Antiochus, king of Sýria, pitched his camp, in 194 B. C. (Liv. xxxv. 46). This town is mentioned in other chapters of the same book.

Sālīcē, es, f. a town of Scythiā, near Tōmi (Amm. Mar. xxxi. 7).—2. The name given by the natives to Tēprōbānē q. v.

Sālīcūsus Clēmēns, Sālīcī Clēmētis, m. a Roman senator, who called Jūnius Gāllus, the brother of the philosopher Sēneca, enemy and parricide, and continued a bitter invective against him, until checked by the unanimous voice of the whole assembly. In this appearance of zeal for the public good, Sālīcūsus only gratified personal animosity (Tac. Ann. xv. 73).

Sālī, ōrum, (Sing. Sālīus, i), m. priests of Mārs Grādīvus, who were twelve in number, and appointed by Nūma Pōmpilius, who gave them, as a badge of distinction, a flowered tunic, and a brazen covering for the breast, which they wore over the tunic. He made it part of their duty to carry the celestial arms (Ancillā), and to go through the town singing hymns, with leaping and solemn dancing. This monarch selected the Sālī from the patricians, and chose only such young men as were eminently distinguished by personal beauty and elegance. Virgilius refers the institution of this priesthood to Hērclēs, adding, that they bound their temples with branches of poplar (Æn. viii. 285). They had their temple, and performed their sacred rites on Pālātium, hence, they were sometimes called Pālātīni, and the twelve vowed by Tāllus Hōstīlius had theirs on Cōllīnus, and were called Agōnālēs, or Cōllīni. During that festival, the Roman army did not march. They were afterwards called Franci (Amm. Mar. xvii. 8). *Adj.* Sālīārīs, is, e. *Sālīārēs dapes*, the dishes, or feasts of the Sālī, i. e. sumptuous, or costly dishes (Hor. Od. i. 37. 2). *Sālīārē cārmen*, originally confined to the praises of the gods, afterwards men became ambitious of having their names included in it, which formed a kind of apotheosis. Tibērius honoured the memory of Gērmānīus, by ordering the insertion of his character into that poem (Tac. Ann. ii. 83).

Sāliso, v. Sālētō, ōis, f. *Saltz*, a town of Germany, on the Rhine, eleven miles distant from Tābērnæ.

Sālīus, i, m. a native of Arcādīa, who was one of the competitors in the foot-race, which he lost by a trick of Nīsus (Virg. Æn. v. 298 seq.).—2. A man in the army of Tūrus, who killed Thrōnīus, and was himself killed by Nēāles (Virg. Æn. x. 753).

Sālētīnā, æ, f. a city of the Mēssāpiī. *Inh.* Sālētīnī, ōrum, m. a people who inhabited, not only that city, but the southeast extremity of Itāliā, Italy. They became the enemies of the Romans in 308 B. C., when L. Vōlūmnus, consul, was sent against

that district, who defeated them in every engagement, took several of their towns by force, and obtained a great quantity of booty. They afterwards took up arms, and the Romans gained another victory over them, in which they were allowed to surrender (Liv. ix. 42). *Adj.* Sālētīnūsus, a, um. *Sālētīnūsus ager*, the territory of the Sālētīnī, which was plundered by Hūmīnāl in consequence of their fidelity to the Romans, in 286 B. C. (Liv. xxiv. 20). Sālētīnūsus, ōis, īpīgīus, prēmōntōriūm, *Capo de Leuca* (Plin. i. 365). *Sālētīnūsus rēx* (Eutrop. viii. 9).

Sālūstīus Lucūllus, Sālūstī Lūcūllī, c. a lieutenant-general in Britāniā, whom the emperor Dōmītiānus destroyed, because he had allowed lances of a new form to be called by his name (Suet. Dom. 10).

Sālūvī, r. Sālvi, e. Sālvi, ōrum, d. Sālvi, ōrum (Liv. xxi. 26), m. a Gallīcūsus, who lived on the east of Rhōdānus, the Rhine, near the mouth of that river. It is probable from an expression of Livius, that they occupied part of the Alps. At what time they settled there is unknown, but it must have been previous to the arrival of the Phœnīci who built *Marseilles*, since they attempted to prevent their building that city. On being overpowered, they crossed into Italy, and took possession of lands near the Lævi Liguri who inhabited the banks of Tēnus, the Tisone. Like many of the other Gallīc tribes, they willingly joined the Carthagīniāns, from aversion to their more powerful neighbours the Romans, and were at last subdued in 124 B. C. by C. Sēxtīus Cālvinus, præsul, who founded a colony called from his name, and from the abundance of hot and cold springs called *Aquæ Sextiæ*, *Aix* (Liv. v. 34 seq.).

Sālūcīs, īdis, f. a nymph whose tale united with that of Hērmaphrōdītus, and was changed into a fountain in Cārīa, which retains her name, hence Sōtīus calls it *fons dōlēns* (Syl. i. 5. 20). This spring is said to have rendered men who drank of it effeminate. According to Sēxtus Pōmpēius, the boys and girls washing promiscuously in this stream gave rise to the fiction, and the poets transferred the vices of the natives to the waters of this spring. In its vicinity stood the temples of Mērcūrius and Vēnus, in Greek Hērmes and Aphrōdītē, whose names united form Hērmaphrōdītus q. v., and this circumstance would give currency to the fable which it likewise serves to explain (Ov. Met. iv. 306 seq.).

Sālūmōnēus, ōis, m. son of Æōlus and Enārētta, was brother of Æōlus and Sīsīphus. The latter sought his destruction, in consequence of their enmity to each other, and the oracle of Apōllō informed Sīsīphus, how he might accomplish his murderous intention, but Tūrō q. v., daughter of Sālūmōnēus, took means to prevent it. Jūpiter enraged at the impiety of Sālūmōnēus, who claimed divine honours and attempted to imitate the thunder and lightning of that god, struck him dead by a thunderbolt. Of the madness, impiety, and punishment of Sālūmōnēus, Virgilius has given an admirable description (Æn. vi. 585 seq.), as has also Mānilius (v. 91 seq.). Sālūmōnīs, īdis, f. a patronymic of Tūrō, daughter of Sālūmōnēus (Ov. Amor. iii. 6. 43. Val. Flacc. v. 479); applied also to nouns feminine.

Sälmydēssus, *i. f. Midya*, a seaport town of Thrācia, on the *Black Sea* (Herod. iv. 93).

Sālo, *ōnis*, *m.* the *Xalon*, a branch of Ibērus, the *Ebro*. From *Mārtiālis* it appears to have been a shallow, but rapid, stream. Iron and steel seem to have been fabricated on its banks. Near this river that poet was born, hence he has *Patrius Sālo* (x. 96).

Sālōna, *ae*, *f.* *Sālōnae*, *arum*, *f.* a maritime town of Illyricum. The emperor Dioclesian was a native of Dalmātia, and retired to *Sālōna* after he resigned the purple, built a magnificent palace, occupying a space of about nine English acres, of which no vestiges now remain, spent the remainder of his life in peace and tranquillity, and died in the year 313. A small village near the site of *Sālōna*, preserves the name. *Spalatra* stands near the place which once was occupied by this ancient city (Ces. B. C. iii. 8 seq.). *Qua mōris Hādriaci longas fecit unda Sālōnas* (Luc. Phar. iv. 404).

Sālōnina, *ae*, *f.* wife of *Alīēnus Caeīna* q. v. (Tac. Hist. ii. 20).—2. Wife of *Attālus*, king of the Germans.

C. Sālōnulus, *C. Sālōnili*, *m.* one of the three Roman commissioners appointed to settle a colony at *Tēmpsa* in 196 B. C., and afterwards one of ten for dividing large tracts of land in *Ligūria* and the north of *Italy*, amongst Roman and Latin colonists (Liv. xxxiv. 45 seq.).

P. Sālōnulus, *P. Sālōnili*, *m.* a Roman who held the office of a military tribune and of first centurion, almost every year, alternately. The army in a state of rebellion, prevailed on the senate to pass a law, that no man who had been a tribune of the soldiers should afterwards be a centurion. From opposing their licentious and mutinous conduct, he had incurred the resentment of the soldiers, which they took this opportunity of manifesting (Liv. vii. 41).

Q. Sālōnulus Sārta, *Q. Sālōnili Sārtae*, *m.* was elected praetor, and obtained the government of *Sardinia*, in 194 B. C. (Liv. xxxv. 20).

Sālpinātes, *ium*, *m.* a people of *Etrūria*, who joined the *Volsinēnses*, on which the Romans marched against them and plundered their country, in 590 B. C. (Liv. v. 31 seq.). *Adj.* *Sālpinas*, *us*, *as*; *ātis*. *Sālpinas ager* (Liv. v. 32).

Sālpiāga, *ae*, *f.* a kind of poisonous ant, mentioned by *Plinius*, unknown in *Italy* (iv. 696). This word is very differently written (Luc. Phar. ix. 837).

Sālvidiēnus Orfītus, *Sālvidiēni Orfīti*, *m.* was put to death by the emperor *Nēro*, for letting three shops belonging to his house near the forum, for the accommodation of the deputies of some states (Suet. Ner. 37).—2. One killed by order of the emperor *Dōmītiānus*, although in exile, under pretence of his attempting an insurrection (Suet. Dom. 10).

Q. Sālvidiēnus Rūfus, *Q. Sālvidiēni Rūfi*, *m.* a lieutenant-general of *Augūstus*, defeated in a naval engagement by *Sextus Pōmpeius*, son of *Cn. Pōmpeius Māgnus*, in 44 B. C. Two years after, he endeavoured to promote a conspiracy against *Augūstus*, which *M. Antōnius* discovered, and being convicted he killed himself (Liv. Ep. 127). The account given by *Suetōnius* is somewhat different (Oct. 66).

Sālviūs Cōcēciānus, *Sālvi Cōcēciāni*, *m.* a brother's son of the Roman emperor *Otho*, who bewailed the fate of his uncle. For observing his birthday, the emperor *Dōmītiānus* condemned him to death (Suet. Dom. 10).

Sālviūs Jūliānus, *Sālvi Jūliāni*, *m.* an eminent lawyer, who, at the command of the emperor *Jūliānus*, composed a perpetual edict, from which, at no future period, were the judges allowed to deviate. This important reformation in the administration of justice reflects great credit on the emperor who suggested, and on the civilian who formed it (Eutrop. viii. 17).—2. Grandson of the former, who likewise excelled in a knowledge of the law. On the death of *Pērtināx*, he seized on the government, was defeated by *Sēvērus* near *Ponte Molle*, and slain in the palace, after a reign of seven months. *Herodīānus* says, he lost his life by order of the senate, in which he is supported by *Spūrtiānus*, and opposed both by *Eutrōpius* (viii. 17), and by *Aurelius Victor*, who calls him *Didius Jūliānus*, or, as in some editions, *Didius Sālviūs Jūliānus* (de Ces. 19). The last author confounds him in one or two particulars with the subject of the former article, who, according to some authors, was only his maternal great-grandfather.

L. Sālviūs Otho, *L. Sālvi Othōnis*, *m.* was elected consul with *Faustus Cōrnēlius Sūlla*, in the year 52. His father had not risen above the rank of praetor, and his wife appears to have been of inferior descent. In countenance he bore a strong resemblance to the emperor *Tiberius*, by whom he was greatly beloved (Suet. Oth. 1). He was the father of the emperor *M. Sālviūs Otho* (Tac. Ann. xii. 52). In con. cal. he is surnamed *Titūānus*.—2. Surnamed *Titūānus*, son of the former, and brother of the emperor *Otho*. They held the consulship, part of the year 69. During the short reign of his brother, *Titūānus* had the government of *Rome*, and the command of the army. The imperial honours seemed vested in him. His rashness brought on the decisive engagement at *Bēbriacum*, *Caneto*, where *Vitēllius* obtained a complete victory. The conqueror, on succeeding *Otho*, spared the life of *Titūānus*. From *Tācitus* we learn, that avarice formed a prominent feature in his character, and that, when proconsul of *Asia*, he readily connived at any iniquitous scheme, on condition he obtained a part of the plunder (Tac. Hist. i. 75 seq.).

M. Sālviūs Otho, *M. Sālvi Othōnis*, *m.* was the son of *L. Sālviūs Otho*, a Roman knight, and of *Albia Tērēntia*, a woman of noble birth. *Otho* was born on 28th April, in the year 70. In very early youth he was wild and riotous, for which his father frequently scourged him severely. To his dress and appearance he paid the utmost attention, and was not only finical, but effeminate, hence *Mūllis Otho* (Mart. vi. 32). In order to procure an introduction to *Nēro*, he pretended to be in love with a freedwoman, who held some office in the palace, although she was very old and nearly decrepid. Through her he obtained the notice of the emperor, with whom, from similarity of dispositions, he soon became a principal favourite. In this manner, he obtained a knowledge of all the emperor's secrets, who

intrusted to him Pippa Salina, after he had taken her from her husband. To her Otho conceived as strong an attachment, that he could not bear the thought of Nira, and refused to give her up. On the marriage being dissolved, he received an appointment in Lusitania, Portugal, that he might be at a distance from Rome, which was in fact a kind of banishment, and at that period not uncommon. As quaestor he governed that province for ten years, with singular moderation and disinterestedness. In revenge for this treatment, he joined Gallus in his design against Nira, and took every opportunity of making friends, that he might, at last, succeed to the empire. Having ingratiated himself with the body guards of Gallus, after his accession to the imperial dignity, and having been disappointed in the hopes of his adopting him, he formed a plan for assassinating that monarch, which the body guards executed, and related him with the title of emperor. The senate received his appointment without resistance, and do not seem to have taken a decided part either with or against him. In the mean time, the armies in Germany swore allegiance to Vitellius, and the two rivals, after some unsuccessful attempts, on the part of Otho, to procure reconciliation, met in the north of Italy to decide it by the sword. In the first three engagements, Otho had the advantage, but in the last, at Bedricum, Cassa, Vitellius, by a stratagem, gained a complete victory, soon after which, Otho laid violent hands on himself. During his whole life, Otho expressed the utmost abhorrence at civil wars, and to this aversion some attribute the slight resistance which he made against the troops of his rival. Many of his soldiers followed his example, and whilst the community wondered at a death so unsuitable to his life, they extolled his merits when he was consigned to the grave, although they detested him while living (Suet. Oth.). To Otho, Juvénalis uniformly appears hostile, and it cannot be denied that his vices, to say nothing of his ingratitude, treachery, and effeminacy, justly excited the hatred of the satirist. That poet introduces Otho as a very vicious character (Sat. ii. 99). *Est summi dūcia*, it is the part of a very great general, i. e. of Otho (Juv. Sat. ii. 104). *Adj.* Othōlānus, a, um. *Othōlānus exercitus* (Tac. Hist. ii. 45).

Sālūs, ūtis, f. health, or the goddess of health, to whom C. Junius Bubulcus vowed a temple in the war with the Samnites, in 307 B. C., which he dedicated four years after, when dictator (Liv. ix. 43 seq.).

Sālvi, orum, v. Sālves, um, m. See *Sālvi*.

Sāmāria, w, f. a maritime district of Canaan. The capital had the same name (Plin. l. 566). *Inh.* Sāmāritae, arum, m. (Tac. Ann. xii. 54).

Sāmārōbrīva, w, f. Amiens, a town of Gallia Belgica, on the south bank of the river Sāmāra, the Somme. It was afterwards called Ambliangum, from its inhabitants; hence the present name (Ces. B. G. v. 24 seq.).

Sāmūlos, i, m. a mountain of Syria, mentioned only by Tacitus. It occurs only once in the writings of this historian, and from the vague manner in which it is introduced, nothing certain respecting it can be

determined. Here Hirculus received his wounds, and, according to ancient fiction, inspired the dreams of his prince, chide, I not solely, suggesting the tract where you would be found (Tac. Ann. xii. 13).

Samol, es, v. Sima, n, et, Simas, i, f. w. according to Strabo, an ancient name of Cephalonia, which others make a town and district of that island (Liv. xxviii. 39). Supposing this opinion to be correct, it probably stood on a rocky peninsula, now called *Asol-Soma*. It appears to have been a place of great strength. Plinius (l. 46) and Pomponius Mela (ii. 7) make it a different island from Cephalonia, *Odyssa*. If the isthmus which connects *Asol-Soma* with Cephalonia, is at times overflowed by the sea, it will reconcile the difference of opinion existing amongst those ancient geographers. *Inh.* Samai, orum, n. by which the Greeks distinguished them from the inhabitants of Simos, an island off the coast of Ionia, whom they called Sami (Liv. xxviii. 28 seq. 1.—2. An island off the coast of Ephesus. See *Simos*.—3. Another, off the coast of Thracia, afterwards called *Samothracia* q. v.

Simius, i, m. a man killed by Cilius in the battle at Zima (Sib. Ital. xvii. 42).—2. A Roman knight of considerable distinction, who hired Stillicus with a prodigious fee, and, finding that he had betrayed his cause, went to the house of that perfidious orator, and fell upon his own sword, in the year 47 (Tac. Ann. xi. 5).

Simulium, i, n. an inland district of Italia, bordering on the northwest part of Apulia. *Inh.* Simulites, ium (Sic. Similis, itis, Liv. viii. 23), m. originally from Greece (Just. xx. 1). *Adj.* Similis, is, gen. itis, et, Similiticus, a, um. *Sima ager*, the territory of the Simulites (Liv. xxxi. 4). *Simulitum bellum* (Ann. Mar. xxx. 8. Aur. Vie. II. Vir. 26).

Simos, i, f. Samos, an island in the Aegean, the Archipelago, on the coast of Asia Minor, Natolia, opposite to Ephesus, Aiosoluc, about 32 miles long, and 22 broad. Greek authors, in general, make it about 57 miles in circumference. It is very elevated, and serves as a kind of landmark for the whole Archipelago. The channel which separates it from Natolia, is so narrow, that one person may hear another speak across it. Samos is very fertile, and all its productions, according to Strabo, were excellent, except wine. Its earthen ware, of which the Samians were considered the inventors, was highly valued. This island, according to Virgil (En. l. 16), was a favourite residence of Jūno, which some supposed to be the birthplace of that goddess. In Samos there was a cognominal town (Herod. i. 142). The present population is about twelve thousand. *Inh.* Samii, orum, m. who appear to have been an ingenious and active people, felt every kind of tyranny. Their government was first monarchical, then oligarchical, and afterwards democratical. At one time they were oppressed by the Persians, and at another, by the Grecian states. Ovidius perhaps alludes to these changes (Met. xv. 61), rather than to any acts of tyranny or oppression of the monarch Pölycrates q. v., under whom Pöthagoras passed the early part of his life. *Adj.* Samius, a, m.

Sāmtus vir, Pŷthāgōras (Ov. Met. xv. 60). *Sāmta tērra* (Liv. xxxvii. 10).

Sāmōsāta, *ae*, *v.* *Sāmōsāte*, *arum*, *f.* *Se-misat*, the capital of Cōmmāgēnē, stood on the Euphrātes. Here Lūciānus was born. *Inh.* *Sāmōsātēnses*, *ium*, *v.* *Sāmōsātēni*, *orum*, *m.* (Amm. Mar. xiv. 8).

Sāmōthrācē, *es*, *v.* *Sāmōthrācia*, *ae*, *f.* *Samothraki*, an island in the *Archipelago*, off the coast of Thrācia, *Romania*. It had this name from being peopled by a colony from Thrācia, to which it formerly belonged, who were joined by Samians, who had been driven from their island by the Ephesians. Plinius makes its circumference thirty-two Roman miles, and says, that its ancient name was Dārdāniā, which is likewise stated by Strābo, Pausānias and others. *Sācēē*, *Monte Nettuno*, the only mountain in the island of any note, rises to the height of ten thousand paces, and round the whole coast there is a great want of harbours (Plin. i. 462). The whole island was sacred from the worship of the Cabīri, and was consequently a general resort of the wretched, on which account Lūcētius has *Ferrēa Sāmōthrācia*, *i. e.* *ferrēi anūli nōmīnē Sāmōthrācia insigniti* (vi. 1042). *Inh.* *Sāmōthrāces*, *um* (*Sing.* *Sāmōthrāx*, *ācis*), *m.* *Plī Sāmōthrāces*, religious Samothracians, from their being almost wholly given up to the worship of the gods (Stat. Ach. ii. 158). The rites of heathen worship, some suppose to have originated with the Samothracians, which receives some countenance from Pausānias, who states, that Cēres instructed the Cābīrei, *v.* Cabīri. *Adj.* *Sāmōthrācius*, *et*, *Sāmōthrāciēs*, *a*, *um*. *Sāmōthrāciū finium*, the temple of *Samothraki* (App. 213).

Sanacharibus, *i*, *m.* king of Arābia and Assyria, invaded Egypt, where he suffered a severe disaster, from not having paid due reverence to the gods. The circumstances mentioned by Hērōdōtus, are an imperfect and garbled account of what is related in the Scriptures, and also misapplied, for instead of Egypt, he should have said Jerusalem (ii. 141).

Sānciā, *ae*, *f.* sister of Cōnsidius Prōcūlus, on whose execution, she was banished from Rome, in the year 32 (Tac. Ann. vi. 18).

Sanctio, *ōnis*, *f.* *Sechingen*, a town of Germany, on the right bank of the Rhine, opposite the territory of the Raurāci (Amm. Mar. xxi. 3).

Sāctius *Erārium*, *Sāctiōris* *Erārii*, *n.* *See* *Erārium*.

Sāncra, *ae*, *m.* a miser and glutton ridiculed by Mārtiālis (vii. 19).—2. A poet, whose writings were recommended neither by their excellence nor harmony (Mart. xi. 3).

Sāncus, *i*, *m.* a man from whom the Sabines believed themselves descended, and, on that account, worshipped as a god. They also called him Fīdus and Sēmo (Ov. Fast. vi. 214. Sil. Ital. viii. 420).

Sāndan, *ānis*, *m.* an Ethiopian of high rank and great wealth, said by some to have been a son of Hērōcles, and to have founded Tārus (Amm. Mar. xiv. 8).

Sāndrōcōtus, *i*, *m.* a man of low parentage, in the army of Alexander the Great, by whom he was ordered to be put to death, and was indebted to his swiftness for the preservation of his life. After the death of

that monarch, he collected forces, excited the Indians to revolt, and killed the prefects of Alexander. Sēlēucus entered into a treaty with him, a proof of his great power, and then marched to the war against Antigōnus. Justinus says he reigned over India, and turned the liberty from the Grecian oppression into slavery (xv. 4).

Sāngārius, *i*, *m.* *v.* *Sāngārium*, *i*, *n.* the *Saharia*, a river of Phrygia, which takes its rise in the mountain Adōrēus (Liv. xxxviii. 18. Plin. i. 627, 648). *See* *Sāgāria*.

Sānquīnius *Māximus*, *Sānquīniū* *Māxi-mi*, *m.* a man of consular rank, who entreated the senators not to multiply the cares of the emperor Tiberius, when a member of the senate proposed bringing a particular business forward first day he was in court. He died in Lower Germany, when he had the command of the legions, in the year 47 (Tac. Ann. vi. 4 seq.).

Sāntōnes, *um*, *rar.* *Sāntōni*, *orum* (*Sing.* *Sāntōnus*, *i*, *Luc. Phar. i. 422*), *m.* a people of Gallia Cēltica, to the north of the river Cārāntōnus, the *Charente*. Their chief town was Mēdiolānum, afterwards *Sāntōnes*, now *Saintes*, and their country *Saintonge* (Ces. B. G. i. 10 seq.). *Adj.* *Sāntōnicus*, *a*, *um*. *Sāntōnicus* *Océānus*, the Bay of *Biscay* (Tib. i. 7. 10). *Sāntōnicus cucullus*, the Santonic cowl (Juv. Sat. viii. 145). The Romans derived the use of cowls, or hoods, from the *Sāntōnes*, and they appear to have covered the head and face when necessary, hence used for a disguise (ib. vi. 329).

Sāpaei, *orum*, *m.* a people of Thrācia, *Romania* (Ov. Fast. i. 389), called also *Sintae* and *Saili* (Strab. 667).

Sāpāudīa, *ae*, *f.* a tract of land on the east side of Rhōdānus, the *Rhone*, south of Lācus Lemānus, the Lake of Geneva, now the duchy of Savoy. The modern is evidently derived from the ancient name, which is first mentioned by Ammianus Marcellianus (xv. 11).

Sāphārus, *i*, *m.* a man in the Carthaginian army, killed in close fight by Q. Fābius Māximus, dictator, at the time he surrounded the troops of Hannibal, and that general had encircled the army under M. Minūcius Rūfus, joint dictator with Fābius (Sil. Ital. vii. 604).

Sāpīres, *um*, *m.* a people probably neighbours to the Tiberēni *q. v.* (Amm. Mar. xxii. 8). Considerable difference of opinion exists in regard to this word, mentioned by Ammianus. It is not improbable the *Sāpīres* are the same with the *Sāspīres*, noticed by Hērōdōtus (i. 110 seq.).

Sāpis, *is*, *m.* the *Savio*, a river in the north of Italy, which falls into the Gulf of Venice (Luc. Phar. ii. 406). *Adj.* *Sāpīnūlus*, *a*, *um*. *Sāpīnula tribus* (Liv. xxxi. 2).

Sāponia, *ae*, *v.* *Sāponiae*, *arum*, *f.* a town of Pānnōnia, near the junction of Drāvus, the *Drave*, with Dānūbius, the *Danube* (Amm. Mar. xxviii. 1).

Sāpor, *ōris*, *m.* a son of Artāxērxes, king of Pērsia, acquired great renown by his success against the Romans, and by restoring the kingdom to the natives. Like Hannibal, he appears to have entertained the greatest hatred against the Romans, and continued to annoy them during almost the whole of his reign. No sooner had he ascended the throne,

than he commenced hostilities by entering *Mēsōpōtāmīa*, *Jezirāh*, taking *Nisibis* and *Cārriā*. The rapidity of his advances alarmed the Romans, lest, like the warrior above-mentioned, he should invade *Italy*. He laid siege to *Antiochia*, *Antakie*, which the emperor *Gordianus* had no sooner heard, than he marched against *Sāpor*, recovered the towns and countries which he had taken, and compelled that prince to retreat precipitately into his own country. *Philippus* made peace with him, in the year 241, and afterwards returned to *Rome*. During the reign of *Vālērīanus*, *Sāpor* renewed the war, retook the places which he had formerly gained by his arms, when *Vālērīanus* marched against him, met him in the field, and was entirely defeated. *Sāpor* refused to treat with the Roman ambassadors, and desired an interview with their emperor. *Vālērīanus* acceded to his request, and, not being sufficiently guarded, the faithless Persian having by stratagem made him prisoner, afterwards treated this captive monarch with the greatest ignominy, during the remainder of his life. The insolent conqueror, wherever he went, carried his prisoner dressed in his robes of state, loaded with chains, and used his neck as his footstool, when he mounted his horse. To this cruel indignity *Sāpor* added insulting speeches, and, at the end of three years, when death had released *Vālērīanus* from the Persian fetters, he ordered his body to be flayed, his skin to be dyed red, so as to preserve its natural appearance, and after being stuffed something in the form of a man, to be hung up in the temple of his gods. *Sāpor* then extended his conquests westward, overran *Syria*, and reduced a considerable part of *Asia Minor*, *Natolia*, to subjection. *Bālīsta* and *Odēnāthus* compelled him to recross *Euphrātes*, the *El-Frat*. *Sāpor* treated the Roman prisoners with the greatest cruelty, just giving food to preserve life, and drink once a-day. On coming to places difficult to cross, he ordered as many of the Roman prisoners to be killed, as would bring the ground to a level. After a reign of thirty-one years, he died in the year 271, when *Aurēlianus* was making preparations for commencing hostilities against him (Eutrop. ix. 7 seq.).

Sāphō, ōis, *m.* See *Psapho*.

Sāphō, ūs, *f.* a native of *Lēsbos*, *Mytileni*, who excelled in lyric poetry. Of her writings none have been transmitted, except an ode or two. These fragments display her poetic talents, in a style that, for delicacy, sweetness, animation and harmony, sets competition almost at defiance. It is to be regretted, that the character of the woman falls almost infinitely below that of the poetess, and that her life cannot be read, without the most offensive and revolting disgust. Disappointment in a wish, from which her mind should have recoiled with horror, impelled her to terminate her life, by leaping from the *Leucadian promontory*. If the sentiments which *Ovidius* has put into her mouth, do no injustice to her character, a pure mind cannot think of this celebrated poetess, without contempt and dislike. *Anatolice Sāphō* (Mart. vii. 68). *Adj.* *Sāphīcus*, *a*, *um.* *Sāphīca mūsa*, the muse of *Sāphō*, *i. e.* *Sāphō* herself, whom the Greeks called the tenth muse (Catul. xxxv. 16).

Sārācēnē, *es. f.* a district of *Arabia Pērsia*. *Isā. Sārācēni*, *orum*, *m.* *Ammianus* *Micellinus* describes them as barbarous, living without laws or fixed residence, of predatory habits, subsisting on milk, herbs, and the flesh of wild animals, and knowing nothing of the use of grain, or wine. According to that historian, their country extended from *Asyria*, to the cataracts of the *Nile*, a statement undoubtedly greatly beyond the truth. They were also called *Scēnitæ Arabes*, and appear to be called *Characēni* in *Plinius*, and their country *Characēne* (i. 719). After adopting the religion of *Mahomet*, they acquired great distinction by the extent of their conquests (Amm. Mar. xiv. 4).

Sārāmāna, *orum*, *m.* a maritime city of *Hīrcānīa* (Amm. Mar. xxiii. 6).

Sārānga, *ae. f.* *Zarang*, a town of *Gēdrōh* in *Pērsia*. The district had the same name. *Isā. Sārāngue*, *arum*, *m.*

Sārāngēs, *is. m.* a smooth running river, which falls into *Pālūs Mēōtis* (Orph. 1050).

Sārdānāpālus, *i. m.* the thirty-sixth and last king of the *Assyrians*, a man, says *Justinus*, more effeminate than a woman. *Arbāctus*, a lieutenant-general in *Mēdia*, with great difficulty and by much solicitation, having procured admission into the royal presence, found him amongst multitudes of concubines, spinning purple on a distaff, and apportioning their tasks among the maids, whom he surpassed not only in womanish dress, but in effeminacy of body, and lasciviousness of look. Indignant at so many men being subject to such a woman, and at their bearing arms for a spinster, who was handling a distaff, he formed a conspiracy against the life of *Sārdānāpālus*, which the latter did not attempt to meet, but, like a woman, for fear of death, sought a hiding place. At last he went out to battle with a few irregular troops, and being easily conquered retired to his palace, raised a pile of wood, which he set on fire, and, having thrown his riches into it, he precipitated himself into the flames and expired. His last was the only manly action in his life, and to it *Ovidius* alludes (Ib. 312). On his death, *Arbāctus* succeeded to the throne, and transferred the empire from the *Assyrians* to the *Medes*, in 821 B. C. (Just. i. 3). *Plinius* *Sārdānāpāl*, the down beds of *Sārdānāpāl* (Juv. Sat. xvi. 362). *Adj.* *Sārdānāpālīcus*, *a*, *um.*

Sārdēs, *ium*, seldom *Sārdīs*, *is. f.* *Sart*, the capital of *Lydīa*, stood on the side of *Mount Tmōlus*, *Bouz-dag* (Plin. i. 599).

Isā. Sārdīāni, *orum*, *m.* The *Etruscans* acknowledged them as a kindred nation (Tac. Ann. ii. 47: iv. 55). *Adj.* *Sārdīanus*, *a*, *um.* *Sārdīāna jurisdictio* (Plin. i. 600).

Sārdīca, *ae. f.* *Triaditza*, the chief town of inland *Dācia*, the ruins of which are visible near *Sophia*. The Roman emperor *Māximianus* was born in the vicinity of this town (Eutrop. ix. 22).

Sārdīnīa, *ae. f.* *Sardinia*, an island in the *Mediterranean*, to the south of *Cōrsica*, about 140 miles in length, and 70 in breadth, which contains nearly 420,000 inhabitants. *Strābo* (Lib. v.) makes it 220 miles long, and 98 broad. Some of the ancient geographers were still farther from the truth. *Silius Itālicus* derives the name from *Sārdus*, a son of the African *Hēracles* (lib. 824).

Claudianus says, it was anciently called Sārdōa (xv. 508), and Plinius relates, that it had the name of Sārdaliōtis, from its resemblance to a *shipper*, and Ichnūsa from the print or mark of the foot (i. 342). *Nuda sub imagine plantae* (Sil. Ital. xii. 357). The air of Sardinia was reckoned unhealthy, on which account the Romans made it a place of exile. The soil is very fruitful in corn; *sēvices segētes optima Sardinia*, the rich crops of fertile Sardinia (Hor. Od. i. 31. 4), but in modern times, ill cultivated. It also produces oil and wines. It was conquered by the Romans, in 235 B. C., under the command of T. Mānlius Torquātus, consul (Vel. Pat. ii. 38). *Sardinia est in medio Tibēre*, unhealthiness is in the most wholesome situations (Mart. iv. 60). *Ich. Sārdi, orum* (Sing. Sārdus, i), *et, Sārdinēnses, ium* (Eutrop. iii. 2), *m.* the Sardinians, were, at one period, sold for slaves at Rome in such numbers, that *Sārdi* became a general appellation for worthless and contemptible men. *Habes Sārdos venāles; alium alio nequiores*, which was in some measure a proverbial expression (Cic. Epist. ad Fam. vii. 34). *Adj.* Sārdōnēus, Sārdōnūs, Sārdōus, Sārdus, a, um, *et, Sārdinēnsis, is, e.* *Sārdōus herba*, an herb like smallage. Whoever eats this herb, becomes almost instantly subject to involuntary laughing and grinning (*Sārdōnūs rīens*), which terminate in death (Virg. B. vii. 41). *Sārdōa rēgna*, Sardinia (Ov. Fast. iv. 289). *Sārdōi sinus*, the bays or creeks of Sardinia (Claud. xxvi. 218). *Sārdum mel*, Sardinian honey, *i. e.* bitter honey, from the number of bitter herbs which that island produced (Hor. Art. Poet. 375).

Sarē, es, f. a village of the Mārōnītæ (Liv. xxxviii. 41).

Sārgēta, arum, m. a people mentioned by Ammianus Marcellinus, amongst the tribes who live near the Black Sea, but their geographical position is unknown (xxii. 8).

Sariolēnus Vōcūla, Sariolēni Vōcūlæ, m. a notorious informer, who endeavoured to avoid taking the oath devised by the senate, that no man had by any act of theirs been aggrieved, and that they derived no benefit from the calamity of the times, in the year 70. Under Vitellius, he attempted to renew his iniquitous practices, at which the senators fired with indignation, threatened to lay violent hands upon this degraded fellow, and forced him to withdraw from the senate-house (Tac. Hist. iv. 41).

Sārissōphōri, orum, m. Macedonian soldiers armed with a very long spear (*Sārissa*). Livius calls them the strength of the Macedonians, meaning the Macedonian infantry. The same historian mentions *Sārissōphōri* in the army of Antiochus, king of Syria, perhaps from their having similar spears, or from the Syrians retaining the military terms of the Macedonians, with which they became first acquainted, when Alexander the Great invaded their country, with the view of retaining it in perpetual possession (Liv. xxxvi. 18 seq.).

Sārmātia, æ, f. a country of Europe, bounded on the south by Dāniūbus, the Danube, and on the west by the Vistula, having Pōn-tus Euxinus, the Black Sea, as part of its eastern limit. It was of greater extent in the interior, says Pōmpōnius Mēla, than on the seacoast. But there was another *Sārmātia*

in Asia, of which neither the Greeks nor Romans knew any thing with certainty. *Ich. Sārmātæ, arum* (Sing. Sārmātæ, æ), *m.* called by the Greeks Saurōmātæ, *arum* (Sing. Saurōmātæ, æ), *m.* In dress and arms, according to Pōmpōnius Mēla, the Saurōmātæ bore a strong resemblance to the Parthians, but their manners were more gross, and their climate was more rigorous. They had no towns, no fixed places of residence. Whether feeding their flocks or pursuing their enemies, they carried their whole property along with them, and lived in an encampment. Warlike, free, unsubdued and ferocious, they trained to the use of arms their women, who fought with them in battle. To fit them for this exercise, they burned the right breast of the female children, that they might have the ready use of their right hand. To bend the bow, and to hunt, formed the exercise of the girls in early life, and to attack the enemy the employment of the full-grown. Not to have put a foe to death, they deemed a disgrace, and the punishment for this failure in national duty was prohibition from marriage. Tacitus informs us, that they used no shield, and lived either in waggons or on horseback (Hist. i. 79; Mor. Ger. 46). They formed their coats of mail of horses' hoofs, and used iron in no form, which rendered it necessary for them to exercise their ingenuity in various ways, to supply that important defect (Paus. i. 21). *Sārmātis, Idis, f.* of Sārmātia, with relation to a female, or to a noun feminine. *Sārmātis ōra* (Ov. Trist. v. 3. 8). *Adj.* Sārmāticus, a, um. *Sārmātici bōves* (Ov. Trist. iii. 10. 34). The Sārmātæ ploughed with oxen (ib.). *Sārmātica brūca* (Val. Flacc. v. 425). *Adj.* Sārmātice, in the manner of the Sārmātæ (Ov. Ep. Pont. iii. 2. 40). Pōmpōnius Mēla mentions Saurōmātæ in Asia, inhabiting the banks of Tānāis, the *Don*; but does not describe either the extent or boundaries of their country, both of which were most probably unknown to him. Plinius informs us, that the Saurōmātæ on the *Don*, were descended from the Medes, in which he is followed by Solinus, and he adds, that they were divided into many tribes or nations. Strābo states, that they had no general uniformity of manners, and, in proof of this assertion, maintains that some of them were cannibals, and others abstained from eating the flesh even of animals (436).

Sārmēns, ēntis, m. a Roman killed in the first engagement with Hannibal, after he had invaded Italy (Sil. Ital. iv. 200).

Sārmēntus, i, m. a buffoon in the court of Augustus, who appears to have been a freedman, and a Tuscan by birth. Plūtarchus mentions him in the life of Antonius; and Juvēnalis (Sat. v. 3).

Sārnus, i, m. the Sarno, a river of Itālia, Italy, which rises in the territory of the Hirpini, runs through Cāmpānia, and falls into the bay of Naples. Pōmpōnius Mēla, the Sarno of Pōmpēi (Stat. Syl. i. 2. 265). *Sār-rāstes, ium* (Sing. Sār-rāstis, is), *m.* the people who lived on the banks of Sārnus, the Sarno (Virg. Æn. vii. 738).

Sārpēdon, ōnis, m. a son of Jūpiter and Lāodāmia, or Eurōpa. Some authors are of opinion there were two princes of this name, the one the son of Lāodāmia, daughter of Bellerōphon, and the other the son of Eurōpa, and younger brother of Minos. But his-

torians generally mention only one Sarpēdon, the son of Eurōpa. Having failed in his attempt to wrest the sceptre of Crēta, Candia, from his elder brother Minos, he fled to Cāria in Asia Minor, and built Milētus. He afterwards became king of Lēda (*Lēdi Sarpēdonis*, Ov. Met. xiii. 255). But by what means he obtained that kingdom, ancient authors are not agreed. In the Trojan war he joined Priāmus, and, after putting many Greeks to death, he was wounded by Tēpōlēmus, king of Rhōdes, and afterwards killed by Pātrocclus. Ulysses boasts, that many of Sarpēdon's companions had fallen by his sword. Of these Ovidius (Met. xiii. 257 seq.) gives the names of eleven, nearly copied from Hōmērus (Il. v. 677, 678). Virgilius has transcribed the last of these lines (*Æn. ix. 767*). *Adj.* Sarpēdonius, a, um.—2. The teacher of the younger Cāto (Val. Max. iii. 1).

Sarpēdon, ōnis, f. a town of Thrācia. *Adj.* Sarpēdonius, a, um. *Sarpēdonium prōmōntōrium*, a promontory of Thrācia (Herod. vii. 58).—2. Another, of Cilicia. *Adj.* Sarpēdonius, a, um. *Sarpēdonium prōmōntōrium*, a promontory of Cilicia.

Sārra, æ, f. an ancient name of Tŷrus, which, according to Sērvius, it received from the fish (Sar); but Bōchartus derives Sārra from Tsor, which is the Hebrew mode of spelling what the Greeks wrote Tŷros, and the Latins Tŷrus. This derivation is rendered probable by Stēphānus, who mentions a Phœnician city called Sora, which bears a nearer resemblance to the Hebrew Tsor, or the Roman Sārra. *Adj.* Sārrianus, v. Sārrianus, a, um, of Tyre, Tyrian, purple; also Carthaginian. *Sārrianum ostrum*, Tyrian purple (Virg. G. ii. 506). *Sārriana gēns*, the Carthaginian nation (Sil. Ital. i. 72). *Sārriana mīnima*, Carthaginian deities (Sil. Ital. viii. 46).

Sārriānus, v. Sērriānus, i, m. a Rutulian youth, distinguished for his beauty, whom Nisus killed asleep, and drank (Virg. *Æn. ix. 335*).

Sārris, is, m. a man killed by Amānus in the battle at Zāma (Sil. Ital. xvii. 441).

Sārsina, v. Sāssina, æ, f. Sarsina, an inland town of Umbria, a district of Italy, of which the poet Plautus was a native. *Sāssina dūces lāctis* (i. e. pecōris) (Sil. Ital. viii. 461). *Inh.* Sārsinātes, ium (Sing. Sārsinās, ātis), m. *Adj.* Sāssinās, as, as; ātis. *Sāssinas stīca* (Mart. iii. 58).

Sārta, æ, f. a city on the canal dug by Xērxēs, at mount Athos (Herod. vii. 122).

Sārūnātes, ium, m. a people who lived to the E. of Switzerland, near the sources of Rhēnus, the Rhine. Their country is now called *Sargans* (Ces. B. G. iv. 10). Here the common editions of Cæsar have Nāntūātium.

Sārus, i, m. the *Scioun*, a river which takes its rise in Cāpādōcia, and running through Cilicia, falls into the sea, opposite Cŷprus (Liv. xxxiii. 41).

Sāson, ōnis, m. *Sasone*, a small island on the western coast of Greece, immediately to the north of Acrocēraunia. Cālīber Sāson, would induce the reader of Lucianus to suppose, that it was near the coast of Cālābria (Phar. ii. 627), although Strābo informs us, that it lies nearly equidistant from Brūndisium, Brindisi, and Epirus, Lower Albania, and Ptolēmæus places it in the Gulf of Venice,

adjacent to Mācēdōnia, which is its true situation. From Silius Itālicus, its coast appears to have been dangerous, *Hādūci fugiūb. fūstas Sāsonis ūrinās* (vii. 480).

Sāspires, um, m. See Sāpīres.

Sāssula, æ, f. a town of the Thūrēs, taken by the Romans in 553 B. C. (Liv. vi. 19).

Sātārchæ, arum (Sing. Sātārchēs, v.) a Scythian nation, who lived near the Mæotis, the Sea of Azoph, according to Pōmpōnius Mēla. Valērius Flaccus likewise mentions them; but from his description little can be learned, either respecting their geographical position or national character (vi. 144). Plinius calls them *Scythæ Sātārchæ*, and makes them the neighbours of the Scythotauri on the east. Others have supposed, that to the Sātārchæ of Pōmpōnius Mēla, and Valērius Flaccus, this author has given the name Sātārchæi, in which case it would not materially differ from the others already-mentioned (i. 662). Ptolēmæus calls their town Sātārchē, and places it on Cēsōnēsus Taurica, the Crimea, not on the coast, but inland. Sōlinus informs us, that they prohibited the use of gold and silver, which secured them against avarice (ls).

Sātiāster, tri, m. a son of Tigrānus, king of Armēnia, appears to have been a man of hard practices. By some he is called Tigrānus Minor (Val. Max. ix. 11).

Sātībārzānes, is, m. a satrap of the Ašī, who informed Alexander the Great, that Bēssus had assumed the badges of royalty, and was collecting troops to support him in his independence. Some time after, he revolted to Bēssus, and in an engagement between the Macedonians and Ašī, fell in single combat by the hand of Eriylas, v. a general of Alexander the Great (Curt. vi. 6 seq.).

Sātīcōla, æ, f. Caserta, a city of Cāmpānia, first mentioned by Līvius, when the consul A. Cōrnēlius Cōssus pitched his camp near it, in the year 342 B. C. It was afterwards besieged by L. Æmilius, dictator, and attempted to be rescued, but without success, by the Sāmmites, whom he compelled to turn and fly, in 316 B. C. Next year it surrendered to the dictator Q. Fābius (Liv. vii. 32 seq.). *Inh.* Sātīcūlāi, et, Sātīcūlī, orum, m. in the Carthaginian war, joined Hānūbal, but their town was taken by the dictator Q. Fābius Māximus (Liv. xxiii. 39 seq.). *Asper Sātīcūlus*, from their rude or unpolished manners (Virg. *Æn. vii. 729*). *Adj.* Sātīcūlānus, a, um. *Sātīcūlānus ager* (Liv. xxiii. 14).

Sātīlōcis, entis, m. a beautiful stream in the Troad, on the bank of which Sātīlus, son of Enōps and Nāis, was born (Hom. Il. vi. 34 seq.).

Sātīlus, i, m. son of Enōps and Nāis, a beautiful nymph, was wounded in the Trojan war, by Ajāx "the swift" (Hom. Il. xiv. 443).

Sātīra, arum, m. an inland nation of the Thracians, through whose territories Xērxēs marched his army, when he invaded Greece, in 480 B. C. (Herod. vii. 110).

Sātīrāpēnē, es, f. a district of Mēdia (Curt. v. 2). Here the reading is very doubtful, some thinking it should be Attrāpēnē, others Sitacēne. Perhaps the common reading should not be altered, since Sātīrāpēi and Sātīrāpēni occur in good authors, unquestion-

ably derivatives from *Sātrāpēne*, denoting the inhabitants of that country.

Sātricum, *i. n.* a town of *Lātium*, near to *Vēlitræ* and *Lānūvium*, but its precise site is not known. Like the other towns at no great distance from *Rome*, it was frequently taken by that conquering nation, and frequently revolted, now burned or levelled with the ground, and again rebuilt. *Inh.* *Sātriciāni, orum*, *m.* revolted to the *Sānnites*, in 320 B. C. (*Liv.* ix. 12).

Sātricus, *i. m.* a native of *Sūlmo*, *Salmona*, and descendant of the founder of that town. *Nānthippus*, when he commanded the *Carthaginian* forces, took him prisoner, and afterwards gave him, in a present, to the king of the *Autōlōles*, who carried him into *Italy* at the time he joined *Hānnibal*, with the view of his being his interpreter. Love of country and of freedom, induced *Sātricus* to seize on the first opportunity of deserting the *Carthaginian* camp, and the better to escape detection, he fled during the night without arms. On coming up to the party who had fallen in a skirmish, a few hours before, he put on the armour of one of the killed, who proved to be his own son, *Māncius q. v.*, and in the very act of adjusting the accoutrements, he received a mortal wound from his other son *Sōlūmus*, who had gone in quest of his brother. A tender scene ensued, on the father and son recognising each other; the father expiring over the body of his dead son, by a wound received from his surviving son (*Sil. Ital.* ix. 68). Some imagine that the poet invented the history of *Sātricus* and his son, and that the whole must be referred to poetic fiction, rather than to authentic record. It forms a very interesting episode.

Sātrius Sēcūndus, *Sātrii Sēcūndi*, *m.* a creature of *Sējanus*, who, with *Pinārius Nātta*, commenced a prosecution against *Crēmūtius Cōrdus*, in the year 24. After being the active agent of that worthless minister, he in the end wrought the destruction of his patron. He married *Albūcilla q. v.*, a woman infamous on account of her immoral practices (*Tac. Ann.* iv. 34 seq.).

Satropates, *is, m.* a prefect under *Dārīus*, killed in battle by *Ariston*, in 331 B. C. (*Curt.* iv. 9).

Sātūra, *m. f.* appears either to have been a name of the *Pomptine* marsh, or of a part of that fen (*Sil. Ital.* viii. 380).

Sātūrius, *i. m.* a superintendent of the servants of the bedchamber under the emperor *Dōmītiānus*, against whose life he conspired (*Suet. Dom.* 17).

Sātūrnia, *ae, f.* an ancient city now in ruins, of which the original name was *Aurinia*. Here a colony of Roman citizens was established, in the territory of *Cālētra*, in *Etrūria*, 185 B. C. (*Liv.* xxxix. 55). *Inh.* *Sātūrnīni, orum*, *m.* (*Plin.* i. 322).—2. A city where *Rome* now stands (*Plin.* i. 333). See *Rōma*. *Aurēlius Victor* says it was built by *Sātūrnus*, whence the name (*Or.* 3).

Sātūrninus, *i. m.* a commander in the Roman army, whom his own troops proclaimed emperor. His victories over the barbarians showed his skill in war, and the prudence of his conduct, added to mildness of temper and steadiness in maintaining discipline, afford sufficient proof of his fitness for directing the forces of a great state. Of this quality he appears to have been sensible, from his

saying to the soldiers on his election, "You have lost a good general, and made a bad emperor." His accurate observance of military discipline raised against him the hatred of the troops, who put him to death, in the year 263 (*Eutrop.* ix. 17. *Aur. Vic. Cæs.* 37).

Sātūrnus, *i. m.* the son of *Cēlus* and *Tēr-ra*, married his sister *Rhēa*, who is frequently called *Ops* and *Cybelē*. He was the younger brother of *Titan*, from whom he obtained the kingdom of the world, on condition he brought up no male children. In consequence of this agreement, *Sātūrnus* devoured his sons as soon as they were born. *Rhēa*, grieved at the loss of her children, at last devised means by which she was enabled to conceal the births of *Jūpiter*, *Nēptūnus* and *Plūtō*. *Titan*, having obtained information of this breach of the treaty, commenced hostilities against *Sātūrnus*, whom he dispossessed of the crown, and put in prison. *Jūpiter*, on reaching manhood, made war on *Titan*, defeated him, and restored his father to the throne. Being exasperated at his father's cruelty to his children, or unjust suspicions of his aspiring at the sovereignty, *Jūpiter* took up arms against *Sātūrnus*, and expelled him from his dominions. To escape the fury of his son, *Sātūrnus* fled to that part of *Itālia*, *Italy*, called *Lātium*, from his concealment, a small maritime district of *Italy*, south of *Tiber*, the *Tesere*, became joint sovereign with *Jānus*, king of that country, and governed with such moderation, that the golden age is said to have been under his reign. From him *Justinus* says *Itālia* was called *Sātūrnia* (xliii. 1). Besides giving laws to the *Italians*, he taught them to plant trees, to engraft, to cultivate the soil, to acquire wealth, and to retain it. From having been the first who enriched the soil by manure, he was called *Sātrēūtus*. Ancient authors differ greatly, with respect to the accounts both of the character and fate of *Sātūrnus*. Not a few assert, that he voluntarily resigned his crown to *Jūpiter*, and retired to *Italy*. According to some, he invented the *Scythe*, and, according to others, with that instrument his son *Jūpiter* mutilated him, and that it fell on the island *Sciellia*, *Sicily*, which, from that circumstance, received the name of *Drēpānum*, the Greek word for a *Scythe*. There are other accounts of him, at variance with all these; but consistency or uniformity is seldom found in fiction or fabulous history. *Sātūrnus* is god of time, and represented as an old man holding a scythe in his hand, and a serpent with its tail in its mouth, emblematical of the revolution of the year. Men were sacrificed to him in *Lātium*, by throwing them over *Pons Mīlvius*, and infants, on account of the hatred of *Jūpiter* (*Lactan.* i. 21). *Aurēlius Sātūrnus*, golden *Sātūrnus*, *i. e.* king of the golden age (*Virg. G.* ii. 538). *Sātūrnia, ae, f.* *Jūno*, the daughter of *Sātūrnus*, who is also called *Sātūrnigēna*, *ae, f.* *Sātūrnālia*, *ium, e. orum, n.* feasts of *Sātūrnus*, which continued three days, when slaves were on an equal footing with their masters. *Adj.* *Sātūrnus, et, Sātūrninus, a, um.* *Pāter Sātūrnus*, the *Saturnian* father, *i. e.* *Jūpiter* (*Or. Met.* i. 163). *Sātūrnia Tellus*, *Sātūrnia arva*, *Sātūrnia regna*, &c., *Italy*, from *Sātūrnus* being king of *Lātium*. *Sātūrninus* (*Nēp-*

tūnus) (Virg. *Æn.* v. 799). *Sātūrnus* (mons), afterwards *Cāpitōlius* (Just. xliii. 1). *Sātūrnus nūmērus*, Saturnian numbers (Hor. *Epist.* ii. 1. 158). Perhaps equivalent to *inelegant*, ancient, from *Sātūrnus* being one of the first kings of Italy; but others understand the adjective as belonging to *Sātūrnā*, a town of Etruria, *Tuscany*, where a particular sort of verses were composed and repeated. The former is the more probable opinion. *Sātūrnālītūs*, a, um, of the festivals of *Sātūrnus*, used only by *Mārtiālis*. *Sātūrnālītūa nūces* (Mart. v. 31).

Sātūrum, i, n. a town of *Cālābria*, a district which abounded with rich pastures. *Adj.* *Sātūreianus*, a, um. *Sātūreianus cūbāllus*, an excellent horse (Hor. *Sat.* i. 6. 59).

Sātūrus, i, m. brother of *Clēarehus*, tyrant of *Hērāclēa*, *Erebi*, in *Pōntus*, on whose death he ascended the throne (Just. xvi. 5).

Sātūrus, i, m. a Satyr. The Satyrs were rural deities, demi-gods, having the horns, ears, legs and feet of goats, and the rest of their body human. They were exceedingly cunning, talkative, and lascivious. According to some writers on mythology, these monstrous beings were the children of *Bāchus* and *Nicē*, and, according to others, of *Mērcūrius* and *Yphimē*. Their form was said to have been first wholly human; but, being the guards of *Bāchus*, and not preventing his passing into different forms, *Jūno*, enraged at his changes, gave to the Satyrs the horns, &c., of a goat. *Plinius* supposes the Satyrs of the poets were apes. *Saltantes Sātūri*, the dancing Satyrs, i. e. a dance after the manner of the Satyrs (Virg. *B.* v. 73). *Sātūri cūprīpēdes* (Luc. iv. 584). *Sātūris*, i, m. a little Satyr. *Adj.* *Sātūricus*, a, um.

Saufāa, e, f. a woman of the most horrible lewdness (Juv. *Sat.* vi. 320).

L. Saufeus, *L. Saufēi*, m. a Roman knight, whose estate the triumviri sold. *T. Pompōnius Atticus*, with whom he lived for several years, and with whom he studied philosophy, had sufficient influence with the members of that illegal compact, to recover the valuable possessions of his friend *Saufēus*, and his messenger carried the first intelligence both of his property having been lost and regained.

Saufellus, i, m. a man held up to ridicule by *Mārtiālis*, from the class of people who attended him (il. 74).

Saufellus Trōgus, *Saufelli Trōgi*, m. a Roman knight concerned in the marriage of *C. Silius* and *Messālina*, for which *Claudius* ordered him to be instantly executed, in the year 48. *Pōmpeius Urbicus*, *Dēcius Cāl-purnianus*, *Sūlpicius Rūfus*, and *Iūneus Virgillānus* shared the same fate (Tac. *Ann.* xi. 35).

Sāvo, ōnis, m. *Savona*, a town of *Ligūria*, an Alpine town, at which *Māgo*, brother of *Hānnibal*, deposited the plunder which he had made in the taking of *Gēnūa*, in 207 B. C. (Liv. xxviii. 46).—2. The *Savonē*, a river of *Cāmpānia*, which runs slowly, on which account *Stātius* has *Piger Sāvo* (Sil. iv. 3. 66).

Saurōmātē. See *Sūrmātē*.

Sāvus, i, m. the *Save*, a river of *Pānnōnia*, which now forms a boundary between *Austria* and *Turkey in Europe*. It is one of the southern branches of *Dānūbius*, the *Danube*, and falls into that river at *Singidūnum*, *Belgrade* (Flor. iv. 12).

Sāxa Rūbra, *Sāxōrum Rūbrōrum*, n. the red rocks, a place on the *Flaminian* road, about nine miles from *Rome* (Tac. *Hist.* iii. 79).

Sāxōnes, um (Sing. *Sāxo*, ōnis), n. the Saxons, a German nation, from whom two of the circles in that country still have their name. The English nation are descendants of the Saxons, and this fact has not been contradicted. With respect to the Saxons themselves, matters do not stand on a similar footing of certainty. Some trace their origin to *India*, others to *Asia*, and the greatest number to *Germany*. The same degree of doubt prevails, with respect to the meaning and cases of their name. During the reign of *Hārculus*, they fell under the notice of Roman authors, and the inroads of the Scots and Picts on *South Britain* rendered it necessary, since the Romans could not protect them, to apply for aid to the Saxons. An armament under the conduct of two brothers, *Hengist* and *Horsa*, arrived at *Thānētōs*, *Thanet*, on the coast of *Kent*, in the year 449. Having defeated the Scots and Picts, *Vortigern*, who had invited them over, gave them large possessions in the country, which they had recovered from the enemy. Delighted with the richness of the soil and mildness of the climate, they received reinforcements from their countrymen in *Germany*, gradually subdued the country which they had come to protect, and divided it into seven kingdoms, known in history under the name of the *Saxon heptarchy*. *Egbert* united into one these seven kingdoms, in the year 827, since which period the country has been denominated *England*. *Sāxōnē dōmītō* (Claud. xviii. 392).

Scæus, a, um. *Scæa pōrtæ*, one of the six gates of *Troy*, of which the derivation is doubtful (Virg. *Æn.* ii. 612). *Strāba* has *Scæi Thrāces*, *Scæus flūvius*, and *Scæus nūrus*. Many words appear common to the Trojans and Thracians, which was a natural consequence of the frequent intercourse between these nations (852).

Scæva, e, m. a centurion, whose shield, at *Dyrrāchium*, *Durazzo*, was pierced in 280 (120, Flor. iv. 2) places in one day. *Vālerius Māximus* says, he was wounded in the head, shoulder, thigh, and had one of his eyes struck out, still he continued to fight (iii. 2). For his bravery, *Cæsar* gave him 200,000 asses, and raised him from the eighth rank of centurions to be the first centurion of the legion, or, *Primipilus*. *Lūcānus* has given his character (Phar. vi. 144 seq.). An uncertainty prevails respecting his *prænōmen*; hence, we find him called *Cāssius*, *Mārcus*, *Minitius*, and *Numicius*.

Scævōla, e, m. a surname of the *Mūci* q. v.

Scævōla, e, m. a noble Roman, who performed feats of great bravery at the battle of *Cānnæ*, overcame *Cārili*, *Gābar*, and *Siocha*, but was himself afterwards killed by *Nēalces* (Sil. Ital. ix. 372 seq.).—2. A covetous man, who became more avaricious as he increased in wealth (Mart. i. 104).

Scāldis, is, acc. im. v. in, m. the *Esant*, oftener the *Scheld*, or the *Scheldt*, a river of *Gāllia Belgica*, which takes its rise about 15 miles south of *Cameracum*, *Cambray*, in the province of *Picardy*, runs north, and dividing into two branches, *Water Scheldt*, which

separates *Flanders* from *Zealand*, and falls into the *German Sea*, near the island *Walcheren*, and *Ooster*, or, *Easter Scheldt*, which passes *Bergen-op-Zoom*, and afterwards between the islands *Beveland* and *Schouwen*, below which it is lost in the *German Sea*. The latter was most probably the original channel. The former was only a small stream, which *Otho I.* enlarged in the tenth century. From him, it was often called *Fossa Othonis*. Several changes have taken place in the mouth of the river, in consequence of the levelness of the country, and the encroachments of the sea. Its course does not exceed 120 miles in length. The *Scheldt* at *Antwerp*, about 38 miles above *Walcheren*, is 1200 feet broad, and 22 deep; so that ships of great burden can come up to the quay, and, by means of canals cut through the town, vessels are brought to the very doors, for the purposes of loading and unloading. Ships of the line can sail to *Rupelmonde*, five miles above *Antwerp*, and without their guns and stores to *Dendermonde*, about twenty miles above that city. *Cæsar* erroneously makes it a branch of *Mösa*, the *Meuse* (*B. G.* vi. 33).

Scamander, dri, *m.* a river of the *Troad*, called by the gods *Xanthus q. v.* The army of *Xerxes* drank this stream dry, as that monarch advanced against *Greece* (*Herod.* vii. 43).

Scamandrius, i, *m.* a Trojan, the son of *Strophus*, whom *Diana* taught to hunt, and whom *Meneleus* killed (*Hom.* ii. v. 49).

Scandia, v. *Scandinavia*, v, *f.* *Norway*, *Sweden*, *Lapland*, and part of *Finland*, bounded on the S. by *Sinus Códanus*, the *Baltic Sea*; on the W. by the *Atlantic Ocean*, on the N. by the *Northern Ocean*, i. e. a part of the *Atlantic Ocean*, and on the E. by the *Gulf of Bothnia*, and the isthmus which connects it with the continent. The ancients considered *Scandia* an island. From *Plinius*, it appears, to have had also the names *Baltia* and *Bastila* (*Plin.* i. 475 seq.). Others are of opinion, that *Scandia* included only the western part of the countries above-mentioned. *Adj.* *Scandianus*, a, um. *Scandiāna uala* (*Col.* v. 10).

Scandium, i, n. et, *Scandios*, i, v. *Scandia*, v, *f.* a city of *Cythra*, *Cerigo*, on the southern coast of *Greece* (*Hom.* ii. x. 268).

Scantia, v, *f.* a vestal virgin, the superior of the order, who died in the year 23, and *Cornelia*, her successor, received two thousand sestertia, on purpose to render the priesthood more dignified, and the minds of the priestesses more devoted to the duties of their office (*Tac. Ann.* iv. 16).

C. Scantinius, C. *Scantini*, *m.* a tribune of the people, who was prosecuted, by *Marcus*, for attempting violation of his son, convicted and fined. From him some say, the law against that offence was called *Scantinia lex*, a derivation opposed by the usage of the Romans. See *P. Scantinius*.

P. Scantinius, P. *Scantini*, *m.* a pontiff in whose room *Q. Cælius Metellus* was elected in 218 B. C. (*Liv.* xxiii. 21). He carried a law *De nefandis venere*, to which *Javénalis* alludes (*Sat.* ii. 44). The punishment appointed by this law was a fine, but after the Roman emperors embraced Christianity, they punished the offenders with

death. *Adj.* *Scantinius*, a, um. *Scantinia lex*, the law above-mentioned.

Scapte-Hylé, a place in *Thracia*, in which were mines of gold (*Herod.* vi. 46).

Scaptia, v, *f.* a town of considerable celebrity in *Latiū*, which *Plinius* mentions between *Pométia* and *Pitulum* (i. 333). *Adj.* *Scaptius*, a, um. *Scaptia pibes* (*Sil.* Ital. viii. 395). *Scaptia tribus* (*Liv.* viii. 17).

P. Scaptius, P. *Scapti*, *m.* a plebeian of a very great age, who informed the commons of *Rome*, that the land disputed by the *Ardeates* and *Aricini*, of which the decision was then submitted to the Roman people, belonged originally to *Corioli*, and by right of conquest was now the public property of the Romans. In this judgment, the tribes acquiesced, in opposition to the sentiments of the consuls and patricians, who protested both against the falseness of the evidence, and the scandalous injustice of the decision (*Liv.* iii. 71 seq.).

Scarphæa, v. *Scarphia*, v, *f.* a town of *Locris*, to which the Romans, under *M. Acilius Glabrio*, pursued *Antiochus*, king of *Syria*, on the same day that they had defeated him at *Thermopylæ*, 193 B. C. (*Liv.* xxxiii. 3: xxxvi. 19).

Scarpōna, orum, n. *Charpigne*, a town of the *Netherlands*, on the *Moselle* (*Amm.* Mar. xxvii. 2).

Scatinius. See *P. Scatinius*.

Scaurus, i, *m.* a surname of the *Emili* and *Auréli*. The name has been derived from having twisted ankles (*Hor.* Sat. i. 3. 47).

Scenitæ. See *Saraceni*.

Scēpius, i, *m.* mentioned by *Ovidius*, of whom nothing is certainly known, except that he wrote with severity against the manners of the *Ausonians*. Nor did *Rome* escape his censure (*Ep. Pont.* iv. 14. 38).

Scēptūchi, orum, *m.* (i. e. *Sceptre-bearing*) governors of provinces in *Asiatic Sarmatia*, to the west of the *Caspian Sea*. For hire, they readily joined in any quarrel, without regard to the character, or situation of the contending powers. *Pharsimanes* enlisted part of them, in the year 54. At that time, the *Sceptuchians* were engaged on both sides (*Tac. Ann.* vi. 33). The term also denoted princes, from their bearing sceptres. It is strictly speaking an adjective, which *Homerus* uses in the masculine gender as an epithet of kings, and *Strabo* in the feminine, to denote provinces (*Hom.* ii. li. 86. *Strab.* 728).

Scēdileadus, i, *m.* a king of the *Thracians*, or the *Illyri*. He was the father of *Plēuratus*, whom the Romans included in their treaty with *Philippos*, king of *Macedonia*, at *Phœnicæ* in *Epirus*, and although not mentioned by name, it is probable that *Scēdileadus* was also included in that treaty (*Liv.* xlii. 33 seq.).—2. Son of *Gēntius*, king of the *Illyrians*, carried captive to *Rome*, with his father, in 170 B. C. (*Liv.* xlii. 32). See *Gēntius*.

Schēdus, i, *m.* son of *Pērimēdes*, a commander of the *Phœcenses* in the Trojan war, and was killed by *Hēctor* (*Hom.* ii. xv. 515).—2. Son of *Iphitus*, and brother of *Epistrophus*, commanded the *Phœcenses* in the Trojan war, and was killed by *Hēctor*. Of all the *Phœcenses*, this *Schēdus* was by

for the lowest (Hes. *Th. i. 57* - *vii. 285*).

Sciōia, *sc. f.* the island of the Phaeacians, described by Odysseus as fertile, and the inhabitants very wealthy (Hes. *Od. x. 34*).

Sciōnia, *sc. m.* a king of Æthiopia, daughter of Sciōnia (Ov. *Ep. Her. xii. 205*). *Sciōnia*, *sc. m.* a king of Æthiopia, daughter of Sciōnia (Ov. *Met. x. 689*). *Sciōnia* has *Sciōnia* (Met. x. 689), to which *Sciōnia*, or some similar name is understood.

Sciōnia, *sc. m.* a merchant of Portus, a man of distinction and ability, whom, with Menippus, L. Æmilius Paulus, the Roman consul, consulted with respect to the passage into Portus, and resolved to employ them as guides, in 179 B. C. (Liv. *xlii. 35*).

Sciōnia, *sc. m.* a town of Æthiopia, the inhabitants of which, under Eurymedon, joined the Thebans against the Argives. It appears to have been adjoining to Hylē. Scio makes it a place, not a town, and mentions a river of the same name, which passes by it. *Attilia* Sciōnia, from Attilia being a native of Sciōnia (Stat. *Th. vii. 285*).—2. *Kolonis*, a town in Arcadia, so called from Sciōnia, a Boeotian. Pausanias thinks it probable that the course near Sciōnia in Arcadia, had its name from his daughter Attilia (viii. 35), and if his supposition be well founded, there would be only one Attilia born at Sciōnia in Boeotia, and removed in early life to the town of the same name in Arcadia.

Sciōthos, *sc. f. Sciotti*, or *Sciathos*, an island in the *Mare Ægeum*, the *Archipelago*, off the coast of Thessalia, Thessaly (Val. Flacc. *Il. 8*). Here Antiochus collected his ships, which had been scattered in crossing the *Archipelago*, in 194 B. C., at the time he went to make war against the Romans in Greece, and, in it, C. Marcins Figulus, prætor, who commanded the Roman fleet on that station in 171 B. C., sent a part of his troops to winter (Liv. *xxxv. 43 seq.*). It had a cognominal town, which Philippus destroyed, in 202 B. C. (Liv. *xxxi. 28 seq.*).

Sciōtis, *sc. f.* a town of Elis, at which Xénophon resided after his banishment. *Inh. Sciōntii*, *sc. m.*

Sciōtis. See *Sinis*.

Sciōtis, *sc. f.* a town of Pallēnē (Herod. *vii. 123*).

Sciōpiada, *sc. f.* a poem written by Lucilius, in praise of the valour and justice of P. Cornélius Scipio Africānus (Hor. *Sat. ii. 1. 17*). *Sciōpiada*, *sc. m.* P. Cornélius Scipio Africānus, and P. Cornélius Scipio Æmiliānus, whom Virgilius calls the thunderbolts of war, and the destruction of Libya, by which he means Carthage (*Æn. vi. 844*). *Ambo Sciōpiada*, the two Sciōpiōnes above-mentioned (Juv. *Sat. ii. 154*). *Sciōpiada*, *quē dūces fātum Carthāginita unum* (Manil. *l. 790*).

Sciōpiō. See *Cornélius*.

Sciōpiō, *sc. m.* a commander of a Roman cohort, who was murdered in the year 70 (Tac. *Hist. ii. 59*).

Sciōpiō, *sc. m.* L. Sciōpiōnis, *m.* commanded the left wing under the Roman consul, L. Papius Cursor, at Aquilōnia, in the year 205 (Liv. *x. 40*).

Sciōron, *v. Seyron*, *sc. m.* a notorious

chief and robber, who plundered along the coast of Aethiopia and Mægia. After he had compelled many of the inhabitants of the districts to do the most odious office to himself, he threw them from the high rocks into the sea. This was relieved Greece of this scourge by throwing him into the sea, on which his bones were changed into rocks that still bear his name between Mægia and Corinthus. Ovid informs us, that neither the sea nor the earth would receive them, until they had undergone that transformation, and that they continued from the time of his death till the event, suspended in the atmosphere (Met. *vii. 444*). *Sciōronis*, *sc. f.* applied to females or nouns feminine. *Sciōronis*, *sc. m.* *Sciōronis*, *sc. m.* *Sciōronis*, the rocks of Sciōron, i. e. the rocks into which his bones were changed (Ovid. *xxvi. 185*), which Plinius calls *Sciōronis* *Sina* (*l. 422*).

Sciōron, *sc. m.* eldest son of Darius, who deserted his father, went over to Artabanus king of Persia, and informed him of his father's revolt (Cæsar. *Nep. Dat. 7*).

Sciōtis, a town of Spain, taken by G. Cornélius Scipio, in 220 B. C. (Liv. *xxi. 60*).

Sciōtis, *sc. m.* a mountain in the centre of Bithynia (App. *Bel. Mith. 185*).

Sciōtis, *sc. f. Scutari*, *Scutari*, *sc. m.* the palace of Gentius, king of the Illyrii. It was the strongest fortified town of the Illyrii, and of difficult access. On the west side it is surrounded by the river Glasia and on the west by the river Barbus (Liv. *xlii. 20 seq.*). *Inh. Sciōtis*, *sc. m.* whom L. Anicius Gallus, by command of the Roman senate, ordered to contribute to the taxes which they had formerly paid to the king, and declared them to be free, in 119 B. C. (Liv. *xiv. 26*).

Sciōpitus, *sc. m.* a Scythian who, with Hyllus, having been banished from their own country, carried along with them a great number of the youth, and settled near the river Thermōdon. After the men of the colony had been cut off by a stratagem, their wives took up arms, and founded that nation of women so celebrated in antiquity under the name of Amāzōnes (Just. *ii. 4*).

Sciōtis, *sc. m.* the general name by which the Scythians, the descendants of Colāxais, called themselves; by the Greeks they are denominated Scythians (Herod. *iv. 61*).

Sciōtis, *sc. f.* a village near Citharon, *Sciōtis*, which was of very difficult access, and gave rise to the proverb, *Neo Sciōtis ipse ibi, altumē sequēris cūntem*. Perhaps the hill on which it stood had the same name, for some make Sciōtis a mountain. The inhabitants of that town were commanded by Eurymedon in the Theban war (Stat. *Th. vii. 266*).—2. A town of the same name near Olynthus (Strab. *593*). Vestiges only of Sciōtis remained in the age of Pausanias (Paus. *ix. 4*).

Sciōtis, *sc. m.* a prætor of the *Ætolii*, in 215 B. C. By confirming the statements of M. Valerius Lævinus, he prevailed on his countrymen to make peace with the Romans. See *Dorimachus*. He afterwards made preparations for war on the Acarnānes, who formed the resolution of sacrificing their lives rather than submit to the *Ætolians*, and framed an awful curse, which all the men from fifteen to sixty swore to. This was the

tion induced Scōpas to give up his plan, and they retreated into the inner parts of their own country, on the approach of the Macedonian king. In 202 B. C., Scōpas returned from Alēxandria, with a large sum of money given him by Ptōlēmæus, king of *Egypt*, to whose court he had repaired, on purpose to hire troops in *Ætolia*, in which it is probable he would not have left a single young man, had not Dāmōcritus either from patriotism or enmity opposed him, and thereby prevented him from carrying off more than six thousand foot and some horse (Liv. xxvi. 24 seq.). —2. A noble Thessalian. Scōpādæ, arum, m. the descendants of Scōpas (Theoc. Idyl. xvi. 36).

Scōrdisci, orum, m. a people of Pännōniā, originally a Celtic nation, who, in ancient times, occupied, besides the country just mentioned, great part of Mœsia, and also a considerable extent of Illyricum. Many of the names of the places on Ister, the *Danube*, possessed by the Scōrdisci, are purely Celtic, and Livius informs us, that in manners and language they resembled the Bästarnæ, on which account, Philippus, king of Mæcēdōniā, supposed that the latter would readily allow him a passage through their country to *Italy*, more particularly as their object was the plunder of a very wealthy nation. They appear to have been numerous, and therefore we find them in different countries. M. Cōscōnius, the Roman prætor, conquered the Scōrdisci in Thraciā, in 137 B. C., and they defeated C. Pōrcius Cato, consul, in 116 B. C. Two years after, M. Livius Drūsus, consul, gained a victory over them. Livius, the historian, adds, that the Scōrdisci in Thraciā, were descended from the Gauls, which proves that this was a tribe of the people above-mentioned (xl. 57—Ep. 63). Eutropius mentions the Scōrdisci in Mæcēdōniā (iv. 27). The Scōrdisci, says Florus, were the most savage of all the Thracians, and their situation in woods and mountains, accorded with their dispositions (iii. 4). Justinus says expressly they were Gauls (xxxii. 8).

Scōrdus, i, m. Monte Argentaro, or, *Tehar Dag*, a mountain of Illyriæ, which separates it from Dardāniā and Mœsia. It is by far the highest in all that country. At its foot on the east, is Dardāniā, on the south Mæcēdōniā, and on the west Illyricum (Liv. xliii. 20 seq.).

Scōrpūs, v. Scōrpūs, i, m. the seventh sign of the Zodiac, which anciently extended also over the space now occupied by the sign *Libra*. Hence, in *geminas ubi brachia concavat arcus Scōrpūs*, where the Scorpion in a circular direction extends his claws over two signs (Ov. Met. ii. 195).

Scōrpūs, i, m. a charioteer of great celebrity, whose death Mārtiālīs laments (x. 50 &c.).

Scōti, orum (Sing. Scōtus, i), m. the Scots, a British nation, whose origin is uncertain, and whose name is of doubtful derivation. In the language of the Picts and Caledonians, *Scode*, or, *Scot*, signifies a corner of a country, a name which might have been given by them to their feeble neighbours in contempt, whilst inhabiting only *Argyllshire*. But in *Gælic*, the term also signifies *little*, and *Scotlan*, a little flock. If this derivation, which, like the former, is *Gælic*, be admitted, then it will be unnecessary to have recourse to

another meaning of that term, a *wanderer*, which some have attempted to support, by an expression in Ammianus Mærcellinus, *Scōti per diversa vagantes multa populabantur* (xxvii. 8). This quotation does not establish, that the Scots were a wandering or roaming nation; but that at the period referred to, they made predatory excursions. The etymology of the word *Scot*, must therefore be held undetermined. That it was a term, originally, of contempt, seems probable, since the natives never acknowledged it as their name, and there is no word in the *Gælic* language which signifies a Scotchman. A Highlander calls himself *Albanich*, or *Gael*. A similar uncertainty prevails with respect to the origin of the Scots, some maintaining that they were descendants of the Caledonians, and others that they are of Irish extraction, whilst several maintain that their ancestors were South Britons. The Gauls, who took possession of that part of the island, gradually drove the natives towards the western shores, whence they crossed into *Hibernia*, *Ireland*, at a later period into *Scotland*, and settled in *Argyllshire*. Here, while few in number, and of little strength, their more powerful neighbours might give them names of contempt, which have been transmitted to posterity. How long they remained in this state, and at what time they extended their conquest northward along the western coast, history gives no certain information; but in process of time, they became more than a match for their neighbours, whom they subdued, and united Cālēdōniā, Vālēntiā, and Pictāviā, in one kingdom, which from them is still denominated *Scotland*. This country which extends to 278 miles in length, and 180 in breadth, is bounded on the south by *England*, and on all other sides by the sea. See *Britānnia*. Its two grand divisions are *Highlands* and *Lowlands*, names naturally suggested by the general appearance of the country. Like other general characteristics, some exceptions prevail, as there are several mountains of considerable height in the *Lowlands*, and several extensive plains in the *Highlands*. Claudianus is among the first of Roman writers who mentions the Scots. He considers them different from the Picts, as does also Ammianus Mærcellinus (xxvii. 8). Both nations appear to have been then formidable (Claud. vii. 55). Adj. Scōticus, a, um. Scōtica tēla (Claud. xxii. 254).

Scōtius, i, m. a mountain (Ap. Bel. Mith.). Scōtūssa, æ, f. a town of Thēssaliā, *Thessaly* (Liv. xxviii. 5 seq.). Ish. Scōtūssæ, orum, m. Adj. Scōtūssæus, a, um. Scōtūssæus ager (Liv. xxxiii. 6). —2. A town of Mæcēdōniā, near the river Strýmon (Plin. i. 434).

Scribōniā, æ, f. sister of L. Scribōnius Libo, aunt of Libo Drūsus, and second wife of the Roman emperor Augustus, by whom she had one daughter named Jūlia. She had previously been twice married to men of consular dignity. The emperor afterwards divorced her, that he might marry Livia Drūsilla. She went into voluntary exile with her daughter Jūlia, whose lewdness obliged her father to banish her from *Rome* (Vel. Pat. ii. 100). —2. Wife of M. Licinius Crāsus, and mother of Piso Licinianus (Tac. Hist. i. 14).

Scribōniānus Cāmērinus, Scribōniāni Cām-

ērīni, *m.* a noble Roman put to death with his father, Sulpicius Cămerinus, in the year 67. Two years after, a slave named Gēta *q. v.*, pretended to be Scribōniānus (Tac. Hist. ii. 72).

Scribōniānus Crāssus, Scribōniā Crāssi, *m.* brother of Piso Licinianus. Antonius, according to report, invited him to the head of the commonwealth, judging that his illustrious ancestors, added to his own personal dignity, and that of his brother, whom Gālba adopted, would secure him a number of partisans; but he resisted the temptation with inflexible firmness, rightly preferring present comfort to uncertain honours (Tac. Hist. i. 47 *seq.*).

Scribōnius, *i. m.* a mathematician or astrologer, who predicted, when Tibērius was a child, that he would become a king without the usual badge of royal dignity (Suet. Tib. 14).

Scribōnius Aprōdisius, Scribōni Aprōdisi, *m.* a slave and scholar of Orbilius Pūpillus, whom Scribōnia, daughter of Libo and wife of Augustus, purchased and manumitted. He re-wrote the books of Vērrius, "De Orthographia," closely imitating his style and manner (Suet. II. Gram. 19).

Scribōnius Libo, Scribōni Libōnis, *m.* often called simply Libo, the friend and relation of the father-in-law of Sextus Pōmpēius. Having been driven out of Etrūria, *Tuscany*, at the commencement of the civil war, he and M. Octāvius afterwards commanded the Liburnian and Achaean fleet. Libo was one of Pompey's confidential friends (Caes. B. C. i. 26 *seq.*). Flōrus has *Octavius Libo* (iv. 2), where the reading ought to be *Octavius et Libo*, *i. e.* M. Octāvius and Scribōnius Libo.

C. Scribōnius, C. Scribōni, *m.* a Roman who, after holding the office of a plebeian edile, obtained the city jurisdiction as praetor, in 195 B. C. He appears afterwards to have been appointed Cūrio Māximus (Liv. xxxiii. 42 *seq.*).—2. A praefect of the allies (Liv. xl. 31).

C. Scribōnius Cūrio, C. Scribōni Cūriōnis, *m.* was Cūrio Māximus in 196 B. C. Some suppose that Līvius calls him simply C. Scribōnius (xxxiii. 42 *seq.*); but others consider them different persons.—2. An orator of great distinction, was elected consul in 78 B. C., with Cn. Octāvius. In the following year, when praetor, he carried on a successful war against the Dardāni, penetrated as far as Dānūbius, the *Danube*, and brought the war to a termination within three years (Eutrop. vi. 2). Līvius describes this war as in Thrācia, and calls him simply Cūrio, or C. Cūrio (Ep. 92 *seq.*).—3. A tribune of the people, who warmly embraced the interest of Caesar. He compelled Cāto to quit *Sicily*, and then sailed to *Africa*, and having put P. Attius Vārus to flight, Jūba, king of Mauritānia, came suddenly upon him, and disdaining to fly, he and his whole army were, by the enemy, cut in pieces, when he was a lieutenant under Caesar (Suet. Jul. Caes. 36). According to Lūcānus, he possessed great abilities as an orator, which his want of patriotism and moral principle rendered, in a great measure, useless and contemptible. Caesar readily received his services, in whose opinion he probably stood higher from the vices above-mentioned.

Love of country and inflexible integrity fitted a man for being of service to that ambitious Roman (Phar. i. 269 *seq.*). To him Cicero addresses the first seven letters of the second book of his *Epist. ad Fam.*, in the last of which he congratulates him on being appointed a tribune of the people. *Adj.* Cūriōniānus, *a. um.*

L. Scribōnius, L. Scribōni, *m.* a Roman taken prisoner by Hāmībal, at the battle of Cānne, and deputed by his countrymen who had fallen into the hands of the same enemy, to solicit the senate that they might be ransomed, in 218 B. C. (Liv. xxi. 61).

L. Scribōnius Libo, L. Scribōni Libōnis, *m.* was appointed one of the three public bankers, in 218 B. C., at which time he was a plebeian tribune (Liv. xxiii. 21).—2. Obtained the praetorship, the foreign jurisdiction, and the government of the north of *Italy*, in 206 B. C. (Liv. xxix. 13).—3. Was a curule edile in 196 B. C., the year when the senate first had a place assigned for them at the celebration of the Roman games. Formerly the citizens sat without distinction. He was afterwards foreign praetor, and one of three commissioners appointed to settle colonies at Sipōntum and Būxētum (Liv. xxxiv. 54 *seq.*).—4. A tribune of the people, who proposed a law, that the Lūsiāni, who had surrendered upon the faith of the Roman people, and yet had been sold by Sē. Sulpicius Gālba, should be restored to liberty, in 152 B. C. From Cicero, Valērius Māximus and Quintiliānus, it appears the law did not pass (Liv. Ep. 49).—5. Was consul with L. Stātilius Sisenā, in the year 16 (Tac. Ann. ii. 1). He was the nephew of Scribōnia, the second wife of Augustus, and attempted to raise a rebellion against Tibērius (Suet. Tib. 25).

Prōcūlus Scribōnius. See Prōcūlus.

Scūltēna, *ae. f.* the *Panaro*, a river of Gāllica Cispadāna, one of the southern branches of Pādus, the *Po*, on which the Roman consul, C. Claudius Pūlcher, defeated the Ligūres, in 179 B. C. (Liv. xli. 12 *seq.*).

Scūtārius, *i. m.* an old soldier of Augustus. At his trial for slander, the emperor appeared as his patron, and pleaded in his defence (Suet. Aug. 56).

Scūtum, *i. n.* a shield; a part of the defensive armour of the Roman infantry, which they wore on their left arms to protect their bodies against the arrows, darts, and other missile weapons thrown by the enemy. It consisted of thin pieces of wood joined by plates of iron, and covered with thick skin or hide, from which the name is probably derived (*corvis*, *corium*). The most common form was oval, extending to 4 feet in length and 2½ in breadth. When a soldier had not his shield, he was said to fight *sine corpore*. In the heroic ages, the warriors in place of a shield, wore a brazen coat of mail, which consisted of two parts, one covering the breast and belly, the other, the back (Paus. x. 26). *Adj.* Scūtātus, *a. um.*

Scydrōmethis, Idīs, *m.* king of Sinōpē, *Sinub*, from whom the ambassadors of Prōlēmēus, king of *Egypt*, obtained the statue of Sērāpis (Tac. Hist. iv. 83 *seq.*).

Scylāceion, *i. n.* a promontory of Prōpōntis, the Sea of Marmora, which appears to have been in the vicinity of Rhyndacus, the *Ex-*

drenos-soni. Vālerius Flāccus describes it as foming by the waves breaking on its base (iii. 96).

Scyllāceum, Scyllācum, *et*, Scyllētium, *i. n.* Squillace, a town of the Bruttii, founded by an Athenian colony. *Adj.* Scyllāceus, *et*, Scyllāceus, *a, um*. *Scyllācia littōra*, the shores of Squillace (Ov. Met. xv. 702). Scyllāceus sinus, the bay of Squillace (Plin. i. 350).

Scylla, *a, f.* a daughter of Phōrcus, according to some; of Tȳphon, according to others; and of Hēcātē, according to Hōmērus, who does not mention her father. Cīrēē, either from jealousy, because Scylla was a greater favourite with Glaucus than herself, or, at the request of that deity, turned her into a sea monster of the most hideous form. Some say she retained her original form and beauty down to the waist; but others, that she had six heads, as many throats, and instead of hands, two claws. Hōmērus states she had twelve feet, and in the mouth of each of her six heads were triple rows of teeth (Od. xii. 89 *seq.*). All agree that her middle was encompassed by dogs, which never ceased barking. With the exception of Hōmērus, the ancient poets represent her body terminating in a huge and hideous fish, with a forked tail. Her residence was in a cave of the same name in Frētum Siculum, the Strait of Messina; on the Italian side, supposed to have been nearly opposite to Chārybdis, on the coast of Sicily, Sicily. This fiction probably originated in the south of Italy being ravaged by Phenicians, whose ship had on the prow the likeness of a monstrous female; and the dreadful noise of the waves in a tempest rushing into the cavities, would in after ages give additional support to the fable. *Informes Scyllae*, double formed Scyllae, from their form being partly human and partly monstrous (Virg. *Æn.* vi. 286). Another explanation of this imaginary character has been purposely passed over.—2. The daughter of Nisus, king of Mēgāra, who conceived a violent passion for Mīnos, king of Crēta, Candia, when he was besieging her father's capital. To ensure the fall of the city, and, in consequence of that event, the affection of her lover, she cut off from her father's head, whilst asleep, a hair of a purple colour, on which his good fortune depended, and presented it to him. Mīnos soon after carried the place, but punished the perfidy of Scylla, by ordering her to be thrown into the sea. She was changed, according to some, into a fish, and, according to others, into a lark or a hawk. Virgilius has been blamed for confounding the story of Scylla, the daughter of Nisus, with Scylla, daughter of Phōrcus (B. vi. 74); and Ovidius does the same (Fast. iv. 500). *Adj.* Scyllaeus, *a, um*. *Scyllaea antra*, the cave of Scylla (Claud. xxxvi. 447). *Scyllaea monstra* (Stat. Syl. v. 3. 280).—3. A slave of uncommon size, mentioned by Mār-tialis (vii. 37).

Scyllaeum, *i. n.* Schilli, or, Shylli, a promontory of Argolis, in the district of Hēr-miōnē, at which the fleets under Attālus, and L. Apustius, a Roman lieutenant-general, formed a junction, in 202 B. C., as did those of king Eumēnes and the Romans, under C. Līvius, nine years after (Līv. xxxi. 44 *seq.*).—2. Scyllio, a town and promontory in Brut-tius ager, so called from Scylla, the rock on the Strait of Messina.

Scyllis, Idis, *m.* a Greek who excelled in diving, an art which he taught his daughter, Cŷāna. Near Pēllon, during a storm, they destroyed some of the ships of Xērxes, by cutting their cables under water. In gratitude for their valuable services, the Amphityons erected statues to their memory (Paus. x. 19).

Scynus, *v.* Cynus, *i. m.* an officer under Alexānder the Great, who obtained Sūsāna on the death of that monarch (Just. xiii. 4).

Scȳri, orum, *m.* a Gothic nation, mentioned by Ammianus Marcēllinus (Excer.).

Scȳron, ōnis, *m.* one of the Mārmāridae, killed in a naval engagement, off Sicily, during the second Punic war (Sil. Ital. xiv. 482).

Scȳros, *i. f.* Shyro, a small rocky barren island, which had a town of the same name (Hom. Il. ix. 664), in Mārē Aēgeum, the Archipelago, about twenty-eight miles east from Eubœa, Negropont, of which Lȳcōmēdes was king. To the court of that monarch, Achilles, disguised in a female dress, was sent by his mother, to avoid the necessity of his going to the Trojan war. Hōmērus does not mention his residence there. In this retirement, he had by Dēidāmīa, one of the king's daughters, a son (see Pȳrrhus), who appears to have remained there during that memorable siege. Hence, *Phthiam Scȳronve ferantur* (arma Achillis), let the arms of Achilles be sent to Phthia, *i. e.* to his father Pēlēus, or to Scȳros, *i. e.* to his son Pȳrrhus (Ov. Met. xiii. 156). This island does not exceed sixty miles in circumference. Thēsēus was buried in Shyro. Scȳrias, Iadis, *f.* a woman of Scȳros; Dēidāmīa (Ov. Art. Am. i. 682). *Adj.* Scȳrius, *a, um*, of Scȳros; also of Achilles, from his residence on that island. *Scȳria pūbes*, the youth of Scȳros (Virg. *Æn.* ii. 477). *Scȳria membra*, the limbs of Pȳrrhus (Ov. Ep. Her. viii. 112). *Scȳria virgo*, Dēidāmīa (Claud. x. 16).

Scȳtālē, *es, v.* Scȳtāla, *a, f.* a round piece of wood, three or four cubits in length, to which another was made exactly alike, both in length and thickness. The magistrates kept the one, and gave the other to the person intrusted with the command of their fleet or armies, to whom they communicated instructions, without danger of their falling into the hands of the enemy. When the magistrates had secret orders to convey, they took a long narrow slip or scroll of parchment, rolled it about the one which they had kept, one fold close to another, and then wrote whatever they wished to communicate across the parchment. When this was done, they took off the scroll, folded it up, and sent it to the commander. On receiving it, he applied it to his Scȳtālē, or staff, which being exactly like that of the magistrates, all the folds fell in with each other precisely as they did at the writing; and the characters, which before were so broken and disjointed, that it was impossible to read them, now became plain and legible. Both the parchment and staff bore the same name, Scȳtāla, just, says Plūtārchus, as the thing measured has the name of the measure. The merit of this invention belongs to the Lacedæmonians. It may not be improper to observe, that the name is derived from *Scȳta*, a skin, the substance on which they wrote.

Scȳtheus, *i. m.* an officer under Alexander

Sēgmērus, *i. m.* the brother of Sēgēstes, a German chief, who fell into the hands of the Romans, together with his son, in the year 14. A free pardon was granted to both (Tac. Ann. i. 71).

Sēgmündus, *i. m.* a son of Sēgēstes *q. v.* In the general revolt of *Germani*, this youth joined his countrymen, although the Romans had appointed him a priest of the Ubian altar (Tac. Ann. i. 57).

Sēglama, *w. f.* *Castroteriz*, a town of Cantabria in Spain (Flor. iv. 12).

Sēgni, *orum*, *m.* a people of Gallia Belgica, who lived in the vicinity of Silva Ardennā. A small town, *Sinci*, or, *Signei*, points out the place which they once inhabited (Cæs. B. G. vi. 32).

Sēgōbrigii, *orum*, *m.* a Gallic nation, who possessed the country on the east bank of Rhodanus, the *Rhone*, at the mouth of that river (Just. xliii. 3). See *Nannus*.

Sēgōmāx, *ācis*, *m.* one of the four kings who reigned in Cantium, *Kent*, at the time Caesar invaded Britain (Cæs. B. G. v. 22).

Sēgōntiāci, *orum*, *m.* a British nation, who lived on the south of Tāmēsis, the *Thames*. They appear to have been subject to Cassivellaunus, at the time Caesar attempted to add this island to the Roman empire. The scholar must not suppose that they were inhabitants of Sēgōntium, *Caernarcon*, opposite to *Anglesey*, on the strait which separates that island from the main land. Caesar did not penetrate so far into the country (Cæs. B. G. v. 21).

Segovia, *w. f.* *Segovia*, a town of Old Castile in Spain (Flor. iii. 22).

Sēgūntia, *w. f.* *Signena*, a town of the Arevaci, in Hispania Tarracōnensis, at which the Cētibēri had deposited all their baggage when they joined the Tūrdētāni, in 197 B. C.; on which account, M. Pōrcius Cato, the Roman consul, attempted to take it, but failed (Liv. xxxiv. 19).

Sēgūsiāni, *orum*, *m.* a people of Gallia Celtica, to the W. of Rhodanus, the *Rhone*. Their country was traversed by Ligēris, the *Loire*, towards the source of that river (Cæs. B. G. i. 10 seq.).

Sēgūsiō, *ōnis*, *f.* *Susa*, a town on the confines of Gallia and Italia, the capital of Cōtius, who was buried in its vicinity (Amm. Mar. xv. 10).

Sējānus. See *L. Ailius Sējānus*.

Sēus, *i. m.* a man mentioned by Jūvénalis. The name is probably fictitious, and hence occurs only in law cases (Sat. iv. 13).

Sēus Quādātus, *Sei Quādātī*, *m.* a man accused by Minutius Thērmas, and Q. Sēruius, in the year 32. Of his origin no account remains (Tac. Ann. vi. 7).

Sēus Strābo, *Sei Strābōis*, *m.* a Roman knight, and prefect of the praetorian guards, in which command his son, Ailius Sējānus, the favourite of the emperor Tiberius, had a joint commission with him (Tac. Ann. i. 7). Velleius Patērculus says, Sēus Strābo was the chief of the Roman knights.

Sēus Tābēro, *Sei Tābērōis*, *m.* an officer in the Roman army, who served under Gērmālicus. Vibius Sērēnus falsely accused him, drooping under bodily infirmity, of a conspiracy against the state. Tiberius, whose intimate friendship he enjoyed, seemed confused at the mention of his name, yet

ordered no inquiry to be made against him (Tac. Ann. ii. 20 seq.).

Sēlāgus, *i. m.* the father of Amphius, possessed great wealth. He lived at Pesus (Hom. Il. v. 612).

Cn. Sēus, *Cn. Seii*, *m.* a Roman who had a horse of the Thracian breed, of uncommon size and colour. Into the possession of whomsoever he came, the inevitable destruction of the family and fortune almost immediately ensued; hence the proverbial expression, when a man was unfortunate, "He has the horse of Sēus." *Adj.* Sēianus, *a, um.* Sēianus equus (Gel. iii. 9).

Selē, *es, f.* a town of Sūsāna (Amm. Mar. xxiii. 6).

Sēlēmnius, *i. m.* a river of Pēlōpōnnēsus, the *Morae*, to which the ancients ascribed the virtue of curing of love the persons who drank of it (Paus. vii. 23). It had this name from a herd boy, Sēlēmnius, with whom the nymph Argyra was in love.

Sēlēnē, *es, f.* wife of Ptolēmaeus Lathūrus, from whom his mother, Clēōpātra, compelled him to separate, after she had born him two sons. She afterwards became the wife of Antiochus Grēpus (Just. xxxix. 3 seq.).—2. Daughter of M. Antōnius, and wife of king Jūba, by whom she became the mother of Ptolēmaeus *q. v.*

Sēlēpitāni, *orum*, *m.* a people of Illyricum, to whom L. Anicius Gallus, the Roman praetor, by order of the senate, granted liberty, in 169 B. C., and appointed to pay only one half of the taxes, which they had formerly done to their king, Gēntilius (Liv. xlv. 26).

Sēlēpius, *i. m.* king of Lyrnēssus and Thēbae. Sēlēpiādes, *w. m.* Evēnus (Hom. Il. ii. 693).

Sēlēucia, *w. f.* a town at the conflux of Tigris, the *Dejilah*, and Euphrātes, the *El-Frat*. Ctēsiphon stood near it, on which account the Arabs called them *Modain*, *i. e.* the two cities (Just. xxxv. 1).—2. *Selefke*, a city of Cilicia, which had this name from Sēlēucus Nicētor. It was formerly called Olbia and Hyria (Tac. Ann. ii. 69). *Inh.* Sēlēucēnses, *i. um, m.* *Adj.* Sēlēucēnsis, *is, e.* Sēlēucēnsis rex (Tac. Ann. vi. 42).

Sēlēucus, *i. m.* son of Antiochus and Lāōdicē, was one of the generals of Alexander the Great, and received, on account of his bravery, the surname of Nicētor (*i. e.* the victorious). In the division of the countries which acknowledged subjection to that conqueror, Sēlēucus obtained Sīria, of which the capital was Bābylon. Justinus states, that he took Bābylon, having obtained additional forces conquered the Bactriāni, marched into India, where he formed an alliance with Sandrocōttus, returned to fight Antiochus, whom he killed in battle, and forced his son Dēmētrius to seek safety by flight. After this engagement, the confederates divided into parties, Sēlēucus joined with Dēmētrius, and Ptolēmaeus with Lysimachus. Lysimachus having, by cruelty, alienated the affections of his subjects, the surviving nobles and the commanders of his troops deserted to Sēlēucus, and compelled him to make war on their former sovereign. This was the last contest among the fellow-soldiers of Alexander the Great. Lysimachus had already attained his seventy-fourth, and Sēlēucus his seventy-seventh year. Even

at this advanced period of life, both had youthful minds, both an insatiable desire of dominion, and both, notwithstanding the extensiveness of their territories, seemed to themselves shut up within the narrowest bounds. Lysimachus lost fifteen children, and fell, in battle, the last of his family. Seleucus rejoiced at so great a victory, boasted that he was not human work, but a divine gift, utterly unconscious that he was soon after to be himself an example of human frailty. Within eight months, Ptolemaeus II. treacherously accomplished his death. Lysimachus had married a sister of Ptolemaeus Ceraunus (Just. xlii. 4 seq.). He built a number of cities, sixteen called Antiochia after his father, six Laodicea after his mother, nine Seleucia after himself, four after his wives, one Stratonicea, and the other three Apamea (Ap. Bel. Syr. 104 seq.). He had seventy-two governments. To him Tacitus alludes (Ann. vi. 42). *Adj. Selucidanus*, a, um.—2. Surnamed Callinicus, son of Antiochus Theos and Laodice, and great-grandson of the former, ascended the throne of Syria in 246 B. C., on the death of his father. Amongst his first acts, was the murder of his stepmother, Berenice, sister of Ptolemaeus Evergetes, and of her young son, on which account the Egyptian king made war upon him, and, unless an insurrection in Egypt had recalled him, would have obtained possession of the whole kingdom of Seleucus. The fleet, which the latter raised after the departure of his enemy, was lost in a storm; yet this disaster proved favourable to Seleucus; for his subjects, who had revolted from hatred at their sovereign, returned to their duty; but in the first engagement with Ptolemaeus, he in a cowardly manner fled to Antiochia. Soon after, his brother Antiochus Hierax conquered him in battle, by means of the Gauls, from whom he redeemed himself with gold, and formed an alliance with these mercenaries. Almost at the same time with his kingdom, he lost his life, by being thrown from his horse, in 226 B. C. (Just. xvii. 2 seq.).—3. Surnamed Philopator, son of Antiochus Magnus and brother of Antiochus Epiphanes. He succeeded his father on the throne of Syria, continued to pay a heavy tribute annually to the Romans, and sent his son Demetrius to be educated at the capital of his enemies, where he received all the advantages which can be derived from able preceptors in the different arts and sciences. Livius has recorded only a few particulars respecting him. After a short reign of about twelve years, he lost his life by poison (Liv. xxxiii. 40—Ep. 46).—4. Son of Demetrius Nicator, king of Syria, and Cleopatra, daughter of Ptolemaeus Philometor, king of Egypt, killed by his mother, because he had assumed the crown without her consent, after she had murdered his father, 125 B. C. (Liv. Ep. 60).—5. An eminent musician, but on what kind of instrument he played, antiquity has not informed us (Juv. Sat. x. 211).—6. A grammarian, whom the emperor Tiberius first expelled from his family, and afterwards compelled to die, for no other reason, than that he found out, by means of the emperor's servants, what books he had read through the day, and came prepared in the evening to answer any question which he might put

(Sext. Tib. 56).—7. An astrologer, who flourished in the time of Gallus, Otho, &c. (Sext. Oth. 4). Tacitus and Plutarch call him Ptolemaeus, hence it is probable he had both names.—8. A mathematician, whom Vespasian retained to assist his consuls with insight into future events (Tac. Hist. ii. 78).

Selinus, *antis*, *f.* (m. Liv.), by the Greeks Selinuntium, i. m. *Torre di Pulici*, a town of Sicily, Sicily, between Hypan, the Eoli, and the river Selinus, is said to have abounded with palm trees, hence Virgilius, *palmis Selinus* (Æn. iii. 705). It was built by the Megarenses, and destroyed by the Carthaginians, who butchered men, women, and children, without distinction. The town most probably received its name from the river, and it from the number of bees on its banks. *Is. Selinuntii*, s. *Selinusii*, orum, m. 45. Selinuntius, a, um. *Selinuntia* upon the waters of Selinus, which were salt (Strab. 396). *Therma Selinuntia*, Sicily, are at a considerable distance from *Torre di Pulici*, upon the river Himera.—2. A city of Cilicia (Plin. i. 585). It was taken by Antiochus, king of Syria, from Ptolemaeus, king of Egypt, in 199 B. C. (Liv. xxxii. 20).—3. A river, which flows through Pergamus (Plin. i. 611).—4. A river of Ælia (Paus. v. 6).—5. The river of Ventus, a river which rises in mount Olyon, and running northward falls into the Gulf of Lepanto, to the east of Hælicæ (Paus. vi. 24).

Sellus, i. m. a man who killed Clodius, a native of Pella, *Palatisa*, a town of Macedonia, in the decisive engagement at Zama (Sil. Ital. xvii. 429).—2. A parasite, against whom Martialis writes with considerable severity (ii. 14). The same poet has another epigram on Sellus, an atheist (iv. 21).

Sellasia, *as*, *f.* a town of Læconia, on the river Enus, at which T. Quinctius Flamininus encamped in 197 B. C., on his march against Nabis, tyrant of Lacedæmon (Liv. xxxiv. 23).

Sellæ, *es*, *f.* a town of Læconia, built by Greeks from Phœcia, which was first called Hylæ and Ellæ, changed by the Latins into Sellæ. Strabo says, in his time, it was called Etea. Latin authors generally call it *Vella g. v.*

Selleis, *entis*, *m.* a river of Elis, in Peloponnesus, the *Marca*.—2. A river of Achæia (Hom. Il. ii. 659 seq.).—3. A river of the Troad near Arisba (Hom. Il. xii. 97).

Selli, orum, *m.* a people who lived in the vicinity of Dodona, a town of Epirus, the south of Albania, of whom Hæmærus makes mention, adding, that they were the priests of Jupiter, and slept upon the ground (Il. xvi. 234). Lucianus, therefore, with propriety calls them *ancient* (Phar. iii. 180).

Sellisternia, orum, *n.* the sacred seats of the goddesses, on which they were placed at public festivals. The *Lectisternia* appears to have been a general term, which might be applied when speaking either of the gods or goddesses, but more commonly the latter (Tac. Ann. xv. 44). From a passage in Valerius Maximus, it appears that at supper, women sat when men reclined, and that from being a practice amongst mankind it was introduced to the worship of the gods. — *Stock*

epulo ipse in lectulum, Jūno et Minerva in sellas ad cenam invitantur" (ii. 1).

A. Sellus, A. Sellii, *m.* created a plebeian tribune at Rome, in 421 B. C. (Liv. iv. 42).

Sēlymbria, *ae. f.* *Selyria*, a city of Thracia (Liv. xxxiii. 39).

Sēmēlē, *es. f.* a daughter of Cādmos, king of Thēbe, and Hērmiōnē, hence Hōrātius calls her *Thēbāna* (Od. i. 19. 2). When pregnant with Bācehus by Jūpiter, Jūno assumed the form of Bērōē, Semele's nurse, and advised her to solicit Jūpiter, as a proof of his divinity, to appear before her in celestial majesty. With this request he reluctantly complied, and Sēmēlē, unable to bear the splendour of the king of the gods, was reduced to ashes. Jūpiter, however, rescued the child from destructive flames, who was placed in his father's thigh, where he remained until the proper period of his birth. Hence Bācehus is called Bimāter. On account of her intercourse with Jūpiter, Sēmēlē is called *Tyria pellex* (Ov. Met. iii. 258). *Lucus Sēmēla*, a grove, sacred to Sēmēlē on the banks of Tiber, the *Tevere* (Ov. Fast. vi. 563). *Adj.* Sēmēlētus, *et.* Sēmēlētus, *a. um.* *Prōles Sēmēlētā*, Bācehus (Ov. Met. iii. 520). *Sēmēla būta* (Stat. Th. x. 897).

Sēmīdēus, *i. m.* half a god; a being endowed with immortality, but not permitted to dwell in heaven.

Sēmīrāmis, *idos. f.* daughter of Dērcētis, one of the most celebrated female characters of antiquity, was born at Ascalon, a city of Sīria, Jūstinus says of Dāmāscus (xxxvi. 2). History informs us, that she was first married to one of the principal officers of Ninus, who built Nineveh, and afterwards to that monarch. On the death of her husband, about 2300 B. C., she remained sovereign of the empire, which was greatly enlarged under her reign, by the conquest of the neighbouring states. Ovidius and others ascribe to her the building of Bābylon, although it is probable she only enlarged it. Jūstinus writes, that her son being under age, at his father's death, she assumed a different dress, pretended to be the son, not the widow of Ninus, and compelled the people to follow her example with regard to clothes, and that this is the reason that in Persia, the dress of the sex seems to be changed. She reigned forty-two years, if confidence can be placed in chronology, from the year of the world 1860 to 1902 (Just. i. 1. 2). The reader is unwilling to believe the account of her death given by Jūstinus. Her character is variously drawn by different historians. *Phātretrā Sēmīrāmis*, either from her warlike courage, or from the ancients representing her armed with a bow and arrow (Juv. Sat. ii. 108). *Adj.* Sēmīrāmīus, *a. um.* of Sēmīrāmis; of Bābylon; Babylonian. *Crētus Sēmīrāmīo sanguine*, descended from the blood of Sēmīrāmis (Ov. Met. v. 85). *Sēmīrāmīa turres*, the forts or citadels of Bābylon (Claud. i. 162). *Sēmīrāmīa acus*, a Babylonian needle, *i. e.* tapestry or embroidery (Mart. viii. 28).

Sēmōnēs, *um. m.* a Suevian nation of Germany, on the banks of Albis, the Elbe, who, with the Lāngōbārdi, revolted from Mārōbōdūus, to Arminius, in the year 17 (Tac. Ann. ii. 45).

Sēmō, *ōnis. m.* the founder of the Sabines, whom they worshipped as a god.

He had also the names Sāncus and Fidius (v. 6).

Sēmprōnīa, *ae. f.* sister of C. and Tib. Sēmprōnīus Grācehus, and wife of P. Cōrnēlius Scipio Afrīcanus Emīliānus Nāmāntinus, whom she was suspected to have murdered by poison, because he powerfully and successfully opposed the turbulent and seditious conduct of her brothers. No inquiry was made into that matter, but the popular seditions blazed out with great fury upon the death of her husband, in 131 B. C. (Liv. Ep. 59). On account of her personal deformity and barrenness, Applānus says that she neither was beloved, nor loved (Bel. Civ. 361).—2. Appears to have been the wife of Dēclmus Jūnius Brūtus (Sal. Cat. 40), who held the consulship with M. Emīlius Lēpidus Līvianus (79 B. C.), by whom she became the mother of D. Jūnius Brūtus, an accomplice in the assassination of C. Jūlius Caesar. She entered into the conspiracy of Cātīlina, and Sāllūstius has drawn her character in a masterly style. She had committed many atrocious deeds with a masculine intrepidity. Besides the advantages of noble birth and personal beauty, she was happy in her husband and children, well skilled in Greek and Roman literature, played, and danced with greater elegance than the modesty of her sex required. She possessed other accomplishments of no value, except as instruments of luxury. In her estimation, nothing was of less value than honour and modesty. Her lasciviousness had no bounds, and on money or reputation she set no value. She violated promises, practised perjury, and had been accessory to murder. Luxury involved her in all the miseries of poverty, and both united to render her a fit instrument for any act of iniquity. Notwithstanding these vices, she was not without genius, had a turn for poetry, and a pleasant vein of wit. In conversation she delighted by adaptation to circumstances, was modest, gay, or voluptuous, as imagination prompted, or her companions required. Her humour and pleasantry were in constant play, and rendered enchanting by the vivacity and sprightliness of her fancy. A vitiated imagination, and unrestrained passions, destroyed the many accomplishments of Sēmprōnīa, and have transmitted her name to the contempt and abhorrence of every succeeding age (Sal. Cat. 25—40).—3. The wife of Rūfus, to whom Mārtiālīs addresses an Epitaph, written on her husband (xii. 52).

Sēmprōnīus Blāsus, Sēmprōnī Blās, *m.* a Roman quaestor, killed by the Africans, in an incautious descent made on their coast by Cn. Sērvīllus Gēmīnus, the consul, in 220 B. C. (Liv. xxii. 31).

Sēmprōnīus Dēnsus, Sēmprōnī Dēns, *m.* a centurion of the praetorian cohort, whom Gāiba had ordered to escort Pīso Līcīnīanus, the day on which that emperor lost his life, by the cruelty of the praetorian cohorts. Sēmprōnīus discharged that duty with great fidelity and fortitude, giving to Pīso after he had been wounded, an opportunity of escaping from the tumult (Tac. Hist. i. 42 seq. h.).

Sēmprōnīus Tūcca, Sēmprōnī Tūcca, *m.* a man on whom Mārtiālīs writes an epigram, the point of which seems to depend on the adjective Cōsmicus (vii. 40).

1. *Sempronius Asellus*, *S. Sempronius Asellianus*, a. a. *praetor* at *Rome*, in 50 B. C., expelled by the *senate*, because he had given *decisions* in favor of *debtors* (*Liv. Ep. 76*).

2. *Sempronius Asellianus*, *S. Sempronius Asellianus*, a. a. obtained the *consulship* at *Rome*, in 497 B. C., and afterwards in 495 B. C. The festival called *Stemania*, was instituted in his first consulship (*Liv. ii. 21. seq.*).

3. One of the first military tribunes with consular authority. These new magistrates entered an office in 443 B. C. (*Liv. iv. 7*).

4. Another of the same name, elected to the same office, in 424 B. C., and was afterwards twice re-elected (*Liv. ix. 25-27*).

5. A master of the horse to *T. Quinctius Cincinnatus*, in 425 B. C. (*Liv. vi. 29*).

6. *Sempronius Asellianus*, *C. Sempronius Asellianus*, a. a. consul at *Rome* in 420 B. C., the year in which the *Samnites* took *Capua*. His carelessness and rashness proved fatal to the greater part of the army, for which *L. Horatius*, a tribune of the people, brought him to trial, but at the request of his four colleagues, who had served under the consul, he *desisted*. From this abandonment of prosecution, *Sempronius* reaped little advantage, since the tribunes in 419 B. C., not from patriotism, but from ill-will, brought the cause again before the people, when he was condemned to pay a fine of fifteen thousand *asses* (*Liv. iv. 37-44*). *Adj.* *Sempronianus*, a. um. *Sempronianus senatus consultum* (*Cic. Fam. xii. 29*).

7. *Sempronius Blaesus*, *C. Sempronius Blaesus*, a. a. was elected consul with *Cn. Servilius Caelus*, in 255 B. C. They sailed for *Africa* with two hundred and sixty ships, took several towns, and returning home with great booty were shipwrecked. This loss disheartening the *Romans*, the *senate* decreed that they should refrain from naval engagements, and only retain sixty ships for the protection of *Italy* (*Eutrop. ii. 23*).—8. A tribune of the people, who arraigned *C. Fuluius* for the loss of his army in *Apulia*, in 213 B. C. Although the tribune changed the mode of prosecution, first suing for a fine, and afterwards for a sentence of treason, he succeeded, and the culprit went into banishment, which the *senate* declared legal (*Liv. xxvi. 2*).—9. A plebeian edile in 188 B. C. He was afterwards elected praetor, when *Sicilia*, *Sicily*, fell to his lot as his province, and in 172 B. C., he and *Sextus Julius Caesar* were sent to restore the inhabitants of *Abdera* to liberty (*Liv. xxxix. 7. seq.*).

10. *Sempronius Gracchus*, *C. Sempronius Gracchus*, m. (anciently *Græcus*) son of *Tib. Sempronius Gracchus* and *Cornelia*. His brother *Tiberius*, who was elder than he, had a gentle and unruffled temper; but that of *Calus* was violent and irascible. He enjoyed the same education with his brother, and his abilities, added to his application, enabled him to derive from study similar advantages. In eloquence he surpassed those of his own age, and his love of distinction stimulated to vigorous and constant exertion. Undeterred by the fate of his brother, he entered the same career, and displayed abilities, which, under the direction of greater prudence, and perhaps better principle, might have placed him high among the citizens of *Rome*. He obtained the office of *questor* (127 B. C.), in

which he conducted himself with great fidelity, honesty, judgment, and integrity. He supported the law proposed by *C. Plautius Curio*, a tribune of the people, that the commons should be at liberty to elect the new tribunes as often as they passed, in which he was opposed by his brother-in-law *P. Cornelius Scipio Africanus Emilianus*, whose opinion prevailed. In his speech the latter maintained, that *Tib. Sempronius Gracchus* had been justly put to death, in 122 B. C. Next year he, *Publius Plautius*, and *C. Plautius Curio*, commissioners for the division of the lands, civil seditions, and were powerfully opposed by *P. Cornelius Scipio Africanus Emilianus*, who one day left the assembly, went home in perfect health, and was found next morning dead in his bed. When tribune of the people, he passed several dangerous laws, among others one that grain should be given to the people at one-half and one-third of an *as*; another was an agrarian law, the same as his brother's; and a third, with the view of corrupting the *Equestrian* order, that six hundred should be taken into the *senate*, which then consisted only of three hundred members. Having been continued another year in office, he planted colonies in various parts of *Italy* by new agrarian laws, and one he himself conducted to the site of *Carthage* then destroyed (127 B. C. *Liv. Ep. 69*). At the expiry of his seditionous tribuneship, he seized *Mucius Aævilius*, *Mucius Aævilius*, with an armed multitude, which was defeated and himself killed by *L. Opimius*, consul in 123 B. C., who by order of the *senate* armed the people, and marched against him (*Ep. 61*). That he lost his life justly, every impartial reader of *Roman* history must allow. Even *Juvénalis*, a free friend to the liberties of his country, calls him sedition, which, of itself, would justify the fall of the *Gracchi*, and palliate the severity by which their deaths were effected. To them the agency of an unrestrained multitude employed against the laws must be referred, and even the consequences which resulted from their example long after their death. Men of less talent, but greater profligacy, saw what might readily be accomplished by this unbounded power, and therefore employed it to carry into effect their plans of ambition, by destroying half the population of *Italy*. At last sanguinary and perpetual commotion sunk in tyranny and despotism. *Adj.* *Gracchianus*, a. um, et, *Sempronius*, a. um. *Gracchiana* *lex*, the laws of *Gracchus*, which conferred the power of judging in civil cases on the knights (*Vel. Pat. ii. 13*), a jurisdiction which the knights abused. *Semproniana* *lex*, enacted that before the annual election of the consuls, two provinces should be selected, one for each of these magistrates, on which account they were called *Provinciae Consulares*. With respect to the other provinces, the consuls might either settle them by agreement or by lot (*Sal. Jug. 27*). *Semproniae rogationes* (*Tac. Ann. xii. 60*).

11. *Sempronius Longus*, *C. Sempronius Longus*, m. was appointed decemvir of religious rites, in 176 B. C. (*Liv. xli. 21*).

12. *Sempronius Rutilius*, *C. Sempronius Rutilius*, m. a tribune of the people, who with *P. Sempronius Gracchus* commenced a re-

secution against M'. Acilius Glabrio *q. v.*, in the year 191 B. C. (Liv. xxxvii. 57).

C. Sémprônus Tuditānus, C. Sémprônii Tuditāni, *m.* was elected praetor, in 200 B. C., although he was then a plebeian edile. The north of *Spain* became his province, where he was wounded in battle by the natives, and died of his wounds. It appears that he had been a pontiff (Liv. xxxii. 27 *seq.*).—2. A consul in 131 B. C., who engaged the *Lapydes*, first unsuccessfully, and afterwards successfully. In the latter engagement, he owed much to the bravery of Decius Junius Brutus, the conqueror of Lusitania, Portugal (Liv. Ep. 59).

Cn. Sémprônus Blæsus, Cn. Sémprônii Blæsi, *m.* a lieutenant-general sent by the dictator Q. Fulvius, in 212 B. C., to take the command of the army in Etruria, in place of C. Cæpurnius (Liv. xxvii. 6).

L. Sémprônus Atratinus, L. Sémprônii Atratinus, *m.* the consular colleague of L. Papius Mugillanus *q. v.*, in 444 B. C. They were next year appointed censors, and were the first who held that office (Liv. iv. 7 *seq.*).

M. Sémprônus Rutilus, M. Sémprônii Rutili, *m.* an officer of Cæsar, who had, with T. Labienus, the joint command of the two legions which that general ordered to march into the territories of the Siquani (Cæs. B. G. vii. 90).

M. Sémprônus Tuditānus, M. Sémprônii Tuditāni, *m.* a Roman of high rank, who, at the taking of Carthage Nova, Carthago, in 212 B. C., supported the claim of Q. Trebellius to a mural crown, in preference to Sextus Digittus (Liv. xxvi. 46).—2. A tribune of the people, who, acting according to the direction of the senate, proposed to the people, and the people ordered, that money lent between Roman citizens and subjects of the allied states, should be regulated by the same laws, as when both parties were citizens of Rome. The usurers evaded the laws against usury, by transferring the bonds to the subjects of the allied states; but this law, which passed in 195 B. C., put an end to that practice. After being praetor in Sicily, Sicily, he, in 187 B. C., obtained the consulship, marched against the Apulian Ligures, ravaged their lands, burned their villages and forts, and opened their country as far as Mæra, the *Magra*, and the harbour of Luna. The enemy posted themselves on the mountains, the ancient abode of their forefathers, from which they were dislodged and conquered. After an unsuccessful canvass for the censorship, he was elected a pontiff, and died during a pestilence, in 176 B. C. (Liv. xxxv. 7 *seq.*).

P. Sémprônus, P. Sémprônii, *m.* a prefect of the allies, killed by the Gauls in 196 B. C., after a gallant resistance, in 196 B. C. (Liv. xxxiv. 47).

P. Sémprônus Blæsus, P. Sémprônii Blæsi, *m.* a tribune of the people, who, in 193 B. C., opposed the triumph of the consul, P. Cornelius Scipio, for his conquest of the Boians, alleging that he ought first to subdue the Ligurians then in arms, because they uniformly assisted the Gauls. The senate prevailed on the tribune to desist from his opposition (Liv. xxxvi. 39 *seq.*).

P. Sémprônus Græchus, P. Sémprônii Græchi, *m.* a plebeian tribune who, with C. Sémprônus Rutilus, raised an action against

M'. Acilius Glabrio, in 191 B. C., maintaining, that he had neither exhibited in his triumph, nor lodged in the treasury, a considerable part of the royal treasure, and of the spoils taken in the camp of Antiochus, king of Syria (Liv. xxxvii. 57). See M'. Acilius Glabrio.

P. Sémprônus Longus, P. Sémprônii Longi, *m.* elected a praetor in 186 B. C., when the south of *Spain* fell to his lot as his province (Liv. xxxix. 32 *seq.*).

P. Sémprônus Sôphus, P. Sémprônii Sôphi, *m.* a tribune of the people in 310 B. C., who delivered a violent philippic against the censor Appius Claudius, whom he ordered to be seized and imprisoned. The obstinacy and dexterity of Claudius baffled every measure of the tribune, and he continued to retain his office in spite of his opponents, who were both numerous and powerful. In 305 B. C., Sémprônus was elected consul, when he and his colleague M. Sulpicius Saverrio took forty towns from the Æqui, and nearly extirpated the whole of that nation, for which they had the honour of a triumph. His next appointment was that of a plebeian pontiff, which was followed by his being elected a censor, with his consular colleague. In 298 B. C., he held the office of praetor, when the senate dreaded an attack from the Gauls (Liv. ix. 33 *seq.*).—2. Consul with Appius Claudius Crassus in 270 B. C. He divorced his wife, because she had presumed to go to the games without his knowledge (Val. Max. vi. 3).—3. Censor in 254 B. C. See M. Valerius Maximus.

P. Sémprônus Tuditānus, P. Sémprônii Tuditāni, *m.* a military tribune in the battle of Cannæ, where, from his future character, it may be inferred, he displayed considerable bravery. When all was over, he and a few soldiers instantly set out for one of the Roman camps, from which he advised the troops, although but half armed and without leaders, resolutely to fight their way through the enemy and join those who had fled, in similar circumstances, to the other camp. Drawing his sword, he formed into a wedge the soldiers who chose to follow him, and effected his escape, in spite of the Numidian cavalry. In 216 B. C., when curule edile, he was elected praetor. His success against the enemy secured his continuance in command, during three successive years. After holding the censorship, with M. Cornelius Cethegus, his countrymen raised him and his colleague to the office of consul, in 206 B. C.; at that time he was absent in Greece, of which country he was proconsul. With Philip, king of Macedonia, he formed a treaty on the following terms, that the Parthini, Dimallum, Bargulum, and Engulum should belong to the Romans; Atintania with the approbation of the senate should be ceded to the Macedonian. On the part of Philip, were included in the treaty Frusias, king of Bithynia, the Achei, Bæoli, Thessali, Acarnanes, and Epærotæ; on the part of the Romans, the Illyenses, king Attalus, Pleuratus, Natis, king of the Lacedæmonians, the Ekei, Messenii, and Athenienses. The people ratified the peace, because they wished to be relieved from every other enemy, in order to turn their whole efforts against the Carthaginians. Sémprônus quitted the army, returned to Italy, and

received the command of the troops against Hannibal, in Britain age. In his military plans, anxiety for the destruction of the enemy, and love of martial fame, are more commendable, than either his caution, or regard for human life. After being defeated by Hannibal, P. Licinius Calpurnius, praetor, joined him, when Roman bravery triumphed against the Carthaginian general, who lost upwards of four thousand men. Hannibal retreated, the consul then took several towns, others surrendered voluntarily. Before that victory, Scipio Africanus saved a temple at Furius Prunigula. His high reputation induced his countrymen to continue him in command after the expiry of his office, to which the nobility of his family might have contributed, as well as his immense riches. He was a man of very great eloquence, deeply skilled in the political law, excelled in personal beauty and bodily strength, and appears to have obtained greater distinction than any Roman of that period. His last commission was on the conquest of Hannibal and the Carthaginians, to thank Ptolemy, king of Egypt, for his fidelity as an ally, and to request the same friendly disposition towards the Roman people, should they engage in war with Philip, king of Macedonia (Liv. xxii. 30 seq.).

Tib. Sémpronius Gracchus, Tib. Sémpronius Gracchus, m. was appointed master of the horse by M. Junius Pera, in 215 B. C., whose orders he obeyed with the utmost strictness, refusing even to assist the garrison in Cástilium, because the dictator forbade his engaging in battle. Hannibal intercepted the grain sent down the river in barrels, by the master of the horse, to alleviate the severity of the famine; he then threw nuts upon the river which were stopped by hurdles at Cástilium, yet want of provisions forced the garrison to surrender. When master of the horse and curule edile, he was elected consul with L. Postumius Albinus q. v., in 217 B. C. At his suggestion, the senate agreed to defer the war against the Gauls for one year, and to direct their whole force against Hannibal. An army consisting of twenty thousand allies besides volunteer slaves, fell to his lot, which he drilled with great care, and procured a perfect harmony between the freedmen and the slaves. Informed by the Cūmāni that the Cāmpāni had, with treacherous intention, invited them to celebrate a festival at Hāme on particular nights, Sémpronius surprised them, took thirty-four military standards, and killed two thousand men, among whom was Mārtus Alfinus, their general. Hannibal, anxious to obtain possession of Cūme, followed the consul to that seaport, to which he laid siege, but the Roman commander defeated his attempts, on which he retired in disappointment to Tifata. His valuable services continued him in command, which was distinguished by a remarkable victory over Hāno, for out of seventeen thousand foot and twelve thousand horse scarcely two thousand escaped. Sémpronius then granted to the volunteer slaves liberty which he promised previously to the battle, should the enemy be defeated. Four thousand, who did not distinguish themselves in the action, and on that account had withdrawn from the rest, dreading their com-

mander's displeasure, he bound by oath to not desert whilst in the army, kept standing. In his second consulship he fought several considerable battles among the Ligurians, and took several considerable towns. Next year retaining his command, he was ordered by the consul to march the troops to Brundisium, but a dreadful pestilence ensued at Brundisium, whilst he was watching, and the struggles explained it to apply promptly to himself. Pūblius, a Lucanian, previously a steady friend of the Romans, now entered into a treaty with Mages, promising to deliver up Sémpronius into his hand. By a artful speech, this traitor laid a snare for the Roman commander, into which he fell, who too late perceived the treachery, made a furious but vain attack on the Carthaginians who deprived him of life, and sent his dead body to Hannibal. Of his death and intent there are different accounts. The manumitted slaves supposed themselves discharged after his death, on which account they immediately quitted their standards (Liv. xxii. 57 seq.).—2. Elected aedile in 206 B. C., and died of the pestilence which caused a great mortality at Rome, in 198 B. C. (Liv. xxix. 38: xli. 21).—3. A prefect of the allies, who fell in an engagement with the Bolani, in 198 B. C. (Liv. xxxii. 36). See *Cirillinae*.—4. An eminent Roman, distinguished before all the youth of his age for activity, was in the army of the consul L. Cornélius Scipio, in 192 B. C., and sent by him to sound the disposition of Ptolemy, king of Macedonia, before he ventured to march from Amphissa to Hēllēspōntes, the Dardanelles, on his route against Antiochus, king of Syria. On the third day he reached Pella, and brought back a favourable answer. Three years after, when tribune of the people, the trial of P. Cornélius Scipio Africānus, with whom he was in enmity, gave him an opportunity of displaying his moral integrity, by befriending that great man, whom he protected against the iniquitous procedure of his colleagues, for which he had the thanks of the senate. He was married to the younger daughter of Africānus. His interposition in behalf of L. Cornélius Scipio Asiaticus showed the same rectitude of principle, besides other instances which prove the strict regard of Sémpronius to justice, and his uniform preference of the public good to private animosity. On being appointed praetor in 185 B. C., the north of Spain fell to his lot, where he carried on a successful war against the Celtiberians, whom he conquered, and the senate rewarded his services by decreeing him a triumph. The excellence of his plans, added to the bravery of the troops, secured him the victory in every contest. In Sārdinia, the same success attended his arms during his consulship; the whole island fell under the dominion of the Romans, and he formed arrangements calculated to secure the benefit of his conquest, both by the tranquillity of the island and by contributing to the support of the Roman state. In the temple of mother Mātūta, he hung up a tablet commemorative of his victory, besides having engraved on it a map of Sārdinia, and a representation of the battles which he fought in that island. He afterwards held the office of censor with C. Claudius Pulcher, and their severity excited

violent resentment, which induced P. Rutilius, a tribune of the people, to proceed against them, and demand that C. Sulpicius Galba, praetor urbanus, should fix a day for their trial, which he did, and both were arraigned for treason. When sentence was partly passed against his colleague, Sémpronius took a solemn oath, although the tribunes told him that he was in no danger, that if Claudius were condemned, he would voluntarily go with him into banishment. This declaration secured the acquittal of Claudius, as well as a final stop to further procedure. Sémpronius built the Basilica which, from him, was called *Sémproniana* (Liv. xxxvii. 7 seq.).—5. Was the elder son of Tib. Sémpronius Gracchus and Cornelia, daughter of Scipio Africanus, a woman of extraordinary accomplishments, who devoted her attention to the education of her children, and procured for them the ablest instructors whom Greece could supply. Like his brother Caius, who was several years younger, he possessed great abilities, which he afterwards directed chiefly to the study of eloquence, and the constitution of the state. He embraced the interest of the commons against that of the nobles, a dictate of ambition, it may be inferred, rather than of judgment. This seems manifest from the unwarrantable length to which the Gracchi carried their innovations, which went to subvert the established usages, and the regular administration of government. In early life his character stood high, not only among the Romans, but also among foreign nations. He gained great reputation in *Africa* under his brother-in-law P. Cornélius Scipio Africanus Emilianus Numantinus, and afterwards under the consul Mancinus in the Numantian war. The enemy defeated the Romans, whom they surrounded, and refused to treat with the consul, preferring to him Gracchus, with whom they concluded a truce, by which twenty thousand Romans were preserved. The senate disapproved of the conditions, refused to ratify the treaty, and gave up the consul to the enemy, naked and in chains. That body not only excused Gracchus, who was the framer of the treaty, but also the other officers who had signed it; a proof either of the high respectability of Gracchus, or of the flagrant injustice of the senate. After this he attempted to put the Licinian law in force, which prohibited any one from having above five hundred acres of land, and sympathy for the oppressed Tuscans, whose lands the nobility had seized, appears to have induced him to take this step. Other reasons are mentioned; the advice of his teacher, Diophanes, and the persuasion of his mother, placards in the streets, and revenge at the senate's refusing to ratify his treaty with the Numantini. The law passed, but not without a powerful opposition, and he, his brother, and father-in-law Appius Claudius, were appointed to divide the public lands among the people. To increase his popularity, he proposed that the money arising from the property of Attalus, king of Pergamus, should be divided among the poor citizens who had obtained lands, to enable them to purchase cattle and requisite utensils; but Livius says that this money was to be given in place of lands, because there was not a sufficient quantity of ground to satisfy the people whose expectations he had raised.

On the same principle, he promulgated other laws equally offensive to the nobility. He now saw that his life was in danger, which he communicated to his friends who guarded his house during the night preceding the Comitia, and next day having heard that the people were met in the capitol, he went thither, and they received him with vociferous acclamations. Having been informed that the wealthy citizens had determined on his destruction, he mentioned it to those standing next him, who instantly seized on such implements as they could lay hold of, and prepared to defend him. Many having inquired the cause of this commotion, and his voice being drowned by the noise, he raised his hand to his head, to indicate that his life was in danger. His enemies immediately ran to the senatehouse, said he wished for a crown; on which his cousin P. Cornélius Scipio Nasica, the high priest, started to his feet, and said, "Let all who wish the safety of the state follow me." Many armed with sticks accompanied him to the capitol, dispersed all whom they met, and killed a considerable number. According to some, Tibérius was killed on the spot where he stood, according to others near the gate of the temple, and some maintain that as he fled he fell over one stretched on the ground, when P. Sätüricius, one of his colleagues in the tribuneship, gave him the first blow on the head with the foot of a stool, and a second stroke from L. Rūfus deprived him of life, in 135 B. C. In that mob three hundred fell, and their carcasses were thrown into Tiber, the *Tecre*, without the rites of burial (Liv. Ep. 88). His brother Caius requested he might be allowed to bury him, but the senate prohibited him. The conduct of Nasica has obtained the unqualified approbation of Cicero, an opinion fatal to the patriotism and right intentions of Gracchus. In this judgment of the orator, both Vālerius Māximus and Vēllēus Pātērcūlus join; and even Appianus, who blames the senate, admits that Gracchus acted too violently. It is the common fault of all hasty politicians, to think that the end justifies the means. See C. Sémpronius Gracchus. Adj. Gracchānus, a, um, et, Sémpronius, a, um. Gracchānus tūmūltus (Val. Max. i. 1). Gracchāna seditio (Val. Max. vi. 2).—6. A Roman of quaestorian rank, who, for criminality with Jūlia, daughter of Augustus, was banished to the island Cercina, where, after living for fourteen years, he was put to death by soldiers sent for that purpose (Tac. Ann. l. 53. Vel. Pat. ii. 100).

Tib. Sémpronius Lōngus; Tib. Sémpronii Lōngi, m. a noble Roman, who obtained the consulship in 220 B. C., with P. Cornélius Scipio, the father of Africanus. Sicily, Sicily, and Africa fell to his lot as a province. The senate appointed him a powerful force both by sea and land, with which he sailed for Sicily, and was met near the coast of that island with a fleet completely equipped, by Hiēro, king of Syracūse, who congratulated him on his arrival, and gave him valuable information respecting the plans of the Carthaginians. Before he reached Lilybaeum, it had been taken by the praetor M. Amilius, on which account he steered immediately for Melita, Malta, took possession of the island, and returned to Lilybaeum, Cape Boeo, where

tūnus) (Virg. *Æn.* v. 799). *Sātūrnus* (mons), afterwards *Cāpitōlinus* (Just. xliii. 1). *Sātūrnus nūmērus*, Saturnian numbers (Hor. *Epist.* ii. l. 158). Perhaps equivalent to *inelegant*, ancient, from *Sātūrnus* being one of the first kings of Italy; but others understand the adjective as belonging to *Sātūrnū*, a town of Etruria, *Tuscany*, where a particular sort of verses were composed and repeated. The former is the more probable opinion. *Sātūrnālītūs*, a, um, of the festivals of *Sātūrnus*, used only by *Mārtiālīs*. *Sātūrnālītūa nūces* (Mart. v. 31).

Sātūrnū, i, n. a town of *Cālābria*, a district which abounded with rich pastures. *Adj.* *Sātūrnēānus*, a, um. *Sātūrnēānus cūbāllus*, an excellent horse (Hor. *Sat.* i. 6. 59).

Sātūrys, i, m. brother of *Clēarchus*, tyrant of *Hērāclēa*, *Ereklī*, in *Pōntus*, on whose death he ascended the throne (Just. xvi. 5).

Sātūrys, i, m. a Satyr. The Satyrs were rural deities, demi-gods, having the horns, ears, legs and feet of goats, and the rest of their body human. They were exceedingly cunning, talkative, and lascivious. According to some writers on mythology, these monstrous beings were the children of *Bāchus* and *Nicē*, and, according to others, of *Mērcūrius* and *Yphtimē*. Their form was said to have been first wholly human; but, being the guards of *Bāchus*, and not preventing his passing into different forms, *Jūno*, enraged at his changes, gave to the Satyrs the horns, &c., of a goat. *Plinius* supposes the Satyrs of the poets were apes. *Saltantes Sātūri*, the dancing Satyrs, i. e. a dance after the manner of the Satyrs (Virg. *B.* v. 73). *Sātūri cāpripēdes* (Lucr. iv. 584). *Sātūris*, i, m. a little Satyr. *Adj.* *Sātūricus*, a, um.

Saufēia, e, f. a woman of the most horrible lewdness (Juv. *Sat.* vi. 320).

L. Saufēus, *L. Saufēi*, m. a Roman knight, whose estate the triumviri sold. *T. Pōmponius Atticus*, with whom he lived for several years, and with whom he studied philosophy, had sufficient influence with the members of that illegal compact, to recover the valuable possessions of his friend *Saufēus*, and his messenger carried the first intelligence both of his property having been lost and regained.

Saufēllus, i, m. a man held up to ridicule by *Mārtiālīs*, from the class of people who attended him (il. 74).

Saufēllus Trōgus, *Saufēlli Trōgi*, m. a Roman knight concerned in the marriage of *C. Silius* and *Messālina*, for which *Claudius* ordered him to be instantly executed, in the year 48. *Pōmpeius Urbicus*, *Dēcius Cāl-pūrnianus*, *Sūlpicius Rufus*, and *Iūneus Virgiliānus* shared the same fate (Tac. *Ann.* xi. 35).

Sāvo, ōis, m. *Savona*, a town of *Ligūria*, an Alpine town, at which *Māgo*, brother of *Hānnihāl*, deposited the plunder which he had made in the taking of *Gēniā*, in 207 B. C. (Liv. xxviii. 46).—2. The *Savonē*, a river of *Cāmpānia*, which runs slowly, on which account *Stātius* has *Piger Sāvo* (Sil. iv. 3. 66). *Saurōmāte*. See *Sarmātia*.

Sāvus, i, m. the *Save*, a river of *Pānnōnia*, which now forms a boundary between *Austria* and *Turkey in Europe*. It is one of the southern branches of *Dānūbius*, the *Danube*, and falls into that river at *Singidūnum*, *Belgrade* (Flor. iv. 12).

Sāxa Rūbra, *Sāxōrum Rūbrōrum*, n. the red rocks, a place on the *Flāminian* road, about nine miles from *Rome* (Tac. *Hist.* iii. 79).

Sāxōnes, um (Sing. *Sāxo*, ōis), m. the Saxons, a German nation, from whom two of the circles in that country still have their name. The English nation are descendants of the Saxons, and this fact has not been contradicted. With respect to the Saxons themselves, matters do not stand on a similar footing of certainty. Some trace their origin to *India*, others to *Asia*, and the greatest number to *Germany*. The same degree of doubt prevails, with respect to the meaning and cause of their name. During the reign of *Hōcūlus*, they fell under the notice of Roman authors, and the inroads of the Scots and Picts on *South Britain* rendered it necessary, since the Romans could not protect them, to apply for aid to the Saxons. An armament under the conduct of two brothers, *Hengist* and *Horsa*, arrived at *Thānātos*, *Thanet*, on the coast of *Kent*, in the year 449. Having defeated the Scots and Picts, *Vortigern*, who had invited them over, gave them large possessions in the country, which they had recovered from the enemy. Delighted with the richness of the soil and mildness of the climate, they received reinforcements from their countrymen in *Germany*, gradually subdued the country which they had come to protect, and divided it into seven kingdoms, known in history under the name of the *Saxon heptarchy*. *Egbert* united into one these seven kingdoms, in the year 827, since which period the country has been denominated *England*. *Sāxōnē dōmītō* (Claud. xviii. 392).

Scæus, a, um. *Scæe pōrta*, one of the six gates of *Troy*, of which the derivation is doubtful (Virg. *Æn.* ii. 612). *Strābo* has *Scæi Thrāces*, *Scæus flūciūs*, and *Scæus nūrus*. Many words appear common to the Trojans and Thracians, which was a natural consequence of the frequent intercourse between these nations (852).

Scæva, e, m. a centurion, whose shield, at *Dyrrāchium*, *Durazzo*, was pierced in 230 (120, Flor. iv. 2) places in one day. *Valērius Māximus* says, he was wounded in the head, shoulder, thigh, and had one of his eyes struck out, still he continued to fight (iii. 2). For his bravery, *Cæsar* gave him 200,000 asses, and raised him from the eighth rank of centurions to be the first centurion of the legion, or, *Prīncipilus*. *Lūcānus* has given his character (Phar. vi. 144 seq.). An uncertainty prevails respecting his prænomen, hence, we find him called *Cassius*, *Marcus*, *Minutius*, and *Nimicius*.

Scævōla, e, m. a surname of the *Mūci* q. v.

Scævōla, e, m. a noble Roman, who performed feats of great bravery at the battle of *Cānnæ*, overcame *Cārālis*, *Gābar*, and *Siccha*, but was himself afterwards killed by *Nēalces* (Sil. Ital. ix. 372 seq.).—2. A covetous man, who became more avaricious as he increased in wealth (Mart. i. 104).

Scāldis, is, acc. im. e. in, m. the *Escant*, oftener the *Scheld*, or the *Scheldt*; a river of *Gāllia Belgica*, which takes its rise about 15 miles south of *Cameracum*, *Cambray*, in the province of *Picardy*, runs north, and dividing into two branches, *Wester Scheldt*, which

separates *Flanders* from *Zealand*, and falls into the *German Sea*, near the island *Walcheren*, and *Ooster*, or, *Easter Scheldt*, which passes *Bergen-op-Zoom*, and afterwards between the islands *Beecland* and *Schouwen*, below which it is lost in the *German Sea*. The latter was most probably the original channel. The former was only a small stream, which *Otho I.* enlarged in the tenth century. From him, it was often called *Fossa Othönis*. Several changes have taken place in the mouth of the river, in consequence of the levelness of the country, and the encroachments of the sea. Its course does not exceed 120 miles in length. The *Scheldt* at *Antwerp*, about 38 miles above *Walcheren*, is 1200 feet broad, and 22 deep; so that ships of great burden can come up to the quay, and, by means of canals cut through the town, vessels are brought to the very doors, for the purposes of loading and unloading. Ships of the line can sail to *Rupelmonde*, five miles above *Antwerp*, and without their guns and stores to *Dendermonde*, about twenty miles above that city. *Cæsar* erroneously makes it a branch of *Mösa*, the *Meuse* (*B. G.* vi. 33).

Scamänder, dri, *m.* a river of the *Troad*, called by the gods *Xanthus* *q. v.* The army of *Xerxes* drank this stream dry, as that monarch advanced against *Greece* (*Herod.* vii. 43).

Scamândrius, i, *m.* a Trojan, the son of *Ströphlus*, whom *Diana* taught to hunt, and whom *Ménélaus* killed (*Hom.* ii. v. 49).

Scandia, *v.* *Scandināvia*, *v.* *f.* *Norway*, *Sweden*, *Lapland*, and part of *Finland*, bounded on the S. by *Sinus Cōdānus*, the *Baltic Sea*, on the W. by the *Atlantic Ocean*, on the N. by the *Northern Ocean*, i. e. a part of the *Atlantic Ocean*, and on the E. by the *Gulf of Bothnia*, and the isthmus which connects it with the continent. The ancients considered *Scandia* an island. From *Plinius*, it appears, to have had also the names *Baltia* and *Bastilia* (*Plin.* i. 475 *seq.*). Others are of opinion, that *Scandia* included only the western part of the countries above-mentioned. *Adj.* *Scandianus*, *a, um.* *Scandiana mala* (*Col.* v. 10).

Scandium, i, *n. et.* *Scandios*, i, *v.* *Scandia*, *v.* *f.* a city of *Cythra*, *Cerigo*, on the southern coast of *Greece* (*Hom.* ii. x. 268).

Scantia, *v.* *f.* a vestal virgin, the superior of the order, who died in the year 23, and *Cōrnēlia*, her successor, received two thousand *sestertia*, on purpose to render the priesthood more dignified, and the minds of the priestesses more devoted to the duties of their office (*Tac. Ann.* iv. 16).

C. Scantinius, *C. Scantini*, *m.* a tribune of the people, who was prosecuted, by *Marc'ellus*, for attempting violation of his son, convicted and fined. From him some say, the law against that offence was called *Scantinia lex*, a derivation opposed by the usage of the Romans. See *P. Scantinius*.

P. Scantinius, *P. Scantini*, *m.* a pontiff in whose room *Q. Cæcilius Mætellus* was elected in 218 B. C. (*Liv.* xxlii. 21). He carried a law *De nefandis venērē*, to which *Juvēnalis* alludes (*Sat.* ii. 44). The punishment appointed by this law was a fine, but after the Roman emperors embraced Christianity, they punished the offenders with

death. *Adj.* *Scantinius*, *a, um.* *Scantinia lex*, the law above-mentioned.

Scaptē-Hylē, a place in *Thracia*, in which were mines of gold (*Herod.* vi. 46).

Scaptia, *v.* *f.* a town of considerable celebrity in *Lätium*, which *Plinius* mentions between *Pōmētia* and *Pitūlum* (*i.* 333).

Adj. *Scaptius*, *a, um.* *Scaptia pūbes* (*Sil. Ital.* viii. 395). *Scaptia tribus* (*Liv.* viii. 17).

P. Scaptius, *P. Scaptii*, *m.* a plebeian of a very great age, who informed the commons of *Rome*, that the land disputed by the *Ardeātes* and *Aricini*, of which the decision was then submitted to the Roman people, belonged originally to *Cōriōli*, and by right of conquest was now the public property of the Romans. In this judgment, the tribes acquiesced, in opposition to the sentiments of the consuls and patricians, who protested both against the falseness of the evidence, and the scandalous injustice of the decision (*Liv.* lii. 71 *seq.*).

Scārpheā, *v.* *Scārpheā*, *v.* *f.* a town of *Lōcris*, to which the Romans, under *M. Acilius Glābrio*, pursued *Antiochus*, king of *Syria*, on the same day that they had defeated him at *Thērmōpyle*, 193 B. C. (*Liv.* xxxiii. 3: xxxvi. 19).

Scārpōnna, *orum*, *n.* *Charpigne*, a town of the *Netherlands*, on the *Moselle* (*Amm. Mar.* xxvii. 2).

Scantinius. See *P. Scantinius*.

Scaurus, i, *m.* a surname of the *Emili* and *Aurēlii*. The name has been derived from having twisted ankles (*Hor.* *Sat.* i. 3. 47).

Scēntae. See *Sārācēnē*.

Scēptus, i, *m.* mentioned by *Ovidius*, of whom nothing is certainly known, except that he wrote with severity against the manners of the *Ausonians*. Nor did *Rome* escape his censure (*Ep. Pont.* iv. 14. 38).

Scēptūchī, *orum*, *m.* (*i. e.* *Sceptre-bearing*) governors of provinces in *Asiatic Sarmātia*, to the west of the *Caspian Sea*. For hire, they readily joined in any quarrel, without regard to the character, or situation of the contending powers. *Phārismanēs* enlisted part of them, in the year 34. At that time, the *Sceptuchians* were engaged on both sides (*Tac. Ann.* vi. 33). The term also denoted princes, from their bearing sceptres. It is strictly speaking an adjective, which *Hōmērus* uses in the masculine gender as an epithet of kings, and *Strabo* in the feminine, to denote provinces (*Hom.* ii. ii. 56. *Strab.* 728).

Scērdilædus, i, *m.* a king of the *Thracians*, or the *Illyrii*. He was the father of *Pleūrātus*, whom the Romans included in their treaty with *Philippus*, king of *Macedōnia*, at *Phoenice* in *Epirus*, and although not mentioned by name, it is probable that *Scērdilædus* was also included in that treaty (*Liv.* xxli. 33 *seq.*).—2. Son of *Gēntius*, king of the *Illyrians*, carried captive to *Rome*, with his father, in 170 B. C. (*Liv.* xlii. 32). See *Gēntius*.

Schēdus, i, *m.* son of *Pērimēdes*, a commander of the *Phōcēnses* in the Trojan war, and was killed by *Hēctor* (*Hom.* ii. xv. 515).—2. Son of *Iphitus*, and brother of *Epistrophus*, commanded the *Phōcēnses* in the Trojan war, and was killed by *Hēctor*. Of all the *Phōcēnses*, this *Schēdus* was by

far the bravest (Hom. Il. ii. 517: xvii. 306).

Schéria, *æ, f.* the island of the Phææces, described by Hómērus, as fertile, and the inhabitants as very wealthy (Hom. Od. v. 34).

Schœneüs, *ēs, m.* a king of Arcādia. Schœneüs, *idis, f.* a patronymic of Atālānta, daughter of Schœneüs (Ov. Ep. Her. xvi. 263). *Adj.* Schœneüs, *a, um.* Schœneüs *virgo*, Atālānta (Ov. Met. x. 660). Ovidius has *Schœneüs* (Met. x. 609), to which *virgo*, or some similar noun is understood.

Schœnus, *i, m.* a merchant of Pērrhæbia, a man of distinction and fidelity, whom, with Mēuophilus, L. Emilius Paullus, the Roman consul, consulted with respect to the passage into Pērrhæbia, and resolved to employ them as guides, in 170 B. C. (Liv. xlv. 35).

Schœnus, *i, m.* a town of Bœōtia, the inhabitants of which, under Eurymēdon, joined the Thebans against the Argives. It appears to have been adjoining to Hylē. Strābo makes it a place, not a town, and mentions a river of the same name, which passes by it. *Atālāntaus Schœnus*, from Atālānta being a native of Schœnus (Stat. Th. vii. 268).—2. *Kalamāhi*, a town in Arcādia, so called from Schœneüs, a Boeotian. Pausānias thinks it probable that the course near Schœnus in Arcādia, had its name from his daughter Atālānta (viii. 35), and if his supposition be well founded, there would be only one Atālānta born at Schœnus in Bœōtia, and removed in early life to the town of the same name in Arcādia.

Scīlāthus, *i, f.* *Sciatti*, or *Skiathe*, an island in Mārē Ægæum, the *Archipelago*, off the coast of Thēssālīa, *Thessaly* (Val. Flacc. ii. 8). Here Antiochus collected his ships, which had been scattered in crossing the *Archipelago*, in 194 B. C., at the time he went to make war against the Romans in Greece, and, in it, C. Mārcius Figūlus, prætor, who commanded the Roman fleet on that station in 171 B. C., sent a part of his troops to winter (Liv. xxxv. 43 *seq.*). It had a cognominal town, which Philippus destroyed, in 202 B. C. (Liv. xxxi. 28 *seq.*).

Scīllūs, *ūtis, f.* a town of Elis, at which Xēnōphon resided after his banishment. *Inh.* Scīllūntii, *orum, m.*

Scīnis. See *Sinis*.

Scīōna, *æ, f.* a town of Pāllēnē (Herod. vii. 123).

Scīpiāda, *æ, f.* a poem written by Lūcilius, in praise of the valour and justice of P. Cōrnēlius Scīpio Africānus (Hor. Sat. ii. 1. 17). Scīpiāda, *arum, m.* P. Cōrnēlius Scīpio Africānus, and P. Cōrnēlius Scīpio Æmiliānus, whom Virgilius calls the thunderbolts of war, and the destruction of Libyā, by which he means Carthage (Æn. vi. 844). *Ambo Scīpiāda*, the two Scīpiōnes above-mentioned (Juv. Sat. ii. 154). *Scīpiādaquē dūces fātum Carthāginis unum* (Manil. i. 790).

Scīpio. See *Cōrnēlius*.

Scīpio, *ōnis, m.* a commander of a Roman cohort, who was murdered in the year 70 (Tac. Hist. ii. 59).

L. Scīpio, L. Scīpiōnis, *m.* commanded the left wing under the Roman consul, L. Pāpīrius Cūrsor, at Aquilōnia, in the year 295 (Liv. x. 40).

Scīron, *v.* Scyron, *ōnis, m.* a notorious

thief and robber, who plundered along the coast of Attica and Mēgāria. After he had compelled many of the inhabitants of these districts to do the meanest offices to himself, he threw them from the high rocks into the sea. Thēseüs relieved Greece of this savage, by tumbling him into the sea, on which his bones were changed into rocks that retain his name, between Mēgāra and Cōrīnthus. Ovidius informs us, that neither the sea nor the earth would receive them, until they had undergone that transformation, and that they continued from the time of his death till that event, suspended in the atmosphere (Met. vii. 444). Scīrōnis, *idis, f.* applied to females or nouns feminine. *Adj.* Scīrōnis, *a, um.* Scīrōnia rūpes, the rocks of Scīron, i. e. the rocks into which his bones were changed (Claud. xxvi. 188), which Pīnīus calls Scīrōnia Sāra (i. 422).

Scīsmas, *æ, m.* eldest son of Datīmes, who deserted his father, went over to Artaxerxes king of Pērsia, and informed him of his father's revolt (Cor. Nep. Dat. 7).

Scīssis, a town of Spain, taken by C. Cōrnēlius Scīpio, in 220 B. C. (Liv. xii. 60).

Scōbōra, *æ, m.* a mountain in the coast of Bithynia (App. Bel. Mith. 183).

Scōdra, *æ, f.* *Scutari*, *Scudari*, or *Scodra*, the palace of Gēntius, king of the Illīryi. It was the strongest fortified town of the Libātes, and of difficult access. On the eastern side it is surrounded by the river Clausia, and on the west by the river Barbāna (Liv. xliii. 20 *seq.*). *Inh.* Scōdrēnses, *um, m.* whom L. Anicius Gallus, by command of the Roman senate, ordered to contribute half the taxes which they had formerly paid to the king, and declared them to be free, in 169 B. C. (Liv. xlv. 26).

Scōlōpītus, *i, m.* a Scythian who, with Hylīnus, having been banished from their own country, carried along with them a great number of the youth, and settled near the river Thērmōdon. After the men of this colony had been cut off by a stratagem, their wives took up arms, and founded that nation of women so celebrated in antiquity under the name of Amāzōnes (Just. ii. 4).

Scōlōti, *orum, m.* the general name by which the Scythians, the descendants of Cōlāxis, called themselves; by the Greeks they are denominated Scythians (Herod. iv. 6).

Scōlus, *i, f.* a village near Cithæron, *Elætiæ*, which was of very difficult access, and gave rise to the proverb, *Nec Scōlum ipse ibis, allumēdē sēquēris eūntem*. Perhaps the hill on which it stood had the same name, for some make Scōlus a mountain. The inhabitants of that town were commanded by Eurymēdon in the Theban war (Stat. Th. vii. 266).—2. A town of the same name near Olīnthus (Strab. 593). Vestiges only of Scōlus remained in the age of Pausānias (Paus. ix. 4).

Scōpas, *æ, m.* a prætor of the Ætōli, in 213 B. C. By confirming the statements of M. Valērius Lævinus, he prevailed on his countrymen to make peace with the Romans. See *Dorimachus*. He afterwards made preparations for war on the Acīrnānes, who formed the resolution of sacrificing their lives rather than submit to the Ætōlians, and framed an awful curse, which all the men from fifteen to sixty swore to. This curse

tion induced Scōpas to give up his plan, and they retreated into the inner parts of their own country, on the approach of the Macedonian king. In 202 B. C., Scōpas returned from Alēxandria, with a large sum of money given him by Ptōlēmaeus, king of Egypt, to whose court he had repaired, on purpose to hire troops in Etōlia, in which it is probable he would not have left a single young man, had not Dāmōcritus either from patriotism or enmity opposed him, and thereby prevented him from carrying off more than six thousand foot and some horse (Liv. xxvi. 24 seq.).—2. A noble Thessalian. Scōpādæ, arum, m. the descendants of Scōpas (Theoc. Idyl. xvi. 36).

Scōrdisci, orum, m. a people of Pännōnia, originally a Celtic nation, who, in ancient times, occupied, besides the country just mentioned, great part of Mœsia, and also a considerable extent of Illýricum. Many of the names of the places on Ister, the Danube, possessed by the Scōrdisci, are purely Celtic, and Livius informs us, that in manners and language they resembled the Bästarnæ, on which account, Philippus, king of Mæcēdōnia, supposed that the latter would readily allow him a passage through their country to Italy, more particularly as their object was the plunder of a very wealthy nation. They appear to have been numerous, and therefore we find them in different countries. M. Cōcōnīus, the Roman prætor, conquered the Scōrdisci in Thrācia, in 137 B. C., and they defeated C. Pōrcius Cato, consul, in 116 B. C. Two years after, M. Līvius Drūsus, consul, gained a victory over them. Līvius, the historian, adds, that the Scōrdisci in Thrācia, were descended from the Gauls, which proves that this was a tribe of the people above-mentioned (xl. 57—Ep. 63). Eutrōpius mentions the Scōrdisci in Mæcēdōnia (iv. 27). The Scōrdisci, says Plōrus, were the most savage of all the Thracians, and their situation in woods and mountains, accorded with their dispositions (iii. 4). Jūstinus says expressly they were Gauls (xxxii. 3).

Scōrdus, i, m. Monte Argentaro, or, Tehar Dag, a mountain of Illýricum, which separates it from Dārdānia and Mœsia. It is by far the highest in all that country. At its foot on the east, is Dārdānia, on the south Mæcēdōnia, and on the west Illýricum (Liv. xliii. 20 seq.).

Scōrpīos, v. Scōrpīus, i, m. the seventh sign of the Zodiac, which anciently extended also over the space now occupied by the sign Libra. Hence, in geminos ubi brachia concūbat arcus Scōrpīos, where the Scorpion in a circular direction extends his claws over two signs (Ov. Met. ii. 195).

Scōrpūs, i, m. a charioteer of great celebrity, whose death Mārtiālls laments (x. 50 &c.).

Scōtī, orum (Sing. Scōtus, i), m. the Scots, a British nation, whose origin is uncertain, and whose name is of doubtful derivation. In the language of the Picts and Caledonians, Scode, or, Scot, signifies a corner of a country, a name which might have been given by them to their feeble neighbours in contempt, whilst inhabiting only Argyllshire. But in Gaelic, the term also signifies little, and Scotlan, a little flock. If this derivation, which, like the former, is Gaelic, be admitted, then it will be unnecessary to have recourse to

another meaning of that term, a wanderer, which some have attempted to support, by an expression in Ammīānus Mārcēllīnus, Scōtī per diērsa vagantes multa populabantur (xxvii. 8). This quotation does not establish, that the Scots were a wandering or roaming nation; but that at the period referred to, they made predatory excursions. The etymology of the word Scot, must therefore be held undetermined. That it was a term, originally, of contempt, seems probable, since the natives never acknowledged it as their name, and there is no word in the Gaelic language which signifies a Scotchman. A Highlander calls himself Albanich, or Gael. A similar uncertainty prevails with respect to the origin of the Scots, some maintaining that they were descendants of the Caledonians, and others that they are of Irish extraction, whilst several maintain that their ancestors were South Britons. The Gauls, who took possession of that part of the island, gradually drove the natives towards the western shores, whence they crossed into Hībērnia, Ireland, at a later period into Scōtland, and settled in Argyllshire. Here, while few in number, and of little strength, their more powerful neighbours might give them names of contempt, which have been transmitted to posterity. How long they remained in this state, and at what time they extended their conquest northward along the western coast, history gives no certain information; but in process of time, they became more than a match for their neighbours, whom they subdued, and united Cālēdōnia, Valēntia, and Pictāvia, in one kingdom, which from them is still denominated Scōtland. This country which extends to 278 miles in length, and 180 in breadth, is bounded on the south by Eng-land, and on all other sides by the sea. See Britānnia. Its two grand divisions are Highlands and Lowlands, names naturally suggested by the general appearance of the country. Like other general characteristics, some exceptions prevail, as there are several mountains of considerable height in the Lowlands, and several extensive plains in the Highlands. Claudīānus is among the first of Roman writers who mentions the Scots. He considers them different from the Picts, as does also Ammīānus Mārcēllīnus (xxvii. 8). Both nations appear to have been then formidable (Claud. vii. 55). Adj. Scōticus, a, um. Scōtica tēla (Claud. xxii. 254).

Scōtīus, i, m. a mountain (Ap. Hel. Mith.). Scōtīssa, æ, f. a town of Thēssālīa, Thēssaly (Liv. xxviii. 5 seq.). Inh. Scōtīssæi, orum, m. Adj. Scōtīssæus, a, um. Scōtīssæus oger (Liv. xxxiii. 6).—2. A town of Mæcēdōnia, near the river Strýmon (Plin. i. 434).

Scribōnīa, æ, f. sister of L. Scribōnīus Libo, aunt of Libo Drūsus, and second wife of the Roman emperor Augūstus, by whom she had one daughter named Jūlia. She had previously been twice married to men of consular dignity. The emperor afterwards divorced her, that he might marry Līvia Drūsilla. She went into voluntary exile with her daughter Jūlia, whose lewdness obliged her father to banish her from Rome (Vel. Pat. ii. 100).—2. Wife of M. Licīnius Crās-sus, and mother of Pīso Licītiānus (Tac. Hist. i. 14).

Scribōnīānus Cāmērinus, Scribōnīāni Cām-

érini, *m.* a noble Roman put to death with his father, Sulpicius Camerinus, in the year 67. Two years after, a slave named Geta *q. v.*, pretended to be Scribonianus (Tac. Hist. ii. 72).

Scribonianus Crassus, Scriboniani Crassi, *m.* brother of Piso Licinianus. Antonius, according to report, invited him to the head of the commonwealth, judging that his illustrious ancestors, added to his own personal dignity, and that of his brother, whom Gaius adopted, would secure him a number of partisans; but he resisted the temptation with inflexible firmness, rightly preferring present comfort to uncertain honours (Tac. Hist. i. 47 *seq.*).

Scribonius, *i. m.* a mathematician or astrologer, who predicted, when Tiberius was a child, that he would become a king without the usual badge of royal dignity (Suet. Tib. 14).

Scribonius Aphrodisius, Scribonii Aphrodisii, *m.* a slave and scholar of Orbius Pappillus, whom Scribonia, daughter of Libo and wife of Augustus, purchased and manumitted. He re-wrote the books of Verrius, "De Orthographia," closely imitating his style and manner (Suet. Il. Gram. 19).

Scribonius Libo, Scribonii Libonis, *m.* often called simply Libo, the friend and relation of the father-in-law of Sextus Pompeius. Having been driven out of Etruria, *Tuscany*, at the commencement of the civil war, he and M. Octavius afterwards commanded the Liburnian and Achaean fleet. Libo was one of Pompey's confidential friends (Cæs. B. C. i. 26 *seq.*). Florus has *Octavius Libo* (iv. 2), where the reading ought to be *Octavius et Libo*, *i. e.* M. Octavius and Scribonius Libo.

C. Scribonius, C. Scribonii, *m.* a Roman who, after holding the office of a plebeian edile, obtained the city jurisdiction as prætor, in 195 B. C. He appears afterwards to have been appointed Curius Maximus (Liv. xxxiii. 42 *seq.*).—2. A præfect of the allies (Liv. xl. 31).

C. Scribonius Curius, C. Scribonii Curiōnis, *m.* was Curius Maximus in 196 B. C. Some suppose that Livius calls him simply C. Scribonius (xxxiii. 42 *seq.*); but others consider them different persons.—2. An orator of great distinction, was elected consul in 78 B. C., with Cn. Octavius. In the following year, when proconsul, he carried on a successful war against the Dardani, penetrated as far as Danubius, the *Danube*, and brought the war to a termination within three years (Eutrop. vi. 2). Livius describes this war as in Thracia, and calls him simply Curius, or, C. Curius (Ep. 92 *seq.*).—3. A tribune of the people, who warmly embraced the interest of Cæsar. He compelled Clito to quit Sicily, and then sailed to Africa, and having put P. Attius Varus to flight, Juba, king of Mauritania, came suddenly upon him, and disdaining to fly, he and his whole army were, by the enemy, cut in pieces, when he was a lieutenant under Cæsar (Suet. Jul. Cæs. 36). According to Lucianus, he possessed great abilities as an orator, which his want of patriotism and moral principle rendered, in a great measure, useless and contemptible. Cæsar readily received his services, in whose opinion he probably stood higher from the vices above-mentioned.

Love of country and inflexible integrity unfitted a man for being of service to that ambitious Roman (Phar. i. 269 *seq.*). To him Cicero addresses the first seven letters of the second book of his Epist. ad Fam., in the last of which he congratulates him on being appointed a tribune of the people. *Adj. Curiōnianus, a. um.*

L. Scribonius, L. Scribonii, *m.* a Roman taken prisoner by Hannibal, at the battle of Cannæ, and deputed by his countrymen who had fallen into the hands of the same enemy, to solicit the senate that they might be ransomed, in 218 B. C. (Liv. xxii. 61).

L. Scribonius Libo, L. Scribonii Libonis, *m.* was appointed one of the three public bankers, in 218 B. C., at which time he was a plebeian tribune (Liv. xxiii. 21).—2. Obtained the prætorship, the foreign jurisdiction, and the government of the north of Italy, in 206 B. C. (Liv. xxix. 13).—3. Was a curule edile in 196 B. C., the year when the senate first had a place assigned for them at the celebration of the Roman games. Formerly the citizens sat without distinction. He was afterwards foreign prætor, and one of three commissioners appointed to settle colonies at Sipontum and Buxentum (Liv. xxxiv. 54 *seq.*).—4. A tribune of the people, who proposed a law, that the Lusitani, who had surrendered upon the faith of the Roman people, and yet had been sold by Scipio to the Carthaginians, should be restored to liberty, in 152 B. C. From Cicero, Valerius Maximus and Quintilianus, it appears the law did not pass (Liv. Ep. 49).—5. Was consul with L. Statilius Sisenna, in the year 16 (Tac. Ann. ii. 1). He was the nephew of Scribonia, the second wife of Augustus, and attempted to raise a rebellion against Tiberius (Suet. Tib. 25).

Præcilius Scribonius. See *Præcilius*.

Scultenna, *s. f.* the *Panaro*, a river of Gallia Cispadana, one of the southern branches of Padus, the *Po*, on which the Roman consul, C. Claudius Pulcher, defeated the Ligures, in 179 B. C. (Liv. xli. 12 *seq.*).

Scutarius, *i. m.* an old soldier of Augustus. At his trial for slander, the emperor appeared as his patron, and pleaded in his defence (Suet. Aug. 56).

Scutum, *i. n.* a shield; a part of the defensive armour of the Roman infantry, which they wore on their left arms to protect their bodies against the arrows, darts, and other missile weapons thrown by the enemy. It consisted of thin pieces of wood joined by plates of iron, and covered with thick skin or hide, from which the name is probably derived (*scutum*, *corium*). The most common form was oval, extending to 4 feet in length and 2½ in breadth. When a soldier had not his shield, he was said to fight *nudo corpore*. In the heroic ages, the warriors in place of a shield, wore a brazen coat of mail, which consisted of two parts, one covering the breast and belly, the other, the back (Paus. x. 26). *Adj. Scutatus, a. um.*

Scydrōmethis, Idis, *m.* king of Sinopë, *Sinub*, from whom the ambassadors of Ptolemy, king of Egypt, obtained the statue of Serapis (Tac. Hist. iv. 83 *seq.*).

Scylaceton, *i. n.* a promontory of Præpōntis, the Sea of Marmora, which appears to have been in the vicinity of Abydus, the E-

drenos-soni. Vālerius Flaccus describes it as foaming by the waves breaking on its base (iii. 36).

Scyllaceum, Scyllacium, *et*, Scyllētium, *i. n.* *Squillace*, a town of the Bruttii, founded by an Athenian colony. *Adj.* Scyllacēus, *et*, Scyllacēus, *a. um.* *Scyllacēa littōra*, the shores of *Squillace* (Ov. Met. xv. 702). Scyllacēus sinus, the bay of *Squillace* (Plin. i. 350).

Scylla, *n. f.* a daughter of Phœrus, according to some; of Typhoeus, according to others; and of Hecate, according to Hœmērus, who does not mention her father. Circe, either from jealousy, because Scylla was a greater favourite with Glaucus than herself, or, at the request of that deity, turned her into a sea monster of the most hideous form. Some say she retained her original form and beauty down to the waist; but others, that she had six heads, as many throats, and instead of hands, two claws. Hœmērus states she had twelve feet, and in the mouth of each of her six heads were triple rows of teeth (Od. xii. 89 *seq.*). All agree that her middle was encompassed by dogs, which never ceased barking. With the exception of Hœmērus, the ancient poets represent her body terminating in a huge and hideous fish, with a forked tail. Her residence was in a cave of the same name in Frētum Siculum, the *Strait of Messina*, on the Italian side, supposed to have been nearly opposite to Charybdis, on the coast of Sicily. This fiction probably originated in the south of Italy being ravaged by Phenicians, whose ship had on the prow the likeness of a monstrous female; and the dreadful noise of the waves in a tempest rushing into the cavities, would in after ages give additional support to the fable. *Informes Scyllæ*, double formed Scyllæ, from their form being partly human and partly monstrous (Virg. Æn. vi. 286). Another explanation of this imaginary character has been purposely passed over.—2. The daughter of Nisus, king of Mēgara, who conceived a violent passion for Minos, king of Crēta, *Candia*, when he was besieging her father's capital. To ensure the fall of the city, and, in consequence of that event, the affection of her lover, she cut off from her father's head, whilst asleep, a hair of a purple colour, on which his good fortune depended, and presented it to him. Minos soon after carried the place, but punished the perfidy of Scylla, by ordering her to be thrown into the sea. She was changed, according to some, into a fish, and, according to others, into a lark or a hawk. Virgilius has been blamed for confounding the story of Scylla, the daughter of Nisus, with Scylla, daughter of Phœrus (B. vi. 74); and Ovidius does the same (Fast. iv. 500). *Adj.* Scyllæus, *a. um.* *Scyllæa antra*, the cave of Scylla (Claud. xxxvi. 447). *Scyllæa monstra* (Stat. Syl. v. 3. 280).—3. A slave of uncommon size, mentioned by Mār-tialis (vii. 37).

Scyllæum, *i. n.* *Schilli*, or, *Skyli*, a promontory of Argolis, in the district of Hēr-mionē, at which the fleets under Attalus, and L. Apustius, a Roman lieutenant-general, formed a junction, in 202 B. C., as did those of king Eumenes and the Romans, under C. Livius, nine years after (Liv. xxxi. 44 *seq.*).—2. *Scyllio*, a town and promontory in Brut-tius ager, so called from Scylla, the rock on the *Strait of Messina*.

Scyllis, Idis, *m.* a Greek who excelled in diving, an art which he taught his daughter, Cŷana. Near Pellon, during a storm, they destroyed some of the ships of Xēræx, by cutting their cables under water. In gratitude for their valuable services, the Amphic-tyons erected statues to their memory (Paus. x. 19).

Scynus, *v.* Cynus, *i. m.* an officer under Alexander the Great, who obtained Sūslāna on the death of that monarch (Just. xiii. 4).

Scyri, *orum*, *m.* a Gothic nation, mentioned by Ammianus Marcëllinus (Excer.).

Scyron, *ōnis*, *m.* one of the Mārmāridæ, killed in a naval engagement, off *Sicily*, during the second Punic war (Sil. Ital. xiv. 482).

Scyros, *i. f.* *SkYRO*, a small rocky barren island, which had a town of the same name (Hom. Il. ix. 664), in Mārē Ægæum, the *Archipelago*, about twenty-eight miles east from Eubœa, *Negropont*, of which Lŷcômē-des was king. To the court of that monarch, Achilles, disguised in a female dress, was sent by his mother, to avoid the necessity of his going to the Trojan war. Hœmērus does not mention his residence there. In this retirement, he had by Dēdāmīa, one of the king's daughters, a son (see *Pŷrrhus*), who appears to have remained there during that memorable siege. Hence, *Phthiam Scy-rouve ferantur* (arma Achillis), let the arms of Achilles be sent to Phthia, *i. e.* to his father Pēlēus, or to Scyros, *i. e.* to his son Pŷr-rhus (Ov. Met. xiii. 156). This island does not exceed sixty miles in circumference. Thēseus was buried in *SkYRO*. Scyrias, *lādis*, *f.* a woman of Scyros; Dēdāmīa (Ov. Art. Am. i. 682). *Adj.* Scyrius, *a. um.* of Scy-ros; also of Achilles, from his residence on that island. *Scyria pūbes*, the youth of Scyros (Virg. Æn. ii. 477). *Scyria membra*, the limbs of Pŷrrhus (Ov. Ep. Her. viii. 112). *Scyria virgo*, Dēdāmīa (Claud. x. 16).

Scytālē, *es*, *v.* Scytāla, *n. f.* a round piece of wood, three or four cubits in length, to which another was made exactly alike, both in length and thickness. The magistrates kept the one, and gave the other to the person intrusted with the command of their fleet or armies, to whom they communicated instructions, without danger of their falling into the hands of the enemy. When the magistrates had secret orders to convey, they took a long narrow slip or scroll of parchment, rolled it about the one which they had kept, one fold close to another, and then wrote whatever they wished to communicate across the parchment. When this was done, they took off the scroll, folded it up, and sent it to the commander. On receiving it, he applied it to his Scytālē, or staff, which being exactly like that of the magistrates, all the folds fell in with each other precisely as they did at the writing; and the characters, which before were so broken and disjointed, that it was impossible to read them, now became plain and legible. Both the parchment and staff bore the same name, Scytāla, just, says Plūtarchus, as the thing measured has the name of the measure. The merit of this invention belongs to the Lacedæmonians. It may not be improper to observe, that the name is derived from *Scythra*, a skin, the substance on which they wrote.

Scythæus, *i. m.* an officer under Alexander

the Great, who obtained Sôgdiana, on the death of that monarch (Just. xiii. 4).

Scythēs, *m.*, a king of Zāncē, who fled to Darius, and was by him declared to be the justest of all the Greeks known to him (Herod. vi. 23 *seq.*).

Scythia, *w. f.* an extensive country in the northern parts of Europe and Asia, the boundaries of which are unknown. *Inh.* Scythia, *arum* (*Sing.* Scythia, *v.* Scythēs, *w.*), *m.* the Scythians, whom Justinus considered the most ancient nation in the world, and relates the arguments by which they overpowered the Egyptians, who disputed their claim to that character. They subsisted chiefly by pasturage, and had no desire for money. They are described by some authors, as sober, temperate and just; by others, as wicked, inhospitable, and cruel. Both characters are perhaps true. From the great extent of their country, some of the tribes were probably very different in dispositions and manners. Gellius says they ate human flesh (ix. 4). According to Plinius, the Persians called the Scythians *Sācā*, and at an earlier period their general appellation was Aramēi (i. 678), but Strābo and others make Aramēi, a name of the Syrians (Strab. 59). Scythis, *Idos, et.* Scythissa, *w. f.* a Scythian woman, applied also to a noun feminine. *Scythides memorantur*, Scythian women are said (Ov. Met. xv. 360). Scythismus, *i. m.* an imitation of the Scythians. *Adj.* Scythicus, Scythius, *et.* Scythus, *a. um.* *Scythica ora*, the coasts of Scythia (Prop. iii. 16. 13). *Scythica volūres*, pheasants (Juv. Sat. xi. 139). *Scythicus Jūpiter*, a Scythian, *i. e.* a cold, atmosphere (Claud. lxxiv. 2). *Scythicum frētum*, the Black Sea (Mart. vii. 18). *Scythica rūpes*, Caucasus (Mart. xi. 85). *Scythia hiemes*, winters of Scythia, *i. e.* severe winters (Virg. G. iii. 197). *Scythia smārāydu* (Mart. iv. 28).

Scython, *ōnis, m.* a person born male, and afterwards became female (Ov. Met. iv. 280). Banier explains the fiction by stating, that the ancient name of Thrācia, was Scython, that it was afterwards called Thrācia from a famous sorceress, and that Scython being masculine, and Thrācia feminine, gave rise to the fable of Scython having changed sex.

Scythōpōlis, *is, f.* Bethsan, a city of Pālēstina, according to Ammianus Marcellinus (xix. 12), which does not appear to have been the idea of Plinius, who places it on the verge of Arābia, and says its ancient name was Nysa, from the nurse of Bāchus being buried there (i. 571).

Sēbennūis, *Idis, f.* a town of Egypt, which gave name to the district in which it stood. *Inh.* Sēbennitāni, *orum, m.* *Adj.* Sēbennyticus, *a. um.* *Sēbennyticum ostium*, the Sēbennytic mouth, one of the branches of the Nile, which divides into two channels, the Saitic and Mendesian (Herod. ii. 17).

Sēbēthus, *i. m.* the Sebeto, or, the Maddalena, a river of Italy, near Naples, which is now become an inconsiderable brook (Stat. Syl. l. 2. 263). Sēbēthis, *Idis, f.* a nymph, daughter of Sēbēthus, the Maddalena, and mother of Gēbālus by Tēlon (Virg. Aen. vii. 734).

Sēcūndilla, *w. f.* the wife of Sālētānus, who brought him a large fortune, which she bequeathed to him at her death (Mart. ii. 65).

Sēcūndas Cārrinas, Sēcūdi Cārrinūs, *m.* a rhetorician who, according to Dio Cassius, removed from Athens to Rome, and was banished by Cāligūla, for declaiming against tyrants (Juv. Sat. vii. 204). Of him Tacitus says, "He had the Greek philosophy fluent in his mouth, but not one virtue in his heart" (Ann. xv. 45).

Sedelaucum, *i. n.* Sautica, a city of Frasin, near the Chōra (Amm. Mar. xvi. 2).

Sēdētānia, *w. f.* a district of Spain, between Ibērus, the Ebro, and Sūcro, the Xucar, the capital of which was Caesar Augusta, Saragossa. *Inh.* Sēdētāni, *orum, m.* Līvius mentions, that in 197 B. C., the Sēdētāni attached themselves to M. Pōrcius Cāto (xxxiv. 20), from which period their name does not occur in the writings of that historian. *Adj.* Sēdētānus, *a. um.* *Sēdētānus ager* (Liv. xxix. 1). *Sēdētāna cithāra* (Sil. Ital. iii. 372).

Sedochēzi, *orum, m.* a people mentioned by Tacitus. The readings vary. Some commentators maintain, that no such people ever existed, and that instead of *Sedochēzorum*, it should be *Sedochi Lāzerum*, making Sedochus king of the Lāzi, a people of Sarmātia (Hist. iii. 48).

Sedratyra, *w. f.* a town of Gēdrosia, Māhran (Amm. Mar. xxiii. 6).

Sēdūlius, *i. m.* the prince and commander of the Lēmōvices, who was slain at Alēda Aliae (Ces. B. G. vii. 88).

Sēdūni, *orum, m.* a nation on the south bank of Rhōdānus, the Rhone, to the east of Lācus Lēmānus, the Lake of Geneva. They opposed Hānnibal near the very summit of Alps, the Alps, when he crossed these lofty mountains to invade Itālia, Italy. Their capital was afterwards called Civitas Sēdūnōrum, now *Ston*. It is probable that in consequence of their inhabiting so very uncomfortable a country as the Great or Little St. Bernard, they would frequently send out colonies in quest of milder climates and more fertile districts. Hence we find tribes of this name in different places (Ces. B. G. iii. 1).

Sēdūsī, *orum, m.* a nation of Germany, on the N. E. bank of Rhēnus, the Rhine. Their country was watered by Menas, the Maine (Ces. B. G. i. 51).

Sēgētāni, *orum, m.* a very brave and warlike nation, who fought in the army under the king of Persia in the year 359 (Amm. Mar. xix. 2).

Sēgētes, *is, m.* a chief, who headed one faction of the Catti, and Arminius, the other. The former, of a pacific temper, preserved an unshaken fidelity to the Romans. Arminius, his opponent, had married his daughter whom Strābo calls Thūselda. His speech to Gērmānicus indicates a goodness of disposition, and a command of the passions which gain the esteem of the reader. The emperor Tiberius honoured him with the title of Imperātor (Tac. Ann. i. 55–58).

Sēgēstica. See Sēgida.

Sēgēstum, *i. n.* Castel a Mare, a town of Sicily, in the vale of Mazara. *Inh.* Sēgētāni, *orum, m.* (Tac. Ann. iv. 43).

Sēgida, *v.* Sēgēda, Zafra, a town of Spain, near Betis, the Guadalquivir (Plin. l. 296). Līvius writes this word Sēgēstica (xxxiv. 17). *Inh.* Sēgēdenses, *ium, m.* (Flor. ii. 18).

Sēgimērus, *i. m.* the brother of Sēgēstes, a German chief, who fell into the hands of the Romans, together with his son, in the year 14. A free pardon was granted to both (Tac. Ann. i. 71).

Sēgimundus, *i. m.* a son of Sēgēstes *q. n.* In the general revolt of Germany, this youth joined his countrymen, although the Romans had appointed him a priest of the Ubian altar (Tac. Ann. i. 57).

Sēgisama, *w. f.* *Castroseriz*, a town of Cantabria in Spain (Flor. iv. 12).

Sēgnī, *orum*, *m.* a people of Galla Belgica, who lived in the vicinity of Silva Ardūenna. A small town, *Sinei*, or, *Signei*, points out the place which they once inhabited (Cæs. B. G. vi. 32).

Sēgōbrīgū, *orum*, *m.* a Gallic nation, who possessed the country on the east bank of Rhodanus, the *Rhone*, at the mouth of that river (Just. xliii. 3). See *Nannus*.

Sēgōnāx, *ācis*, *m.* one of the four kings who reigned in Cantium, *Kent*, at the time Cæsar invaded Britain (Cæs. B. G. v. 22).

Sēgōntiāci, *orum*, *m.* a British nation, who lived on the south of Tānēsis, the *Thames*. They appear to have been subject to Cassivellaunus, at the time Cæsar attempted to add this island to the Roman empire. The scholar must not suppose that they were inhabitants of Sēgōntium, *Caernarvon*, opposite to *Anglesey*, on the strait which separates that island from the main land. Cæsar did not penetrate so far into the country (Cæs. B. G. v. 21).

Segovia, *w. f.* *Segovia*, a town of Old Castile in Spain (Flor. iii. 22).

Sēgūntia, *w. f.* *Signenca*, a town of the Arevāci, in Hispania Tarracōnēsis, at which the Celtiberi had deposited all their baggage when they joined the Tūrdētāni, in 197 B. C.; on which account, M. Pōrcius Cato, the Roman consul, attempted to take it, but failed (Liv. xxxiv. 19).

Sēgūsīāni, *orum*, *m.* a people of Galla Celtica, to the W. of Rhodanus, the *Rhone*. Their country was traversed by Ligēris, the *Loire*, towards the source of that river (Cæs. B. G. i. 10 seq.).

Sēgūsio, *ōnis*, *f.* *Susa*, a town on the confines of Galla and Italia, the capital of Cōtius, who was buried in its vicinity (Amm. Mar. xv. 10).

Sējānus. See *L. Ælius Sējānus*.

Sēius, *i. m.* a man mentioned by Jūvénalis. The name is probably fictitious, and hence occurs only in law cases (Sat. iv. 13).

Sēius Quādrātus, *Sēi Quādrātī*, *m.* a man accused by Minūtius Thērmas, and Q. Sērvēus, in the year 32. Of his origin no account remains (Tac. Ann. vi. 7).

Sēius Strābo, *Sēi Strābōnis*, *m.* a Roman knight, and prefect of the prætorian guards, in which command his son, Ælius Sējānus, the favourite of the emperor Tiberius, had a joint commission with him (Tac. Ann. i. 7). Velleius Pāterculus says, Sēius Strābo was the chief of the Roman knights.

Sēius Tībēro, *Sēi Tībēronis*, *m.* an officer in the Roman army, who served under Gērmānicus. Vibius Sērēnus falsely accused him, drooping under bodily infirmity, of a conspiracy against the state. Tiberius, whose intimate friendship he enjoyed, seemed confused at the mention of his name, yet

ordered no inquiry to be made against him (Tac. Ann. ii. 20 seq.).

Sēlāgus, *i. m.* the father of Amphius, possessed great wealth. He lived at Pesus (Hom. Il. v. 612).

Cn. Sēius, *Cn. Sēi*, *m.* a Roman who had a horse of the Thracian breed, of uncommon size and colour. Into the possession of whomsoever he came, the inevitable destruction of the family and fortune almost immediately ensued; hence the proverbial expression, when a man was unfortunate, "He has the horse of Sēius." *Adj.* Sēiānus, *a. um.* Sēiānus equus (Gel. iii. 9).

Selē, *es*, *f.* a town of Sūsāna (Amm. Mar. xxiii. 6).

Sēlēmnius, *i. m.* a river of Pēlōpōnnēsus, the *Morea*, to which the ancients ascribed the virtue of curing of love the persons who drank of it (Paus. vii. 23). It had this name from a herd boy, Sēlēmnius, with whom the nymph Argyra was in love.

Sēlēnē, *es*, *f.* wife of Ptolēmēus Lathūrus, from whom his mother, Clēōpātra, compelled him to separate, after she had born him two sons. She afterwards became the wife of Antiōchus Grypus (Just. xxxix. 3 seq.).—2. Daughter of M. Antōnius, and wife of king Jūba, by whom she became the mother of Ptolēmēus *q. c.*

Sēlēpitāni, *orum*, *m.* a people of Illyricum, to whom L. Anicius Gāllus, the Roman prætor, by order of the senate, granted liberty, in 169 B. C., and appointed to pay only one half of the taxes, which they had formerly done to their king, Gēntius (Liv. xlv. 26).

Sēlēpius, *i. m.* king of Lyrnēssus and Thēbæ. Sēlēpiādes, *w. m.* Évēnus (Hom. Il. ii. 693).

Sēlēucia, *w. f.* a town at the conflux of Tigris, the *Dejilah*, and Euphrātes, the *El-Frat*. Cēsēphon stood near it, on which account the Arabs called them *Modain*, *i. e.* the two cities (Just. xxxv. 1).—2. *Sēlefke*, a city of Cilicia, which had this name from Sēlēucus Nicātor. It was formerly called Olbia and Hyria (Tac. Ann. ii. 69). *Inh.* Sēlēucēnses, *ium*, *m.* *Adj.* Sēlēucēnsis, *is*, *e.* Sēlēucēnsis rex (Tac. Ann. vi. 42).

Sēlēucus, *i. m.* son of Antiōchus and Lāōdicē, was one of the generals of Alexander the Great, and received, on account of his bravery, the surname of Nicātor (*i. e.* the victorious). In the division of the countries which acknowledged subjection to that conqueror, Sēlēucus obtained Sēria, of which the capital was Bābylon. Justinus states, that he took Bābylon, having obtained additional forces conquered the Bactriāni, marched into India, where he formed an alliance with Sandrocōttus, returned to fight Antiōchus, whom he killed in battle, and forced his son Dēmētrius to seek safety by flight. After this engagement, the confederates divided into parties, Sēlēucus joined with Dēmētrius, and Ptolēmēus with Lysimachus. Lysimachus having, by cruelty, alienated the affections of his subjects, the surviving nobles and the commanders of his troops deserted to Sēlēucus, and compelled him to make war on their former sovereign. This was the last contest among the fellow-soldiers of Alexander the Great. Lysimachus had already attained his seventy-fourth, and Sēlēucus his seventy-seventh year. Even

at this advanced period of life, both had youthful minds, both an insatiable desire of dominion, and both, notwithstanding the extensiveness of their territories, seemed to themselves shut up within the narrowest bounds. Lysimachus lost fifteen children, and fell, in battle, the last of his family. Seleucus rejoiced at so great a victory, boasted that he was not human work, but a divine gift, utterly unconscious that he was soon after to be himself an example of human frailty. Within eight months, Ptolemaeus II. treacherously accomplished his death. Lysimachus had married a sister of Ptolemaeus Ceraunus (Just. xlii. 4 seq.). He built a number of cities, sixteen called Antiochia after his father, six Laodicea after his mother, nine Seleucia after himself, four after his wives, one Stratonicea, and the other three Apamea (Ap. Bel. Syr. 104 seq.). He had seventy-two governments. To him Tacitus alludes (Ann. vi. 42). *Adj.* Seleucianus, a, um.—2. Surnamed Callinicus, son of Antiochus Theos and Laodice, and great-grandson of the former, ascended the throne of Syria in 246 B. C., on the death of his father. Amongst his first acts, was the murder of his stepmother, Berenice, sister of Ptolemaeus Evergetes, and of her young son, on which account the Egyptian king made war upon him, and, unless an insurrection in Egypt had recalled him, would have obtained possession of the whole kingdom of Seleucus. The fleet, which the latter raised after the departure of his enemy, was lost in a storm, yet this disaster proved favourable to Seleucus; for his subjects, who had revolted from hatred at their sovereign, returned to their duty; but in the first engagement with Ptolemaeus, he in a cowardly manner fled to Antiochia. Soon after, his brother Antiochus Hierax conquered him in battle, by means of the Gauls, from whom he redeemed himself with gold, and formed an alliance with these mercenaries. Almost at the same time with his kingdom, he lost his life, by being thrown from his horse, in 226 B. C. (Just. xxvii. 2 seq.).—3. Surnamed Philopator, son of Antiochus Magnus and brother of Antiochus Epiphanes. He succeeded his father on the throne of Syria, continued to pay a heavy tribute annually to the Romans, and sent his son Demetrius to be educated at the capital of his enemies, where he received all the advantages which can be derived from able preceptors in the different arts and sciences. Livius has recorded only a few particulars respecting him. After a short reign of about twelve years, he lost his life by poison (Liv. xxxiii. 40—Ep. 46).—4. Son of Demetrius Nicator, king of Syria, and Cleopatra, daughter of Ptolemaeus Philometor, king of Egypt, killed by his mother, because he had assumed the crown without her consent, after she had murdered his father, 125 B. C. (Liv. Ep. 60).—5. An eminent musician, but on what kind of instrument he played, antiquity has not informed us (Juv. Sat. x. 211).—6. A grammarian, whom the emperor Thierius first expelled from his family, and afterwards compelled to die, for no other reason, than that he found out, by means of the emperor's servants, what books he had read through the day, and came prepared in the evening to answer any question which he might put

(Suet. Tib. 56).—7. An astrologer, who flourished in the time of Galba, Otho, &c. (Suet. Oth. 4). Tacitus and Plutarch call him Ptolemaeus, hence it is probable he had both names.—8. A mathematician, whom Vespasian retained to assist his councils with insight into future events (Tac. Hist. ii. 78).

Selinus, ūtis, f. (m. Liv.), by the Greeks Selinuntium, i, u. *Torre di Pulici*, a town of Sicily, Sicily, between Hympsa, the *Boloi*, and the river Selinus, is said to have abounded with palm trees, hence Virgilius, *palmis Selinus* (Æn. iii. 705). It was built by the Mēgarēnses, and destroyed by the Carthaginians, who butchered men, women, and children, without distinction. The town most probably received its name from the river, and it from the number of bees on its banks. *Inh.* Selinuntii, n. Selinusi, orum, m. *Adj.* Selinuntius, a, um. *Selinuntia* aquae, the waters of Selinus, which were salt (Strab. 396). *Therma Selinuntia*, Sciacca, are at a considerable distance from *Torre di Pulici*, upon the river *Himēra*.—2. A city of Cilicia (Plin. i. 585). It was taken by Antiochus, king of Syria, from Ptolemaeus, king of Egypt, in 199 B. C. (Liv. xxxiii. 20).—3. A river, which flows through Pergamus (Plin. i. 611).—4. A river of Elis (Paus. v. 6).—5. The river of *Vastiza*, a river which rises in mount *Olonos*, and running northward falls into the *Gulf of Lepanto*, to the east of *Helice* (Paus. vii. 24).

Sellus, i, m. a man who killed *Clydeus*, a native of *Pella*, *Palatisa*, a town of *Macedonia*, in the decisive engagement at *Zama* (Sil. Ital. xvii. 429).—2. A parasite, against whom *Martialis* writes with considerable severity (ii. 14). The same poet has another epigram on Sellus, an atheist (iv. 21).

Sellasia, æ, f. a town of *Laconia*, on the river *Enus*, at which *T. Quinctius Fulminius* encamped in 197 B. C., on his march against *Nabis*, tyrant of *Lacedæmon* (Liv. xxxiv. 28).

Sellæ, es, f. a town of *Laconia*, built by Greeks from *Phocæa*, which was first called *Hyelæ* and *Ellæ*, changed by the Latins into *Sellæ*. *Strabo* says, in his time, it was called *Elæa*. Latin authors generally call it *Vella* q. v.

Sellæis, ūtis, m. a river of Elis, in *Peloponnesus*, the *Marcea*.—2. A river of *Achæia* (Hom. Il. ii. 659 seq.).—3. A river of the *Troad* near *Arissa* (Hom. Il. xii. 97).

Selli, orum, m. a people who lived in the vicinity of *Dodona*, a town of *Epirus*, the south of *Albania*, of whom *Homerus* makes mention, adding, that they were the priests of *Jupiter*, and slept upon the ground (Il. xvi. 234). *Lucanus*, therefore, with propriety calls them *ancient* (Phar. iii. 180).

Sellisternia, orum, n. the sacred seats of the goddesses, on which they were placed at public festivals. The *Lectisternia* appears to have been a general term, which might be applied when speaking either of the gods or goddesses, but more commonly the latter (Tac. Ann. xv. 44). From a passage in *Valerius Maximus*, it appears that at supper, women sat when men reclined, and that from being a practice amongst mankind it was introduced to the worship of the gods. — *Juv.*

epulo ipse in lectulum, Jūno et Minerva in sellas ad cenam invitantur" (ii. 1).

A. Sēllius, a. Sēllii, *m.* created a plebeian tribune at Rome, in 421 B. C. (Liv. iv. 42).

Sēlymbrīa, *v. f.* Selveria, a city of Thracia (Liv. xxxiii. 39).

Sēmēlē, *es. f.* a daughter of Cādmos, king of Thēbae, and Hērmiōnē, hence Hōrātius calls her *Thēbana* (Od. i. 19. 2). When pregnant with Bāchus by Jūpiter, Jūno assumed the form of Bērōē, Semele's nurse, and advised her to solicit Jūpiter, as a proof of his divinity, to appear before her in celestial majesty. With this request he reluctantly complied, and Sēmēlē, unable to bear the splendour of the king of the gods, was reduced to ashes. Jūpiter, however, rescued the child from destructive flames, who was placed in his father's thigh, where he remained until the proper period of his birth. Hence Bāchus is called Bimāter. On account of her intercourse with Jūpiter, Sēmēlē is called *Tyria pēlex* (Ov. Met. iii. 258). *Locus Sēmēla*, a grove, sacred to Sēmēlē on the banks of Tiber, the *Tevere* (Ov. Fast. vi. 503). *Adj.* Sēmēlēus, *et*, Sēmēlēus, *a. um.* *Prōles Sēmēlēia*, Bāchus (Ov. Met. iii. 520). *Sēmēla būta* (Stat. Th. x. 897).

Sēmīdēns, *i. m.* half a god; a being endowed with immortality, but not permitted to dwell in heaven.

Sēmīrāmis, *īdos. f.* daughter of Dēreētis, one of the most celebrated female characters of antiquity, was born at Ascalon, a city of Sēria, Justinus says of Dāmāscus (xxxvi. 2). History informs us, that she was first married to one of the principal officers of Ninus, who built Nineveh, and afterwards to that monarch. On the death of her husband, about 2300 B. C., she remained sovereign of the empire, which was greatly enlarged under her reign, by the conquest of the neighboring states. Ovidius and others ascribe to her the building of Bābēlon, although it is probable she only enlarged it. Justinus writes, that her son being under age, at his father's death, she assumed a different dress, pretended to be the son, not the widow of Ninus, and compelled the people to follow her example with regard to clothes, and that this is the reason that in Persia, the dress of the sex seems to be changed. She reigned forty-two years, if confidence can be placed in chronology, from the year of the world 1860 to 1902 (Just. i. 1, 2). The reader is unwilling to believe the account of her death given by Justinus. Her character is variously drawn by different historians. *Phāretrata Sēmīrāmis*, either from her warlike courage, or from the ancients representing her armed with a bow and arrow (Juv. Sat. ii. 108). *Adj.* Sēmīrāmīus, *a. um.* of Sēmīrāmis; of Bābēlon; Babylonian. *Crētus Sēmīrāmīo sanguine*, descended from the blood of Sēmīrāmis (Ov. Met. v. 85). *Sēmīrāmīa turres*, the forts or citadels of Bābēlon (Claud. i. 162). *Sēmīrāmīa acus*, a Babylonian needle, *i. e.* tapestry or embroidery (Mart. viii. 28).

Sēmōnēs, *um. m.* a Suevian nation of Germany, on the banks of Albis, the Elbe, who, with the Lāngōbārdi, revolted from Mārōbōdōgus, to Arminius, in the year 17 (Tac. Ann. ii. 45).

Sēmo, *ōnis. m.* the founder of the Salines, whom they worshipped as a god.

He had also the names Sāncus and Fidius *q. v.*

Sēmprōnīa, *a. f.* sister of C. and Tib. Sēmprōnīus Grāccus, and wife of P. Cōrnēlius Scipio Africānus Emīliānus Nūmāntinus, whom she was suspected to have murdered by poison, because he powerfully and successfully opposed the turbulent and seditious conduct of her brothers. No inquiry was made into that matter, but the popular seditions blazed out with great fury upon the death of her husband, in 131 B. C. (Liv. Ep. 59). On account of her personal deformity and barrenness, Applānus says that she neither was beloved, nor loved (Bel. Civ. 361).—2. Appears to have been the wife of Dēcimus Jūnius Brūtus (Sal. Cat. 40), who held the consulship with M. Emīlius Lēpidus Livianus (79 B. C.), by whom she became the mother of D. Jūnius Brūtus, an accomplice in the assassination of C. Jūlius Cēsar. She entered into the conspiracy of Cātillina, and Sallūstius has drawn her character in a masterly style. She had committed many atrocious deeds with a masculine intrepidity. Besides the advantages of noble birth and personal beauty, she was happy in her husband and children, well skilled in Greek and Roman literature, played, and danced with greater elegance than the modesty of her sex required. She possessed other accomplishments of no value, except as instruments of luxury. In her estimation, nothing was of less value than honour and modesty. Her lasciviousness had no bounds, and on money or reputation she set no value. She violated promises, practised perjury, and had been accessory to murder. Luxury involved her in all the miseries of poverty, and both united to render her a fit instrument for any act of iniquity. Notwithstanding these vices, she was not without genius, had a turn for poetry, and a pleasant vein of wit. In conversation she delighted by adaptation to circumstances, was modest, gay, or voluptuous, as imagination prompted, or her companions required. Her humour and pleasantry were in constant play, and rendered enchanting by the vivacity and sprightliness of her fancy. A vitiated imagination, and unrestrained passions, destroyed the many accomplishments of Sēmprōnīa, and have transmitted her name to the contempt and abhorrence of every succeeding age (Sal. Cat. 25—40).—3. The wife of Rūfus, to whom Martialis addresses an Epitaph, written on her husband (xii. 52).

Sēmprōnīus Blāsius, Sēmprōnī Blāsi, *m.* a Roman quaestor, killed by the Africans, in an incautious descent made on their coast by Cn. Servilius Gēmīnus, the consul, in 220 B. C. (Liv. xxii. 31).

Sēmprōnīus Dēnsus, Sēmprōnī Dēnsi, *m.* a centurion of the praetorian cohort, whom Gālba had ordered to escort Piso Lacinianus, the day on which that emperor lost his life, by the cruelty of the praetorian cohorts. Sēmprōnīus discharged that duty with great fidelity and fortitude, giving to Piso after he had been wounded, an opportunity of escaping from the tumult (Tac. Hist. i. 42 *sq.*).

Sēmprōnīus Tucca, Sēmprōnī Tuccae, *m.* a man on whom Martialis writes an epigram, the point of which seems to depend on the adjective Cōsmīcus (vii. 40).

A. Sēmprōnīus Asēllō, A. Sēmprōnī Asēllōnīs, *m.* a praetor at Rome, in 91 B. C., murdered by the usurers, because he had given decisions in favour of debtors (Liv. Ep. 74).

A. Sēmprōnīus Atrātīnus, A. Sēmprōnī Atrātīnī, *m.* obtained the consulship at Rome, in 497 B. C., and afterwards in 492 B. C. The festival called Sātūrnālīa, was instituted in his first consulship (Liv. ii. 21 seq.).

—2. One of the first military tribunes with consular authority. These new magistrates entered on office in 443 B. C. (Liv. iv. 7).

—3. Another of the same name, elected to the same office, in 424 B. C., and was afterwards twice re-elected (Liv. iv. 35—47).

4. A master of the horse to T. Quinctius Cincinnātus, in 378 B. C. (Liv. vi. 28).

C. Sēmprōnīus Atrātīnus, C. Sēmprōnī Atrātīnī, *m.* consul at Rome in 423 B. C., the year in which the Sāmītes took Cāpua. His carelessness and rashness proved fatal to the greater part of the army, for which L. Hōrtēnsius, a tribune of the people, brought him to trial, but at the request of his four colleagues, who had served under the consul, he desisted. From this abandonment of prosecution, Sēmprōnīus reaped little advantage, since the tribunes in 419 B. C., not from patriotism, but from ill-will, brought the cause again before the people, when he was condemned to pay a fine of fifteen thousand asses (Liv. iv. 37—44). *Adj.* Sēmprōnīānus, *a.* *um.* Sēmprōnīānum senatus cōsultum (Cic. Fam. xii. 29).

C. Sēmprōnīus Blēsus, C. Sēmprōnī Blēsī, *m.* was elected consul with Cn. Sērvilius Cāpio, in 255 B. C. They sailed for Africa with two hundred and sixty ships, took several towns, and returning home with great booty were shipwrecked. This loss disheartening the Romans, the senate decreed that they should refrain from naval engagements, and only retain sixty ships for the protection of Italy (Eutrop. ii. 23).—2. A tribune of the people, who arraigned C. Fūlvīus for the loss of his army in Apūlia, in 213 B. C. Although the tribune changed the mode of prosecution, first suing for a fine, and afterwards for a sentence of treason, he succeeded, and the culprit went into banishment, which the senate declared legal (Liv. xxvi. 2).—3. A plebeian edile in 188 B. C. He was afterwards elected praetor, when Sicīlia, Sicily, fell to his lot as his province, and in 172 B. C., he and Sēxtus Jūlius Cēsār were sent to restore the inhabitants of Abdēra to liberty (Liv. xxxix. 7 seq.).

C. Sēmprōnīus Grāechus, C. Sēmprōnī Grāechī, *m.* (anciently Grāecus) son of Tib. Sēmprōnīus Grāechus and Cōrnēlia. His brother Tibērius, who was elder than he, had a gentle and unruffled temper; but that of Caius was violent and irascible. He enjoyed the same education with his brother, and his abilities, added to his application, enabled him to derive from study similar advantages. In eloquence he surpassed those of his own age, and his love of distinction stimulated to vigorous and constant exertion. Undeterred by the fate of his brother, he entered the same career, and displayed abilities, which, under the direction of greater prudence, and perhaps better principle, might have placed him high among the citizens of Rome. He obtained the office of quæstor (127 B. C.), in

which he conducted himself with great fidelity, honour, judgment, and integrity. He supported the law proposed by C. Pāpīrius Cārbo, a tribune of the people, that the commons should be at liberty to elect the same tribune as often as they pleased, in which he was opposed by his brother-in-law P. Cōrnēlius Scīpio Africānus Æmiliānus Nāmantinus, whose opinion prevailed. In his speech the latter maintained, that Tib. Sēmprōnīus Grāechus had been justly put to death, in 132 B. C. Next year he, Fūlvius Flāccus, and C. Pāpīrius Cārbo, commissioners for the division of the lands, excited seditions, and were powerfully opposed by P. Cōrnēlius Scīpio Africānus Æmiliānus Nāmantinus, who one day left the assembly, went home in perfect health, and was found next morning dead in his bed. When tribune of the people, he passed several dangerous laws, among others one that grain should be given to the people at one-half and one-third of an as; another was an agrarian law, the same as his brother's; and a third, with the view of corrupting the Equestrian order, that six hundred should be taken into the senate, which then consisted only of three hundred members. Having been continued another year in office, he planted colonies in various parts of Italy by new agrarian laws, and one he himself conducted to the site of Carthage then destroyed (127 B. C. Liv. Ep. 60).

At the expiry of his seditious tribuneship, he seized Mōns Avēntīnus, *Mons Aventino*, with an armed multitude, which was defeated and himself killed by L. Opīmius, consul in 123 B. C., who by order of the senate armed the people, and marched against him (Ep. 61). That he lost his life justly, every impartial reader of Roman history must allow. Even Jūvenālīs, a firm friend to the liberties of his country, calls him seditious, which, of itself, would justify the fall of the Grāechi, and palliate the severity by which their deaths were effected. To them the agency of an unrestrained multitude employed against the laws must be referred, and even the consequences which resulted from their example long after their death. Men of less talent, but greater profligacy, saw what might readily be accomplished by this unbounded power, and therefore employed it to carry into effect their plans of ambition, by destroying half the population of Italy. At last sanguinary and perpetual commotion sunk in tyranny and despotism. *Adj.* Grāechānus, *a.* *um.* et, Sēmprōnīus, *a.* *um.* Grāechānus leges, the laws of Grāechus, which conferred the power of judging in civil cases on the knights (Vel. Pat. ii. 13), a jurisdiction which the knights abused. Sēmprōnīa lex, enacted that before the annual election of the consuls, two provinces should be selected, one for each of these magistrates, on which account they were called Provincie Consulāres. With respect to the other provinces, the consuls might either settle them by agreement or by lot (Sal. Jug. 27). Sēmprōnīa rogātīōes (Tac. Ann. xii. 60).

C. Sēmprōnīus Lōngus, C. Sēmprōnī Lōngī, *m.* was appointed decemvir of religious rites, in 176 B. C. (Liv. xli. 21).

C. Sēmprōnīus Rūtīlus, C. Sēmprōnī Rūtīlī, *m.* a tribune of the people, who with P. Sēmprōnīus Grāechus commenced a pro-

secution against M'. Acilius Glabrio *q. v.*, in the year 191 B. C. (Liv. xxxvii. 57).

C. Sémprónius Tuditānus, C. Sémpróni Tuditāni, *m.* was elected praetor, in 200 B. C., although he was then a plebeian edile. The north of Spain became his province, where he was wounded in battle by the natives, and died of his wounds. It appears that he had been a pontiff (Liv. xxxii. 27 seq.).—2. A consul in 191 B. C., who engaged the Iapydes, first unsuccessfully, and afterwards successfully. In the latter engagement, he owed much to the bravery of Decius Junius Brutus, the conqueror of Lusitania, Portugal (Liv. Ep. 59).

Cn. Sémprónius Blaesus, Cn. Sémpróni Blaesi, *m.* a lieutenant-general sent by the dictator Q. Fulvius, in 212 B. C., to take the command of the army in Etruria, in place of C. Calpurnius (Liv. xxvii. 6).

L. Sémprónius Atratinus, L. Sémpróni Atrātini, *m.* the consular colleague of L. Papius Mugillanus *q. v.*, in 444 B. C. They were next year appointed censors, and were the first who held that office (Liv. iv. 7 seq.).

M. Sémprónius Rutilus, M. Sémpróni Rūtīli, *m.* an officer of Caesar, who had, with T. Labienus, the joint command of the two legions which that general ordered to march into the territories of the Sequani (Ces. B. G. vii. 90).

M. Sémprónius Tuditānus, M. Sémpróni Tuditāni, *m.* a Roman of high rank, who, at the taking of Carthago Nova, Carthage, in 212 B. C., supported the claim of Q. Trebellius to a mural crown, in preference to Sextus Digittus (Liv. xxvi. 48).—2. A tribune of the people, who, acting according to the direction of the senate, proposed to the people, and the people ordered, that money lent between Roman citizens and subjects of the allied states, should be regulated by the same laws, as when both parties were citizens of Rome. The usurers evaded the laws against usury, by transferring the bonds to the subjects of the allied states; but this law, which passed in 193 B. C., put an end to that practice. After being praetor in Sicily, Sicily, he, in 187 B. C., obtained the consulship, marched against the Apulian Ligures, ravaged their lands, burned their villages and forts, and opened their country as far as Mära, the *Magro*, and the harbour of Lina. The enemy posted themselves on the mountains, the ancient abode of their forefathers, from which they were dislodged and conquered. After an unsuccessful canvass for the censorship, he was elected a pontiff, and died during a pestilence, in 176 B. C. (Liv. xxxv. 7 seq.).

P. Sémprónius, P. Sémpróni, *m.* a prefect of the allies, killed by the Gauls in 196 B. C., after a gallant resistance, in 196 B. C. (Liv. xxxiv. 47).

P. Sémprónius Blaesus, P. Sémpróni Blaesi, *m.* a tribune of the people, who, in 193 B. C., opposed the triumph of the consul, P. Cornelius Scipio, for his conquest of the Boians, alleging that he ought first to subdue the Ligurians then in arms, because they uniformly assisted the Gauls. The senate prevailed on the tribune to desist from his opposition (Liv. xxxvi. 39 seq.).

P. Sémprónius Gracchus, P. Sémpróni Grāchi, *m.* a plebeian tribune who, with C. Sémprónius Rutilus, raised an action against

M'. Acilius Glabrio, in 191 B. C., maintaining, that he had neither exhibited in his triumph, nor lodged in the treasury, a considerable part of the royal treasure, and of the spoils taken in the camp of Antiochus, king of Syria (Liv. xxxvii. 57). See M'. Acilius Glabrio.

P. Sémprónius Longus, P. Sémpróni Lōngi, *m.* elected a praetor in 186 B. C., when the south of Spain fell to his lot as his province (Liv. xxxix. 32 seq.).

P. Sémprónius Sōphus, P. Sémpróni Sōphi, *m.* a tribune of the people in 310 B. C., who delivered a violent philippic against the censor Appius Claudius, whom he ordered to be seized and imprisoned. The obstinacy and dexterity of Claudius baffled every measure of the tribune, and he continued to retain his office in spite of his opponents, who were both numerous and powerful. In 305 B. C., Sémprónius was elected consul, when he and his colleague M. Sulpicius Saverrio took forty towns from the Æqui, and nearly extirpated the whole of that nation, for which they had the honour of a triumph. His next appointment was that of a plebeian pontiff, which was followed by his being elected a censor, with his consular colleague. In 298 B. C., he held the office of praetor, when the senate dreaded an attack from the Gauls (Liv. ix. 33 seq.).—2. Consul with Appius Claudius Crassus in 270 B. C. He divorced his wife, because she had presumed to go to the games without his knowledge (Val. Max. vi. 3).—3. Censor in 254 B. C. See M. Valerius Maximus.

P. Sémprónius Tuditānus, P. Sémpróni Tuditāni, *m.* a military tribune in the battle of Canna, where, from his future character, it may be inferred, he displayed considerable bravery. When all was over, he and a few soldiers instantly set out for one of the Roman camps, from which he advised the troops, although but half armed and without leaders, resolutely to fight their way through the enemy and join those who had fled, in similar circumstances, to the other camp. Drawing his sword, he formed into a wedge the soldiers who chose to follow him, and effected his escape, in spite of the Numidian cavalry. In 216 B. C., when curule edile, he was elected praetor. His success against the enemy secured his continuance in command, during three successive years. After holding the censorship, with M. Cōrnēlius Cēthēgus, his countrymen raised him and his colleague to the office of consul, in 206 B. C.; at that time he was absent in Greece, of which country he was proconsul. With Philippus, king of Macedonia, he formed a treaty on the following terms, that the Parthini, Dimallum, Bargulum, and Engonium should belong to the Romans; Atintaula with the approbation of the senate should be ceded to the Macedonian. On the part of Philippus, were included in the treaty Prusias, king of Bithynia, the Achæi, Bæoti, Thessali, Acarnanes, and Epirætes; on the part of the Romans, the Illynes, king Attalus, Pleuratus, Nabis, king of the Lacedæmonians, the Elei, Messenii, and Athenienses. The people ratified the peace, because they wished to be relieved from every other enemy, in order to turn their whole efforts against the Carthaginians. Sémprónius quitted the army, returned to Italy, and

received the command of the troops against Hännibal, in Brüttius ager. In his military plans, anxiety for the destruction of the enemy, and love of martial fame, are more commendable, than either his caution, or regard for human life. After being defeated by Hännibal, P. Licinius Crassus, proconsul, joined him, when Roman bravery triumphed against the Carthaginian general, who lost upwards of four thousand men. Hännibal retreated, the consul then took several towns, others surrendered voluntarily. Before that victory, Sēmpronius vowed a temple to Förtuna Primigēna. His high reputation induced his countrymen to continue him in command after the expiry of his office, to which the nobility of his family might have contributed, as well as his immense riches. He was a man of very great eloquence, deeply skilled in the pontifical law, excelled in personal beauty and bodily strength, and appears to have obtained greater distinction than any Roman of that period. His last commission was on the conquest of Hännibal and the Carthaginians, to thank Ptōlēmaeus, king of Egypt, for his fidelity as an ally, and to request the same friendly disposition towards the Roman people, should they engage in war with Philippus, king of Mācēdōnia (Liv. xxii. 50 *seq.*).

Tib. Sēmpronius Grāchus, Tib. Sēmpronius Grāchi, m. was appointed master of the horse by M. Jūnius Pēra, in 218 B. C., whose orders he obeyed with the utmost strictness, refusing even to assist the garrison in Cāsīlinum, because the dictator forbade his engaging in battle. Hännibal intercepted the grain sent down the river in barrels, by the master of the horse, to alleviate the severity of the famine; he then threw nuts upon the river which were stopped by hurdles at Cāsīlinum, yet want of provisions forced the garrison to surrender. When master of the horse and curule edile, he was elected consul with L. Pōstūmus Albīnus q. v., in 217 B. C. At his suggestion, the senate agreed to defer the war against the Gauls for one year, and to direct their whole force against Hännibal. An army consisting of twenty thousand allies besides volunteer slaves, fell to his lot, which he drilled with great care, and procured a perfect harmony between the freedmen and the slaves. Informed by the Cūmāni that the Cāmpāni had, with treacherous intention, invited them to celebrate a festival at Hāmæ on particular nights, Sēmpronius surprised them, took thirty-four military standards, and killed two thousand men, among whom was Mārlus Alfius, their general. Hännibal, anxious to obtain possession of Cūmæ, followed the consul to that seaport, to which he laid siege, but the Roman commander defeated his attempts, on which he retired in disappointment to Tifūta. His valuable services continued him in command, which was distinguished by a remarkable victory over Hāno, for out of seventeen thousand foot and twelve thousand horse scarcely two thousand escaped. Sēmpronius then granted to the volunteer slaves liberty which he promised previously to the battle, should the enemy be defeated. Four thousand, who did not distinguish themselves in the action, and on that account had withdrawn from the rest, dreading their com-

mander's displeasure, he bound by oath never to eat nor drink whilst in the army, except standing. In his second consulship he fought several inconsiderable battles among the Lūcāni, and took several inconsiderable towns. Next year retaining his command, he was ordered by the consul to march the troops to Bēnēvēntum, but a dreadful prodigy occurred at Lūcānia, whilst he was sacrificing, and the aruspices explained it to apply personally to himself. Flāvius, a Lucanian, previously a steady friend of the Romans, now entered into a treaty with Māgo, promising to deliver up Sēmpronius into his hand. By an artful speech, this traitor laid a snare for the Roman commander, into which he fell, when too late perceived the treachery, made a furious but vain attack on the Carthaginians, who deprived him of life, and sent his dead body to Hännibal. Of his death and interment there are different accounts. The manumitted slaves supposed themselves discharged after his death, on which account they immediately quitted their standards (Liv. xxii. 57 *seq.*).—2. Elected augur in 206 B. C., and died of the pestilence which caused a great mortality at Rome, in 176 B. C. (Liv. xxix. 38: xli. 21).—3. A prefect of the allies, who fell in an engagement with the Boians, in 198 B. C. (Liv. xxxii. 36). See *Cōrōlāmus*.—4. An eminent Roman, distinguished before all the youth of his age for activity, was in the army of the consul L. Cōrnēlius Scīpio, in 192 B. C., and sent by him to sound the disposition of Philippus, king of Mācēdōnia, before he ventured to march from Amphīssa to Hēllēspōntus, the *Dardanelles*, on his route against Antiōchus, king of Sŷria. On the third day he reached Pēlla, and brought back a favourable answer. Three years after, when tribune of the people, the trial of P. Cōrnēlius Scīpio Africānus, with whom he was at enmity, gave him an opportunity of displaying his moral integrity, by befriending that great man, whom he protected against the iniquitous procedure of his colleagues, for which he had the thanks of the senate. He was married to the younger daughter of Africānus. His interposition in behalf of L. Cōrnēlius Scīpio Asiāticus showed the same rectitude of principle, besides other instances which prove the strict regard of Sēmpronius to justice, and his uniform preference of the public good to private animosity. On being appointed praetor in 185 B. C., the north of Spain fell to his lot, where he carried on a successful war against the Celtiberians, whom he conquered, and the senate rewarded his services by decreeing him a triumph. The excellence of his plans, added to the bravery of the troops, secured him the victory in every contest. In Sārdīnia, the same success attended his arms during his consulship; the whole island fell under the dominion of the Romans, and he formed arrangements calculated to secure the benefit of his conquest, both by the tranquillity of the island and by contributing to the support of the Roman state. In the temple of mother Mātūta, he hung up a tablet commemorative of his victory, besides having engraved on it a map of Sārdīnia, and a representation of the battles which he fought in that island. He afterwards held the office of censor with C. Claudius Pūcher, and their severity excited

violent resentment, which induced P. Rutilius, a tribune of the people, to proceed against them, and demand that C. Sulpicius Galba, praetor urbanus, should fix a day for their trial, which he did, and both were arraigned for treason. When sentence was partly passed against his colleague, Sémproniūs took a solemn oath, although the tribunes told him that he was in no danger, that if Claudius were condemned, he would voluntarily go with him into banishment. This declaration secured the acquittal of Claudius, as well as a final stop to further procedure. Sémproniūs built the Basilica which, from him, was called *Sémproniā* (Liv. xxxvii. 7 seq.).—5. Was the elder son of Tib. Sémproniūs Grāchus and Cōrnēlia, daughter of Scipio Africānus, a woman of extraordinary accomplishments, who devoted her attention to the education of her children, and procured for them the ablest instructors whom Greece could supply. Like his brother Caius, who was several years younger, he possessed great abilities, which he afterwards directed chiefly to the study of eloquence, and the constitution of the state. He embraced the interest of the commons against that of the nobles, a dictate of ambition, it may be inferred, rather than of judgment. This seems manifest from the unwarrantable length to which the Grāchi carried their innovations, which went to subvert the established usages, and the regular administration of government. In early life his character stood high, not only among the Romans, but also among foreign nations. He gained great reputation in *Africa* under his brother-in-law P. Cōrnēlius Scipio Africānus, Emiliānus Numāntinus, and afterwards under the consul Māncinus in the Numantian war. The enemy defeated the Romans, whom they surrounded, and refused to treat with the consul, preferring to him Grāchus, with whom they concluded a truce, by which twenty thousand Romans were preserved. The senate disapproved of the conditions, refused to ratify the treaty, and gave up the consul to the enemy, naked and in chains. That body not only excused Grāchus, who was the framer of the treaty, but also the other officers who had signed it; a proof either of the high respectability of Grāchus, or of the flagrant injustice of the senate. After this he attempted to put the Licinian law in force, which prohibited any one from having above five hundred acres of land, and sympathy for the oppressed Tuscans, whose lands the nobility had seized, appears to have induced him to take this step. Other reasons are mentioned; the advice of his teacher, Diophānes, and the persuasion of his mother, placards in the streets, and revenge at the senate's refusing to ratify his treaty with the Numāntini. The law passed, but not without a powerful opposition, and he, his brother, and father-in-law Appius Claudius, were appointed to divide the public lands among the people. To increase his popularity, he proposed that the money arising from the property of Attālus, king of Pergāmus, should be divided among the poor citizens who had obtained lands, to enable them to purchase cattle and requisite utensils; but Livius says that this money was to be given in place of lands, because there was not a sufficient quantity of ground to satisfy the people whose expectations he had raised.

On the same principle, he promulgated other laws equally offensive to the nobility. He now saw that his life was in danger, which he communicated to his friends who guarded his house during the night preceding the Cōmītia, and next day having heard that the people were met in the capitol, he went thither, and they received him with vociferous acclamations. Having been informed that the wealthy citizens had determined on his destruction, he mentioned it to those standing next him, who instantly seized on such implements as they could lay hold of, and prepared to defend him. Many having inquired the cause of this commotion, and his voice being drowned by the noise, he raised his hand to his head, to indicate that his life was in danger. His enemies immediately ran to the senatehouse, said he wished for a crown; on which his cousin P. Cōrnēlius Scipio Nāsica, the high priest, started to his feet, and said, "Let all who wish the safety of the state follow me." Many armed with sticks accompanied him to the capitol, dispersed all whom they met, and killed a considerable number. According to some, Tibērius was killed on the spot where he stood, according to others near the gate of the temple, and some maintain that as he fled he fell over one stretched on the ground, when P. Sātūrcius, one of his colleagues in the tribuneship, gave him the first blow on the head with the foot of a stool, and a second stroke from L. Rūfus deprived him of life, in 135 B. C. In that mob three hundred fell, and their carcasses were thrown into Tiber, the *Tecere*, without the rites of burial (Liv. Ep. 68). His brother Caius requested he might be allowed to bury him, but the senate prohibited him. The conduct of Nāsica has obtained the unqualified approbation of Cicero, an opinion fatal to the patriotism and right intentions of Grāchus. In this judgment of the orator, both Valērius Māximus and Vellēus Pātērculus join; and even Appiānus, who blames the senate, admits that Grāchus acted too violently. It is the common fault of all hasty politicians, to think that the end justifies the means. See C. Sémproniūs Grāchus. Adj. Grāchānus, a, um, et, Sémproniūs, a, um. Grāchānus tūmūltus (Val. Max. i. 1). Grāchāna seditio (Val. Max. vi. 2).—6. A Roman of questorian rank, who, for criminality with Jūlia, daughter of Augustus, was banished to the island Cercēna, where, after living for fourteen years, he was put to death by soldiers sent for that purpose (Tac. Ann. i. 53. Vel. Pat. ii. 100).

Tib. Sémproniūs Lōngus; Tib. Sémproniū Lōngi, m. a noble Roman, who obtained the consulship in 220 B. C., with P. Cōrnēlius Scipio, the father of Africānus. Sicily, Sicily, and *Africa* fell to his lot as a province. The senate appointed him a powerful force both by sea and land, with which he sailed for Sicily, and was met near the coast of that island with a fleet completely equipped, by Hiēro, king of Syracūse, who congratulated him on his arrival, and gave him valuable information respecting the plans of the Carthaginians. Before he reached Lilybæum, it had been taken by the praetor M. Emilius, on which account he steered immediately for Mēlita, Malta, took possession of the island, and returned to Lilybæum, Cape Boeo, where

he sold the prisoners taken both by himself and Æmilius, with the exception of the nobles. After he had made arrangements for the defence of the Italian and Sicilian coasts, in obedience to the order of the senate, he sailed to *Rhinus*, where he joined his colleague sick of the wounds received in the first engagement with Hannibal in *Italy*. A stranger to the general with whom he had to contend, flushed with his success at *Malta*, and naturally of a violent temper, he engaged that noble Carthaginian in opposition to the remonstrance of his colleague, and seems rather to have gained the victory. Despising the counsel of Cœnilius, he rashly led on his forces a second time against Hannibal, by whom he was completely defeated. Want of success neither sunk his spirits nor impressed his mind with an idea of Hannibal's superiority to himself, or of the inferiority of his troops to those of Carthage. He resolutely met his enemy again in the field, when the loss on both sides appears to have been nearly equal. Over Hanno at Grumentum, *Saponara*, in Lucania, he gained a considerable victory, killing two thousand of the enemy, and taking forty-one military standards. His own loss did not amount to three hundred men (Liv. xxi. 6—xxiii. 37). To him Eutropius refers (iii. 8 seq.), but by mistake calls him Gracchus instead of Longus. This error is found in the best editions of that author. Tacitus informs us, that Crēmōna was founded during the consulship of Sēmprōnīus (Hist. iii. 34).—2. Was elected a tribune of the people in 202 B. C., and opposed L. Cœnilius Lēntulus entering the city in ovation, on his return from *Spain*; although, in the opinion of the senate, he deserved a triumph, which, however, could not be conferred, since he was neither dictator, consul, nor prætor. Sēmprōnīus maintained, that an ovation was as unprecedented in this case as a triumph, yet at the unanimous request of the senate, he withdrew his opposition, and Cœnilius enjoyed the honour which the senate conceded. After being a curule edile and a triumvir for planting colonies at the mouths of the rivers Vultūrnus, the *Volturno*, and Litērnus, the *Pescara*, at Puteoli, and Buxētum, *PolICASTRO*, he was elected prætor, and obtained Sardinia for his province, which was continued to him next year. In 196 B. C. he obtained the consulship, when the senate decreed *Italy* a province to him and his colleague P. Cœnilius Scipio Africānus. The Boii, against whom he marched, attacked him before the arrival of the other consul, but were defeated after a very obstinate engagement. Next year he assisted L. Cœnilius Mērius in overpowering the Boii at Mutina, *Modena*, which was the last military action of any note, in which he bore a distinguished part. We find him among the candidates who contested keenly for the censorship in 186 B. C., when M. Porcius Cato and L. Valerius Flaccus obtained that office (Liv. xxxi. 20 seq.).—3. Son of Tibērius, appointed an augur in room of Otacilius Crassus in 212 B. C., and also a dēcēvir for directing religious rites, in room of Tib. Sēmprōnīus Longus, son of Caius, who died this year. This Sēmprōnīus died of an epidemic, in 176 B. C. (Liv. xxvii. 6 seq.).—4. An officer in the army of the consul Acilius in 193

B. C., who commanded the troops which made an attack on part of the suburbs of Hircia, at the foot of Mount Ceta (Liv. xxxi. 22).

Tib. Sēmprōnīus Mūsca, Tib. Sēmprōnīus Mūsca, m. one of the five commissioners sent to examine and fix the boundaries, respecting which the inhabitants of Pisa and Lūna complained to the Roman senate, in 170 B. C. (Liv. xlv. 13).

T. Sēmprōnīus Rūtīlī, T. Sēmprōnīus Rūtīlī, m. married Dūrōnia, and destroyed the property of her son Æbūtius by her former husband, on which account, both he and his wife attempted to get rid of the youth by initiating him into the rites of Bacchus. The harsh treatment, which he received from his stepfather, because he refused compliance with his wishes, induced him to discover to the consul these iniquitous rites, of which he had received an account from Hecuba Fecēnia q. v., in the year 188 B. C. (Liv. xxxix. 9—11).

Sēna, æ, f. v. Sēna Gāllica, *Sinigaglia*, a maritime town of Umbria, a district of Italy, near Æsis, *Jesi*. Thither the Romans sent a colony in 291 B. C. (Liv. Ep. 11), and Pōmpēius, having here defeated Mārius, plundered it.—2. An inland town of Etruria, *Tuscany*. *Inh.* Sēnēnses, ium, m. *Adj.* Sēnēnsis, is, e. *Sēnēnsis cōlōnia* (Tac. Hist. iv. 45).—3. *Sain*, a small island on the coast of France, near Uxāntes, *Uxant*, which, in ancient times, priestesses inhabited.—4. The *Sesano*, a river of Italy, which runs into the Gulf of Venice, near Sēna Gāllica, *Sinigaglia*. It had its name from the Sēnōnes Gālī (Luc. Phar. ii. 407 seq.).

Sēnātus, ūs, e. i. m. the Senate, or chief council of the Roman State. This institution, so celebrated in ancient history, owed its establishment to Rōmūlus, who is generally considered the founder and first king of Rome. To assist him in framing a code of laws, by which his subjects might be governed, and to act as his counsellors in all matters of importance, he chose 100 of the principal citizens, who, on account of their age, were called Sēnātōres, and from their paternal care of the state, or from their authority, Pātres. After the admission of the Sabines to the rights and privileges of Roman citizens, Rōmūlus, it has been supposed, incorporated 100 of the nobility of that nation, with the senate. This addition would have rendered the number of the senators, 200, which is in direct opposition to the authority of Livius, who maintains, that the original appointment continued without alteration until Tullius Hostilius increased it to 300 after the destruction of Alba Lōnga, 665 B. C. In the reign of Tārquīnius Priscus, the senate consisted of 300 members, which remained unaltered for a long period of time. After the expulsion of Tārquīnius Sūpērbus, 164 new senators were chosen to supply the places of those who had fallen victims to the cruelty of that tyrant. These newly-elected senators were, at first, called Cōscripti, to distinguish them from the old senators, Pātres, among whom they had been enrolled. But this distinction was not long observed, and Pātres Cōscripti, instead of Pātres et Cōscripti, soon became a common appellation of the whole senate. Sūlla, to gratify his abettors in oppression

and murder, admitted many new members, and thereby increased the senate to about 400. From this period, the dignity of that venerable body began to decline. During the civil wars, characters the most abandoned and infamous were raised to senatorian dignity. Whilst Jūlius Cæsar tyrannised over the state, the senators were not fewer than 900; and in the early part of the reign of Augustus, they may be estimated at 1000. The object of this prince was to lessen the power of the senate; and with that view he reduced its members to 300; but this diminution giving rise to well-founded complaints among the nobility, and of course tending to render him unpopular, he agreed to fix the number at 600. Of how many members the senate consisted under the succeeding emperors, history gives no precise information. In the early ages of the Roman state, the senate was composed of men distinguished either for their skill and bravery in war, or for their knowledge and ingenuity in the arts of peace. Its members were originally chosen by the kings, and, after their expulsion, by the consuls, who possessed that privilege, till it was transferred, after the lapse of some years, to the censors, who, from their office, were better qualified to elect men most deserving of a seat in that august assembly. Senators were sometimes, though rarely, elected by an assembly of the people; and, only in one instance, after the battle of Cannæ, a Dictator was appointed to fill up the places of those who had fallen in that memorable engagement. In the early ages of the Roman State, Patricians only were admitted into the senate; but afterwards both Equites and Plebeians were allowed to aspire at that honour. At what age the laws permitted a man to be elected a senator seems uncertain. Those chosen by Rōmulus were, in general, as the name imports, *old men*. To this, however, his successors seem to have paid little attention; for Roman history affords instances of men being appointed members of the senate, before they had attained their 25th year. The offices which procured admission into the senate, were those of Quæstor, Edile, Prætor, and Consul. In the first ages of the state, the Romans boasted of their poverty; and indigence did not exclude merit from a seat in the senate. But when war had enriched the citizens, and luxury began to prevail, a law was passed, prohibiting every person from that honour, whose fortune was under 800,000 *Sestertia*, which, taking the *Sestertius* at one penny three farthings and three-fourths of a farthing, are equal to L.6458:6:8 sterling. During the republic, senators were not allowed to exercise any trade, nor to add to their wealth by merchandise. Augustus passed a law, ordaining the fortune of a senator to be not less than 1200 H. S.; and to those who were at that time in the senate, and not in the possession of that sum, he supplied the deficiency. The censors had the power to degrade a senator, if his fortune had fallen below the legal sum, or, on his being convicted of any thing flagitious or immoral; the disgrace was intimated by omitting his name (*præterire*), in reading over the list. This, however, seldom happened; and future good behaviour entitled him to be again restored to the senate. Senators enjoyed many particular marks

of honourable distinction. They wore the *Tunica Laticlavia*, or waistcoat with a broad stripe of purple sewed to it in the front, and a kind of half-boots or buskin, ornamented on the forepart of the foot with a silver crescent or buckle in the form of a C. At solemn festivals, they wore the *Prætæxta*, and they alone had a right to feast publicly in the capitol. At all public spectacles, a particular place, called *orchæstra*, was allotted for them, on which they sat in curule chairs. At the games, the senators for 550 years, mixed with the people, and had not a separate place assigned to them, until A. Attilius Serranus and L. Scribonius, the ediles, following out the idea of the elder Africinus, made this invidious distinction, which greatly lessened the popularity of that noble Roman (Val. Max. ii. 4). Whenever business of any kind rendered travelling necessary, their expenses were defrayed out of the public treasury; and provisions for themselves and their attendants were always ready prepared on the road, by the time they were expected to pass. The latter privilege was, in general, termed a *free legation*. While Rome was governed by kings, the right of convoking the senate belonged solely to them; but, after their expulsion, to the consuls, dictator, master of the horse, military tribunes, and tribunes of the people; A. Gellius says, to the dictator, the consul, prætors, tribunes of the people, the interrex, and the præfect of the city (xiv. 7). Its members were anciently summoned by a public officer, called *viator*, because he called the senators from the country; in cases requiring despatch, by a public crier, or herald; and, in later times, by an edict published some days before, appointing the time and place of meeting. If a senator did not attend, and could not give a sufficient excuse for his absence, he was fined, unless above the age of 65, when attendance became voluntary. Except on those days in which the *Cōmitia* were held, ordinary meetings of the senate were on the Kalends, Nones, and Ides of every month, which was called *Senatus Legitimus*. When summoned for the despatch of any business on other days than those above-mentioned, the phrase was *Senatus indictus*. On particular occasions, the senate met in the open air; but most commonly in temples or places consecrated by the Augurs, that their deliberations might be rendered more dignified and solemn. When audience was given to foreign ambassadors, especially to those of enemies, or to their own generals, who claimed the honour of a triumph, or consulted on any other subject, because being invested with military command, the laws did not allow them to enter the city, the senate assembled without the walls, in the temple either of Apollo, or Bellona. The seats of the senators are supposed to have been benches of a long form, probably varying in length according to the number which they were designed to hold. The consuls sat in the first row; then, the other magistrates, according to their superiority; and last of all, the senators, who, at the time, held no office in the state. It was necessary for the magistrate who had called the meeting, to offer a sacrifice, and take the auspices before he entered the house, at which time, all the senators, out of respect, rose up. If the auspices proved

unfavourable, or had not been properly taken, the senate was adjourned till another day. No business could be brought before the senate, without the permission of the consuls, except by the tribunes of the people, who, by interposing their negative (*veto*), could not only stop the debates, but prevent any motion from being carried into a decree, *Sēnātūs cōnsultum*, v. *dēcrētum*. The senators were originally called upon to deliver their opinions, according to their seniority; but, after the institution of the censorship, the *Princeps Sēnātūs*, or he whose name stood at the top of the censor's list, was first consulted, and, after him, those of consular dignity, each, in his respective order. In the time of Cicero, the consuls elect enjoyed this precedence; and in that of Caesar, the consul had a power to confer the honour of speaking first, for a year, on any person he pleased. The senators delivered their opinions standing, and, in general, though not always, addressed themselves to the whole house, by the title of *Pātres Cōscripti*. Every member possessed the privilege of speaking as long as he pleased. It is not therefore wonderful that individuals, having a particular interest to serve, or favourite object in view, often protracted their speeches beyond the tenth hour (see *Hōra*), after which no new reference could be made; nor could a decree be passed after sunset. When unnecessary prolixity, or irrelevant discussion had exhausted the patience of the senators, they drowned the voice of the speaker by their noise, and other marks of disapprobation, which generally compelled him to silence. Julius Caesar, when consul, ordered M. Pōrcius Cato to be taken to prison, because he would not stop speaking; the whole senate followed the patriot to prison, and to avoid the odium and hatred excited by this procedure, Caesar revoked his order (Gel. iv. 10). When the debate was continued to another day, the senators were not permitted to mention the subject. See *Pāpirius* (Gel. i. 23). If different opinions had been advanced and seconded, the consul, or presiding magistrate, put the original motion to the vote. The house then divided, each party retiring to a different side. This mode of proceeding was called, *Peditibus in alterius sententiam ire*, and the senators *Pēdārī*. According to some authors, the senators were called *Pēdārī*, who, not having borne any curule office, went on foot to the senate-house; but there is no doubt that originally *Pēdārī* *Sēnātōres* had the right of voting, but not of speaking, hence their name, and the expression, *Caput sine lingua pēdaria sententia est* (Gel. iii. 18). After the division the numbers were counted, and of the party which was greatest the consul said, *Hæc pars major esse videtur*. On the matter being finally determined, a *Sēnātūs cōnsultum* was drawn up, and signed by the principal members; but if 400, whom it required to constitute a quorum in the days of Augustus, were not present, or the decision not ratified by the tribunes, it was called *Sēnātūs auctoritas*, which was not valid, unless it passed into a *consultum*, v. *dēcrētum*, to which the tribunes added the letter *T*. The decrees of the senate were rarely reversed. Every one was at liberty to express his dissent, when they were under debate (*re integrā*); but on being determined, it was the interest, as well as duty, of every

member to acquiesce in the opinion of the majority, and to support the law of the state. When the business was finished, the president dismissed the senate, and the decrees passed were carried to *Tābulārīum*, where the public registers were kept. They were sometimes engraved on tables of brass; and on particular occasions, they were inscribed in golden letters on columns of silver. Of the former kind several still remain. The government of the state might be said to be almost wholly vested in the senators. They were the guardians of religion, and the interpreters of the laws. They distributed the public money at pleasure, settled the provinces, nominated their ambassadors, appointed thanksgivings, could decree the title of king to any prince, and postpone assemblies at the people. It was their duty to inquire into public crimes and acts of treason, and to see that justice was properly administered. Their jurisdiction, except in creating magistrates, scarcely knew any bounds. Their power was remarkably conspicuous in civil dissensions, or in dangerous conjunctures, when they had recourse to that solemn decree, called *Ultimū*, v. *Extrēmum*, *Ut consules dūrent opēram, ne quid detrimenti respublica caperet*, by which the consuls were invested with absolute power. The power of the senate appears to have been inferior to that of the people, since they sometimes applied to that body, to compel the consuls who refused to act agreeably to their wish, as in the case of C. Jūlius Mēto and T. Quinctius Cincinnātus, 481 B. C. (Liv. iv. 26), and tribunes with consular power, as in the case of C. Jūlius Iūlus and P. Cōnellus Cōssus, in 407 B. C. (Liv. iv. 56). C. Jūlius Cæsar ordered the acts both of the senate and people to be daily committed to writing and published. His successor did not follow the precedent which Cæsar had the merit of establishing; but kept the proceedings of the senate as secret as possible, in which Tiberius followed him. The latter appointed a senator to perform that duty, whom he instructed what to insert and what to omit. Had every matter which came before the senate been recorded, the Register would form what we call the Journals of the House. The *Pōntifex Māximus* recorded the transactions of each year, and kept the book in his own house for the inspection of the people (Cic. Orat. ii. 13). Out of this register four grew at a future period; first, the acts of the emperor; second, the acts of the senate; third, of the people; fourth, games, spectacles, marriages, births, deaths, and daily occurrences of the city, called *Diārna*, which last was sent to the provinces (Tac. Ann. v. 4). The majesty of the senate rose and sank with the liberties of Rome. During the tranquil period of the republic, it was certainly one of the most venerable assemblies recorded in history. Increase of wealth produced luxury, and the patriotic Roman was lost in the sensual voluptuary. To gratify a desire of splendour and of unbounded profusion, recourse was too often had to means equally repugnant to love of country, and to regard for morality. Dignity of character disappeared in sordid selfishness, votes became venal, and the will of a tyrant, the only rule of decision. Cæsar's success on the plains of Pharsalia,

opened the door of the senate to the meanest and most worthless of the people, nor from that period did the stern patriot, or virtuous citizen covet a seat in what was once the supreme Council of the nation. It continued to languish under the emperors, until finally abolished by Justinian, in the sixth century. *Sēnātor, ōris, m.* a senator, a member of the senate. *Auctōritas Sēnātūs*, the judgment of the senate, not ratified by the sanction of the tribunes. *Sēnātūs cōsultum, v. dēcrētum*, a decree of the senate. *Adj.* *Sēnātorius*, a, um, of or belonging to a senator; senatorian.

Sēnēca. See *Annaeus*.

Sēnēctius, i, m. a tribune of the nation of the Nērvii, who, with Anēctius, of the same rank and nation, made a brave resistance at the head of the German nations on the east of the Rhine, against D. Claudius Drusus, in 12 B. C. (Liv. Ep. 139).

Sēnōnes, um, m. a powerful and warlike nation of Gāllia Cēltica, who lived on Sēquāna, the Seine, about 70 miles above Paris. Their capital afterwards had their own name, now *Sens*. *Minōres Sēnōnum*, the posterity of the Sēnōnes (Juv. Sat. viii. 234). *Et Sēnōnum fūrtas Lātīa sūmpsērē cohortes*, and the Latin troops were seized with the madness of the Sēnōnes, i. e. of the Sēnōnes Gālli, when they burned Rome, and attempted the destruction of the capitol (Stat. Syl. v. 3. 198). Florus describes the Sēnōnes Gālli as men of prodigious size, with corresponding armour, of ferocious manners, seemingly born for the extirpation of mankind, and the destruction of cities (i. 13).—2. A people in Umbrīa, descendants from those in Gāllia, France (Liv. v. 34, 35).

Sēntinum, i, n. *Sēntina*, a town of Umbrīa. *Inh.* *Sēntinātes, ium, m.* *Adj.* *Sēntīnas*, as, as; ātis. *Sēntīnas ager* (Liv. x. 30).

Sēntius Sātūrninus Vētūlio, Sēntii Sātūrnini Vētūliōnis, m. by resolutely assuming the badges of the praetorship, after he had heard his name was on the list of the proscribed, effected his escape to Sicily, Sicily (Val. Max. vii. 3). Appianus relates the same story of one Pōmpōnius.

C. Sēntius, C. Sēntii, m. a Roman praetor, who was unsuccessful against the Thracians, in 95 B. C. (Liv. Ep. 70).

C. Sēntius Sātūrninus, C. Sēntii Sātūrnini, m. held the office of consul in the year 4, with Sextus Aelius Cāto (Vel. Pat. ii. 103). He was a man of some distinction.

Cn. Sēntius, Cn. Sēntii, m. succeeded to the government of Syria, on the death of Gērmānicus, in the year 19. The first act of the new governor was to send to Rome Mārtina, a woman notorious for dealing in poisons, and a peculiar favourite of Plāncina. His activity and bravery thwarted the plans of Cn. Cālpurnius Piso, the murderer of Gērmānicus, who attempted to disturb the province by corrupting the army, and having taken possession of Celendris, Sēntius compelled him to surrender at discretion. He afterwards allowed him to return to Rome, when he might have put him to death, or imprisoned him for life, in the year 19 (Tac. Ann. ii. 74—81).

Cn. Sēntius Sātūrninus, Cn. Sēntii Sātūrnini, m. a Roman general, who, with A. Plautius, conquered Britain in the year 43,

and exhibited a splendid triumphal procession on their return to Rome, in consequence of their victory. Eutrōpius calls him Cn. Sēntius (vii. 13).

Sēpia, ae, f. a town of Argōlis (Herod. vi. 77).

Sēpiās, ādis, f. the Cape of St. George, a promontory of Māgnēsia (Val. Flacc. ii. 9). Near this promontory more than 1200 of the ships of Xēxes, which contained much treasure and thousands of men, were wrecked.

Sēpius Lesius, Sēpii Lesii, m. a Capuan of obscure birth and of small property, was the last who held the office of Mēdixtricius, in 213 B. C. He had little influence with his fellow-citizens, and his being despised by the nobles, probably contributed to the surrender of Cāpua to the Romans sooner than it would otherwise have done (Liv. xxvi. 6).

Sēptēmozōdium, i, n. a place in Rome, where M. Aurēlius built Nymphaeum (Amm. Mar. xv. 7).

Sēpticiānus, i, m. a man whom Mārtiālis blames, for having turned over his book without reading it (xi. 108).

Sēptimius, i, m. a native of Cāmērinum, Camerino, a town of Umbrīa, who joined in the conspiracy of Cātūlina, and was sent by that traitor to Picēnum, to adopt every measure which he might judge necessary for the success of the plot (Sal. Cat. 27).—2. A man deficient both in judgment and utterance (Sal. Frag.).—3. A Roman, captivated with the charms of Acēmē. Cātūllus has sung their loves (xlv).—4. A Roman centurion, killed in a revolt of the army on the lower Rhine, in the year 14 (Tac. Ann. i. 32).

Sēptimius Sēvērus, Sēptimii Sēvēri, m. a noble Roman, whom Stātiū commends for his uniting integrity with eloquence, and the love of peace. If the poet has not carried his praises beyond the truth, Sēptimius must have been a very amiable and respectable character (Syl. iv. 5. 3).

L. Sēptimius, L. Sēptimii, m. a tribune of the soldiers, sent along with Achillas, by Ptōlēmæus, king of Egypt, to murder Pompey, in whose army, during the war against the pirates, he had been a centurion (Caes. B. C. iii. 104). (See *Pōmpēius*). Lūcānus mentions him as one of the body guards of the Egyptian king; and describes him as a character suited for the execution of such an iniquitous purpose (Phar. viii. 597).

L. Sēptimius Sēvērus, L. Sēptimii Sēvēri, m. son of M. Sēptimius Gēta, was born at Lēptis, Lebeda, a town of Africa, between the Sýrtes, in the year 146. He was the only African who obtained the Roman purple. His father was of equestrian rank, and his uncles Agrippa and Sēptimius Sēvērus held the office of consul. After an excellent education, and acquiring a thorough knowledge of the Latin and Greek languages, he went to Rome at the age of eighteen, when the emperor M. Aurēlius nominated him a senator. Restrained by no moral principle, he passed his youth in licentiousness and criminality. His vices, however, did not prevent him from obtaining from the same emperor the offices of quæstor, tribune of the people, and praetor. The duties of these appointments he performed with diligence and fidelity, which, afterwards, secured to him the post of lieutenant-general under the pro-consul of Africa. By art and intrigue,

he obtained the consulship, with the command of the troops employed to protect the banks of the *Danube* in Pannonia. The favour of these soldiers raised him to the imperial throne, a dignity which he had long in view. They advised him to avenge the death of Pertinax, and to dethrone Didius Julianus, which he immediately attempted, without allowing the zeal of the troops to abate, or time for considering the formidable obstacles which lay in the way. In quickness of apprehension, and in rapidity of execution, S  verus had few equals, and he increased the ardour of his troops, by setting them the example in bearing fatigue, cold, hunger, and every hardship. Didius Julianus, who had formerly saved his life in a criminal prosecution, yielded to him in all the qualities of a soldier and a politician. The praetorian cohort acting with their usual infidelity, and the senators with their usual adulation, the usual consequence ensued; the reigning monarch was killed, and his more powerful opponent declared emperor. After taking the usual oaths, and securing the co-operation of Albinus, who commanded in Britain, he set out to attack Pescennius Niger, who had been proclaimed emperor in the east, and in the first engagement obtained a decisive victory, on which the senate declared Niger a public enemy. Indulging his natural cruelty, S  verus banished the wife and children of Niger, whom he afterwards murdered, confiscated the estates of all who joined with his enemy, and put to death the senators who had served under his rival. He advanced into M  sopotamia, took possession of Nisibis, Nisibin, which he secured by a Roman garrison, and after a siege of three years carried Byzantium, Constantinople. This city he nearly destroyed, and made it subject to Perinthus. On his return from the east, he formed the design of cutting off Albinus, which he soon accomplished, and called his own son Caesar, changing his name into M. Aurelius Antoninus, better known by that of Caracalla. No rival now kept him in apprehension, he therefore gave full vent to his natural inclination, massacred the wife and children of Albinus, all the friends of that officer, and, according to some authors, forty-one senators, whose property he confiscated. Britain had formerly been under one government, but he then divided it into two. Intending to make war in the east, he had the merit of charging the exchequer with all the couriers despatched, not only to that quarter of the world, but also into the other states, which eased the provinces of a very heavy burden. The success of his arms in Arabia was tarnished by his cruelty even to his own officers and friends. After visiting Egypt, he returned to Rome in the year 203 or 204, where he declined the honour of a triumph, from the delicate state of his health. His war with the Jews scarcely deserves notice, but his severity against the Christians, which formed the fifth persecution, merits particular attention, both for the length of time which it continued, and for the extreme barbarity with which his edict was executed. The Britons, taking advantage of the emperor's absence in the east, compelled L  pus, the governor of their island, to purchase peace from them on very exorbitant terms. At the head of the army, by great labour and

continued exertion, S  verus compelled the natives to retire to the north of the isthmus between the Firths of Forth and Clyde, on which, in the year 209, he erected a wall now wholly destroyed, from him called the wall of S  verus, but in Scotland it had the name of *Graham's dyke*. The dominion of the Romans never extended farther north than this line, and the conquest of the southern part of Scotland had cost him fifty thousand men. From the success of his arms, he had the title of Britannicus Maximus, and each of his two sons that of Britannicus. The contention of his sons, and the frequent attempts of Caracalla to deprive him of life, rendered his latter years completely miserable. He died at Eboracum, York, in the year 209, leaving the kingdom to be possessed equally by his two sons. He excelled in activity, which did not leave him even in his last moments, and in the administration of justice he acted impartially, besides enacting many good laws for the reformation of morals. S  verus was a great prince rather than a great warrior, and when we add deceit, avarice, and cruelty to his character, we complete the picture. In ordinary conversation he spoke the *Pauis*, which was his native language; but he employed the Latin in recording the principal events of his own reign.

T. S  ptimius, T. S  ptimii, *m.* a Roman knight, an intimate friend of Horatius, with whom he had been in the army of Brutus, and who, like himself, not only obtained the pardon but friendship of Augustus. He is said to have been both a lyric and tragic poet. Horatius addresses an ode to this author (ii. 6), whom he recommends to Tibullus Claudius Nero, with great delicacy and art, showing not only his knowledge of human nature, but of high life, which can only be obtained by intimacy with the noble and the polite (Epis. i. 9).

L. S  ptimicius, L. S  ptimici, *m.* a Roman, who cut off the head of C. Senonius Gracchus, extracted the brain, and filled up the cavity with lead, to make it weigh heavy, because the consul L. Opimius had promised to give its weight in gold to the person who should bring it to him (Val. Max. ix. 4).

S  ptizonium, *i. n.* a building at Rome, of a particular kind, which, in the end, consisted of seven piles or erections, one above another. In the time of Suetonius, there was only one; but, from Ammianus, the number must afterwards have increased (Suet. Tit. 1).

S  quana, *m. f.* the Seine, a river of Gallia, France, has its source in the province of Burgundy, runs in a N. W. direction, and falls into that part of the Atlantic Ocean, called Fr  tum Britannicum, the British Channel, at Havre de Grace. The course of this beautiful and picturesque river extends to 250 miles. Paris, the capital of France, originally a fort on a small island in the Seine, above 120 miles from the sea, now stands on both sides of this river, over which there are, in that city, 12 bridges (Ces. B. G. i. 1).

S  quana, *m. f.* a district of Gallia, France, bounded on the E. by Mons Jura, Mount Jura, which separated it from the country of the Helvetii, now Switzerland, on the N.

by Mount Vögēsus, *Fange*, which divided it from that of the Lēūci; on the W. by the country of the Ædūi and Lingōnes; and on the S. by that of the Ambārri and Allōbrōges. Divitiācus asserted to C. Julius Caesar, that the territory of the Sēquāni, in richness of soil, surpassed the whole of Gālīa (Cæs. B. G. i. 31). *Inh.* Sēquāni, orum (*Sing.* Sēquānus, i), *m.* the Sequans, or Sequanians, headed one of the factions of the Gallic states, and the Ædūi the other. The Sēquāni having long been inferior to the Ædūi, prevailed on Ariovistus to espouse their interest. By his assistance, they defeated their rivals in several battles, put all their nobility to death, deprived them of a part of their territory, and obliged them not only to give hostages, but also publicly to swear, they would not adopt any measures against the Sēquāni. Caesar, on his arrival in France, restored the Ædūi to their former ascendancy over the states of that country. According to Eutrōpius, the Sēquāni were first called Hēvētū (vi. 17). *Adj.* Sēquānus, *et*, Sēquānicus, *a, um.* Sēquānus ager, the territory of the Sēquāni. Sēquāna gēns (Luc. Phar. i. 425). Sēquānica textrix (Mart. iv. 19). It appears from the poet, that the cloth of which the Endrōmis was made, was woven by the Sequan women (*ib.*).

Sērāpiō, ōnis, *m.* an Egyptian who had been ambassador at Rome, was sent by Ptolēmaeus with a message to Achīllas, when he was marching the king's forces against C. Julius Caesar, then in Alexāndria. Diōscōrides was joined in the commission with him. Achīllas refused them a hearing, put Sērāpiō to death, and allowed the attendants of Diōscōrides to carry him off, supposing that he was mortally wounded (Cæs. B. C. iii. 109).

Sērāpis, Idīs, *v. is, m.* an Egyptian god, whose introduction into the Roman calendar took place under Antoninus Pius. The most ancient temple of this deity was at Mēmphīs, that at Alexāndria was more magnificent (Plin. i. 18). The lewdness of his worship outraged even Roman ideas of propriety at that period, and obliged the senate to abolish the mysteries of that obscene object of heathen idolatry. From Tacitus we learn, that Ptolēmaeus, king of Egypt, warned in a dream by a youth of graceful mien, and of a size beyond the human form, sent trusty friends to bring this god from Sinōpē, one of the most celebrated cities in Pōntus, to Egypt, and his ambassadors at last, after many presents and urgent importunity for three years, succeeded in obtaining the statue for which that monarch built a temple at Rhacōtis *q. v.* (Tac. Hist. iv. 81—84). Sērāpēum, *v.* Sērāpiūm, *i. n.* a temple of Sērāpis at Rome, built by the emperor Dōmītiānus (Eutrop. vii. 23).

Sērbōnis, Idīs, *f.* Sabaki Bardail, or the Lake of Baudoin, a lake in Egypt, which forms the boundary of that country on the east (Herod. ii. 6).

Sērdica, *v. f.* Sophia, the capital of Bulgaria in European Turkey (Amm. Mar. xvi. 8).

Sērēna, *v. f.* daughter of Hōnōrius, brother of Thēōdōsius the Great, whom the emperor adopted, and gave in marriage to Stilicho. Claudianus writes a poem in praise of this princess (xxix).

Sērēndivī, orum, *m.* an Indian nation,

supposed, by some, to have been the inhabitants of Tāprōbānē, Ceylon (Amm. Mar. xxii. 7).

Sēres, um (*Sing.* Ser, ēris), *v.* Sērē, arum, *m.* an inland people on the east of Asia, supposed to have inhabited part of Eastern Tury, north of the Great desert, and extended to the northwest extremity of China. Their chief town was Sēra. Virgilius represents them gathering from leaves a substance which he calls *cellera*, of which they made cloth, which is generally understood to have been silk, but some, with more propriety, have supposed it to be cotton. If it was the production of a tree, according to the opinion of Virgilius, the latter supposition is the truth, but the mistake may have originated in the ignorance of the ancients respecting the silkworm, and the manner in which silk is produced. Pausānias understood the cloth to be silk, not cotton. His account of the silkworm is quite fabulous (vi. 26). It is probable that, in ancient, as well as in modern times, both cotton and silk cloths were fabricated in the eastern parts of Asia, and brought to Europe both by land and water carriage. *Adj.* Sēricus, *a, um,* of the Sēres, also of silk, silken. Sērica rēgiō, the country of the Sēres. Sērici pūllillī, silken pillows, softest or finest pillows (Hor. Epod. viii. 15). Sērica vēstis, cotton or silk apparel; the expression is generally understood to denote the first, although many are of opinion, that it meant the second (Tac. Ann. ii. 33). This kind of cloth appears to have been extremely thin, and worn by immodest women (Seneca de Beneficiis vii. 9). Sēricātus, *a, um,* applied to persons dressed in silk or fine cloth (Suet. Cal. 52).

Sērēstus, *i, m.* a Trojan chief, whom Ænēas appointed joint commander of the forces with Mnēsthēus, when he went to solicit auxiliaries from Evānder, and also in the event of his own death. He was a man of bravery, and distinguished himself by his strength and ardour. He was one of the party who went to Carthage to beg assistance from Elissa, after the Trojans had been driven on the African shore by the storm, which Æolus raised for their destruction at the request of Jūno (Virg. Æn. i. 611 *seq.*).

Sērgēstus, *i, m.* one of the Trojan chiefs, who accompanied Ænēas into Italy, and was an unsuccessful competitor for the naval prize. He sailed the ship Centaurus. From him the gēns Sērgia pretended to derive their origin (Virg. Æn. v. 121—203).

Sērgia, *v. f.* an infamous dealer in poison, who, with other women, had cut off many of the principal men in the Roman state in 331 B. C. (Liv. viii. 18). See Cornēlia.

Sērgius, *a, um.* Sērgia domus, the house, or clan, of the Sērgii, who traced their origin from Sērgēstus, one of the companions of Ænēas (Virg. Æn. v. 121). Sērgiōlus, *i, m.* a diminutive used by Juvēnalis, according to some authors, in contempt; but others, with more propriety, consider it as an epithet of endearment (Sat. vi. 105).

C. Sērgius, C. Sērgii, *m.* a Roman who was thrice elected a tribune of the soldiers, with consular authority (Liv. vi. 5—27).

C. Sērgius Orāta, C. Sērgii Orātrē, *m.* the first who formed hanging baths at Rome (Val. Max. ix. 1). Of his surname different derivations have been given.

Cn. Sērgius Plāncus, Cn. Sērgii Plānci, *m.* was praetor in 202 B. C., when the jurisdiction of the city fell to his lot. His authority was continued to him during the following year (Liv. xxxi. 4 *seq.*).

Cn. Sērgius Silus, Cn. Sērgii Sili, *m.* a Roman brought to trial by Mētellus Celer, and condemned for promising money to a matron, on expectations which he did not fulfil (Val. Max. vi. 8).

L. Sērgius, L. Sērgii, *m.* one of the three ambassadors whom the Romans sent with a golden bowl, as an offering to Apōllo at Delphi, *Castris*, in 393 B. C. (Liv. v. 23). See A. Mānlius.—2. One of three ambassadors sent to Carthage in 205 B. C., who narrowly escaped violence from the populace, but the Magistrates protected him (Liv. xxx. 25).

L. Sērgius Cātīlina, L. Sērgii Cātīlinæ, *m.* a noble Roman of patrician rank, appears to have been born in poverty, which accounts for the names of his parents not being transmitted. The cruelty of his dispositions, his undaunted resolution, and depravity of morals, fitted him for acting a distinguished part in the turbulent and bloody period in which he lived. He embraced the interest of Sūlla, in whose army he held the office of quæstor. That monster in his victory had in Cātīlina an able coadjutor, whose heart knew no sympathy, and his lewdness no bounds. He rejoiced in the carnage and plunder of the proscribed, and avenged some previous wrongs by butchering the citizens with his own hand. In the civil war, he caused the death of his own brother, and afterwards, at the request of his murderer, inserted his name, as if alive, in the list of those whom Sūlla had proscribed. Public opinion charged him with the death of his sister's husband, Q. Cæcilius, a Roman knight, of no party, who was peaceful both from natural disposition and advanced age. Sēneca, Cicero, Florus, and Plutarchus, have recorded many of his barbarous actions, which it is unnecessary to transcribe. By such conduct he recommended himself to Sūlla, who appointed him praetor, in 68 B. C. Next year he obtained *Africa* for his province, in the administration of which, it is doubtful whether he displayed greater cruelty, or greater avarice. By fraud, theft, and rapine, he acquired great riches; and punished with death many innocent men without trial. Disregarding the laws of justice and humanity, Cātīlina regulated his conduct by his own vicious desires. He seized equally on the property of individuals and the treasures of the state; and returned to Rome, loaded with the spoils of the Africans, which he expended partly in luxury, and partly in bribery during his unsuccessful canvass for the consulship. Sunk at last in infamy, he entered into a conspiracy against the state, which Cicero discovered and crushed. The principal conspirators, on being convicted, were strangled in prison, according to Appiānos, in presence of the consul (Cicero) (Bel. Civ. 431). This nefarious plot, Mārtialis calls *sacriligious wickedness* (ix. 72). The destruction of Rome by fire, and the massacre of all the citizens most remarkable for wealth, high rank, and patriotism, formed part of his plan. With this view he raised an army, to which the vigorous and decisive measures

of Cicero compelled him to withdraw, after his designs on the city, the consul and senate, had failed. At the head of his troops, he displayed great bravery; and, preferring death to the fate which he knew awaited him if made prisoner, he fell in the midst of the enemy, fighting resolutely till the last (December, 65 B. C.). Snetonius writes that C. Octavius, the father of the emperor Augustus, as he went to his province of Māgdonia, cut off some banditti, the relics of the armies of Spārtacus and Cātīlina, who had taken possession of Thūrinus Ager (Suet. Oct. 3). Sallustius has given an interesting narrative of this conspiracy, which would have been more valuable, had the prejudices of the man not interfered with the duties of the historian. His character of Cātīlina is drawn with accuracy and judgment; of the same traitor we have a masterly delineation by Cicero, in his oration "pro Cælio." It does not differ from that of Sallustius with respect to facts; but he enters more minutely into his dispositions and conduct, and thereby places both the man and the traitor more fully before his readers. Virgilius describes Cātīlina as engraved on the shield of Enēas, hanging from a rock that threatened to fall, and trembling at the gaze of the furies (Æn. viii. 668).

L. Sērgius Fidēnas, L. Sērgii Fidēnæ, *m.* a Roman whose surname, in the opinion of Livius, was derived from the war which he carried on at Fidēnæ. He was twice elected consul, and thrice a military tribune, with consular authority. In his third tribuneship, he and M. Pāpīrius Mūgīlānus commanded the army, and had the authority one day each in succession. The Æquil attacked the Roman troops under the conduct of Sērgius, carried a complete victory, and, next day, took the Roman camp, which they had shamefully abandoned from fear, on which Q. Sērvilius Priscus was appointed dictator, in 417 B. C. (Liv. iv. 17—46).—2. A tribune of the soldiers with consular authority, in 396 B. C. Neglect of certain religious observances, rendered it necessary for Sērgius and his colleagues to resign their government, before the end of the year, that an interrègnum might be appointed, and the auspices taken anew (Liv. v. 16).

Man. Sērgius Fidēnas, Man. Sērgii Fidēnæ, *m.* a Roman who was appointed a military tribune with consular authority for the second time, in 401 B. C., when he preferred being conquered by the Falisci to conquering the enemy by the assistance of his colleague, L. Virgīnius, between whom there subsisted a personal hatred. Their mutual enmity caused the loss of many Roman lives, as well as of his camp. For this misconduct, the plebeian tribunes arraigned him, the people found him guilty, and adjudged him to pay a fine of ten thousand asses (Liv. iv. 61 *seq.*).

M. Sērgius, M. Sērgii, *m.* a decemvir elected in 451 B. C. Appiā Claudius *q. v.* was at the head of this election, consequently the other nine were rather his creatures than his colleagues (Liv. iii. 35).—2. A tribune of the soldiers, whom Scipio Africānus sent with P. Mārtius *q. v.*, to lead three thousand men from Rhēgium to Lōcri, on purpose to recover the latter place which had revolted from the Romans, and ordered Q. Pūblius,

propraetor, to assist them. A quarrel ensued betwixt them and Pléminius, and, on being brought to trial before Africânus, he acquitted Pléminius, adjudged the two tribunes guilty, and put them in chains, that they might be sent to *Rome*. After the departure of Africânus from Lœri, Pléminius first subjected them to the utmost degree of torture, then put them to death, and exposed their bodies without burial, in 207 B. C. (Liv. xxix. 6-9).

M. Sêrgius Silius, M. Sêrgii Sili, m. a Roman praetor in 199 B. C., on whom the lots conferred the jurisdiction of the city (Liv. xxxii. 27 seq.).—2. A lieutenant-general under L. Aemilius Paullus, in 170 B. C.; at that time he commanded two troops of Samnite horse (Liv. xlii. 40).

Sêrîphus, i. f. Sêrîpho, oftener, Sêrpho, one of the Cypelâdes, a rocky barren desolate island, in which Pêrseus passed the early part of his life. To this place Roman criminals were sometimes banished under the emperors, to which Juvénâlis refers (Sat. vi. 564). The frogs of this island were said to be mute; hence *Rana Sêrîphus* proverbially denoted a person who spoke very little. *Ins. Sêrîphii, orum, m.* Adj. Sêrîphus, a, um. *Sêrîphium saxum*, the rock of Sêrîphus, i. e. rocky Sêrîphus (Tac. Ann. iv. 21).

Sêrpeus, fis, m. a constellation near the N. pole (Ov. Met. ii. 173).

Sêrranus, i, m. son of M. Atilius Rêgulus. At the battle near Trâsimênus, the lake of *Ferrugia*, he was wounded, and having escaped, accidentally stopped at the house of Mârus, who had served under his father, by whom he was kindly entertained, and his wounds dressed. Silius Itâlicus relates this casual meeting, in a manner that gives it great interest and tenderness (vi. 62 seq.).—2. A poor poet mentioned by Juvénâlis (Sat. vii. 80).—3. One of the creditors of Afer, who boasted extravagantly of his wealth (Mart. iv. 37).

Sêrrhêum, i, n. a fort in Thrâcia, taken by Philippus, king of Mâcedônia, in 202 B. C. There was a promontory of this name; on it the castle stood, which, at one period, belonged to the Ciconians (Liv. xxxi. 16).

L. Sêrtôrius, L. Sêrtôrii, m. a Roman who carried on a war in Celtiberia against the Romans (Caes. B. C. i. 61). Probably the reading here should be Q. Sêrtôrio.

Nevius Sêrtôrius Mâcro, Nevii Sêrtôrii Mâcrônis, m. prefect of the praetorian guards, who possessed great power, seized, by order of the emperor Tiberius, Sêjanus, and conveyed him to prison, where he was put to death. He afterwards, having formed an intimacy with Câlîgula, entered into a conspiracy against Tiberius, whom he smothered to death, according to some writers, under a load of clothes, in the year 37. The new emperor, a stranger to gratitude, first nominated Sertorius governor of *Egypt*, and then forced him to kill himself, by charging him with crimes, some of which Câlîgula and he had committed in concert. The wife and children of Sertorius shared the same fate. Tacitus writes simply Mâcro (Ann. vi. 15-50).

Q. Sêrtôrius, Q. Sêrtôrii, m. a Roman general of distinguished merit and bravery, who served his first campaign under C. Mârius against the Teutônes and Cimbri.

Unable to bear the sight of so many of his murdered countrymen, and being proscribed by L. Cômellus Sûlla, he forsook C. Mârius, hence Lûcânus, *Fugâs Sêrtôrius* (Phar. vii. 16) fled first to *Africa*, afterwards to Balcâres Insûlas, *Majorca* and *Minorca*, and, quitting them, entered the *Atlantic Ocean*, sailed to Fortûnâte insûlas, and at last landed in *Spain*, where he excited the natives to take up arms against his countrymen, and he carried on a successful war for many years. The Spaniards, from his bravery and success in war, called him Hânûibal (Ap. Bel. Civ. 421). He contributed greatly to civilize the natives of *Portugal*, and of the west of *Spain*, till then almost unknown to his countrymen, by establishing schools, and educating the children in the literature of *Rome*. In Lûsitânia he carried a white stag along with him, and avowed, that, by her, he was warned what he ought to do, and what he ought to shun (Val. Max. i. 2). The Romans sent two of their best generals against him; but their arrival, for a considerable time, added only to the splendour of his victories. It is impossible to say how long his bravery and military skill might have successfully resisted the Roman legions, had he not, at last, been put to death in 74 B. C., by the treachery of M. Pêrperna, Mânus Antônîus, and other conspirators. In proof of the high esteem in which his military talents were held, may be mentioned the conduct of the Tarûsâtes and Nôcâtes, who, in the third year of the Gallic war, sent to *Spain* for auxiliaries against Crâssus, one of Caesar's lieutenant-generals, and appointed them commanders, who had fought in that country, during the continuance of the war, under the standard of this brave general. Q. Sêrtôrius, in point of clemency, generosity, affability, and military valour, is one of the greatest characters recorded in the annals of *Rome*, although Lîvius represents him as cruel to his own party, many of whom he put to death merely on suspicion of treachery. With this great warrior Mithridâtes entered into a treaty, and then declared war against *Rome* (Liv. Epi. 79-96). Tacitus informs us, that Sertorius, like Hânûibal, lost the sight of an eye (Hist. iv. 13). Adj. Sêrtôrianus, a, um. *Sêrtôrianum bellum* (Flor. iii. 22). *Sêrtôriana nêx* (Amm. Mar. xxx. 1).

Q. Sêrvius, Q. Sêrvii, m. a Roman commander, who obtained the government of Cômâgênê, with the title of praetor, in the year 18. After the death of Germânicus, whom he had accompanied in all his expeditions, Cêstus became his accuser, and Tiberius declared against him. His misfortune excited compassion, probably from the injustice of his trial, and from being innocent of the conspiracy with which Tiberius charged him. Tacitus says, that he saved his life by becoming an accuser (Ann. ii. 56 seq.).

Sêrvilla, e, f. sister of M. Pôrcius Câtô, who died at Utica, was married to M. Jûnius Brûtus, by whom she became the mother of M. Jûnius Brûtus, the most distinguished of the conspirators against C. Jûlius Cæsar. After the death of her first husband, Dêcius Jûnius Silânus married her, and by him she had Jûnia, the wife of C. Cæsius Lôngînus, who joined her son in the plot against C. Jûlius Cæsar, for whom Sêrvilla had a por-

peculiar attachment, which has been explained to the prejudice of her moral character. To this intimacy, some refer the expression uttered by Caesar, on seeing Brutus among the conspirators, *Kali est, miser*. If confidence may be placed in the accuracy of Suetonius, her criminality can scarcely be doubted. That biographer informs us, after mentioning several matrons whom Caesar had corrupted, that Servilia was his chief favourite, that he purchased for her a pearl which cost six millions of sesterces, and during the civil war, besides other presents, gave her very extensive estates in land, which were exposed to public auction. When many expressed their surprise at the lowness of the price, Cicero wittily said "*Tertia* is deducted." The historian adds, that she prostituted her daughter Tertia to Caesar (Suet. Jul. Cas. 50).—2. The second wife of M. Aemilius Lepidus, son of the triumvir. Her husband formed a plot against Augustus, of which she had probably foreseen the consequence, and put an end to her life by swallowing burning coals (Vel. Pat. ii. 88).—3. Daughter of Barea Soranus, remarkable for her affection to her father, which proved fatal to both. To their unjust sentence, the emperor did not add the ignominy of a public execution, but allowed them to choose their mode of dying. She was the wife of Annulus Pollio, and had not completed her twentieth year, when condemned to lose her life, in the year 67 (Tac. Ann. xvi. 30—33).

Servilia Nalis, Servilia Naldis, f. a favourite of Cn. Domitius, on whose account he deserted M. Antonius, in whose army he was a lieutenant-general, and joined Augustus. She is supposed to have been a freed-woman (Suet. Ner. 3).

Servili, *orum*, *m.* an Alban clan, admitted into the Roman senate on the destruction of their native city, and their residence fixed on Mount Collis by Tullus Hostilius (Liv. i. 30). Adj. Servilius, *et*, Servilianus, *a*, *um*. *Servilius lacus*, a lake in the eighth region, or ward of Rome, near the Roman forum (Cic. pro. Ros. 32). *Serviliiani horti* (Plin. v. 284).

Servilius, *f. m.* an informer, who, with Cornilius, was banished to the islands, because they had accepted a bribe to give up a prosecution, commenced by themselves, against Varius Ligur, in the year 84 (Tac. Ann. vi. 30).

Servilius Balaëro, Servili Balaëronis, *m.* an intimate of Augustus. He appears to have been a man of considerable humour (Hor. Sat. ii. 8. 21 *seq.*).

Servilius Capio, Servili Capionis, *m.* the husband of C. Julius Caesar's daughter, Julia, whom she repudiated, and was afterwards married to Cn. Pompeius Magnus (Suet. Jul. Cas. 21).—2. The commander of a consular army in Germany, over whom the natives gained a decisive victory (Tac. Mor. Ger. 37).

A. Servilius Priscus. See Q. Servilius Priscus.

C. Servilius, C. Servili, *m.* a Roman consul in 478 B. C. In the consular calendar he is called C. Servilius Struëtus Ahala (Liv. ii. 49).—2. Son of Q. Servilius Priscus, was appointed a tribune of the soldiers, with consular authority, in 417 B. C. A keen contest arose between him and his col-

leagues, who all preferred the command of the army to the government of the city; but his father interposed his paternal authority, and compelled him to remain at home, without referring the matter to the lots (Liv. ii. 45).—3. Appointed a commissioner with T. Annius, to settle a colony at Picenna, where he was taken by the Bello, with whom he remained in slavery for sixteen years, until he was rescued by his son, C. Servilius Geminus, consul, in 205 B. C. (Liv. xxi. 25 *seq.*).—4. Sent ambassador with other two to Carthage, in 197 B. C., in consequence of Hannibal being suspected of forming plans with Antiochus, king of Syria, of which the object was to make war on the Romans. The able general soon perceived their real design, and fearing he might be delivered up to the Romans, privately quitted Carthage, in which he never returned. Servilius dedicated a temple to Jupiter next year, which had been vowed by L. Furius Purpureus years before (Liv. xxxiii. 47: xxxiv. 30). Perhaps he is the same person with C. Servilius Geminus. Justinus calls him C. Servilius, mentions no other, and says that his instructions were to procure the death of Hannibal (xxxii. 2).

C. Servilius Ahala, C. Servili Ahala, a master of the horse to the dictator Ciceronius, and killed, with his own hand, the traitor, Sp. Maelius *q. v.* He afterwards obtained the consulship in 427 B. C., and at the end of the year, was driven into banishment, as the reward of his valuable services (Val. Max. v. 3). In con. cal. he is called C. Servilius Struëtus Ahala (Liv. iv. 32—30).—2. A military tribune with consular authority, in 407 B. C., whose name Livius writes either Servilius Ahala, or, Ahala Servilius, but always when the prænomen is used, C. Servilius Ahala. He was a man of moderation and prudence, disapproved both of the contention of his colleagues, and their disobedience to the senate, on which account he named P. Cornélius Cossus dictator, by whom he was appointed master of the horse. In consequence of his merits and popularity, he was thrice elected a military tribune with consular power, always showed the same good dispositions, and, in compliance with the will of the senate, compelled his colleagues to resign before the time, in 301 B. C. (Liv. iv. 56 *seq.*).—3. Master of the horse to M. Furius Camillus, in 388 B. C. (Liv. vi. 2).

C. Servilius Cæsa, C. Servili Cæsa, *m.* a tribune of the people, a near relation, and intimate friend, of M. Postumius Pyrgensis *q. v.* Fear and shame prevented Servilius taking any part in behalf of the farmers of the revenue, whose fraudulent conduct had become notorious in 214 B. C. (Liv. xxv. 3).

C. Servilius Geminus, C. Servili Geminus, *m.* first distinguished himself by relieving the garrison in Tarentum, distressed by a famine, with corn which he procured in Tuscany, passed through the guardships of the enemy, and prevented the surrender of the fort. He was created a pontifex; afterwards plebeian edile, then master of the horse to T. Manlius Torquatus. His next office was that of curule edile, which was followed by the prætorship, when he obtained Sardinia for his province. In 205 B. C. he was raised to the consulship; in that office,

Etruria, and Gallia became his province, where he performed nothing memorable, or worthy of notice, except rescuing his father and C. Lutatius, who had been in slavery with the Boii for sixteen years. From a vote of the senate, it appears to have been unlawful for a man to have been either a tribune of the people, or a plebeian edile, whilst his father was in bondage. The passage in Livius, to which reference applies, is confessedly obscure. Serrvilius was afterwards dictator, pontifex maximus, and died in 182 B. C. (Liv. xxv. 15 seq.).

C. Serrvilius Glaucia, C. Serrvili Glaucia, m. a Roman praetor, put to death in 102 B. C., by order of the senate, along with L. Apuleius Saurinarius and other of their mad associates (Liv. Ep. 69. Flor. iii. 16). His name occurs frequently in the writings of Cicero, from which he appears to have been artful, acute, witty, unsteady, and wicked.

Cn. Serrvilius Capio, Cn. Serrvili Capionis, m. was consul with C. Sempronius Blaesus q. v., in 255 B. C. Both consuls sailed for Africa with a fleet of 260, and after some success on that coast, were wrecked on their return with sixty ships of that great armament (Eutrop. ii. 23).—2. Was appointed pontifex in room of C. Papirius Miso in 215 B. C., and in succession obtained the offices of curule edile, praetor, and consul. Brutus ager fell to his lot as his province, upon his election to the consulship, in 205 B. C. Vanity prompted him to suppose, that he would be considered as the restorer of peace to Italy, and, therefore, he went after Hannibal into Sicily, Sicily, which was no sooner known at Rome, than the senate ordered the praetor to write him, that he should return to Italy. This magistrate assured the senate, that Serrvilius would not regard his letter; recourse was then had to a dictator, when the choice fell on P. Sulpicius, who, by his superior authority, recalled the consul to Italy. Notwithstanding of this temper of mind, the senate appointed him an ambassador, with some others, to secure the attachment of their allies in Greece, in 194 B. C. (Liv. xxv. 2 seq.).—3. A pontiff cut off by a pestilence in 176 B. C. (Liv. xli. 21).—4. A curule edile in 180 B. C., who, with his colleague, repeated the Roman games, in consequence of certain prodigies. During his praetorship, he was sent to the south of Spain, where he appears to have performed nothing worthy of notice. In 174 B. C., the senate sent him and T. Annus Luscus, to demand restitution from Persius, king of Macedonia, who treated them with neglect. Their report of the country, and the plans of the king, did not fail to procure a declaration of hostilities. Three years after, he was chosen consul. Next year, he appears to have been governor of Gaul (Liv. xl. 59 seq.).

Cn. Serrvilius Geminus, Cn. Serrvili Geminus, m. consul in 219 B. C. with C. Flaminius Nepos, to whose aid he sent four thousand horsemen, under C. Centenius, proprætor, but they were all cut off by Hannibal in Umbria, whither they had marched on purpose to avoid that great general, as they had heard of the battle at Trasimenus, the Lake of Perugia. At Ocriculum, Serrvilius met the dictator, to whom he gave over the army, and by whom he was ordered to

proceed to Ostia, to man all the ships which were at Rome, to pursue the Carthaginians, who had captured the transports carrying supplies to the army in Spain, and to protect the coasts of Italy. On this service, he sailed around the coasts of Sicily, Sicily, and Sardinia, desolated the island Meninx, Gerbi, received from the inhabitants of Cædus, ten talents of silver, to prevent a similar calamity, and made an incautious descent on the coast of Africa, where he lost a number of troops. On arriving at Sicily, Sicily, he delivered the fleet to T. Otacilius, praetor, and in obedience to the order of the dictator, Q. Fabius Maximus, he went to take the command of the army. The consuls having adopted the plan of the dictator, Hannibal, from want of provisions, would have retreated into Gaul, but from an apprehension that his quitting Italy would be considered a flight. Both consuls showed an unwillingness to go to Rome to hold the elections, supposing that their absence from the army would be prejudicial to the state, and there having been some informality in naming a dictator, they were continued in office another year. Under the new consuls, Serrvilius obtained the command of a Roman legion, besides two thousand of the confederate infantry and cavalry. In the battle at Cannæ, where he lost his life, he led on the centre of the army (Liv. xxi. 57 seq.). To him Silius Italicus alludes (v. 114 seq.). Adj. Serrvilius, a. um.

L. Serrvilius Structus, L. Serrvili Structus, m. a military tribune, with consular power, in 416 B. C. (Liv. iv. 47).

M. Serrvilius, M. Serrvili, m. a military tribune in the army of L. Æmilius Paullus, in 183 B. C. (Liv. xl. 27).—2. A pontiff, chosen in room of C. Livius Salluator, in 172 B. C. (Liv. xlii. 11).

M. Serrvilius Geminus, M. Serrvili Geminus, m. elected an augur in the room of Sp. Carvilius Maximus, in 213 B. C. He was afterwards appointed a curule edile, and master of the horse to P. Sulpicius Galba q. v. After recalling from Sicily the consul Cn. Serrvilius Capio q. v., the dictator and his master of the horse spent the rest of the year, in going round the cities of Italy, which had revolted during the war, examining into the particular behaviour of each. Next year he was elected consul, and retained the command in Etruria after the expiry of his office. Passing over his appointments as a commissioner for the division of lands and planting of colonies, we find him acting the part of an upright citizen, in supporting the right of L. Æmilius Paullus to a triumph. In his speech he mentions, that he had three and twenty times accepted the challenges of the enemy, and that from every one of them he brought off spoils (Liv. xxvi. 23 seq.).

M. Serrvilius Nonianus, M. Serrvili Nonianus, m. an historian of considerable merit, who, in the opinion of Quintilianus, equalled, rather than resembled, Livius and Sallustius. That critic speaks from personal knowledge, and describes him as a man of an elevated genius, abounding in sentiment, but more diffuse than the character of history permitted (x. l. 102). Tacitus mentions him in his treatise on oratory, and to him he alludes (Ann. xiv. 19).

M. Serrvilius Rufus, M. Serrvili Rufus, m. an illustrious Roman, who obtained the con-

sulship with C. Cestius Gallus, in the year 35. To him the emperor Tiberius gave up a considerable legacy left to him by Pátuleus, a Roman knight. This disinterested conduct, although in fact a mere act of justice, because a former will, regularly executed, constituted Serrvilius sole heir, gained the emperor much credit, and, considering the avarice and injustice which then prevailed, certainly merits commendation. Tacitus describes him as an eminent orator, and commends his history of Roman affairs, which time has destroyed. He died in the year 59 (Tac. Ann. B. 48 seq.).

P. Serrvilius, P. Serrvili, m. a decemvir for surveying and distributing among the veteran soldiers, that part of the lands of Samnium and Apulia, which was the public property of the Roman people, in the year 203 B. C. (Liv. xxxi. 4).

P. Serrvilius Cásca, P. Serrvili Cásca, m. one of the conspirators against C. Julius Caesar, and is said to have given him the first wound (Eutrop. vi. 25). He was a tribune of the people, in 44 B. C., to which Cicero alludes (Att. xvi. 15). That orator states, that C. Serrvilius Cásca, the brother of P., was also present at the assassination (Phil. ii. 11).

P. Serrvilius Isauricus, P. Serrvili Isaurici, m. was elected consul, in 81 B. C., with Ap. Claudius Pulcher. When proconsul, he went against the Cilices, conquered their country, and subdued the Isauri, whence his surname. He took several cities belonging to the pirates, and some of the most celebrated towns in Lycia. He was the first of the Romans who entered mount Taurus with an army (Liv. Ep. 90 seq.). According to Eutropius, he had the honour of a triumph for his conquest of Isauria (vi. 3). To this success Claudianus alludes (xviii. 217).

P. Serrvilius Priscus, P. Serrvili Prisci, m. was elected consul, in 495 B. C., when the Volscian army marched to attack Rome, and the commons refused to enlist. By an edict prohibiting any Roman citizen from being held in confinement, so as to prevent giving in his name to the consuls, or taking possession of his goods while upon service, or making sale of them, or detaining in custody either his children or grand children, he soon completed the ranks, and gained a complete victory, after which he led back his army to Rome. By acting afterwards a middle part between the patricians and plebeians, he retired from office in favour with neither party. Tarrvilius Súperbus died that year (Liv. ii. 21-27).—2. Elected consul, in 463 B. C., and entered on office on the kalends of August, which was, at that time, considered the beginning of the consular year. He died in office, as did also his colleague (Liv. iii. 6 seq.).

P. Serrvilius Vetiá Isauricus, P. Serrvili Vetiá Isaurici, m. a Roman nobleman, who was Caesar's colleague in the consulship, in 50 B. C. To his daughter, Augustus was contracted, in early life, but the marriage did not take place (Suet. Aug. 62).

Q. Serrvilius, Q. Serrvili, m. a quaestor, who, with A. Cornélius, commenced a prosecution against M. Volscius Fictor, in 459 B. C., because he had given false evidence against Kesso Quinctius (Liv. iii. 24).—2. A military tribune with consular authority,

first in 381 B. C., afterwards in 377 B. C., and a third time in 368 B. C. (Liv. vi. 2-36).

Q. Serrvilius Ahála, Q. Serrvili Ahála, m. was elected consul in 364 B. C., with L. Génécus, and they two held the same office in 361 B. C., when Génécus having been killed, he nominated Ap. Claudius dictator, a measure which met with the general approbation of the patricians. In consequence of a war with the Gauls being apprehended, he was himself appointed dictator, in 358 B. C., named T. Quinctius master of the horse, and, with the concurrence of the senate, vowed to celebrate the great games, if victory declared for the Romans. His operations were crowned with success, and he abdicated the dictatorship; but not before he had highly commended the conduct of the consuls. In 355 B. C., Serrvilius held the office of interrex (Liv. vii. 1-17).—2. Master of the horse to M. Fabius, in 350 B. C., and consul in 341 B. C. (Liv. vii. 22 seq.). According to the consular calendar, this is the same with the former, but that does not appear to have been the idea of Livius.

Q. Serrvilius Capio, Q. Serrvili Capionis, m. was elected consul at Rome, in 142 B. C., with C. Laelius Sapiens. According to Livius and the consular calendar, he procured the death of Viriáthus q. r., by assassinating traitors. In opposition to these authorities, Eutropius states, that when the murderers of Viriáthus claimed a reward from Serrvilius, he answered, that the Romans never approved of a commander being killed by his own soldiers (Eutrop. iv. 16). After enjoying the highest distinctions among his fellow-citizens, from his merit, he fell under disgrace, and died in prison (Val. Max. vi. 9).—2. Was consul in 108 B. C., and had for his colleague in office, C. Atilius Serrvilius. In the following year, he commanded an army in Gallia, and Cn. Manlius Máximus, consul, had another, on purpose to make head, in conjunction with the two consular armies, against the barbarians. They not only failed in repressing the advances of these northern invaders, but were unable to keep them in check. Taking courage, either from their numbers, or from the inability of the Roman generals, they stormed both camps, took them, and made Q. Serrvilius Capio and Cn. Manlius Máximus prisoners. Valérius Antias estimates the loss of the Romans at eighty thousand men, besides fifty thousand slaves, sutlers, and other retainers of the camp. The cause of this misfortune having been ascribed to Capio, the people ordered his goods to be sold by auction, and it is worthy of notice, that this was the first confiscation after the expulsion of L. Tarrvilius Súperbus (Liv. Ep. 67). Sallustius calls them Gauls, but Livius, Cimbrí, The Tigúrini, who lived near the Alps, joined them, on which account the former historian probably gave them the name of Gauls. They had previously defeated M. Junius Sllanus, and seemed to threaten the destruction of the state. It appears probable, they would have overrun Italy, had not C. Mártius nearly annihilated them. By Eutropius he is called Serrvilius Capio, and is said to have conquered the Lusitani (iv. 27).—3. A proconsul, who was murdered in 93 B. C., at Ascólum, Ascól, together with all the Ro-

man citizens in that place, at the commencement of the Social war (Flor. iii. 18. Liv. Ep. 72).—4. A lieutenant-general of P. Rutilius Lupus, who made a successful sally against the enemy, by whom he was besieged. For this advantage, he was made equal in command with C. Marius, afterwards became rash, was taken in an ambuscade, his army routed, and himself killed, in 92 B. C. (Liv. Ep. 73).

Q. Servilius Fidenas, Q. Servili Fidenatis, m. a Roman who was once elected interrex, and six times a military tribune with consular authority (Liv. v. 8 seq.). See M. Valerius Maximus.

Q. Servilius Priscus, Q. Servili Prisci, m. elected consul at Rome, in 468 B. C., by the senators and their dependants, the plebeians having refused to attend, in consequence of the animosities between these two orders. In his second consulship, he was sent against the Æqui, when the unhealthiness of the troops compelled him to remain inactive within the lines (Liv. ii. 64 seq.).—2. Some, in place of Priscus, call this Servilius, Struettus. He was appointed dictator against the Fidenates and Veientes, in 434 B. C., when he named Post. Æbutius Elva master of the horse. Near Nomentum, he defeated the Etrurian legions, drove them into Fidenæ, and drew lines of circumvallation round the town, which could not be taken by storm, on account of its high situation, and the strength of its works, nor blockaded with success, from the great quantity of grain stored up in their magazines. He therefore carried a mine into the citadel, nor did the inhabitants know any thing of his plans, until the town was in his power. In 430 B. C., he requested the tribunes of the commons by the authority vested in them, to compel the consuls to name a dictator. Glad at an opportunity of extending their power, they told the consuls to obey the order of the senate, or they would command them to be carried to prison. The propriety of this appeal is surely questionable, although Livius states that he passed through the highest dignities with singular honour. Respecting his bravery as a soldier, and patriotism as a citizen, the same historian has recorded several proofs. He was afterwards nominated dictator, marched against the Æqui, and convinced them of their inferiority to the Romans (Liv. iv. 21—47).

Sp. Servilius, Sp. Servili, m. (surnamed Struettus, in con. cal.), was consul in 476 B. C., with A. Virginius. Over the Veentians, Servilius gained a considerable advantage, which he soon lost, and owed his preservation and that of his troops, to the timely arrival of his colleague. For his temerity he was brought to trial, when his dauntless intrepidity procured his acquittal (Liv. ii. 51 seq.).—2. One of the six military tribunes with consular power, who were elected in 367 B. C. They were all superseded in their office by the appointment of a dictator, a magistrate superior to all others in power, and the choice fell on M. Furius Camillus, who surpassed all the citizens in merit. Ten years before that time, he had been appointed censor (Liv. vi. 31, 38).

Servius, T. m. a notorious informer (Hor. Sat. ii. 1. 47).

Servius Maluginensis, Servii Maluginen-

sis, m. was Flamen Dialis, when he demanded the proconsulship of Asia, in the year 22. After a full inquiry into the regulations and general usage of that order, it appeared, that his office prevented his absence, and that the province could not be granted to him. He died next year, and his son succeeded him as priest of Jupiter (Tac. Ann. iii. 88 seq.).

Servius Tullius, Servii Tullii, m. son of Publius and Oeresia, a captive, if not a slave from the town of Corniculum in Latiun. Some derive his name from *servus*, a slave, and others from his having been preserved (*servatus*), while his mother was made prisoner by Tarquinus Priscus. Livius gives it as his opinion, that Servius Tullius, the principal man in Corniculum, was killed at the taking of the city, and left his wife Oeresia pregnant, that her high rank procured her from the Roman queen an exemption from slavery, the common fate of prisoners, and that the child was born in the palace and called by his father's name. Ovidius gives a different account of his birth, making him the son of Vulcanns and Oeresia. Servius, having been born after his mother became a captive, Livius thinks sufficiently accounts for the prevalent opinion of his being reckoned a slave, an idea which Horatius seems to have adopted from calling his reign *ignobilis* (Sat. i. 6. 9). Livius narrates the circumstance of a fire having blazed round the infant's head when asleep, which Tanquil explained as a presage of his future greatness, and of his becoming the greatest ornament both of her family and of the state. In consequence of this prodigy, to which the historian attaches no credit, Servius received the education of the king's son. On his attaining manhood, he was held in so high estimation by the people and the king, that the latter gave him his daughter in marriage, probably with the view of his succeeding himself in the throne. Soon after Tarquinus Priscus had been mortally wounded by the assassin, whom the sons of Ancus Marcius had hired to murder him, Servius issued from the palace with all the ensigns of authority, pretending that he acted under the direction and by the authority of his father-in-law, who was not killed, but stunned by the blow. In the mean time, he exerted his utmost efforts to procure the favour of the nobles, whose interest he soon obtained. Servius then announced the death of the king, and was appointed his successor by the senate, without the concurrence of the people. To secure his authority, lest, like his father-in-law, he should fall by the sons of his predecessor, he gave his two daughters in marriage to the two sons of Tarquinus Priscus, Lucius and Aruns. His valour and good fortune were very conspicuous in his war against the Veientes, and the other Etrurians. On his return to Rome, he established the census, an institution of the utmost importance and benefit to the state. At the conclusion of the census, he performed a lustration, called *Südvëtaurilia*, in the Campus Martius. To accommodate the number of citizens, he enlarged the city, by adding the two hills, Quirinalis, Monte Corvalla, and Viminalis, besides extending the limits of Esquilinus, Monte Esquilino. On the last he fixed his own residence, to bring the place into celebrity. He surrounded the city with a rampart

trenches, and a wall; at the same time he enlarged the Pomerium. The next work of this monarch was the building of a temple to Diana, in conjunction with the chiefs of the Latin states, upon whom he had prevailed to engage in that undertaking, in consequence of its being commonly believed, that the temple of that goddess at Ephesus had been built by a general contribution from the states in Asia. This is probably the temple which Aurelius Victor and Tacitus call the temple of the moon, which was destroyed by fire in the year 64. From this period, his life was rendered miserable, by the fierce and restless tempers of his family. His elder daughter having murdered her husband, and his son-in-law Lucius, his wife, they soon after were joined in marriage, and the death of this venerable monarch was the necessary and premeditated consequence of that unlawful union. Servius Tullius reigned forty years. In his whole conduct, during that long period, he exhibited such mildness, moderation, and justice, as would have rendered it difficult for any successor to have equalled him in any of these virtues (Liv. i. 39—48).

M. Servius Sulpicius, M. Servii Sulpicii, m. brother of P. Sulpicius, who lost his life in the proscription of P. Cornelius Sulla, because he had adopted the interest of C. Marius. According to Cornelius Nepos, he married Anicia, cousin of T. Pomponius Atticus (Cor. Nep. Att. 2).

Sesamus, s. f. *Amasserah*, a town of Paphlagonia, on the coast of the Black Sea (Hom. Il. ii. 853).

Sesöstris, Isis, m. a king of Egypt, and one of the most distinguished monarchs who ever filled the throne of that country. The remote period in which he lived, renders it impossible to ascertain the truth of his conquests, which antiquity has recorded. Like other great warriors who overran kingdoms, or performed great feats in arms during the ages of ignorance, or barbarism, fiction would exaggerate his exploits, and love of the marvellous ascribe to one, military enterprises which had been conducted by many. History informs us, that he subdued by force of arms Ethiopia, Arabia, Libya, the greater part of Asia, and afterwards invaded Europe. Justinus mentions the success of his arms as far as Pontus, and asserts, that he did not make war on the neighbouring, but on distant nations, and that for the acquisition of fame, not of territory (l. 1 seq.); yet he planted colonies in that country (Val. Flacc. v. 419). Having satiated his ambition by the renown of his arms, he returned to Egypt, where he spent his time in giving encouragement to the fine arts, in erecting temples to the gods, and in the improvement of his kingdom. Some have applauded his mildness and lenity to the conquered, while others have loaded his memory with infamy for his cruelty, and add, that he put himself to death. His reign is supposed to have been some centuries before the Trojan war. To his conquests and cruelty Lucanus alludes (Phar. x. 276). Tacitus mentions, that the Phoenix appeared in his reign (Ann. vi. 28).

Sestius Gallus, Sestii Galli, m. an abandoned, prodigal old man, who joined the emperor Tiberius in his criminal and abominable practices (Suet. Tib. 42).

P. Sestius, P. Sestii, m. a Roman of pa-

trician family, who was accused by C. Julius, one of the first *dēcēviri*, in consequence of a dead body having been found in his house (Liv. iii. 33).—2. A questor, who attempted to quell a mutiny in the army, by ordering a lictor to seize one of the most turbulent of the soldiers, on which a tumult arose, and he was obliged to withdraw, in consequence of his having been struck with a stone, in 223 B. C. (Liv. iv. 50). See M. *Pudiculus Regillensis*.

P. Sestius Căpitōlinus, P. Sestii Căpitolini, m. held the consulship at Rome, with C. Mēnētus, in 452 B. C. The ambassadors sent to Greece, having returned with copies of the Athenian laws, the *dēcēviri* of whom Sestius was one, were nominated to digest them into a proper code. This appointment superseded all the magistracies (Liv. iii. 32, 33).

Sestos, s. f. *Zemenik*, a town of Thracia, Romania, on the shores of Hēllēspōntus, the Dardanelles, directly opposite to Abydos. Three *tumuli* have been formed on the spot once occupied by that town, of which the largest is called *Sest Tepe*, a name manifestly derived from Sestos. Ovidius has given celebrity to this town, by singing the love of Lēander and Hērō. It surrendered to the Romans in 192 B. C. (Liv. xxxvii. 9). Sestius, ūdis, f. Hērō, a native of Seme (Stat. Th. vi. 547). Adj. Sēstus, s. Sētiācus, a, um. *Sēta pūilla*, Hērō (Or. Ep. Her. xviii. 2). *Sētiācus Sinus*, the Dardanelles (Stat. Syl. i. 3. 27).

Sēsūvii, orum, m. a people of Gallia Cătica, who, although not named *inter Americā celtātes*, must either have been included under that denomination, or possessed an adjoining district (Cæs. B. G. ii. 34). It is proper to add, that the readings in the chapter just referred to are various, and that in the writings of no ancient geographer does this word occur.

Sēthōs, ō, m. a king of Egypt, who lived in the time of the Trojan war. To him Hōmērus alludes (Od. xiv. 278—286).

Sētia, s. f. *Sezzo*, a town of the Vălci in Lăcium, not far from Antium. *Azzo*, to which the Romans sent new colonies in 353 B. C. (Liv. vi. 30). It stood on a declivity, commanding a view of the Pomptine marshes (Mart. xiii. 112). *Inh. Sētini, orum* (Sag. Sētinus, i), m. were frequently plundered by the *Privēnātes* and *Fundāni*, in the early ages of the Roman state, to which they seem to have remained uniformly steady and faithful friends (Liv. viii. 1). Adj. Sētinus, a, um. *Sētinum* (vinum), the wine of Sezzo, which the Romans greatly prized (Juv. Sat. x. 27), and which Augustus preferred to all others (Plin. iii. 130). *Sētinus ager* (Plin. i. 326).

Setovin, s. f. a town of Dălmătia, at the siege of which Augustus was severely wounded in the knee (Ap. Bel. Illyr.).

Sēvērus. See *Sēptimius*.

Sēvērus, i, m. a man who recommended to Mărtiālis, to publish more books; but the poet charges him with reading carelessly, and only a small part of what he had already published. Mărtiālis frequently mentions Sēvērus in his epigrams (ii. 6 gr.).—2. An architect, or rather, what in modern times would be denominated a civil engineer, flourished at Rome, under the emperor Nēro.

His projects, distinguished by boldness and originality, suited the enterprising spirit of that emperor. Celer, a genius of the same cast, assisted in forming the magnificent plans, in which they undertook to conquer nature, and to perform wonders beyond both the powers of imagination, and the wealth of the emperor. In the attempt to join Læus Avèrnis with the mouth of the *Tevere*, they failed, and little advantage could have been obtained from the execution of the intention. Scarcely any vestige of the undertaking remains visible (*Tac. Ann. xv. 42*).—3. The cousin-german of the emperor Cārācālla, who, having first treated him with kindness, caused him to be murdered.—4. Created Caesar, by the emperor Diōclētianus, at the request of Gālērīus, who afterwards made him Augustus. When Māxēntius had assumed the purple, Sēvērus, then out of Italy, hastened to oppose him, and being deserted by his soldiers, who had never loved him, and had then been bribed by his enemies, found himself obliged, after he had approached the vicinity of *Rome*, to fly to Rāvēnna, whither Māximīanus Hērēclēus pursued him, and by deception got him into his power. Sēvērus trusted to the sincerity of his promise, returned to him the purple, when Māximīanus, not openly to violate his oath, appointed his son to put Sēvērus to death, which he did by allowing him to open his own veins. Māximīanus thus added cruelty to perfidy, by making his son an instrument in violating his own oath, and to murder a man who, without necessity, had, by believing his promise, put himself into his power (*Eutrop. x. 23*).

Sēvīnus Pōmptīnus, Sēvīnī Pōmptīnī, *m.* a Roman expelled from the senate, on account of extortion under Claudius or Nēro, and restored to his rank by Otho, in the year 70 (*Tac. Hist. i. 77*).

Sēvīus, *v.* Sūvīus Nīcānor, Sēvī Nīcānōrīs, *m.* by birth a slave, on obtaining his freedom, probably a consequence of his genius, was the first who obtained reputation and dignity by teaching at *Rome*. Besides commentaries, he wrote satire, of which a few lines only remain. In the opinion of some ancient writers, infamy compelled him to leave *Rome*, and retire to Sārdīnīa, where he died. Mācrobīus speaks in high terms of his learning (*Sat. ii. 14*).

Sēūthes, *m. m.* a king of Thrācia, with whom Alcibiādes had considerable influence. Cōrnēlius Nēpos, in the life of Iphicrātes, calls him an ally of the Athenians. Q. Cūrtius mentions a Sēūthes, who cannot be the same person, if confidence may be placed in ancient chronology, since the period mentioned by the two writers differs sixty-eight years (*x. 1*).—2. Another king of the same nation, and father of Cōtys, who succeeded him in the government. Livius mentions Cōtys bringing reinforcements to Pērcēs, king of Mācēdōnīa, in 173 B. C. (*Liv. xlii. 51*).

Sēxtīa, *v.* Sēxtīa, *m. f.* the wife of Māmercus Scaurus, whom, on his being prosecuted, she exhorted not to wait for a public sentence, and died herself, with the resolution which she had recommended to her husband, in the year 94 (*Tac. Ann. vi. 29*).

Sēxtīa, *m. f.* the mother-in-law of L. Antistius Vētus, who opened her veins and expired at the same time with him and his

daughter Pōllūtīa, in the year 66 (*Tac. Ann. xvi. 10 seq.*).

Sēxtīlia, *m. f.* a vestal virgin, found guilty of incest, and buried alive (*Liv. Ep. 14*).—2. The wife of L. Vitēllius, and mother of the Roman emperor Vitēllius. Tacitus describes her as having formed her manners on the model of the ancients. She conducted herself with great evenness of temper; never elevated by the honours of her son, nor deceived by the flattery of those around her. Death, in the year 69, saved her from the misery of witnessing the downfall of her family (*Tac. Hist. ii. 64 seq.*).

Sēxtīliānus, *i. m.* a drunkard derided by Mārtiālis (*i. 12 seq.*). Perhaps he is the person mentioned by the same poet (*x. 29*).

Sēxtīlius Fēlix, Sēxtīlii Fēlicis, *m.* a Roman commander, who remained firm to Vitēllius. He appears to have been a soldier of considerable merit and bravery (*Tac. Hist. iii. 5*).

C. Sēxtīlius, C. Sēxtīlii, *m.* a Roman who held the office of a military tribune with consular power, in 378 B. C. (*Liv. vi. 30*).

M. Sēxtīlius, M. Sēxtīlii, *m.* of Prégēllē, who came to *Rome* in 211 B. C., informed the consuls, that eighteen colonies had their contingent of troops in readiness, and that more would be supplied, if required (*Liv. xxvii. 10*).

P. Sēxtīlius, P. Sēxtīlii, *m.* a Roman, guilty of the most horrible ingratitude towards C. Jūlius Caesar, an eminent poet and orator, who had successfully defended him when accused of a very great crime. Vāllērius Māximus has held up his name to merited abhorrence (*v. 3*).

Sēxtīllus, *i. m.* a low and contemptible character, on whom Mārtiālis writes a severe epigram (*ii. 28*).

Sēxtīus, *i. m.* quaestor to L. Cālpurnīus Bēstia in the war against Jūgūrtha (*Sal. Jug. 29*).—2. A silly man mentioned by Cātūllus (*xlii. 19*). *Adj.* Sēxtīānus, *a. um.*

Sēxtīus Africānus, Sēxtīi Africāni, *m.* a Roman of illustrious birth, puffed up with family pride, and at perpetual variance with Q. Vōlūsius. These two with Trēbēllius Māximus, held a cēnsus through Gāllia, *France*, in the year 62 (*Tac. Ann. xiii. 19 seq.*).

Sēxtīus Cābāllus, Sēxtīi Cābālli, *m.* a buffoon, whose attempts at wit, probably contributed to the amusement of his entertainers (*Mart. i. 42*).

Sēxtīus Clōdīus, Sēxtīi Clōdīi, *m.* a Sicilian, who taught rhetoric at *Rome*, both in the Latin and Greek languages. He enjoyed the intimacy of M. Antōnius, the triumvir, and Pōmponīus Atticus. His name occurs in the second of Cicero's philippics (*Suet. Clar. Rhet. 5*).

Sēxtīus Mūrēus, Sēxtīi Mūrēi, *m.* an officer under Caesar, sent with three legions against Lābo, who fought under the auspices of Pompey (*Ap. Bel. Civ. 576*).

Sēxtīus Pācōnīanus, Sēxtīi Pācōnīāni, *m.* a man of prætorian rank, whom the emperor Tiberius marked out for destruction. The senators rejoiced at his condemnation, on account of his turbulence, propensities to any iniquitous measure, and facility in acquiring a knowledge of the secrets of others. In prison, he amused himself with writing sarcastic verses against the emperor, by whom

orders he suffered death by strangulation, in the year 85 (Tac. Ann. vi. 3-59).

C. SEXTIUS CALVINUS, C. SEXTI CALVINI, *m.* (whom Eutropius inaccurately calls SEXTIUS DOMITIUS CALVINUS), held the consulship with C. Cassius Longinus, in 126 B. C. These consuls carried war into Gallia, France, attacked the Arverni, and killed a prodigious number of them on the Rhone. Their king, Bibulus, surrendered himself to SEXTIUS, who brought him to Rome, which both consuls entered in triumph (Eutrop. iv. 22). When proconsul, SEXTIUS conquered the Saluvii, and founded a colony there, in 124 B. C., which from his own name, and the abundance of water from hot and cold springs, he called Aquæ Sextiæ, Aix, in Provence. *Adj.* SEXTIUS, *a, um*.

1. SEXTIUS, L. SEXTIUS, *m.* a tribune of the people, who proposed a law for granting a colony at Völæ, *v.* Böla, *Polî*, in 214 B. C., but was overpowered by the protests of his colleagues (Liv. iv. 49).—2. (Surnamed in con. cal. SEXTIUS LATERIANUS), a tribune of the people, who moved that a law should pass respecting debts, another respecting the extent of land to be possessed by one man, and a third, that there should be no military tribunes, but that one of the consuls should be a plebeian. The opposition of several of his colleagues, through the influence of the patricians, procured their rejection, and, therefore, on his being continued in office during next year, he prevented the election of the curule magistrates. To the office of a plebeian tribune he was ten times elected, and, in his last tribuneship, carried his law respecting the admission of a plebeian to the consulship, in consequence of which he was raised to the consulship, the first plebeian who held that dignity, in 365 B. C. (Liv. vi. 35 seq.).—3. A Roman of high rank and great merit, who was questor in the army of Brutus, yet, on his return to Rome, he obtained the friendship of Augustus, who, on resigning the consulship, chose L. SEXTIUS in his place. He never concealed from the emperor the sincerity of his attachment to Brutus, and the steadiness of his principles probably raised him in the esteem of Augustus. An intimate friendship subsisted between him and Horatius, who addresses to him an ode (l. 4). The poetic merits of that ode, claim higher praise, than the morality which it inculcates. From the shortness of life, Horatius ought to have drawn a very different conclusion, than an argument for indulging in intemperance.

M. SEXTIUS SIBINUS, M. SEXTI SIBINI, *m.* was elected to the office of plebeian edile, in 305 B. C., and next year to the praetorship, when he obtained the government of Gallia, *i. e.* the north of Italy (Liv. xxx. 26 seq.).

P. SEXTIUS BICULUS, P. SEXTI BICULI, *m.* a centurion of the first rank in Caesar's army, in the Gallic wars (Caes. B. G. ii. 25).

T. SEXTIUS, T. SEXTI, *m.* one of the three lieutenant-generals whom Caesar sent to augment his army, in the sixth year of the war in Gallia, France (Caes. B. G. vi. 1 seq.).—2.

A general on the part of C. Cassius, conquered in Africa by Q. Cornificius, in 44 B. C. (Liv. Ep. 123).

SEXTUS, *j, m.* a poor man, mentioned by Murtialis (ii. 3).—2. An usurer (Mart. ii. 44).—3. A confidential friend of the emperor

Domitianus (Mart. v. 5). This name is of frequent occurrence in the epigrams of Martialis, and conveys all the information which can be obtained respecting the character introduced by the poet to his reader.—4. A native of Cheronea, *Caprena*, was the grandson of Plutarchus. He taught the Roman emperor M. Antoninus, the Greek language. The commentators of Eutropius seem, in general, to have considered Charonensis as his proper name (viii. 12).

SIBOTES, *is, m.* a Colchian commander in the war between the Argonauts and Siphians (Val. Flacc. vi. 249).

SIBŪZATES, *v.* SIBŪZATES, *hum, m.* a people of Aquitania, whose country lay along the Adour. Of their history nothing is known. Their capital, in the 3d or 4th century, bore their name, now Sobuse (Caes. B. G. ii. 7).

SIBYLLA, *æ, f.* a sibyl, a woman divinely inspired, of whom several are enumerated by ancient authors. According to some, the number amounted to ten (Lactant. i. 6), while others have only spoken of one; the one most celebrated, and most frequently mentioned by Roman writers, had her residence at Cumæ. Lactantius, who calls the Sibyl, Amalthæa, derives the name Sibylla from the Æolic, *Sios*, god, and *bylē*, counsel, and adds that the ancients called all prophetesses Sibyllas (ib.). Dionysius of Halicarnassus relates, that a woman (probably one of the Sibyls) offered nine books, to L. Tarquinus Superbus, for which she asked a particular sum. The monarch knowing neither the nature of the books, nor the character of the seller, refused to purchase them, at which she departed, burned three, and, having returned, demanded the same sum for the remaining six, which Tarquinus likewise declined. Retiring again from the palace, she destroyed other three, and immediately presented herself to the monarch, from whom she required the same price as at first.

Struck with the singularity of her conduct, Tarquinus, consulted the augurs, who, knowing the value of the writings, advised him to give the money required, and regretted the loss sustained by his refusal. After receiving the price, and charging the king to keep the books with great care, the woman went out from his presence, and was never seen more. It is stated by A. Gellius, that, on being refused the price asked, she burned three of the nine in presence of the king, and, on a second refusal, burned other three; she then asked, and received the sum which she had first named (i. 19). Soon after these writings became the property of Tarquinus, he appointed two men of patrician rank, to whom he added two public servants, for the purpose of preserving these books which contained the Sibylline prophecies, and of consulting them on great emergencies. After the expulsion of the kings, the noblest men in Rome solicited that office, which exempted them from military service and from city offices. To the charge of these books the Romans paid greater attention than to any other sacred rite. They were preserved in a stone chest in the temple of Jupiter Capitolinus, where they were destroyed after the war with the Marsi. The senate then ordered a collection of Sibylline oracles from various quarters, which the ancients considered spurious, and which, from that

Ius, appears to have been composed in hexameter verse (ii. 5. 16). *Adj.* Sibyllinus, a, um. *Sibyllini libri*, the books, or oracles, of the Sibyl (Liv. v. 13).

Sibyrrius, i, m. an officer in the army of Alexander the Great, at whose death he obtained the *Arctosi* and *Gedrosi* (Just. xiii. 4). Arrianus calls him *Sisyrrius* (vi. 5).

Sicca, e. *Sicca Veneria*, w, f. *Keef*, an ancient town of Numidia, the foundation of which has been ascribed to the Numidians. It stood on the banks of *Bagrada*, the *Mejerda*, at a distance of about an hundred miles from the coast. In its vicinity C. Marius defeated Jugurtha. The worship of Venus is retained there in its most injurious form, which the reader may see described in Valerius Maximus (ii. 6), Herodotus and Strabo. *Lich. Sicenses*, ium, m. the Sicensians (Sal. Jug. 36).

Siccha, w, m. a man in the army of Hannibal, overpowered by Scévola, at the battle of Cannæ, as he came to the rescue of Gaius (Sil. Ital. ix. 985 seq.).

L. Siccus Dēntatus, L. Sicili Dēntati, m. perhaps the bravest of all the Romans, on which account he was called the Roman Achilles. He was in the army during a period of forty years, and engaged the enemy in one hundred and twenty battles, received forty wounds in the front, but not one in the back; was presented with eight golden, one obsidional, three mural, and fourteen civic crowns, besides eighty-three golden chains, upwards of one hundred and sixty suits of armour, eighteen spears, and twenty-five trappings. The people bestowed upon him many military gifts of different kinds, among these, says A. Gellius, were some for victory in single combat; but Valerius Maximus says, that he thirty times bore the spoils from the enemy, of which eight were gained over individuals who had challenged the whole Roman army. Availing himself of the general hatred of the soldiers to the decemvirs, and having frequently, in private conversation, spoken of a secession, and an election of tribunes of the people, these tyrants resolved to destroy him; and for this purpose sent him with a party, under pretext to choose a place for a camp; but in reality that he might be murdered. Of the hundred assassins who attended him, fifteen fell by his hand; and thirty were wounded. The rest would most probably have failed in their nefarious attempt, had not some ascended the rock against which Siccus had set his back, and intrepidly received their weapons in his shield, and thence threw down stones, by which he was overpowered; and at last killed. The decemvir buried him immediately, with military honours, at the public expense, to prevent his body being carried to Rome (Liv. iii. 43. Val. Max. iii. 2). Livius calls him simply L. Siccus, and others, L. Sicilius Dēntatus. Sicila, e, f. a village in Britain, according to Aurelius Victor; but in Gaul, according to others, at which the emperor Alexander Severus was put to death by his own soldiers (Aur. Vic. Cass. 24).

Sicilia, e, f. Sicily, an island in the Mediterranean, to the south of Italy; between 36° 40' and 38° 20' N. Lat., and 12° 15' and 15° 55' E. Long.; said to have been in ancient times a continuation of that country, but afterwards separated by the strength

of the sea (Strab. 371. Just. iv. 1). It is of a triangular form, and in circumference about 471 miles. In the writings of ancient authors, both Greek and Roman, we find this island not unfrequently called *Sicania*. This latter name is said to be derived from *Scani, orum*, a people from Spain, whose name was derived from the river on the banks of which they lived (Sil. Ital. xiv. 34), and which, Thucydides supposed, was afterwards called *Scoris*, the *Segre*, who invaded the southern part of Italy, and, being driven from it, took possession of Sicily; and the former from their general *Siculi*. Some ancient authors maintain, that the *Scani* and *Siculi* were not the same people, and did not settle in Sicily at the same time. They assert, that the first are of Spanish, and the last of Italian origin. It was anciently called *Triguetra*, and *Trinacria*, from its triangular figure; afterwards *Sicania*, and at last *Sicilia* (Just. iv. 2). Of this island, Virgilius makes the ancient name *Vulcania*, from *Vulcanus* having his forges in mount *Ætna* (Æn. viii. 422). The promontories, in which the three sides terminate, are, on the W., *Lilybœum*, *Cape Boeo*, on the S. East, *Pachynus*, *Cape Pasaro*; and on the N. East, *Pelorus*, *Cape Faro*. The distance between *Lilybœum* and *Pachynus* is 160 miles, between *Lilybœum* and *Pelorus* 196, and between *Pelorus* and *Pachynus* 115. According to Ovidius, the giant *Typhoeus* was buried below Sicily, his feet under *Cape Boeo*, his right hand under *Cape Faro*, his left under *Cape Pasaro*, and his head under *Ætna*. This island is in general mountainous; but it has some beautiful verdant plains. *Ætna*, *Monte Gibello*, near the E. coast, about 50 miles S. of *Pelorus*, is the largest volcano in the world. *Frœtum Sicilum*, the Strait of Messina, which separates this island from Italy, was an object of terror to the ancient mariners; but, from greater skill in navigation, is now passed without anxiety. There is no danger unless when the winds and current are contrary. Some modern travellers and geographers maintain, that *Charybdis* is not a whirlpool, but a place where the waves are greatly agitated by pointed rocks. It is not above 500 feet at its greatest depth. From a recent census, it appears that Sicily contains 1,790,000 inhabitants, 600,000 of whom are ecclesiastics, or living on ecclesiastical revenues; there are on the island 1,117 convents, containing 20,000 monks and 20,000 nuns. Its superficial extent is estimated at 7,500 square miles, including the *Æolian Islands*. *Sicelis*, *Idis*, et, *Scaniis*, *Idos*, f. *Sicilian*, with relation to a female, or to a noun feminine. *Scyllides Mœsa*, the muse of pastoral poetry; because Theocritus, the first writer of pastoral poetry, was a native of Sicily (Virg. B. iv. 1). *Adj.* Siculus, et, *Sicanus*, a, um, et, *Siciliensis*, is, e. *Sicanus sinus*, the bay of *Syracusa* (Virg. Æn. iii. 692). *Siculi stellas*, Sicily (Virg. Æn. i. 34). *Siciliensis ruina* (Just. xxiii. 3). *Siciliensis ora* (Amm. Mar. xxi. 7).

Sicilius, e. Sicilius, i, m. who, with Verceilus, excited the Hirpini to revolt from the Romans, and, on the taking of *Strophi* of their towns by M. Valerius, prætor, they were beheaded, 217 B. C. (Liv. xlii. 47). Here the readings vary greatly, and the commentators are divided as to the meaning of the sentence.

Sicimna, *m.*, a mountain of Galla Cisalpina (Liv. xlv. 12).

C. Sicinius, *C. Sicinī*, *m.*, was one of the prime movers of the revolt to Mōns Sacer, in 494 B. C., and he was among the first elected tribunes of the people (Liv. ii. 32).—2. A plebeian tribune who brought Appius Claudius to trial, in 470 B. C. (Liv. ii. 58–61).—3. A descendant of that C. Sicinius who was the first tribune of the people, and elected on Mōns Sacer (Liv. iii. 54).—4. One of the three ambassadors sent by the Roman senate to Greece, and different states of Asia, in 172 B. C. (Liv. xliii. 5).

Cn. Sicinius, *Cn. Sicinī*, *m.*, elected praetor, and held the government of Sardinia, in 185 B. C. He had been previously an edile, and was unsuccessful in his first canvass for the praetorship (Liv. xxxix. 39 seq.).—2. One of the three commissioners who settled a colony of Roman citizens at Lūca, in 179 B. C. (Liv. xli. 13).—3. Was elected praetor, in 175 B. C., and was sent with troops to Apulia, to collect the locusts which covered the whole fields in prodigious swarms. He obtained Macedonia for his province, and was continued in command for another year. Livius mentions he left the city, *Paladatus*, from which it may be inferred he was to be commander-in-chief of the Roman forces in that country (xlii. 9–27).

L. Sicinius, *L. Sicinī*, *m.*, a tribune of the Roman people (Liv. vi. 6).

P. Sicinius, *P. Sicinī*, *m.*, a tribune of the Roman people, who passed a law, that no one should either contradict or interrupt a tribune whilst speaking to the people (Sal. Frag. 3). *Adj.* *Sicinius*, *a*, *um*. *Sicinia* *lēs*, the law above-mentioned.

T. Sicinius, *T. Sicinī*, *m.* (surnamed in con. cal. *Sabinus*) was elected consul, in 497 B. C., the year after Cōrnelianus quitted the Roman territory (Liv. ii. 40).—2. A Roman who proposed a bill, that his townsmen should abandon their native city, and occupy Voi (Liv. v. 24).

Sicōris, *is*, *m.*, a Saguntine, whom his townsmen placed at the head of the deputation sent to the Roman senate, when Hannibal attacked their city (Sil. Ital. i. 633).—2. A Spaniard, one of the competitors for the prize in the foot-race given by Scipio Africanus, at the end of the Spanish war, in 208 B. C. (Sil. Ital. xvi. 475).

Sicōris, *is*, *acc. im. m.*, the *Sagre*, a river of Hispania, Spain, which rises in the Pyrenees, is joined by Cinga, the *Cineu*, near Hērda, *Lerida*, and empties itself into Ibērus, the *Ebro*, after a course of forty miles (Ces. B. C. i. 40). From Lūcanus it appears to be a slow running river (Phar. iv. 14).

Sicyon, *ōnis*, *f.* *Basiliā*, or *Vasilica*, the capital of Sicyonia, which formed part of Achaea, a district of Peloponnesus, the *Moria*. Some authors consider Sicyonia as a separate province, bounded on the E. by Argolis, on the N. by Sinus Cōrinthiacus, the Gulf of Lepanto, and on the S. by Arcadia. It is celebrated as the most ancient kingdom of Greece, and, in its most flourishing state, the whole of Peloponnesus was included under this name. Sicyonia was very fruitful, and abounded with wine, olives, and all kinds of grain, hence *Olivifera Sicyon* (Ov. Ib. 317). Juvēnalis, from its situation, calls it *high*, or *lofty* (Sat. iii. 69). The

inhabitants, *Sicyonii*, *orum* (Sing. *Sicyonius*, *i*), *m.*, excelled in the working of metals, a natural consequence of their numerous mines, chiefly of iron. *Adj.* *Sicyonius*, *a*, *um*. *Sicyonius ager* (Liv. xxxiii. 13). *Sicyonia bacca*, the Sicyonian olive (Virg. G. 3. 519). *Pulchra Sicyonia* (salicamenta), beautiful Sicyonian shoes (Lucr. iv. 1118). They were highly ornamented, and therefore unmanly (Cic. de Or. i. 54). *Sicyonia (vinum)* (Plin. iii. 136). *Sicyonius pictura*, a style of painting, of which Epicurus, a native of Sicyon, was the author (Plin. v. 205).

Sida, *a*, *f.* *Eski Adalia*, a town of Epiphylia, on the coast (Liv. xxxv. 13). *Id.* *Sidēta*, *arum*, *m.* (Liv. xxxv. 48).

Sidicini, *orum*, *m.*, a people of Campania, on the borders of Samnium, whose chief town was Tēanum, *Tianno*, called Tēanum Sidicinum, to distinguish it from Tēanum Apulum, a town of the Apulians. Their country was about the sources of Sāra, the *Saone*. They do not appear to have been either very numerous, or very powerful, as they are seldom mentioned in the pages of Livius. *Adj.* *Sidicinus*, *a*, *um*. *Sidicinus ager*, the territory of the Sidicini (Plin. i. 255). *Sidicina cōhōrs* (Sil. Ital. v. 531).

Sido, *ōnis*, *m.*, the brother of Vāngio, and nephew of Vānnius, obtained half of the kingdom of the Suevi, and Vāngio, the other, on the expulsion of their uncle. Their fidelity to the Romans is commended by Tacitus, and his pages bear evidence to Sido's bravery (Ann. xli. 29).

Sidon, *ōnis*, *v.* *Sidōnia*, *v.* *f.* *Sēda*, *ei*, *Sayd*, called by the Turks, *Tenide*; a famous maritime city, the capital of Phenicia, about twenty-four miles north of Tŷrus. Josephus says this town had its name from Sidon, a son of Chanaan; but Justinus refers the name to *Sidon*, which in the Phenician language, signifies a fish. *Præcōnque murex Sidon* (Luc. Phar. iii. 217). *Syria Sidon* (Lucr. vi. 584). *Inh.* *Sidōnii*, *orum*, *m.*, the Sidonians, or, Phenicians, were eminent for their industry, for their knowledge of commerce, and for the discovery of navigation. They were, however, considered as exceedingly artful, greedy of money, and dishonest in their intercourse with other nations. *Sidōnis*, *idos*, *f.* of Sidon, with relation to a female, or to a noun feminine; Dido, queen of Carthage, who was a native of Sidon (Ov. Met. xiv. 80); Anna, sister of Dido (Sil. Ital. viii. 193). *Sidōnis concha*, the Sidonian shell, *i. e.* purple (Ov. Met. x. 267). *Adj.* *Sidōnius*, *et*, *Sidōnicus*, *a*, *um*, of Sidon, of Phenicia, of Carthage.

Sidōnus Hospes, Cādmus (Ov. Met. iii. 129). *Sidōnia cōmites*, Theban companions, from Cādmus, the founder of Thēbe, *Thebes*, the capital of Bœōtia, being a Sidonian (Ov. Met. iv. 542). *Sidōnum filum*, silk, rather linen thread (Luc. Phar. x. 141). *Sidōnium ostrum*, Sidonian, or, Phenician purple (Virg. Cir. 387). *Sidōnia Dido* (Virg. En. i. 446). *Sidōnia urbs*, Carthage (Virg. En. i. 678). *Sidōnii dūces*, Carthaginian commanders (Sil. Ital. i. 10). *Sidōnii nautæ*, Phenician sailors, the best of antiquity (Hor. Epod. xvi. 61). *Sidōnus rōptus*, the carrying off of Europa (Stat. Th. l. 5). *Pleraque Sidōnæ* (Sal. Jug. 78). *Sidon*, *ōnis*, *f.* a ship which the Romans

captured from the Carthaginians, in a naval engagement near Sicily, during the second Punic war. Silius Italicus calls her *Cādūa Sīdon* (xiv. 579).

Sidōnes, um, *m.* a Getan nation, reckoned by Strabo part of the Bastarnæ. They appear to have lived near Ister, the Danube. *Adj.* *Sidōneus*, *a*, um. *Sidōnea hābēnæ*. Here the readings of Valerius Flaccus vary (vi. 95).

Sigāmbria, *v.* *Sicāmbria*, *a*, *f.* a district of Germania, Germany, bounded on the west by Rhēnus, the Rhine, and on the north by Rura, the Roer, which had its name from the *Iah*. *Sigāmbri*, *v.* *Sicāmbri*, orum, *m.* Two thousand of them assembled to plunder and extirpate the Ebūrōnes, at the time Cæsar invited the Gauls and Germans to that barbarous deed. Martialis says, they wore their hair plaited, which, like that of the other Germans, was red, *flavente cæsariæ* (Claud. xxiv. 18), and tied in a knot. To the fineness of their hair, Roman authors, particularly the poets, frequently allude. Juvēnalis calls them *feræ* or *sterni* (Sat. iv. 147). *Adj.* *Sicāmbrius*, *et*, *Sigāmbrius*, *a*, um. *Sigāmbra cohors* (Tac. Ann. iv. 47).

Sigēum, *v.* *Sigeum*, *i*, *n.* Cape Janissary, a promontory of Trōas. On this promontory stood a town of the same name, now *Glauc-Kent*, or, *Yéng-Cheyr*, built by the Mitylenians, which, after a long and brave resistance, fell under the power of the Athenians. Clark thinks, that Sigeum and Rhetium were the names, not of promontories, but of cities built after the time of Hómērus, who does not mention either of these promontories. Alexander the Great added it to his dominions. During the reign of his successors, it was destroyed, but rebuilt under the Christian Emperors, who made it a bishoprick. *Adj.* *Sigēus*, *et*, *Sigeus*, *a*, um. *Sigēia littora*, the shore of the *Dardanelles* at Cape Janissary (Ov. Met. xiii. 3). *Sigēum præfūdum*, that part of the *Dardanelles* at Cape Janissary (Ov. Met. xi. 197).

Sigērius, *i*, *m.* a servant of the bedchamber to the Roman emperor Dōmītiānus (Mart. iv. 79).

Sigillāria, ium, *n.* two days added to the *Sāturnālia* to prolong the festival (Suet. Claud. 5). Also the name of a street.

Sigimērus, *i*, *m.* a German prince, and father of Arminius. From the expression of Velleius Pāterculus, he seems to have been what in Scotland would be called a chieftain (ii. 118).

Signa, *a*, *f.* *Segni*, a town of the Volsi in Latium, at which Tāquīnus Spērbus planted a colony. It stood on Circeum promontorium, Monte Circeo, which had an excellent harbour. *Inh.* *Signini*, orum (*Sing.* *Signinus*, *i*), *m.* remained faithful to the Romans (Liv. xxvii. 10). *Adj.* *Signinus*, *a*, um. *Signinum pigrum* (Juv. Sat. xi. 73). The pears and wines of this district were much esteemed. The latter appears to have been harsh (Sil. Ital. viii. 378), and from Martialis the wine to have had an astringent quality (xiii. 116).

Signifer. See *Aquila*.

Sigovēsus, *i*, *m.* a sister's son of Ambigātus, king of the Cēltæ. Owing to the kingdom being overpeopled, his uncle advised him and his brother Bellovēsus *q. v.* to emigrate; and to take with them such a

number of men as might overpower any resistance, with which they might meet. Hērcynius saltus fell to his lot in the year 390 B. C. (Liv. v. 34).

Sigynna, arum, *m.* a people who lived to the north of the Danube. In the language of the Ligurians, *Sigynna* signified *merchants*, and in that of the Cyprians, *spears* (Herod. v. 9). This name is variously written.

Sila, *a*, *f.* a woman on whom Martialis writes a disgusting obscene epigram (xi. 24).

Sila, *a*, *f.* an extensive wood in Apēnninus, the Apennines, in the territory of the Brūtii, near Consētina, *Consenza*, which still retains its ancient name (Virg. Æn. xii. 715).

Silii, orum, *m.* a people of Cēltibēria, who excelled in throwing the light javelin (Mart. iv. 55).

Silāna, *a*, *f.* a town of Thessaly, taken possession of by Amynāder, king of the Athāmānes, in 193 B. C.; and retained the same year by the combined army of Philip, king of Mācedōnia, and the Roman prætor M. Bēbius Tāmpilius (Liv. xxxvi. 13).

Silānus, *i*, *m.* a surname of the Junia clan. See *Junius*.

Silānus, *i*, *m.* a Roman commander, who fought with Hannibal in Italy, and harassed him by his vigilance and activity (Sil. Ital. xii. 483).—2. A man who lost his only son, on which account Martialis advises *Aptānus*, or *Oppiānus*, a legacy-hunter, to be assiduous in his attentions to him (vi. 62).

M. Silānus, M. Silāni, *m.* one of Cæsar's lieutenant-generals, whom he ordered to levy troops for the war in Gallia, France (Cæs. B. G. vi. 1).

Silārus, *i*, *m.* a man killed by C. Luchius in the second Punic war (Sil. Ital. xviii. 438).

Silārus, *i*, *v.* *Siler*, *ēris*, *m.* the *Sela*, a river of Italy, which separated the Lucāni from the Picēntini (Virg. G. iii. 146). According to Strabo, its waters had the power of petrifying wood or plants, and the petrification retained not only the form, but also the colour of the original substance.

Silēi, orum, *m.* (*Sibi*, Curt.), an Indian nation, who surrendered to Alexander the Great (Just. xii. 9).

Silēnus, *i*, *m.* the foster-father and preceptor of Bācchus. Hōrātius (Art. Poet. 239), calls him the guardian and attendant of that god, whom Virgilius represents giving an account of the origin of the world, according to the notions of the Epicureans (B. vi. 14 seq.). Æbānus says, that he was the son of a nymph, inferior to the gods, but superior to mortals. Both Virgilius and Ovidius represent him as addicted to drunkenness, and generally accompanied by satyrs. When Bācchus led his army to India, Silēnus wandered, and, having been taken to the court of Midas, was hospitably entertained by that monarch, who appointed a guide to conduct him to Bācchus. For this act of kindness, that god promised Midas *q. v.* whatever he should ask. According to some, Silēnus was a native of Malēa, and Pindārus informs us, that he was brought up there. He must have excelled in music as well as in poetry, since he and Mārtyas disputed with Apōllō,

in playing on the pipe. He had temples in common with Bacchus, notwithstanding of which, the Sileni must have been mortals, since their tombs were seen among the Jews and Pergamenes. Pausanias states, that the old Sileni became satyrs (l. 23 seq.).—2. An historian, who wrote the life of Hannibal in Greek, which, from the expression used by Cicero, appears to have been a work of considerable magnitude (Div. i. 24). Livius mentions him, when treating of the affairs of Spain (xxvi. 49). Neither his country, nor the particular period at which he lived, is certainly known.

Silcum, i, n. See *Sylcum*.

Silia, æ, f. a woman of vicious practices, and ministered to the unlawful pleasures of the emperor Nero, who, on suspicion of her having betrayed him, ordered her into banishment, in the year 66 (Tac. Ann. xvi. 20).

C. Silius, C. Silii, m. a lieutenant-general in upper Germany, who, for his military success, received triumphal ornaments. His martial bravery in defeating the enemy, and in suppressing revolts in Gallia, did not protect him against the intrigues of Sëjanus, whose measures impelled him to a Roman death, in the year 24. He married Söla Galla q. v. (Tac. Ann. i. 31 seq.).—2. A noble Roman, consul elect, with whom Messalina fell in love, in the year 47. In form and manners, he surpassed all the Roman youth. To gratify Messalina, he repudiated his wife, Julia Siliana, and without being blind either to the greatness or danger of the crime, he complied with the wishes of that princess, on purpose to avoid her revenge. In return, she loaded him with wealth and honour; and to consummate their madness, they were publicly married. For this outrage of all moral principle, he atoned with his life, as soon as the emperor came to the knowledge of his crime (Tac. Ann. xi. 5).

C. Silius Italicus, C. Silii Italici, m. a Roman poet of considerable eminence, born during the reign of the Roman emperor Tiberius, but neither the year of his birth, the place of his nativity, nor the cause of his surname has been ascertained. Some have rashly concluded, that he was born at Itälica, Seville, a town in Hispania, Spain, and on that account called *Itälica*, while others maintain he was a native of Cörfinium, a town of Italy, which Sträbo says had the name of *Itälica*, during the Social war. The silence of Martialis, when enumerating the Spanish authors, with respect to Silius, amounts nearly to a proof, that Spain had not the honour of giving him birth; otherwise the epigrammatist, who was his friend and admirer, would not have omitted his name, when celebrating the praises of his native country. The other conjecture appears equally without foundation, since history does not support the assertion, that Cörfinium was ever generally known by the name of *Itälica*. On coming to Rome, Silius spent his time in studying law, and practising at the bar. He took Cicero for his model, obtained the character of an able lawyer, and an accomplished orator. The powers of his mind, his knowledge of business, and his steady attention, procured him the highest offices in the state. He held the

consulship with M. Gälërius Trächäla at the time Nero died, in the year 66. Here it would be difficult to free his character from one of the foulest stains, that of being an informer to the merciless tyrant, who employed him in arraigning the wealthy and virtuous, whom he had unjustly doomed to lose their lives. Whether less of preferment, or dread of the emperor's cruelty, overpowered his moral rectitude, it will readily be allowed, that his forcible eloquence, added to his legal knowledge and mental ability, would render him a formidable tool in the hands of that ruthless monster. For this deviation from the path of virtue, he made ample compensation during the remainder of his life, by a long and unobscured course of the highest honour, and the strictest integrity. The result of his conduct was the esteem and affection of the people, and the favour of the emperor Vespasian. Under Vespasianus, he held the office of proconsul in Asia, and returned to Rome not only with an unsullied character, but with an increase of reputation, proportioned to his elevated employment. From this period, he resolved to withdraw from public affairs, and to indulge the bent of his mind by courting the muses, in honourable retirement. His wealth enabled him to gratify his taste, in procuring property in the country, recommended either by the dignity of its former possessor, or beauty of situation. He purchased Cicero's villa at Tusculum, Frascati, and an estate which was said to have once belonged to Virgilius, in the neighbourhood of Neäpölis, Naples. The birthday of the prince of Latin poets, Silius celebrated every year with the greatest solemnity, and it must be allowed, that admiration of his genius, has led him to too close an imitation of the *Æneid*. An incurable ulcer distressed him for a long time, which kept him in close retirement, and finding all remedies unsuccessful, he starved himself to death, not however until he had seen his eldest son consul. His younger son died at reaching manhood, before he had gained any distinguished office in the state. The only writing of Silius, transmitted to modern times, is his poem in seventeen books on the second Punic war, a work less read, and less known, than its merits deserve. The poet has too servilely copied Virgilius, and to say that he has fallen short of the original, is no disparagement, for where is the author since the days of the Mantuan bard, who would have equalled him? In many passages, there is great poetical merit, which discovers a vigorous mind, rich in the stores of graphic delineation, just sentiment, and classical elegance. From the great length of the work, and from the nature of the subject, the reader may expect to meet occasionally with tedious narration, and uninteresting particulars. It does not appear that Silius intended to write an Epic poem properly so called; since his work contains more historical facts, than poetical fictions. Indeed it would be rash to assert, that there is a single poetical character in the whole work. Hannibal, the chief personage, appears in no other view than as represented in history, without being adorned either by imaginary qualities, or fanciful embellishments, to give additional dignity or sublimity, on purpose

to exalt him in the imagination of the reader. We find this hero just as described by Pölſbius or Livius, the historians followed by our author. Scipio, who, at a future period, conquered Hannibal, acts no part at the commencement of the poem, and afterwards makes his first appearance as a strippling, in a very subordinate rank. No doubt he rises in fame and greatness, but chiefly towards the end, and can scarcely be reckoned among Epic characters. It is perhaps only doing justice to the author, to account his work an historical, not an Epic poem; as he has followed none of the rules necessary to constitute a poem of the latter description. The siege of Saguntum, *Muriedra*, forms the commencement of his subject, as it did of the second Punic war, and he goes on narrating battles and events, as they occurred, in chronological order, with nearly the same accuracy as the historians already mentioned. The topic which he had chosen to celebrate, being real, not fabulous, and the events of modern date, necessarily rejected the grandeur of machinery, and all the advantages resulting from remote antiquity. Much valuable information with respect to persons and places, will be obtained by a careful perusal of this poem. Many Romans distinguished themselves by their courage, prudence, and patriotism, during that celebrated war; and Silius brings them distinctly to view in their real characters, undisguised by poetical exaggeration. The young reader should be cautioned, not to take many of the adjectives derived from nations, individuals, or places, in their primary acceptation; for they often refer to the colonies planted, and cities built, by their descendants. *Pörpētius Silius*, from the steadiness of his character and friendship (Mart. vii. 64).

P. Silius Nerva, *P. Sili Nerve*, *m.* was the colleague of Ap. Junius Silanus, in the consulship, in the year 28 (Tac. Ann. iv. 68). In the consular calendar he is called *P. Silanus Nerva*.—2. Held the consulship with M. Vestinus Atticus, in the year 66 (Tac. Ann. xv. 48).

Q. Silius, *Q. Sili*, *m.* a plebeian, and one of the first questors not of patrician rank. His election took place in 408 B. C. (Liv. iv. 54).

T. Silius, *T. Sili*, *m.* an officer whom P. Crassus sent to the Vēnēti *q. v.* to procure grain and forage for Vēlānus. But the Vēnēti seized them in expectation of regaining their hostages by this measure (Cæs. B. G. iii. 7).

Sillāces, *is*, *m.* a prefect of the Parthian king, under whom and Surēnas, Crassus and his army were totally destroyed (Flor. iii. 11).

Silo, ōnis, *m.* a man of vicious character, whom Cātillus upbraids for breach of agreement, in a transaction discreditable to the morals of both (ciii).

Silo Pōmpēdius, *Silonis Pōmpēdii*, *m.* (Pōpēdius, Flor. iii. 18), the author of the Social war, and commanded the Mārsi. He fell in battle, in 90 B. C. (Liv. Ep. 76).

Silpa, *as f.* a town in the south of Spain, near Betis, the Guadalquivir, at which the Carthaginian generals Mago, the son of Hāmilcar, and Hādrōbal, son of Gisgo, encamped with a powerful army, resolved to give battle to P. Cōrnēlius Scipio Africanus, in 208 B. C. (Liv. xxviii. 12). It is

quite unknown, and some suppose the reading should be *Ilipa*, agreeably to Appianus (Bel. Hisp.).

Silvānus, *i. Phr.* *Silvāni, orum*, *m.* the Silvans, were gods, or rather semi-gods, of the woods, whence their name is derived. They are often confounded with the Fauns and Satyrs, which they resembled in appearance, uniting the human form with that of a goat. This species, or class, of demi-gods was wholly Roman; no such name occurs in the writings of the Greeks. The Roman men sacrificed pigs to Silvānus (Juv. Sat. vi. 447). The husbandmen presented him only with milk (Hor. Epis. ii. 1. 143).

Silvia, *as f.* daughter of Tŷrrhēus, the chief herdsman of Lātinius, king of Lātium, whom Virgilius describes taking great care of the stag, the killing of which was the commencement of hostilities between Ænēas and the Italians. She adorned the horns of that domesticated animal, combed his hair, and washed him in a pure spring. Her grief on the animal flying home after it was wounded, is naturally described, and, after the first burst of her sorrow, she called on the peasantry to avenge that barbarous act (Virg. Æn. vii. 487). To this event reference is made by Mārtialis (xiii. 96).

Silvius, *i. m.* according to Livius, was the son of Ascēnius, accidentally born in a wood, to which circumstance his name has been referred. Others make him the son of Ænēas and Lāvīnia *q. v.* born after his father's death, which appears to have been the opinion of Virgilius. From him the kings of Alba were descended (Virg. Æn. vi. 763), and had the surname of Silvius (Liv. i. 3).

Silures, *um*, *m.* a British nation, who occupied part of Wales; *Hertfordshire*, &c. Cārētācus, renowned for his valour, added to their courage, and all who considered peace with Rome, as another name for slavery, flocked to his standard. Neither the merits of the commander, nor the innate love of freedom, and dauntless intrepidity of the troops, could overcome the discipline and bravery of the Romans. Frōntinus conquered them, but not before they had made many gallant efforts to secure their independence (Tac. Ann. xii. 32 seq.).

Simbrāvinus, *v. Simbrānius, et*, *Simbrāvinus*, *a. um.* *Simbrāni cōlles*, the hills overhanging the lake or lakes from which the emperor Claudius brought water to Rome (Tac. Ann. xi. 13). *Simbrāna stāgna*, three in number, and remarkable for the clearness of their water, and beautiful scenery around them (Tac. Ann. xiv. 22). They all fall into Anlo (Plin. i. 361). *Simbrāvinus Rēus*.

Simila, *as f.* a grove, which appears to have been in the neighbourhood of Rome. In it the Bācchānālia were celebrated (L. xxxix. 12). Here the readings vary, a some suppose it should be *Sēmēla Sīmōli* (Ov. Fast. vi. 503).

Simmas, *as m.* son of Andrēmon, orde by Alexander the Great to be brought in purpose to see the body of Alēx^{er}.

cēstes, after he had been put treason. An investigation conducted and that of Amŷntas is lowered. The latter made ar (Curt. vii. 1).

Simo, ōnis, *m.* an old man, the Andria of Tērēntius. *f*

cozened Simo (Hor. Art. Poet. 238).—2. A slave of Herod, who usurped the sovereignty of Judæa, on the death of his master. Quinctilius Vārus, governor of Sýria, punished him for his rashness, and divided the kingdom among the three sons of Herod, giving Judæa to Archelāus, Gālilee to Hērōdes Antipas, and Trāchōnitis to Philippus Hērōdes (Tac. Hist. v. 9).—3. A commander of one of three armies in the Jewish war against the Romans. Iōānnes and Elēzārus were at the head of the other two armies. The three parties having quarrelled among themselves, laid stratagems against each other, fought several battles within the walls of Jerusalem, and consumed part of the city, with a large quantity of grain, by fire. After the destruction of Eleazar and his whole party, dread of the enemy then at their gates compelled the two contending factions to unite in their own defence (Tac. Hist. v. 12).

Simōis, ēntis, *m.* the *Callifat Osmak*, according to the statement of a late traveller (Clark), who says it is a branch of Scāmānder, the *Mender*. At their junction, the depth of Simōis, the *Callifat Osmak*, is considerable; but it is nearly stagnant, which does not correspond with the epithet *Rōpidus*, applied to it by Virgilius (*Æn.* v. 261). The small village *Callifat*, on the bank of this stream, not far from the place where it falls into the *Mender*, has given its name to Simōis, in modern times. It has its rise in mount Ida, hence Prōpētiūs, *Idæus Simōis*, who makes that mountain the birthplace of Jūpiter, confounding the Ida to the north of Troy with the Ida of Crēta, *Candia* (iii. 1. 27). It is proper to add, that the site of Trōja, the rivers or streams, which the ancients denominated Simōis, and Scāmānder or Xānthus, the plain of Trōja, &c., have been much disputed of late years; and that the result of no inquiry, which has yet been laid before the public, approaches to certainty on any one of these points. See Xānthus. *Lubricus Simōis*, the serpentine or winding Simōis (Hor. Epod. xlii. 21). Hēlēnus called Dodon one of the rivers of Epirus, Simōis, now *Pistritza*, hence to distinguish it from the Trojan rivers of that name, Virgilius writes *Pāleus Simōis* (*Æn.* iii. 302).

Simōisius, *i. m.* son of Anthēmion, killed by Ajāx Telāmōnius. His mother bore him on the banks of the Simōis, hence his name (Hom. Il. iv. 474 seq.).

Simōnides, *is, m.* an eminent Greek poet, was a native of Cos, *Lango*. His father's name was Lēōprēpis, who appears, from Æliānus, to have been a man of a strong mind, and probably possessed of considerable wealth. In his native island, Simōnides established a school, into which he introduced dancing, and singing in chorus. Disappointment or some other cause induced him to quit Cos, and to repair to the court of Hērō, king of Sýracūsæ, a prince distinguished for wisdom and the patronage of learned men. Here he shared the munificent liberality of that monarch, died in that town at the advanced age of ninety, and was buried with great magnificence. Simōnides wrote epigrams, plays, epic poems, and elegies. In the last, he excelled, and Quinctiliānus commends him for the propriety and sweetness of his style, which was rather plain and neat, than flowery or forcible. His chief excellence consisted

in exciting sympathy and commiseration, in which respect some preferred him to all writers of the same kind. Poetry did not constitute his only merit. He devised some remarkable maxims, and his answer to Hērō, who asked him "what God is," showed a mind of deep reflection, "the larger I consider the subject, the more distant it appears to me." He tarnished his reputation by a sordid love of gain, and has not escaped censure, for being the first who prostituted the muses for hire. In the generosity of the heroes who employed him to celebrate their praises, he had no confidence, but pined for the sum which he was to receive, and only wrote for pecuniary reward. He meddled about the towns of Asia, singing the conquerors at the public games, in order to obtain money. The artificial memory was his invention, and the result of thinking and on the place where each of the company is sitting at an entertainment, which he had scarcely left, when the house fell, and he figured their bodies so completely, that their relations could not distinguish them. Some fragments of his writings still remain. Tacitus writes, that to him has been ascribed the merit of completing the Greek alphabet, which formerly consisted only of fifteen letters (*Ann.* xi. 14). *Adj.* Simōnidēs, *x. um.* Simōnidēs lācrimæ, the tears of Simōnides, *i. e.* the tears excited by the elegiac Simōnides (*Cat.* xxxviii. 8).

Simos, *m.* a native of Phōcæa, *Fochia*, who with Prōtis, commanded the fleet which carried the colony from that city to the mouth of Rhōdānus, the *Rhone*, where they found a settlement, and built Māsilla, *Marseilles* in 546 B. C. (*Just.* xliii. 3).

Simūlus, *i. m.* an husbandman (*Virg.* *Georg.* 3).

Sina, *is, m.* a mountain of Arābia, of which Moses took possession, according to the inaccurate account of Jūstinus (xxxvi. 2).

Sinatrocēs, *is, m.* son of Pirātes. He ascended the throne of Pārthia in 70 B. C. and was succeeded by his son Pirātes in 53 B. C.

Sinchi, *orum, m.* a people of enormous cruelty, who lived on Pōntus Euxinus (*Amm.* Mar. xxii. 8). See *Artach.*

Sinda, *orum, n.* a town of Persia (*Strab.* 825 seq.). *Inh.* Sindēnses, *lum, m.* (*Id.* xxxviii. 15). *Adj.* Sindēnsis, *is, e.* Sindēnsis ager.—2. *Cin.* a town of India.

Sindes. See *Gydes*.
Sindi, *orum, m.* a Scythian nation, to the east of Bosphōrus Cimmerius, the Strait of *Caffa*. *Degēnēres Sindi*, mean, contemptible Sinds (*Val. Flacc.* vi. 86). *Adj.* Sindicus, *a, um.* Sindicus pōrtus, *Sundgöl.* *Sindica cēltas*, the state or territory of the Sindi (*Plin.* i. 659).

Sindus, *i. f.* a town of Mýgdōnia (*Herod.* vii. 123).

Singāra, *is, f.* *Singar*, a town of Mēsopotāmia, *Al-jezirah*, at which the Roman emperor Cōnstantius lost a certain victory, by the inconsiderate rashness of the troops, in the year 348 (*Eutrop.* x. 10). This town gives name to a range of mountains in the neighbourhood.

Singidōnum, *i. n.* *Seged*, or, *Sinaetrez*, a town of Pannōnia. *Inh.* Singidōnenses, *ium, m.* *Adj.* Singidōnensis, *is, e.* Singidōnensis ager (*Aur. Vic.* Ep. 44).

Sinis, *is*, *m.* son of Pölýpemon and Silēa, whom Hyginus calls Pityocampes, from his *bending pine trees*. He was a robber of great cruelty, who put men to death by tying them to trees which, by his prodigious strength, he had brought forcibly together. On cutting the ropes which kept them bent, the unhappy victims were instantly torn in pieces, by the elasticity of the trees returning them to their former position. Thēseus made him suffer the same death (Ov. Met. vii. 440. Stat. Th. xii. 576). The name is frequently written Scinis (Prop. iii. 22. 37).

Sinūces, *is*, *m.* a Parthian of noble birth, and of great opulence, by whose advice the Parthians entered into a conspiracy against Artābānus, in the year 34 (Tac. Ann. vi. 31 seq.).

Sinon, *ōnis*, *m.* a Greek of great art, resolution, and cunning, who presented himself to Trojan shepherds, after his countrymen had, by a feint, quitted the coast of Troy, pretending that he had incurred the displeasure of Ulysses, by threatening to revenge the death of Pālāmēdes, his relation, whom that prince by a fictitious accusation had prevailed on the Greeks to put to death as a traitor. He falsely stated, that his countrymen, dispirited by the long continuance of the siege, and despairing of carrying the city by force, wished to give up the war, and to return home. Storms for a time prevented their sailing. On consulting the oracle of Apōllo, they were informed, that in order to procure a favourable wind, they must sacrifice a Grecian life, and that Calchas, the soothsayer, at the instigation of Ulysses, had doomed him to the altar. He readily allowed, that he had effected his escape before the fatal day arrived, and in return for the kindness of the Trojans, who had promised him his life, he offered to make a discovery which would be as beneficial to the subjects of Priāmus, as it would be destructive to the Greeks. He then informed them, that the wooden horse, which was then before them, had been built to appease the vengeance of Dīāna, which had been excited by Ulysses and Diōmēdes carrying off the Pallādium from her temple. By an ingenious but deceitful speech, for the truth of which he often appealed to the gods, he convinced the credulous Trojans of his sincerity, and prevailed on them to make a breach in the wall, and admit the wooden horse full of Greeks into the city. During the following night, the perjured Sinon opened it, and his countrymen who were enclosed in its belly came out, unbarred the gates of Troy, by which the Grecians entered, and set the city on fire (Virg. Æn. ii. 57 seq.).

Sinōpē, *es*, *f.* *Sinab*, or, *Sinub*, the chief city of Paphlagonia, the birthplace of Diōgēnes the Cynic, hence Ovidius calls him Cynicus Sinōpēus (Ep. Pont. i. 3. 67). Mithridates was also a native of this city, and in it he both reigned and died. Plinius mentions it as a colony, but at what time the Roman colony was established there, and of the nature of the settlement, history gives no certain information (i. 650). Lucullus, on taking it from Mithridates, declared it a free town (Ap. Bel. Mith.). *Inh.* Sinōpēuses, *iun* (*Sing.* Sinōpēnsis, *is*), *m.* The ambassadors of Eumēnes, Phārnāces, and the Rhodians, had an audience of the Roman senate,

and complained of the sufferings of the Sinōpēnses, in 184 B. C. (Liv. xl. 2). Sinōpis, *idis*, *f.* a kind of red stone, much praised by Plinius, which was first found in Pōntus, and received its name from Sinōpē. This author mentions three varieties of this kind of stone (v. 184).—2. See Sinūceus.

Sintia, *æ*, *f.* a town on the river Strýmon. *Inh.* Sintii, *orum*, *m.* (Liv. xlii. 51). *Adj.* Sinticus, *a*, *um*. *Hēraclea Sintica*. See *Hēraclea*.

Sinticē, *es*, *f.* the district around Sintia *q. v.* Sinties, *um*, *m.* the inhabitants of Lēmnos. They had this name from the Greek verb *sinō*, *I hurt*; because they were said to have been the first who invented, or fabricated martial weapons of iron. They received Vulcānus, on his fall from the skies (Hom. Il. i. 594).

Sintricus, *i*, *m.* a king of Pārthia, and father of Phrāates (Ap. Bel. Mith. 242).

Sinūessa, *æ*, *f.* a town of Lātium, to the south of Lāris, the *Garigliano*, which had its name from being situated in *Vēscinus Sinus*. It was built by Greeks, who called it Sinōpē, which the Roman colonies changed into Sinūessa (Liv. x. 21). Its ruins are near *Rocca di Mondragone*. *Mollis Sinūessa* (Mart. vi. 42). *Adj.* Sinūessinus, *a*, *um*. *Sinūessinus pōpulus*, the inhabitants of Sinūessa (Liv. xxvii. 38). *Sinūessana aqua* (Liv. xxii. 13), called by Mārtialis *Sinūessana unda* (xi. 83), hot baths at Sinūessa, held in high repute by the ancients, hence Silius Itālicus, *Tepēns Sinūessa* (viii. 527). According to popular belief, these waters cured barrenness in women, and madness in men (Plin. iv. 778). *Sinūessanus ager*, the territory of Sinūessa, which produced good wine (Plin. i. 240).

Siphnus, *i*, *f.* an island off the coast of Attica. *Inh.* Siphni, *orum*, *m.* (Herod. iii. 57).

Sipūs, *ūntis*, *f. v.* Sipūntum, *i*, *n.* a city of the Daunii, a people of Apūlia, a district of Italy (Luc. Phar. v. 377). The Romans changed this name into Sipōntum, according to the idiom of their language. Strābo makes it the work of Diōmēdes, adding that it had the name of Sēpius, from *Sēpia*, a kind of fish, thrown out there by the billows. Alexander, king of Epirus, took it, in 325 B. C. Here a Roman colony was planted, in 196 B. C., and eight years after, new settlers were sent thither, in consequence of its being deserted (Liv. viii. 24 seq.). The modern town *Manfredonia*, has been built from the ruins of Sipōntum. *Inh.* Sipōntii, *orum*, *m.* *Adj.* Sipōntinus, *a*, *um*. *Sipōntina scietas* (Cic. Agr. ii. 26).

Sipylus, *i*, *m.* a son of Niōbē, whom Apōllo killed by an arrow (Ov. Met. vi. 231). *Adj.* Sipylēus, *a*, *um*. *Sipylēia gēnitrāx*, Niōbē (Stat. Syl. v. i. 33).

Sipylus, *i*, *m.* *Cusinus*, a mountain and town of Lȳdia, which, according to Strābo, an earthquake destroyed (86). The mountain, or more probably, a part of the mountain, had at a distance the appearance of a woman weeping, but lost that form on its being approached (Paus. i. 21). See *Niōbē*. *Inh.* Sipylēni, *orum* (*Sing.* Sipylēnus, *i*), *m.* *Adj.* Sipylēus, *a*, *um*.

Sipyrhicus, *a*, *m.* an Ætolian, who was at the head of the embassy sent by his countrymen to Hēraclea, to consult with L.

Apústius, and Attálos, king of Asia, in 202 B. C. At that meeting, he accomplished little for the good of his countrymen, as Attálos refused the troops which he asked, from their not aiding him against Philippus, king of Mæcédônia, when desolating the country about Përgama, and the Romans only gave promise, whereas the Etóli required immediate assistance (Liv. xxxi. 46).

Siráci, orum, *v.* Siráces, um, *m.* a people of Asia, to the south of Mount Caucásus (Tac. Ann. xii. 15). Their name is variously written.

Síre, arum, *f.* a town of Odómántica térra, in Thrácia, at which the Roman consul L. Æmilius Paulus received a letter from Perséus, king of Mæcédônia, soon after he had defeated him at Pýdna (Liv. xlv. 4).

Síren, énis, *f.* a Carthaginian, or Sicilian ship, which the Roman consul Mærcéllus burned, in a naval engagement off the coast of Sicília, Sicily, during the second Punic war. *Pennata Siren* (Sil. Ital. xiv. 567).

Sírenes, um, *f.* See *Sýrenes*.

Síris, is, *f.* *Torre di Senna*, a town of Lúcia, a district of Italy, at the mouth of Síris, the *Senna* (Just. xx. 2).—2. A town of Pæónia. *Inh.* Sirópeónes, um, *m.* only possessed part of that district (Herod. v. 15).

Sírtus, i, *m.* a star of the first magnitude, in the mouth of the Dog, which rises about the time the sun enters Leo, towards the end of July, making what we call the dog-days. The heat of that period is beautifully described by Virgilius (G. iv. 425 seq.). Hyginus says, that it has this name from its brightness (*propter flammæ candorem*); and others derive it from the Greek verb *σείω*, *I dry*. *Adj.* Sírtus, a, um. *Síria sídera* (Claud. el. 124).

Sírmio, ónis, *f.* *Sermione*, a peninsula in Baniacus, *Lago di Garda*, subject to violent agitations. Cæcilius had a villa on this peninsula, which is nearly in the centre of the lake (Catul. xxxi. 12).

Sírmium, i, *n.* *Alt Schabacz*, a town of Pánnônia, at the junction of Bacunius, the *Bozzent*, with Sávus, the *Sáve*. Under the later Roman emperors, this city, in grandeur and wealth, ranked among the first in that overgrown state. The country in which it stood retains the name of *Sírmia*. The emperor Próbns, who was a native of this city, was killed near it in the year 282 (Eutrop. ix. 17). *Inh.* Sírmíenses, ium, *m.* (Aur. Vic. Cas. 29).

Sírpheus, i, *m.* a centurion in the Roman army, whom the eighth legion would have put to death, had not the fifteenth prevented them, in the year 14 (Tac. Ann. i. 23).

Sisámmes, is, *m.* the father of Otánes, one of the royal judges, whom Cambyses slayed alive for his perversion of justice, and, having covered a seat with his skin, caused his son, whom he had appointed to the same office, to sit upon it, and ordered him to keep constantly in memory what tribunal he occupied (Herod. v. 25).

Sisária, orum, *n.* a fort in Mésopotámia (Ann. Mar. xviii. 6).

Siscénnius Iacchus, Siscénnii Iacchi, *m.* an eminent grammarian in the south of France (Suet. II. Gram. 3).

Sisela, *æ, f.* *Sisecchi*, a town at the junction of Sávus, the *Sáve*, and Cólápis, the *Kulp* (Plin. i. 385. Vel. Pat. ii. 113).

Sisénēs, is, *m.* a Persian, once governor of Egypt, who had been sent to Philippos, king of Mæcédônia, by his sovereign. The kindness of Philippos induced him to remain in that country, but when Alexander set out for the east, he accompanied that warlike youth, and was reckoned amongst the most faithful of his friends. An accident subjected him to the suspicion of Alexander, by whose order he lost his life (Curt. iii. 7).

Sisénna, *æ, m.* a man who excelled inillery and sarcasm (Hor. Sat. i. 7. 8). Some suppose that he is the person whom Cicero calls Cornélius Sisénna, of whom the historian relates an anecdote equally dishonourable to Augustus, as to Sisénna and his wife. Cicero ranks him among the orators, and he has been commended for his learning, knowledge, and humour. He wrote Roman history, and translated Aristides, whose lascivious writings disgraced his memory, and he seems to have likewise inserted anecdotes of the same offensive kind, in his own historical compositions (Ov. Trist. ii. 44).

—2. A centurion in the Roman army, who, returning from Syria, landed on the island Cýthnus, where an impostor, who pretended to be the emperor Néro, would have put him to death, unless he had joined his standard, but he effected his escape from the island (Tac. Hist. ii. 8).

Sisichthon, ónis, *m.* a name given by ancient poets to Neptúnus, from an idea that he was the cause of earthquakes (Aur. Met. xvii. 7).

Sisýphus, i, *m.* a son of Æólus and Eurétta, brother of Athámas and Salmónax, was a distinguished Grecian prince. He built a city, called at first Ephýrē, and afterwards, Córínthus, *Corinth*, on the isthmus which joins Pélóponnésus, the *Moræa*, to the continent of Greece. He married Mécopé, a daughter of Atlas, by whom he had several children. The great powers both of his mind and body, he prostituted to the most and dishonourable practices of deception and robbery. It was asserted by some, that Anticlea, the mother of Ulysses, was pregnant to Sisýphus at the time she married Læertes, on which account Ajax reproaches Ulysses with being the son of that notorious thief (Ov. Met. xlii. 31). For his crimes, he was condemned in the Infernal Regions, to roll, to the top of a high mountain, a huge stone, which had no sooner gained the summit, than it rolled back with accelerated rapidity to the plain, thus rendering his punishment eternal (Ov. Met. iv. 429). *Inquietus Sisýphus* (Mart. x. 5); and in the same sense the same poet has *Læsus Sisýphus* (v. 81). Sisýphides, *æ, m.* Ulysses (Ov. Art. Am. iii. 313). *Adj.* Sisýphus, a, um. *Crætus Sisýpho sanguinē*, a son of Sisýphus, i. e. Ulysses, according to Ajax (Ov. Met. xlii. 32).

Sitácēnē, *es, f.* a country in Bábýlônia, of which the capital was Sitácē, now *Karkaf*, in ruins (Curt. v. 2). *Inh.* Sitácēni, orum, *m.* (Steph.).

Sitálces, is, *m.* one of those who murdered Parménion, by order of Alexander the Great (Curt. x. 1).

Sithocus, i, *m.* a Gallogrecian, whose hand Mithridates employed against his own life, after he had been defeated by Pómpéius (Aur. Vic. Vir. II. 76).

Sithōnia, *æ, f.* a district or country of Thracia, *Romulia*, or, *Romania*, between the mountain Haemus and Ister, the *Danube*, towards the mouth of that river. *Sithōnia* is often used for Thrace in general; which Gellius makes the original name of that country (xiv. 6). *Inh.* *Sithōnii*, orum, *m.* *Eclis non lēis Sithōnia*, Bacchus not gentle to the *Sithōnii*; severe to the Thracians (Hor. Od. i. 18. 9). That nation was remarkable for their brutality and quarrelsomeness when drinking, having seldom a festival which ended without bloodshed. *Sithōnis*, *idis, f.* of Thrace, with relation to a female, or to a noun feminine. *Sithōnis unda*, the Thracian sea, *i. e.* the northern part of the *Archipelago* (Ov. Ep. Her. ii. 6). *Adj.* *Sithōnius*, *a, um*, of *Sithōnia*, of Thracia, Thracian. *Sithōnia nives*, Thracian, or northern snows, *i. e.* deep snows (Virg. B. x. 66). *Sithōnia nūris*, Thracian matrons (Ov. Met. vi. 588).

Sitūs, *is, f.* *Setif*, a town of Mauritania, Morocco and Fez. *Adj.* *Sitūsensis*, *is, e* (Amm. Mar. xxix. 5).

Sitōnes, *um, m.* a Suevian nation, who, in the opinion of the best critics, inhabited Norway. If acquiescence in this judgment may be safely conceded, it proves the immense extent of territory possessed by that people (Tac. Mor. Ger. 45).

P. Sittius, *P. Sittii, m.* a Roman knight, born at Nuceria, *Nocera*, of which there were more than one in Italy, and therefore it is difficult to ascertain that to which Sallustius refers. He engaged in the conspiracy with Cātīlina, and having been summoned to stand trial, before the discovery of that detestable combination, he fled to Africa with a number of his associates and dependents, and assisted the king of Mauritania, Morocco and Fez, against the neighbouring princes. Cicero, in his oration for P. Cornēllius Sūlla, says, that he quitted the city in consequence of his agreement with the king of Mauritania, that he had formerly been there, and that the idea of his being in the conspiracy was absurd. The orator describes him as a respectable man, and calls him his old friend and acquaintance (Cic. Or. pro Sul. 20). It ought to be kept in mind, that Cicero was pleading for P. Cornēllius Sūlla, and that wishing to make the most of his case, he uttered at the bar a character most probably different from his real sentiments. We have the authority of Sallustius for believing that Cātīlina reckoned him among his friends (Sal. Cat. 21). Dio Cāssius informs us, that Sittius with his troops joined the standard of C. Jūlius Caesar in Africa.

Sitzges, *um, m.* a people in Scythia extra Imaum, to the south of the Anubii (Amm. Mar. xxiii. 6).

Smēnus, *i, m.* a river of remarkably sweet water, which has its source in Taygetus, *Pente Dactylon* (Paus. iii. 24).

Smēdis, *is, m.* a brother of Cāmbyēs, king of Persia, who ordered him to be put to death, because he had dreamed that he saw him sitting on the throne. Before the execution of that sentence, Cāmbyēs accidentally received a dangerous wound; but his death did not save the life of his brother (Just. i. 9).

Smillax, *acis, f.* a nymph beloved by Crō-

cos, both of whom were changed into flowers, in return for the chaste and innocent lives which they led (Ov. Met. iv. 283).

Smynthēus, *ēos, m.* a name of Apōllō, which, according to Eustathius, and others, he received from Smynthus, a town in the Troad (Ov. Met. xii. 585). The Scholiast on Hōmērus derives it from Smynthos, a mouse, in the language of the Trojans, that god having saved the people from a plague of mice.

Smȳrna, *rar. Zmȳrna, æ, f.* *Ismir*, or, *Ismir*, a principal town of Iōnia, built by Tāntālus, who called it Naulōchus. It afterwards received the name of Smȳrna, from Smȳrnē, an Amazon. The natives did not know whether Tāntālus, a son of Jūpiter, or Thēsēus, the son of a god, or one of the ancient Amazons, founded their city. Here M. Brūtus and C. Cāssius met in 44 B. C., to plan the war which they were about to carry on against Augustus and M. Antōnius (Liv. Ep. 122). *Inh.* *Smȳrnei*, orum (*Sing.* *Smȳrneus*, *i*), *m.* believed that Hōmērus was their countryman. They were much given to luxury and extravagance; but brave and vigorous, when roused to action (Tac. Ann. iv. 56). *Adj.* *Smȳrneus*, *a, um*. *Smȳrneus vites*, Hōmērus (Luc. Phar. ix. 984). *Smȳrnei mōres*, a proverbial expression, for effeminate and luxurious manners.

Smȳrna, *m, f.* a poem of Cinnā, commended by Cātūllus (xv).

Sobli, *e. Sibli*, orum, *m.* a people of India, who believed that their ancestors had served in the army of Hērēcles, and, on account of sickness, had been left in that country. For clothes they had the skins of wild beasts, and for weapons, clubs, when Alexander the Great was in that part of Asia, in 327 B. C. (Curt. ix. 4).

Sōchus, *i, f.* *Derbesah*, a town of Syria, to the east of Iasius Sinus, the Gulf of Seanderoon.

Sōciālē bellum, the Social war, was a consequence of M. Livius Drusus *q. e.*, a tribune of the people, holding out the pernicious hope of pecuniary rewards, and promising to the states of Italy the freedom of the city, on purpose to obtain their support in effecting certain measures. To gratify the expectations which he had excited, surpassed his power, and the ensuing discontent gave rise to secret meetings and conspiracies; from which resulted the Social war, a name given by that nation to lessen the odium, but it was in reality a civil war. The Mārsi, Pēlignī, Vēstini and Mārrucini first took up arms, and were joined by the Picēntes, Fērentīni, Hirpini, Pōmpeiani, Vēnusini, Apūli, Lūciani and Sānnites (Ap. Bel. Civ. 374). Many other states revolted to the enemy, but their names are not recorded. The Umbri declared against the Romans, and were defeated by A. Plōtius, as did also the Hirpini, whom L. Cornēllius Sūlla overpowered, in 90 B. C. (Liv. Ep. 70 seq.).

Sōclides, *æ, m.* a native of Egina, the eldest son of Agēsīmāchus (Pin. Nem. vi. 85).

Sōcrātes, *is, m.* son of Sōphroniscus, a statuary, was a native of Athens. His mother, Phēnārētē, followed the profession of a midwife, a proof of the poverty, or at least mean condition of his parents. In early life, Sōcrātes wrought with his father, and statues, admired for the taste and elegance of their

execution, have been mentioned by some writers of antiquity as his workmanship. At what age he quitted this mechanical employment, and applied himself to the study of mind, history affords no certain information. He studied first under Archélâus and Anaxagoras, from whom he learned the first principles of that knowledge, which formed the basis of his personal character, and philosophical opinions. To talents, powerful beyond what almost ever falls to the lot of man, he added bodily activity and martial courage. Two of his friends and scholars, Alcibiâdes and Xénophon, owed the preservation of their lives to his military prowess. His whole aim appears to have been to persuade men to check and subdue their vicious and irregular desires, and to cultivate and improve their virtuous and proper inclinations. The mental serenity and the dauntless firmness which he himself possessed, and which nothing could disturb or alarm, he recommended to others, and exemplified in his own life. He fearlessly condemned whatever he disapproved in the conduct of his countrymen, for which they assailed him with every species of abuse, contumely, and misrepresentation. Sôcrâtes pitied their malevolence, disregarded their insults, despised their threats, and exerted himself to rectify their vicious practices, and ameliorate their lives. Wherever he could do good he attended, and the dignity with which he applauded what was just and beneficial, gave an importance to his opinions, which the purity of his character, and the simplicity of his doctrines rendered doubly impressive. That undisturbed serenity which his mind possessed, and the irresistible force of truth, which even prejudice could not withstand, made the Athenians consider him a being of a superior order. Like the summit of a mountain which rises above the storm and enjoys perpetual tranquillity, the mind of Sôcrâtes, by controlling every turbulent and irregular passion, basked in the perpetual sunshine of undisturbed repose, considering every thing inferior to itself. This noble and just conception of the human mind procured inestimable advantages to the philosopher, and communicated to succeeding generations much of what is valuable. He was the founder of moral science. He taught in no particular place, but conversed freely and readily with all who chose to hear him. To give men just opinions and to render them happy, engrossed his whole attention. Little solicitous about the celebrity of his name, or the number and rank of his scholars. To combine a system of opinions, and acquire the name of the author of a new philosophy, formed no part of his plan, and were indeed trivial in comparison of the noble purposes which he had ever in view. He divested the study of wisdom of its asperities and technicalities, adapting it to all classes of the community, on which account he was said to have brought philosophy from heaven. Aristôphânes first attacked the character of Sôcrâtes, in his comedy of "the clouds" at the instigation of Melitus, and the fickle populace began to utter their unfounded calumnies and spiteful malignity against a man, who was not only the ornament and benefactor of their state, but the boast of mankind. Melitus, Anitus and Lycon arraigned him before the tribunal of the five hun-

dred, for corrupting the Athenian youth for innovations in religion, and for ridiculing the gods of his native city. On these false charges, partial judges, on the testimony of perjured witnesses, found him guilty, and sentenced him to death. He rejected, beneath the dignity of a philosopher, the speech of his friend Lysias, composed with great art for his defence, alleging that goodness of mind and contempt of danger were becoming in a mortal being destined to live for ever with the gods. In his defence, he spoke with great animation, energy and firmness, disproving the false accusations, and appealing to all who knew him, for the truth of his statements. He was condemned to drink hemlock, and having recommended his children to the protection of the judges, he retired to prison with perfect composure in the prospect of death. The festival of Dêlia deferred his execution for thirty days, and during that period he conversed with his friends on a variety of topics, a considerable part of which Xénophon and Plato have recorded. With the same composure of mind, which he showed through life, he drank the hemlock, and, in a short time after, expired. The Athenians soon repented of this outrage against virtue and philosophy, and, for their criminality, his accusers and enemies suffered the merited contempt and hatred of the citizens; some of them fell by their own hand, others were banished, and one was put to death. It ought not to be forgotten, that, by means of his friends he might have easily escaped from prison; but he considered such a measure derogatory to his principles, and added, "Whether shall I flee to escape the inevitable doom of the human race?" Alcibiâdes laughed at Sôcrâtes, whom he found riding on a stick, and playing in the midst of his children (Val. Max. viii. 8). *Adj.* Sôcrâticus, a. um. Sôcrâtica dômus, the sect of Sôcrâtes, i. e. the writings of the philosophers, who adopted his opinions (Hor. Od. i. 29. 14). *Midd.* Sôcrâtici sêrmônibus, imbued with Socratic conversations, i. e. skilled in Socratic philosophy (Hor. Od. iii. 21. 9). *Sôcrâticeorûm*, the Socratic order, i. e. succession of Socratic philosophers (Claud. xvii. 87). *Sôcrâtici pênâtes*, frugal Socratic sect, in comparison of the Epicureans (Juv. Sat. xiv. 320). *Sôcrâtici cladi*, men of vicious lives, who professed the philosophy of Sôcrâtes, i. e. discoursed and reasoned like that philosopher, but practised unnatural vices (Juv. Sat. ii. 10). —2. Appointed governor of Cilicia, by Alexander the Great, in 332 B. C. (Curt. iv. 5). *Sôcrâtici, ônis, m.* a man of infamous character (Catul. xlvii). *Socûnda, orum, n.* a maritime city of Hircânîa (Amm. Mar. xxiii. 6). It probably stood on a river of the same name, called also Sârnius, near *Attrucki*. *Sôcus, i, m.* a man who fell by the hand of Ulysses, but not before he had given that hero a severe wound. He was the son of Hippâsus, and brother of Chârôps (Hom. Il. xi. 427 seq.). *Sobâris, is, m.* a Mede, whom Cýrus freed from prison, and afterwards made his intimate friend and companion. That monarch gave his own sister in marriage to Sobâris (Just. i. 6).

Sōfōnus Tīgēllīnus, Sōfōnū Tīgēllīnī, *m.* entered into the conspiracy against the Roman emperor Cālīgūla, for which M. Lēpīdus, and Lēntūlus Gētīllus, suffered death. At that time Sōfōnus lay under sentence of banishment, for adultery with Agrippīna, from which he extricated himself, restored Cōssūtianus Cāpitō, his son-in-law, into the senate, after he had been expelled, became one of the prefects of the praetorian cohorts, and gained the entire confidence of the emperor Nēro. By his advice the emperor put several illustrious citizens to death. The entertainment given by him to Nēro on Agrippīna's lake, in point of extravagance, profusion, splendour, and infamy, was perhaps never surpassed. At it, Nēro married himself, as wife, to a man named Pŷthagōras, and soon after completed his crimes by setting fire to Rome. The flames of that conflagration first appeared in the garden of Sōfōnus. Nēro granted triumphal honours to Sōfōnus, erected his statue in the forum, adorned with triumphal decorations, and placed it likewise in the imperial palace. His great power induced the citizens to gratify his love of money by legacies, and he continued to enjoy his honours during the life of Nēro. At a future period, he declared for Gālba, whose successor Otho ordered him to put himself to death, in the year 69. He received the fatal news, in a circle of his concubines, of whom he took leave with tenderness, and, after some trifling delays, cut his throat with a razor, disgracing, says Tacitus, his infamous life, by a savage and dishonourable death (Ann. xiv. 48 seq.).

Sōgdīāna, *ie. f. Usbeck Tartary*, a country of central Asia. *Inh.* Sōgdī, *v.* Sōgdīānī, -orum, *m.* (Just. xii. 5). *Adj.* Sōgdīānus, -a, -um. *Sōgdīānā prōvīncla* (Amm. Mar. xxiii. 6).

Sōghēus, *is, m.* a native of Egina, whose victory at the Nemean games, Pīndārus has celebrated (Nem. vii.).

Sōhēnus, *v.* Sōānus, *is, m.* created king of Itūrrea, by the Roman emperor Cālīgūla, in the year 38. At his death, this kingdom was added to the province of Sŷria, in the year 49 (Tac. Ann. xii. 23).—2. A king of Sōphēnē, hence Tacitus calls him Sōphēnēs Sōhēnus (Ann. xiii. 7). That historian alludes to him (Hist. ii. 81 seq.).

Sol, *is, m.* the Sun, supposed to be the same with Apōllo and Phēbus *q. v.*

Solē, *es, f.* an island city of Hŷrcānīa (Amm. Mar. xxiii. 6).

Solī, -orum, *f. Mezella*, a town of Cilicia (Liv. xxxiii. 20). It was also called Sōlo, and Pōmpēiōpōlis *q. v.*—2. A town on the northwest side of the island Cŷprus, founded, according to tradition, by the advice of Sōlon, while an exile, in that island; hence its name. Strābo gives a different account of its foundation, which he refers to the Athenians Acmas and Phalērus. *Inh.* Sōlī, -orum, *m.* were originally Athenians, whose intercourse with foreigners corrupted their language, and from them impropriety of expression, or violation of grammar was called Sōlīcismus, *v.* Sōlēcismus. Of this derivation of Sōlēcismus, Strābo seems doubtful, and also Sōldas. What is said respecting the building and language of the inhabitants of the Cyprian city, is also told respecting the Cilician.

Sōlīmus, *i, m.* a man born on mount Ida, a companion of Aenēas, from whom Sūlmo, *Sulmona*, derived its name (Ov. Fast. iv. 79 seq.).

Sōlēis, -entis, *f.* a promontory of Africa (Herod. ii. 32).

Sōlon, -ōnis, *m.* son of Exēcēstides, a descendant of Cōdrus, was a native of Sālāmīs, *Colouri*. His mother was related to Pīsistrātus, who forms a prominent character in the history of the Athenians. Inheriting from his father a patrimony unequal to his support, he supplied the deficiency by trading as a merchant. His love of knowledge exceeded that of riches, and, therefore, he made his mercantile voyages contribute at least as much to his intellectual as to his worldly treasures. Besides exercising his genius in poetical composition, he early applied himself to the study of morals and politics. He soon acquired distinction among his countrymen, and by a stratagem which in modern times would excite only derision or contempt, he prevailed on the Athenians to renew the war for the recovery of Sālāmīs, *Colouri*, which, after a long and unsuccessful struggle, they had discontinued in such disgust, that they declared it capital for any one to renew their claims on that island. Pīsistrātus and he, having been intrusted with the command of the army, defeated the Megarensians, who had seized on Sālāmīs, and thus recovered his native island. The strength of his mind and the integrity of his heart spread his fame over the states of Greece, and the successful alliance which he formed in defence of the temple of Dēlphi, *Castris*, against the Cirrhaeans, added to his celebrity. To quell the dissensions which subsisted between the rich and the poor, and to terminate the oppression under which the debtors groaned, the Athenians appointed him Archon, with the united powers of supreme legislator and magistrate. His political sagacity, united with his activity, soon restored the contending parties to a good understanding; after which he formed a new distribution of the people, instituted new courts of judicature, and framed an excellent code of laws, which afterwards formed the basis of what the Romans denominated the Laws of the Twelve Tables. Like every other heathen legislator, he laboured under the great and insuperable disadvantage of ignorance respecting the true God, and of that pure morality, derived from the knowledge of the Scriptures, the only true source of national happiness. In his criminal laws, voluntary exile was the punishment for premeditated murder, and rape was considered a less crime than seduction. Having bound the Athenians by a solemn oath to observe his enactments for an hundred years, he resigned his office, removed from Athens, travelled into Egypt, and afterwards visited the court of Croesus, king of Lŷdia. Antiquity has transmitted several of his wise sayings to that monarch. After an absence of ten years, he returned to Athens, where he found his laws disregarded, and the greatest dissensions prevailing, in consequence of the usurpation of Pīsistrātus. Unable to bear the sight of such misery, he retired to Cŷprus, and died at the court of Philōcŷpus, king of that island, in the eightieth year of his age, about 558 B. C. It is scarcely necessary to add, that the ancients reckoned him

one of the seven wise men of Greece. On the abolition of the monarchy, and establishment of the republic, the laws of Solon were again revived, and continued in full force for four hundred years. Three commissioners were sent from Rome to procure a copy of his laws, in 454 B. C. (Liv. iii. 31). *Faciunda vix justis Solonis* (Juv. Sat. x. 274). *Æriumnisque Solonēs*, and wretched Solons. The centurion means, that such men as Solon rendered themselves miserable by severe study (Pers. Sat. iii. 79).—2. Governor of Pŕdna, in 170 B. C. Through his agency the town was surrendered to Persēs, and sacked by the soldiers (Liv. xlv. 45).

Solŕnŕus, a, um. *Solŕnŕus ager*, v. *campus*, a level tract of land in Lŕtium, at the sources of Nŕnŕcius and Jŕtŕrna, near Lŕvinŕum, into which the Antiŕtes made an inroad, in the year 338 B. C. (Liv. viii. 12).

Solŕis, ŕntis, v. Solŕs, ŕntis, f. *Solanto*, a town of Sicily, which stood between Pŕnŕmus and Himŕra.—2. A promontory forming the extremity of Atlas, now called *Cape Cantin* (Herod. ii. 32).

Solŕvŕtŕtus, i, m. general of the Gallŕgrŕci, who had made war against Eumŕnes, king of Asia. The Roman ambassadors met this chieftain of the Gauls at Sŕnnŕda, in 169 B. C., when he appears to have acted with considerable violence (Liv. xlv. 34).

Solŕma, orum, n. *Jerusalem*, which Stŕphŕnus says was built after the destruction of the temple; an assertion, which every reader of Scripture knows, is far from being accurate. *Inh. Solŕmi, orum* (Sing. Solŕmus, i), m. considered by some writers as natives of Pŕsŕdia, or the neighbouring district. Heathen authors almost never speak of the Jews, either with truth or impartiality. In proof, see Tacitus (Hist. v. 1 seq.). *Adj. Solŕmus, a, um. Solŕma lŕges* (Juv. Sat. vi. 544). *Solŕmus cinis*, the ashes of Jerusalem, to which Titus reduced that city (Stat. Syl. v. 2. 138). *Solŕmus pŕleis* (Val. Flacc. l. 13).

Solŕmi, orum, m. a distinguished nation on the confines of Lycia. Some are of opinion that the Solŕmi of Hŕmŕrus were the Pŕsŕda of later times (Hom. Il. vi. 184).

Solŕmus, i, m. a follower of Œnŕas, who settled in Italy, and built a town to which he gave his own name, corrupted afterwards by the Italians, into Sŕlmo q. v.—2. A son of Sŕtrŕcus q. v., and a descendant of the former, who went in quest of his brother Mŕncinus, during the night preceding the battle at Cŕnŕne. A skirmish had taken place between the Romans and Carthaginians that evening, and Mŕncinus had fallen. On reconnoitring by moonlight the scene of action, he discovered a man clad in his brother's armour, whom he mortally wounded, supposing him to be a Carthaginian, who had deprived his brother of life. Transported with grief on finding that he had killed his own father, he plunged his sword into his own bosom, and fell dead on the body of his parent, who had just expired (Sil. Ital. ix. 72 seq.).

Sŕmŕnus, i, m. the god of sleep, was the reputed son of Erŕbus and Nox. His palace was a cave into which the rays of the sun never penetrated. Poppies and other herbs inducing sleep, abounded at the entrance. He is represented by Ovidius as stretched on a couch, fast asleep, and surrounded by his

thousand sons (Met. xi. 592 seq.). Pŕndŕnas says that of all the gods, Sŕmŕnus was the greatest favourite of the Muses.

Sŕmŕno, ŕnis, m. brother of Mŕrcŕmŕrus q. v., killed in a conspiracy of the nobles, threatening that he would avenge the injury and banishment of his brother (Claud. xxi. 241).

Sŕpŕter, ŕtri, m. a prætor of Sŕrcŕnus, in 216 B. C. Lŕvius has recorded part of a speech, which he delivered at the request of his colleagues and the senate, respecting the death of Andrŕnŕdŕrus, and Thŕmŕstus q. v. (xxiv. 23—25).—2. An officer under Philip, king of Mŕcŕdŕnia, who sent him with four thousand men and some money to assist the Carthaginians, in 205 B. C. The Romans took him prisoner, and the ambassadors of that monarch requested they would give him up (Liv. xxx. 26 seq.).—3. An Acarnanian in the service of Philip, king of Mŕcŕdŕnia, for whom he commanded the garrison at Chŕlcis, in Eubŕea, where he was killed by an attack of C. Claudius Cŕnsŕs, commander of the Roman fleet, in 202 B. C. (Liv. xxxi. 23).—4. A general under Persēs, king of Mŕcŕdŕnia, who was killed in an engagement with the Romans, in 173 B. C. (Liv. xlii. 66).

Sŕphŕnes, is, m. a Grecian commander in the reign of Xŕrŕpes (Amm. Mar. xxiv. 6).

Sŕphŕnŕ, es (Sŕphŕnŕ, Greek), f. a district of Armŕnia, traversed by mount Tŕurus, placed by D'Anville, to the east of Cŕpŕdŕcia. Pŕnius, Strŕbo, and Mŕla seem not to have had the same ideas of this country. *Mollis Sŕphŕnŕ* (Luc. Phŕr. iii. 593).

Sŕphites, e. Sopithes, æ, m. an Indian king, who opened his gates to Alexander the Great, and received him in a friendly manner. In return for his kindness, that warlike monarch left him in the peaceful possession of his territories (Curt. ix. 1).

Sŕphŕcles, is, m. a Grecian of high birth, who excelled as a tragic poet. He is said to have been born at Athens, about 495 B. C., to have composed his first tragedy at the age of twenty, and to have lived till he was near an hundred years old. He did not spend his whole life in writing tragedy, since he commanded an army, and performed a number of actions, which Sŕldas has recorded. Of the forty-three tragedies written by Sŕphŕcles, only seven have escaped the ravages of time. Of his death two accounts have been transmitted; the one, that he died from joy at hearing he had been declared the first tragic poet, and that the same information had the same effect on Diŕnŕsius, tyrant of Sicily, Sicily. This is mentioned by Pŕnius (ii. 87), and Valŕrius Mŕximus (ix. 12). The other account, which rests on the authority of Lŕcŕanus, is, that he was choked with the stone of a grape in the ninety-fifth year of his age. Pŕnius records, that Bŕcehus ordered this "prince of the tragic buskin" to be buried during the siege of Athens by the Lacedŕmonians, and that Lŕsŕnder, their king, in consequence of being frequently warned, in his sleep, to "allow his darling to be buried," granted a suspension of hostilities during the funeral. His sons attempted to cognosce him, with the view of obtaining possession of his property, when he read part of a tragedy which he had just finished, to the judges before whom this action was brought. The elegance of language,

the poetic skill, and excellent sentiment which this production contained, proved so forcibly to the judges, the injustice of the charge, that they not only declared him in the full use of reason, but found his son Iophon insane, because he had brought that charge against his father. *Adj.* Sôphoclêus, a, um. *Sôphoclêus cōthârnu*, the huskin of Sôphoclêus, an expression frequently employed to signify the most elegant and sublime species of tragic composition. (Virg. B. viii. 10. Mart. iii. 20.) *Sôphoclêus hiatus*, Sophoclean gaping, i. e. bawling like a mouthing actor of the tragedies of Sôphoclêus (Juv. Sat. vi. 636).

Sôphônîsba, æ, f. daughter of Hâsdrûbal, son of Gisgo, whom her father married to Sôphâx, king of the Mâsesyli, in order to secure his alliance to the Carthaginians. She had a powerful influence over her husband, whom she excited to great exertion in support of her native state. The united forces of Hâsdrûbal and Sôphâx yielded to Roman bravery, and the latter was made prisoner by C. Lælius and Mâsinissa. The country might then be considered at the mercy of the conquerors, into whose hands Sôphônîsba fell, on the taking of Cirta. On her knees she supplicated Mâsinissa to protect her from the Romans. Captivated with her youth and beauty, without considering that she was at the disposal of the conquerors, he assented to her request, and, that he might have it in his power to fulfil his promise, immediately married her. C. Lælius first reprobated this act of Mâsinissa, of which Scipio Africânus afterwards privately disapproved, stating, that she, as well as the country, was in the hands of the Romans, who might dispose of them as they thought fit. At this reproof Mâsinissa was so deeply affected, that he sent her a cup of poison as the only means of deliverance from the Romans, which was in his power. With great resolution she swallowed the fatal draught, and expired in 205 B. C. (Liv. xxx. 12—15).

Sôphron, ôis, m. a comic poet, a native of Syracûsa, *Soragosa*. Quintiliânus calls him a writer of farces, and adds, that Plâto admired him so much, that he kept his books under his pillow on his deathbed (l. 10). This poet flourished in the reign of Xêrxes, king of Pêrsia. He wrote in the Doric dialect, but such was the obscurity of his style, that it was difficult to apprehend his meaning; hence Stâtius, *Implicitus Sôphron*, involved, intricate, Sôphron (Syl. v. 3. 158).

Sôphronîus, i, m. a man to whom Martiâlis addresses two epigrams (iv. 71 seq.).

Sôphrôsînê, æ, f. a daughter of Diônysius, the elder, and Aristômâchê; was the wife of Diônysius, the younger (Cor. Nep. Dion. 1).

Sopîana, æ, f. *Sozia*, or, *Funfstrichen*, a town of Pannônia (Amm. Mar. xxviii. 1).

Sôpôlis, is, m. the father of Hermôlaus, who reproved that youth for the violence of his speech to Alexander the Great, after he had been convicted of treason against his sovereign (Curt. viii. 7).—2. An eminent painter.

Sôra, æ, f. *Sora*, a town of the Volsi, on Liris, the *Garigliano*, which the Romans took by surprise, in 344 B. C. After revolting to the Sannites in 315 B. C., it was

retaken by the Romans in the same year, having been betrayed into their hands during the night by one of the townsmen. Seven years after, the Sannites again obtained possession of it; but next year it was recovered by the Romans, who sent thither a colony of four thousand men, in 306 B. C. From this period, Sôra seems to have remained subject to Rome. The natural advantages of its situation, afforded the means of long resistance; but when the Romans could not prevail by bravery, they generally succeeded by treachery or stratagem (Liv. vii. 28 seq.). *Inh.* Sôrani, orum (Sing. Sôranus, i), m. *Adj.* Sôranus, a, um. *Sôranus ager*, the territory of Sôra (Liv. x. 33).

Sôrâctê, is, n. v. Sôrâctes, is, m. *Sant Oreste*, an insulated mountain of striking appearance, about twenty-eight miles from Rome, of two thousand two hundred and seventy-one feet in height. It was sacred to Apôllo, hence Virgilius, *Sâncti cûctos Sôrâctis Apôllo*, because his sacred rites were annually performed on it by the Hirpi, who walked without injury over burning wood! On this account, they enjoyed, by a decree of the Roman senate, exemption from military service, besides every other immunity (Virg. Æn. xi. 785. Plin. ii. 10).

Sôranus, i, m. a prætor, killed during the war between C. Mârius and L. Côrnelius Sûlla (Flor. iii. 21).

Sôsia Gâlla, Sôsîæ Gâllæ, m. the wife of C. Silius, was intimately connected with Agrippina, and, on that account, hated by Tibêrius. Resolved on their destruction, he put both Silius and Sôsia immediately on trial, when sentence of banishment was pronounced against the latter, and, to prevent a final judgment, the former put an end to his own life (Tac. Ann. iv. 19 seq.).

Sôsibiânus, i, m. a man of low birth and character, who seems to have been a legacy-hunter (Mart. i. 82 seq.).

Sôsibius, i, m. the tutor of Britânnicus, who had the ear of the emperor Claudius, and entered into the conspiracy against Pôppæa and her lover Valêrius Asiaticus. On the motion of Vitellius, the senate voted him ten thousand sesterces, the reward of this prosecution (Tac. Ann. xi. 1—4).

Sôsilaus, i, m. a nobleman of Rhodes, who was one of those present with T. Quinctius Flâminius at the interview with Nâbis, tyrant of Lacedæmon, when they were besieging his capital, in the year 197 B. C. (Liv. xxxiv. 30).

Sôsilus, i, m. a Lacedæmonian, who accompanied Hannîbal in his military expeditions, and wrote an account of his wars in seven books. Under him that great general acquired a knowledge of the Greek language (Cor. Nep. Han. 13). In the opinion of Pôlybius, he does not deserve to be reckoned an historian, but a fabulist (lib. 20).

Sôsîngîtes, is, m. a lake in Assyria, abounding with bitumen and naphtha. By Strâbo this lake is called Thônitis (Amm. Mar. xxiii. 6).

Sôsîpôlis, Idis, f. (i. e. the preserver of cities) was worshipped at Olympia on the mountain Crônus (Paus. vi. 20).

Sôsis, Idis, m. a Syracusan, one of the conspirators against Hîerônymus; after whose death he accompanied Theodotus to Syracûsa, where they effected a revolution,

without shedding of blood. This regicide went into the interest of the Romans, and M. Claudius Marc'ellus sent him to Philōdēmus, the commander of the fort Eur'yālus, to treat with him about a surrender (Liv. xxiv. 21 *seq.*).—2. A brazier of Sýrácūsē, who appeared in the ovation of M. Claudius Marc'ellus in 213 B. C., with a golden crown on his head. In return for his good offices, particularly that of conducting the Romans into Sýrácūsē by night, when they first entered that city, the senate decreed him the freedom of Rome, five hundred acres of land in the territory of Sýrácūsē, and his choice of the houses in that city, which had belonged to any person who had been punished according to the laws of war (Liv. xxvi. 21—30).

Sōsithēs, Māgnēs, Sōsithēos Māgnētis, *m.* an ambassador sent by Philippus, king of Mācēdōniā, along with Hērācleus Scotinus and Crito Bērōseus to Hannibal, after the battle of Cānnæ. The former ambassadors of that monarch, despatched on a similar mission, had been taken by the Romans (Liv. xxiii. 38 *seq.*).

C. Sōsius, C. Sōsi, *m.* held the consulship at Rome with Cn. Dōmītiūs Abēnōbārbus in 34 B. C., when Augustus and M. Antōnius were preparing for deciding their differences by an appeal to the sword (Cor. Nep. Att. 22). He and Gēllius Pōpili-cōla commanded the fleet of M. Antōnius at the battle of Actūm. The conqueror saved his life (Vel. Pat. ii. 85). Perhaps he is the person mentioned by Tacitus as having conquered the Jews (Hist. v. 9).

Sōsius, i, *m.* a general who commanded under M. Antōnius, in the Parthian war, with great success (Ap. Bel. Par.).

Sōsthēnes, *is, m.* a Macedonian of low birth but of great bravery, who kept in check, and cut off, a number of the Gauls, after they had killed Ptolēmaeus Cērannus, and routed his army. In preference to the nobles then aspiring at the crown, the army saluted him king, a title which he declined, taking only that of commander (Just. xxiv. 5).

Sōstrātus, i, *m.* a Greek poet, who wrote the campaigns of Xērxēs in Greece, of whom nothing is known. Juvēnālīs says he "sung with wet wings," words of doubtful meaning, since they may refer to the perspiration occasioned by violent recitation, to poetic ecstasy, which raised Sōstrātus above the truth of history, as if intoxicated, or to real drunkenness, which would produce the same effect. A knowledge of the private life and character of Sōstrātus would have rendered the meaning of these words precise and certain (Sat. x. 178).—2. A man in the army of Alexander the Great, who was strongly attached to the noble youth Hērmodōlus, and prevailed on him to enter into a conspiracy against their sovereign (Curt. viii. 6).—3. A priest in the temple of Vēnus, in the island of Cýprus, whom Titus consulted respecting his future fortune, in the year 69. In a private interview, Sōstrātus laid open a scene of splendour that filled the mind of Titus with enlarged ideas, and future prospects, which fired his youthful imagination with all the ardour of unbounded ambition, in the year 70 (Tac. Hist. ii. 4).

Sōta, *æ, m.* a physician, the father of Fāb-ulla (Mart. iv. 9).

Sōtādes, *æ, m.* a poet of no great merit

(Mart. ii. 86).—2. A man of impure practices (Mart. vi. 26).

Sōtlātes, *lum, m.* a people of Aquitānā, whose country extended along Gārlum, the Garonne, and whose chief town was Sōtlātum, Sas. Their territories formed part of what was afterwards called Nōvopōpūlānā, bounded by the Garonne, the Pyrenees, and the Bay of Biscay. Attiliānus was the chief man among them for many years (Cæs. B. G. iii. 20 *seq.*).

Sōtimus, i, *m.* one of the royal pages of Alexander, king of Epīrus, who asked him, when he stood doubtful whether he should cross the Achēros, in consequence of the oracle of Jūpiter, at Dōdōnā, why he hesitated, since the Lūcāni only sought an opportunity of betraying him. The king then plunged into the river, and was transfixed by one of the Lūcāni, who afterwards smothered his body in a shocking manner, in 22 B. C. (Liv. viii. 24).

Sotion, *onis, m.* a peripatetic philosopher, who wrote a book, entitled Kīlēx apōlōn, or, Cōrūncōpia (Gel. i. 8).

Sōza, *w, f.* a town of Dēndāriēs tīm, deserted by Mithridātes, and taken by the Romans, in the year 50 (Tac. Ann. xii. 16).

Spācō, *ūs, f. or, Cynō, the wife of Mithridātes, the herdsman of Astyāges, who nursed Cýrus, whom his grandfather had ordered to be killed, but Hārpagus, a confidant of the king, instead of executing the cruel order, gave the infant for exposure to Mithridātes, whose wife, Spācō, suckled him. The word is said to signify in the Median language, a female dog, or, wolf, and this probably gave rise to the fiction of Cýrus being preserved in a miraculous manner. The story bears a close resemblance to that of Rōmūlus (Just. i. 4. Herod. i. 110).*

Spānūs, i, *m.* a man ridiculed by Mār-āllīs (ii. 41).

Spārgābīsus, i, *m.* son of Tōmýris *q. s.* queen of the Māssāgētēs, whom Cýrus surprised at midnight, finding him and his whole army drunk (Val. Max. ix. 10).

Spārtā, *w, f.* Spārtē, *es, f.* Mīstra, or, Mīsthrā, the capital of Lācōniā, a country in Pēlōpōnnēsus, the Morea, received this name from Spārtā, daughter of Lādon, the wife of Lācēdēmōn, who founded it. At one period, this city might be considered the metropolis of Greece. Mīsthrā is nearly two miles from Spārtā, which has been long in ruins, and now called Faleis castra, is completely fortified, stands five hundred feet above the plain, and is divided by the torrent Pandēmōnā. It contains about seven thousand inhabitants, who are chiefly Greeks, and who carry on a considerable trade in silk. It was of a circular form, about forty-eight stadia in circumference, situated on a plain, but containing some rough places and eminences. Near Mīsthrā, at the foot of Tāygētus, is a cypress tree which measures thirty feet in circumference. *Inh.* Spārtāni, *orum, m.* (Just. iii. 6). *Spārtiātes, w, m.* a Spartan or Lacedemonian. *Adj.* Spārtānus, *n, um.* Spārtānā cīvīs, a Spartan virgin (Virg. Æn. i. 316). Spārtānā gens, the Spartans or Lacedemonians (Ov. Met. iii. 208). Spārtānā discipulus (Liv. xxxviii. 17).

Spārtācus, i, *m.* a celebrated gladiator, by birth a Thracian, who, having escaped from

the school of C. Léntulus Batiāta at Cāpua, with seventy-four (sixty-four, Vel. Pat., and not more than thirty, Flor.) of his companions, took up arms against the Roman state. Numbers soon flocked to his standard, whom he, having instructed them in military exercise, and furnished with arms, marched from their places of concealment, against the Roman armies. He and Crīxus commanded the slaves in Bellum Sērvilē, whose number amounted to ninety thousand (Vel. Pat.; Florus says ten thousand, iii. 20), in which they defeated Ap. Claudius Pūlcher, a Roman lieutenant-general, and P. Varinius Glāber, prātor, 74 B. C. He fought successfully against Cn. Cōrnēlius Lēntulus Clōdianus, consul, and also defeated L. Gēlius Pōphicōla, the other consul, and Q. Arrius, prātor. Spārtacus gained another victory over C. Cassius, proconsul, and Cn. Manlius, prātor. M. Licinius Crāssus marched against this rebel, and, though at first doubtful of success, overpowered his forces, killing himself, with sixty thousand of his men, having previously put to the sword thirty-five thousand of them under Gaiūlus. This decisive victory terminated the war. In that last engagement, Spārtacus displayed astonishing bravery, fighting on his knees, and sacrificing to his fury many of the Romans. After that battle, his body was not found (Ap. Bel. Civ. 426). At one period this insurrection threatened the destruction of the state, and the bravery of the insurgents may be estimated, from their resisting and frequently defeating the forces of the republic, during the space of three years. According to Florus, from being a stipendiary Thracian, Spārtacus became a soldier, afterwards a deserter, and then a robber. On account of his great strength, after his crimes had subjected him to death by crucifixion, the Romans preserved his life, and sentenced him to become a gladiator. Eutrōpius, besides Spārtacus and Crīxus, mentions a third commander, Gēnōmāus (vi. 7). *Vāgans Spārtacus*, roaming Spārtacus, from his traversing the greater part of Italy, and supporting his troops by plunder (Hor. Od. iii. 14. 19). The cruelties and outrages of these rebels, are described by Claudiānus (xxvi. 155), and Velleius Pātērcūlus (ii. 30 *seq.*). Cicero calls C. Antōnius a cut-throat, a robber, and a Spārtacus (Phil. iv. 6.)

Spārtāni, *orum*, *m.* a people who lived near the *Caspian Sea* (Just. xl. 1). By some authors they are called Spārti.

Spātūle, *es*, *f.* a sea nymph (Claud. x. 167). Spēleum, *i*, *n.* a city of Mācēdōnia, at which L. Emilius Paullus halted two days, after he had exhibited games at Amphipolis, *Jenikei*, and was on his way towards the shore of the *Gulf of Venice* (Liv. xlv. 33).

Spēlūna, *ae*, *f.* *Sperlonga*, a villa, or country seat (Tac. Ann. iv. 59), or a prētōrium, according to Suetonius, near Tarrācina, belonging to the emperor Tiberius, at which several of his guests and attendants were killed, by an accidental fall of a great many huge stones. He however escaped (Suet. Tib. 39).

Spērchēos, *v.* Spērchius, *i*, *m.* the *Ellada*, a very rapid river of *Thessaly*, which rises in the country of the Eniēnes, and empties itself into Sinus Mālācus, the *Gulf of Lamia*. It has a bridge of three pointed arches. Its banks are said to be covered with poplar trees;

hence *Popūlifer* (Ov. Met. i. 579). Spērchēis, *ēidos*, *f.* of Spērchius, with relation to a female, or to a noun feminine. Spērchēides *unda*, the waters of the *Ellada* (Ov. Met. vii. 230). Spērchionides, *ae*, *m.* Lycētus, the son of the river Spērchēos (Ov. Met. v. 86).

Spērchiae, *arum*, *f.* a town of *Thessaly*, the lands around which were plundered by the Etōli, in 200 B. C. (Liv. xxxii. 13).

Speūsippus, *i*, *m.* a philosopher, who, for eight years, was at the head of the *Acadēmia*, having succeeded his granduncle, Plāto, and was himself succeeded by Xēnōcrātes (Val. Max. iv. 1).

Sphaerus, *i*, *m.* a philosopher who instructed Augustus in philology (Suet. Aug. 89), whom Dio calls the freedman and teacher of Augustus, adding, that he honoured him with a public interment (xlviii. 33).

Sphēlus, *i*, *m.* father of Iāsus, and son of Būcōlus, hence his patronymic Būcōlides (Hom. Il. xv. 338).

Sphīnx, *ingis*, *m.* a monster which sprung from Echidna and Tūphon, having the face of a woman, the breast, feet, and tail of a lion, with the feathers of a bird. Jūno sent this pest to torment the Thebans, in the reign of Crēon, by devouring the inhabitants. Having learned a riddle from the Muses, the Sphīnx promised to withdraw from the state, as soon as any one should announce the solution. The riddle was proposed in the following words, "What animal has one voice, at first four, then two, and, at last, three feet?" The difficulty long perplexed the Thebans, and the inhabitants continued to be destroyed by the Sphīnx. Œmon, son of Crēon, perished in this manner, and, on his death, his father proposed the crown and Iōcāsta to the explainer of the riddle. Œdipus, probably stimulated by the greatness of the reward, applied his powerful mind to the subject, and, having discovered the meaning, told the king, that the animal described by the Sphīnx was Man, who, in infancy, from using his hands as well as feet in walking, may be said to have four feet, in after life, employed but two, and in old age, to these he added a staff, which may be reckoned a third. On this solution, the Sphīnx threw itself headlong from the citadel, and Œdipus received the rewards of his ingenuity (Apol. iii. 5).

Spicillus, *v.* Spicūlus, *i*, *m.* a gladiator or sword-player, on whom the emperor Nēro bestowed the hereditary estates and houses of men, who had enjoyed the honour of a triumph (Suet. Ner. 30).

Spina, *ae*, *f.* *Longastrino*, a town of Italy, near the most southern mouth of the *Po*, built by the Thessalians (Just. xx. 1). Adj. Spīneticus, *a*, *um*. *Spīneticum ostium*, the channel or mouth of the *Po*, next to Spina.

Spīnther, *ēris*, *m.* a surname of the Lēntūli *q. v.*

Spīō, *ūs*, *f.* a sea nymph, one of Cyrene's train. Her name has been derived from caverns of water (Virg. G. iv. 838).

Spītamēnes, *is*, *m.* the chief friend of Bēssus, but he afterwards acted like the bitterest enemy, for he and Cātēnes delivered him bound to Alexander the Great (vii. 5 *seq.*).

Spīlēndōphōrus, *v.* Spēndōphōrus, armourbearer of the Roman emperor ānus, called by Martiālis, *Dōminus*

Spölētum, *i. n. Spoleto*, an inland town of Umbria, near the territory of the Sābīni, and sources of Nār, the *Nera*, called *Sanguinarium*, from the emperor Æmiliānus being killed there (Aur. Vic. Ep. 31). The Romans established a colony at Spölētum, in 242 B. C., and Hannibal attempted to carry it by storm, but failed, and it is not improbable that the brave resistance, which he there met with, suggested, to him the impropriety of marching against Rome. At this town, Līvius informs us, a woman was transformed into a man, in 216 B. C. (Ep. 20—xxiv. 10). *Inh. Spölētīni, orum, m.* refused the charge of Gēntius, king of the Illyrii, with his wife and children, in 169 B. C., to whose custody the Romans wished to commit these captives, on which account they were sent to Igitūrvium (Liv. xxvii. 10 seq.). *Adj. Spölētīnus, a, um. Spölētīna (lāgēna) data est* (Mart. vi. 89).

Spōla Opīma, the spoils which the commanders of the Romans obtained, by killing the general of the enemy with their own hand. Rōmulus procured the first, by slaying Acron, king of the Cēnīnēsēs; A. Cōrnēlius Cōssus had the honour of the second, in consequence of his putting to death Lārs Tōlūmīus, king of the Vēīentes, in 436 B. C.; and M. Claudius Mārcellus the third, who deprived of life, Viridōmārus, king of the Gauls, in 222 B. C. (Liv. i. 10 seq.). Although a Roman, in single combat, or in battle, killed the commander-in-chief of the enemy, he did not obtain the Spōla Opīma, unless he had the supreme command in the army. In proof of this fact, it may be mentioned, that T. Mānlius Tōrquātus, M. Vālērīus Cōrvīnus, and P. Cōrnēlius Scīpiō Æmiliānus, each of whom slew the general of the enemy's forces, did not obtain that honour, because they fought under the command of another (Val. Max. iii. 2).

Spōnsio. See Fodus.

Spōrādes, um, f. certain islands in Mārē Ægēum, the *Archipelago*, to the southeast of the Cyclādes. They are about twelve in number, and have this name from being scattered, or lying at a considerable distance from one another (Apol. Rhod. iv. 1711. Amm. Mar. xxii. 8).

Spōrus, i, m. a eunuch of the emperor Nēro (quem quondam exsecutū formare in mulierem tentaverat). In his flight from the palace, Spōrus accompanied the emperor, and assisted him in accomplishing his own death (Aur. Vic. Ep. 5).

Spūrinna, æ, m. an haruspex, who, in examining into the entrails of a victim offered by C. Jūlius Cēsar, not long before his death, predicted danger to that ambitious Roman, on the Ides of March, and neglect of this warning cost that intrepid warrior his life. On his way to the senatehouse on the Ides, he met Spūrinna, to whom he jeeringly said, "The Ides of March are come," to which the soothsayer replied, "They are indeed come; but they are not past." Soon after, Cēsar fell by the hands of the conspirators (Suet. Jul. Cēs. 81).

Stābērius, i, m. a miser, who dreaded poverty as the worst of evils, thought riches comprised every thing, and, anxious that his wealth should be known to posterity, ordered, by his Will, that the sum which he left at his death should

be inscribed on his tombstone (Hor. Sat. ii. 3. 84).

Stābērius Eros, Stābērii Erōtis, m. an eminent grammarian, whose love of literature procured him his freedom. Among other illustrious Romans, he taught Brūtus and Cāssius, nor would it be just to his memory not to mention, that in the time of the dictator, Sūlla, he admitted into his school the children of the proscribed, whom he educated without fee (Suet. II. Gram. 13).

L. Stābērius, L. Stābērii, m. the governor of Apollōnia, at the time Cēsar advanced against that town. Being unable to prevail on the inhabitants to oppose that general, L. Stābērius fled privately out of the town, and escaped (Cæs. B. C. iii. 12).

Stābia, arum, f. Castel a mar di Stabia, a town of Cāmpānia, to which the convalescent used to resort, in order to recover strength by drinking milk (Plin. i. 334. Ov. Met. xv. 711). *Adj. Stābiānus, a, um. Stābiānum litus* (Senec. N. Q. vi. 1).

Stāgira, orum, n. (Stāgirus, *i, f.* Herod. vii. 115), a town of Mācedōnia, at which the philosopher Aristōtēles was born (Amm. Mar. xxvii. 4).

Staius, i, m. a tribune of the soldiers, despatched to Brūndisium, *Brindisi*, by the emperor Tiberius, with a strong body of soldiers, to crush, in its commencement, a servile war, under T. Cūrtisius. He arrived in time, and, having seized the principal conspirators, with their leader, he carried them to Rome, bound in chains (Tac. Ann. iv. 27).

Stājus Minācius, Stāji Mināci, m. a general of the Sāmnites, whom the prisoners taken from Cāmpānia, after some had got loose and set the rest at liberty, seized and dragged on horseback a prisoner to the Roman consul (Liv. x. 20).

Stāphylus, i, m. son of Bāochus, and brother of Phanus. Nothing certain respecting him is known.

Stāsānor, ōris, m. obtained the government of the Drāncæ and Arīi, on the death of Alexander the Great (Just. xiii. 4).

Stāsippus, i, m. a native of Tēgēa, *Picoli*, a town of Arcādīa. Of his right principle and love of country, Vālērīus Māxīmus has recorded a notable instance (iv. 1).

Stātiellæ aque, Stātiellarum aquarum, f. Aequi, or, Aich, a town of Līgūria, on the river Bōrmio, in the duchy of Montserrat. It is also called *Aquæ Stātiellorum. Ind. Stātielli, orum, et, Stātiellates, ium, e. Stātiellenses, ium, m.* M. Pōpillius Lænas killed more than the half of them in 175 B. C., on which the rest surrendered unconditionally, trusting to the clemency of Pōpillius, who first stripped them of their armour, and then sold them for slaves. Of this act of cruelty, besides his attacking them without cause, the senate disapproved, ordered him to return the purchase money to the buyers, and to quit the province as soon as he had placed them in liberty. From ferocity of temper, Pōpillius refused to obey the mandate of the senate, went to Rome, where he remonstrated against that order, but without success. They appear to have been the only Līgūres, who had not made war on the Romans. On going back to his province, he again attacked them, and his unprovoked hostility roused all Līgūria, and irritated the

senate, who, in their favour, passed a law, which restored some thousands to their liberty. The fixed determination of the senate, aided by two of the plebeian tribunes, compelled him against his will, to return to Rome, to stand his trial; but an artifice of the prætor evaded the ends of justice (Liv. xlii. 7-22). *Adj.* Stätillās, as, as; ātis. *Stätillās ager* (Liv. xlii. 7).

Stätilla Mēssālna, Stätillā Mēssālnæ, *f.* traced her lineage from Stätillus Taurus. The emperor, Nēro, on purpose to obtain her as his wife, murdered her first husband, M. Vestinus Atticus (Tac. Ann. xv. 68 *seq.*).
Stätillius Cāpella, Stätilli Cāpellæ, *m.* a Roman knight, but a native of Africa, born at Sābrāta (Suet. Vesp. 3).

Stätillus Cōrvīnus, Stätilli Cōrvīni, *m.* grandson of the orator, Mēssāla, who, by seducing a number of freedmen and slaves, formed a conspiracy against the Emperor Claudius, in which he was joined by Gāllus Asīnus (Suet. Claud. 13).

Stätillus Taurus, Stätilli Tauri, *m.* a proconsul in Africa, had a large fortune, and possessed beautiful gardens, which Agrippina coveted, and prevailed on Tāquitius Priscus, who had served under Stätillus in Africa, to prefer against him a charge of extortion, and of practising magic arts. This false accusation drove Stätillus to self-destruction, in the year 53 (Tac. Ann. xii. 59 *seq.*).

L. Stätillius, L. Stätilli, *m.* a Roman of the equestrian order, who joined in the conspiracy of L. Sūrgius Cātīna, and undertook, with the assistance of P. Gābīnus Cāpito, to set the city on fire. On being arrested, he was committed to C. Jūlius Cæsar, and, on his being produced before the senate, he made a candid confession of his guilt. For his crime he suffered the punishment of death by strangulation in prison (Sal. Cat. 17).

T. Stätillus Sīsēnna Taurus, T. Stätilli Sīsēnnæ Tauri, *m.* held the office of consul with L. Scribōnius Libo, in the year 16. Tāctus writes his name Sīsēnna Stätillus Taurus (Ann. ii. 1).

T. Stätillus Taurus, T. Stätilli Tauri, *m.* a man of obscure birth, who, by his personal merit, and the interest of Augustus, rose to the highest dignity in the Roman state. He defeated M. Æmīlius Lēpidus in Sicily, had the honour of a triumph for his success in Africa, and twice held the consulship; first, with M. Vipsānius Agrippa in 38 B. C., and eleven years afterwards with C. Jūlius Cæsar Octāvius Augustus, hence Hōrātius has *lētum Taurō, i. e. T. Stätillio Taurō iūctum consule* (Epis. i. 5. 4). Under Augustus, he commanded the land forces at Actium, where he routed the cavalry of M. Antōnius, and for his valuable services in that war, the conqueror rewarded him liberally (Vel. Pat. ii. 85 *seq.*). He built the first amphitheatre of stone, that was in Campus Mārtius (Suet. Aug. 29).

Stätinæ, arum, *f.* supposed to have been islands off the coast of Cāmpānia, *Campania*, which produced excellent wine. Plinius has been quoted to prove, that these islands emerged from the sea, during the agitation of an earthquake; but the readings scarcely support that opinion, good editions having *stignum*, not, *Stätinam emersisse*. The expression of Stätus (*Stätinusque rēnātas*, Syl. iii. 5. 104), seems to have given rise

to these conjectures. *Adj.* Stätānus, a, um. *Stätāna vīna* (Plin. iii. 132).

Stätira, æ, *f.* a daughter of Dārius, whom Alexander the Great married. After the death of that conqueror, Rōxāna murdered both her and her sister, threw their dead bodies into a well, and covered them over with earth. In this act of assassination, she had the aid of Pērdiccas (Just. xii. 10. Plut. in vit. Alex.).

Stätus, i, *m.* a tribune of the Roman soldiers (Tac. Ann. xv. 60).—2. A Samuian, who distinguished himself in the Social war, rose to the highest rank in the state, by his wealth, valour, and dignity of birth. On account of his riches he was proscribed by the second triumvirate (Ap. Bel. Civ. 603).

Stätus Annæus, Stätii Annæi, *m.* the friend of the philosopher L. Annæus Sēneca *q. v.*, who administered to him, at his own request, a draught of the most active poison (Cicuta), which had not the effect of causing immediate death (Tac. Ann. xv. 64).

Stätus Cæcilius, Stätii Cæcili, *m.* one of the Insūbres Gēlli, a writer of Latin comedy, whose style Cicero has condemned (Att. vii. 3). Gēllius gives some quotations from his writings (ii. 23).—2. See Stätus Cæcilius.

Stätus Dōmītius, Stätii Dōmīti, *m.* a Roman, degraded from the tribunician rank, on the mere suspicion of being disaffected to the emperor Nēro, in the year 65 (Tac. Ann. xv. 71).

Stätus Gēllius, Stätii Gēlli, *m.* a Samuian general, taken prisoner by the Romans, in 306 B. C. (Liv. ix. 44).

Stätus Mōtīus, Stätii Mōtīi, *m.* commander of the garrison at Cāsīllum, in 216 B. C. (Liv. xxiv. 19).

Stätus Mūrcus, Stätii Mūrci, *m.* a man to whom Cæsar was indebted for information respecting the demands of Scribōnius Libo and M. Bibūlus (Cæs. B. C. iii. 15).—2. A man sent with Sūlpicius Flōrus by Otho to murder Piso Lācīnīanus (Tac. Hist. i. 43).

Stätus Prōxīmus, Stätii Prōxīmi, *m.* a tribune of the prætorian guards at Rome, who engaged in a conspiracy against Nēro, and, although he obtained a free pardon, disdained to use it, from the vanity of dying by his own hand (Tac. Ann. xv. 50-71).

Stätus Stätillus, Stätii Stätilli, *m.* a commander of the Lūcāni and Brūtīi, killed in an engagement with the Romans under C. Fābricius Lūscinus (Val. Max. i. 8).

Stätus Trēbius. See Trēbius.

L. Stätus Mūrcus, L. Stätii Mūrci, *m.* a man of prætorian rank, who went as proconsul to Asia, afterwards into Sýria, where he and Q. Mārcius Crispus had the command of very powerful legions, which they gave up to C. Cæssius Lōnginus. At a future period, he sailed to Sicily, Sicily, with a powerful fleet, where he was unjustly put to death by Sēxtus Pōmpēius (Vel. Pat. ii. 69, 77). Perhaps he is the person mentioned by Cæsar (Bel. Civ. iii. 15).

T. Stätus, T. Stätii, *m.* a tribune of the people, who joined his colleague L. Cædicius in bringing to trial Sp. Sērvilius on the expiry of his consulship (Liv. ii. 52).

Stätōnes, um, *m.* a people of Italy, in Etrūria. *Adj.* Stätōnēnsis, is, e. *Stätōnēnsis ager* (Plin. i. 241). *Stätōnēnsis lūcus*, the lake of Mezzano, had a floating island (Scenec. N. Q. iii. 25).

Stätörus, *l. m.* a man little raised above the rank of a slave, who sometimes commanded the armies of Sýphax, king of the Misesýli, in Nómídiá (Liv. xxx. 28).

Q. Stätörus, *Q. Stätöril*, *m.* one of the three ambassadors sent by Scípío Africánus to Sýphax, in 215 B. C. This Roman remained with the Numidian monarch, and taught a body of young men the military exercise of the Romans (Liv. xxiv. 48). Perhaps he is the person mentioned in preceding article.

Státúa, *æ, f.* a statue. It is probable that statues were first made in honour of the gods. From ancient authors, it is evident that they were in the early ages shapeless stones, and that of Cýbèle, the mother of the gods, was, even in the most refined period of Grecian history, never of any other form. The materials of which these figures consisted, were very different, not only in different countries, but even in the same country and district. In Greece, few appear to have been made of clay, not many of wood, a great number of stone; and in the latter ages, they were generally of brass, silver, or gold. The last metal was not unfrequently united in the same figure with ivory. Pausánias mentions two or three constructed of iron. For several ages, metal statues were not cast, but consisted of plates, united probably by soldering. The Sámians had the honour of being the first who cast statues and other things in metal (Paus.).

Stella, *æ, m.* a native of Pátávium; *Padua*, was a particular friend of P. Pápinus Státius, who dedicates to him the first book of his *Sylvæ*, and writes an Epithálámium on his marriage with Viólántilla (Syl. i. 2). He was both a poet and an orator; but of his history little more is known than what is mentioned in the poem of his friend, and in the epigrams of Mártialis. The latter commends him highly (i. 8 &c.).

Stellátis *Cámpus*, *Stellátis Cámpi*, *et Stellátis Cámpi*, *Stellátium Cámporum*, *m.* a very fertile plain of Cámpaña, surrounded by Vúltúrnus, Sávo, and some mountains of inconsiderable height (Sil. Ital. xi. 266). Into it the Sámmites made an incursion in 306 B. C., which was the cause of a war between them and the Romans. Hannibal's guide conducted him into this plain, by mistaking the Carthaginian pronunciation, and thinking that he said Cásilinum, whereas he said, or meant to say, Cásinum. The defective articulation of the general, cost the guide his life (Liv. ix. 44 seq.). *Adj.* *Stellátinus*, *a, um*. *Stellátina tribus* (Liv. vi. 5).

Sténnius Ninnius Céler, *Sténni Ninnli Céleris*, *m.* a nobleman of Cápuá, who, with his brother Pácúvius Ninnius Céler, lodged Hannibal, when that city surrendered to him, in the year 218 B. C. (Liv. xxiii. 8).

Sténtor, *óris*, *m.* a Grecian, whose voice equalled that of fifty men (Hom. Il. v. 785).

Sténtoris, *idis*, *f.* a lake in Thrácia, not very far from Dóriscus (Herod. vii. 58).

Sténclérus, *i, f.* a city of Messénia (Herod. ix. 64).

Stéphánio, *ónis*, *m.* an actor of Latin plays, banished by Augustus, because he kept a married woman with her hair cut short, and dressed in a boy's clothes, to serve him at table. The emperor first caused him to be

publicly whipped through all the three theatres (Suet. Aug. 45).

Stéphánus, *i, m.* a man who had been near the residence of Mártialis (Mart. x. 53). Suetónius mentions a man of this name, a steward of Dómitilla, who had a active hand in the death of the emperor Dómitianus, but, whether the same, or a different person, cannot be ascertained (Dm. 17).

Stérópes, *is*, *m.* one of the Cýclópes (Virg. Æn. viii. 425).

Stértínus, *i, m.* a Stoic philosopher, to whom Hörátius sneers (Sat. ii. 3. 296).

C. Stértínus, *C. Stértínii*, *m.* elected prætor, and obtained the government of Sírénia, in 190 B. C. (Liv. xxxviii. 35).

L. Stértínus, *L. Stértínii*, *m.* sent præconsul to Spain in 202 B. C. From that country he returned four years after, carried into the treasury fifty thousand pounds weight of silver, built out of the spoils two arches before the temples of Fórtuna, and mother Mátuta, and one in the great Circus, in each of them placed a gilded statue. Same year he was sent ambassador to the cities of Thrácia (Liv. xxxi. 50 seq.).—2. A quæstor who was sent to Brúndisium, *Brindisi*, in 170 B. C., to provide lodging for Miságènes, a son of Mésinissa, who, as he returned home, from serving with his father's auxiliaries under the Roman consul L. Æmilius Paullus, had his fleet scattered by a storm, and was himself, in bad health, driven into Brúndisium with only three ships (Liv. xlv. 14).—3. An officer in the Roman army, who routed the Brúctéri, and to him Ségimérus surrendered. Having first punished the Angrivárii for their perfidy, he received their submission, and granted a general pardon; in the year 61 (Tac. Ann. i. 60 seq.).

Stésagóras, *æ, m.* father of Címon, and grandfather of Miltiádes.—2. Brother of Miltiádes, for whom he made a speech when arraigned for treason, because he had not taken Páros. Miltiádes was then convicted by the wounds which he had received in besieging that town. Neither the groundlessness of the charge, nor the defence of Stésagóras had any influence over the people, who condemned him to pay a fine of fifty talents, although they knew him to be innocent. Córnelius Népos writes Stésagóras (Milt. 7).—3. A nephew of Miltiádes, son of Címon, his brother uterine, who lost his children in the war with the Lámpsaceni (Herod. vi. 38).

Stésichórus, *i, m.* a distinguished lyric poet, who was born at Himéra in Sicily, of whom Quintiliánus gives the following character:—"The subjects which Stésichórus has treated, prove the strength of his genius. He sung the greatest wars, and the most illustrious commanders, supporting the weight of epic poetry on his lyre. He gives a becoming dignity both in acting and speaking, to his characters, and if he had observed proper bounds, no one would have come nearer Hómérus; but he is redundant, a fault which must be censured, but it is a fault of copiousness" (x. 1). He employed the Doric dialect, and it is said, that he wrote a poem against Héléná, which excited the wrath of her brothers Cástor and Póllux, who deprived the poet of sight, which he re-

gained on his recanting, and writing a poem in her praise. To this fiction, *Hörätius* alludes (*Ep.* xvii. 42 *seq.*). His works, which extended to sixteen books, are wholly lost, with the exception of a few fragments. *Stätius*, alluding to the sublimity of his poetry, has *Fērōx Stēsichōrus* (*Syl.* v. 3. 154), and *Hörätius* conveys nearly the same idea, by *Grāves cūmānā Stēsichōri* (*Epod.* ix. 8).

Sthēnēlāus, i, m. the son of *Ithēmēnes*, killed by *Pātrocclus* (*Hom.* II. xvi. 586).

Sthēnēlus, i, m. one of the Grecian commanders, who was shut up in the wooden horse. He was the son of *Cāpāncūs*, and father of *Cylarābes*; one of them who fought against *Thēbæ*, *Theba*. Among his countrymen he ranked as a brave soldier, hence *Hörätius*, *Sthēnēlus sciēns pūgnā* (*Od.* i. 15. 24). From *Troy* he carried *Jūpiter Trīdēlus*, having two of his eyes in the ordinary place, and the third in his brow. He was buried in the *Gymnāsium* of his son.—2. The son of *Pērsēus* and *Andrōmēda*. He drove *Amphitrōn* from the whole territory of the *Argīvi*, and obtained possession, not only of *Mycēnā*, but also of *Tiryns*.—3. A king of *Ligūria*, whose son *Cyēnus* was changed into a swan. *Sthēnēlēs*, i, m. f. of *Sthēnēlus*, applied to females, or nouns feminine.

Sthēnēlēs cōlūcris, a swan (*Ov.* *Met.* xii. 581). *Adj.* *Sthēnēlētus*, a, um. *Sthēnēlētā prōles*, *Cyēnus* (*Ov.* *Met.* ii. 367). Writers are apt to confound these characters.—4. A companion of *Hērclēs*, in the expedition against the *Amazons*, in which he died, and that hero buried him near the river *Cāllichōrus*. The fame of the *Argonautic* expedition reached the shades of the dead, who wished to see their sons and descendants, whilst engaged in that perilous voyage. The Fates granted that favour to none except *Sthēnēlus*. He was the father of *Eurysthēus* (*Val.* *Flacc.* v. 90 *seq.*). *Sthēnēlētus hōstis*, *Eurysthēus*, son of *Sthēnēlus*, king of *Argos*, (*Ov.* *Ep.* *Her.* ix. 25).

Sthēnius, i, m. a Roman soldier, who fell in battle by the hand of *Hannibal*, at the foot of the *Alps* (*Sil.* *Ital.* iv. 343).

Sthēnōbēa, æ, f. daughter of *Iōbātes*, king of *Lycia*, who married *Prētus*, king of *Argos*. She conceived a violent attachment to *Bellērōphon*, who rejected her advances, on which she, regardless of truth, complained to her husband, that he had offered her violence. *Prētus*, on receiving this accusation, despatched *Bellērōphon* to his father-in-law, *Iōbātes*, with a letter stating his crime, who, from unwillingness to put such a man to death by his own hand, sent him to be killed by the *Chimæra*. After the destruction of the *Chimæra*, which he effected on *Pōgāsus*, he fell from that horse, on the plains of *Lycia*, and dislocated his hip-joint. *Iōbātes*, admiring his bravery, gave him in marriage one of his daughters, and as soon as the report of that union reached *Sthēnōbēa*, she killed herself (*Hyg.* 57).

Stichus, i, m. an Athenian nobleman, who fought in the Grecian army at *Troy*, was the companion of *Mēnēsthēus*, and was killed by *Hēctor* (*Hom.* II. xiii. 193 *seq.*).

Stictēs, es, f. (*Painted*), one of *Acteon's* dogs (*Ov.* *Met.* iii. 217).

Stilicho, ōnis, m. a distinguished general under the Roman emperor *Thēōdōsius* the Great, by birth a Goth, whose victories and

moral excellences *Claudīanus* has celebrated. That emperor gave him in marriage his niece, and adopted daughter, *Sērēna*. *Hōnōrius* married his daughter *Māria*, on which *Claudīanus* wrote an epithalamium (x). He fell under the displeasure of his son-in-law, by favouring the inroads of his countrymen, on the Roman empire, or, at least, being desirous, that they should overturn the Roman government, on which he caused him to be put to death. His guilt, whether true or imaginary, proved the ruin of his family. Some writers maintain his innocence (*Claud.* iii. 350). *Adj.* *Stilichōnius*, a, um. *Stilichōnia virgo*, *Māria* (*Claud.* x. 177).

Stimicon, ōnis, m. a shepherd's name (*Virg.* B. v. 55).

Stimo, ōnis, m. a fortress of *Thēssālia*, which surrendered to *Amynāder*, king of the *Athāmānes*, in 200 B. C., after *Gōmphi* had fallen into his hands (*Liv.* xxxii. 14).

Stimula, æ, f. a grove on the banks of *Tiber*, the *Tevere*, called also *Sēmēla* (*Ov.* *Fast.* vi. 503). *Lūcus Sēmēla*, v. *Stimula*, appears to have been the corrupt and vulgar expression for *Lūcus Sēmēles*.

Stiphēlus, i, m. a centaur killed by *Cērēus*, in the battle with the *Lāpithæ*, at the nuptials of *Pirithōus* (*Ov.* *Met.* xii. 459).

Stirus, i, m. a noble youth of *Albānia*, to whom *Mēdēa* had been betrothed, before the arrival of *Iāson* at *Cōlchis*. In the war against the *Scythians*, he was wounded, afterwards pursued *Mēdēa*, and her brother *Ab-syrtus*, and at last was drowned (*Val.* *Flacc.* iii. 497 *seq.*).

Stōbi, orum, m. *Stobi*, a town of *Pæōnia*, near which *Philippos*, king of *Macedōnia*, defeated the *Dārdāni*, in 199 B. C.; and not far from it, that monarch began to build a city, in 185 B. C., which, in honour of his elder son, he called *Pērsēis* (*Liv.* xxxiii. 19 *seq.*).

Stochādes, um (*Sing.* *Stechas, ādos*), f. the *Hieræ*, three small islands off the coast of *Messālia*, *Marcellæ*, whose names were *Prōtē* (first), *Mēsē* (middle) or *Pōmpōniāna*, and *Hypēa* (last). These islands form, with the main land, a large bay, in which the British fleet has frequently blocked up that of *France*, in the harbour of *Toulon* (*Tac.* *Hist.* iii. 43. *Luc.* *Phar.* iii. 516).

Stoeni, orum, m. a nation of the *Alps*, conquered by the Roman consul *Q. Mārclius Rēx*, in 120 B. C. (*Liv.* *Ep.* 62).

Stōici, orum (*Sing.* *Stōicus, i*), m. the name given to a sect of Grecian philosophers, from *Stoa*, a porch, where *Zēno*, their founder, taught. *Adj.* *Stōicus*, a, um. *Stōica dōgmata*, the maxims, or opinions of the Stoics (*Juv.* *Sat.* xiii. 121). *Stōici libelli*, the books of the Stoics (*Hor.* *Ep.* viii. 15). *Adv.* *Stōicē*, in the manner of the Stoics (*Cic.* *Paradox.* l. 3c.).

Strābo, ōnis, m. a man remarkable for strength of vision, of which *Sōlinus* gives a notable instance, and adds, that *Cicēro* has transmitted, that he wrote the whole of the *Iliad* in so small a letter, that it could be put into the shell of a nut.—2. One of the most eminent geographers of antiquity, was born at *Amāsia*, v. *Amāsēa*, *Amasia*, a town of *Pōntus*, which stands on *Iris*, the *Jezil-Ermek*. His parents are said to have been natives of *Crēta*, *Candia*; but no ancient

author has recorded their names, or the year in which he was born or died. He flourished during the reign of Tiberius. It is not improbable, that Strābo had considerable advantages, from the condition and circumstances of his father, since he studied in almost all the celebrated schools of Asia, and there he became acquainted with the opinions and doctrines of each sect. Although antiquity had been silent on this point, the numerous philosophical observations with which his writings abound, furnish sufficient evidence of the fact. Almost the only particulars of his life which are known, are to be found in his own writings. In consequence of geography being his favourite pursuit, he was an extensive traveller, indeed, he visited almost every country of which he gives a description. From the imperfect state of geographical science, at the time he wrote, many palpable mistakes necessarily occur in his pages, yet, from the useful information which his book contains, it must be esteemed one of the most valuable relics of antiquity. It is to be deeply regretted, that his work has not been transmitted entire. Of the seventeen books of which it originally consisted, a considerable part is wanting at the end of the seventh, a most interesting portion of his work, and the ninth is formed from mutilated manuscripts, on which account it is entitled to less confidence. From the manner in which the twelfth book begins, it seems probable that part of the eleventh has been lost. Few of the editors of Strābo have observed the want of connexion between these two books, and therefore consider the eleventh as entire. Besides geography, Strābo wrote histories, which have wholly perished. On this subject, it is manifest, the compositions of Strābo would be very valuable, from the proofs we have in his short narrations, relative to history and antiquities. Of the writings of this geographer which have been transmitted, the reader may expect to find many passages mutilated, or rendered so obscure, that it is difficult, if not impossible, to discover the author's meaning. Classical literature owes great obligations to German scholars, and it is much to be wished, that some of the learned editors of that country, would direct their attention to the geography of Strābo.

Strātū, *es, f.* a town of Arcēdia, mentioned by Hōmērus (Il. ii. 606), and by Stātius (Th. iv. 286). The latter poet has translated literally from the former.

Strātus, *i, m.* a son of Nēstor (Hom. Od. iii. 418).—2. A physician sent by Eumēnes, king of Asia, to Rome, in 169 B. C., with his brother Attālus, whose fidelity he suspected. By the faithful advice of Strātus, Attālus was prevented from acting dishonourably towards his brother (Liv. xlv. 19).

Strātō, *ōnis, m.* king of Arādus, *Ruad.* He was received under the protection of Alexander the Great (Curt. iv. 1).—2. A native of Aegēa, who, at the request of M. Jūnius Brūtus, after his second defeat, killed him, in 44 B. C. (Liv. Ep. 124).

Strātōcles, *ēos, m.* a celebrated Grecian comedian, praised by Quintillānus (xi. 3), and also by Jōvēnālīs (Sat. iii. 99).

Strātōn, *ōnis, m.* appointed king of Tȳrus, by the slaves. Alexander the Great restored the crown to his descendants (Just. xviii. 3).

Strātōnīcē, *es, f.* wife of Sēlēucus, and stepmother to Antīochus, who fell violently in love with her. Concealing his unlawful attachment, he pined gradually away, and was on the point of death, when the cause of his illness was discovered. To preserve his life, Sēlēucus yielded up to his beloved son, his wife, for whom he had the greatest affection (Val. Max. v. 7).—2. A concubine of Mithridātes, who delivered to Cn. Pōmpēus the treasures of that monarch (Ap. Bd. Mith. 245).

Strātōnīcēa, *ae, v.* Strātōnīcē, *es, f.* *Eub. Hissar*, a town of Cāria, so called from Strātōnīcē *q. v.*, which the Rhodians besieged without success in 199 B. C. Next year it was given to them by the Romans. Strātōnīcis, *idis, f.* of Strātōnīcēa, applied to females, or nouns feminine, *Strātōnīcis Flens* (Tac. Ann. iii. 63). *Ins.* Strātōnīcōnes, *ium, m.* (Tac. Ann. iii. 62). *Adj.* Strātōnīcēnsis, *is, e.* *Strātōnīcēnsis ager* (Liv. xxxiii. 18).

Strātōnīcus, *i, m.* the treasurer to Philip, king of Mācēdōnia, and his son, Alexander (Plaut. Rud. iv. 2. 27).

Strātōnidas, *ae, m.* a man who accompanied Zeuxippus, after the murder of Brēchylas, to Tānagra (Liv. xxxiii. 28).

Strātus, *i, f.* *Porta*, the strongest city of Ætōlia, south of Sinus Ambrācius, the Gulf of Arta, near the river Achēlōus, the *Aspropotamo*. Here the Ætōli assembled in 191 B. C., when they heard that Ambrācia was besieged (Liv. xxxviii. 4 seq.). *Ins.* Strātū, *orum, m.* (Liv. xliii. 22).

Strēpsīlides, *ae, m.* a Theban, whose praises Pindārus has sung, in consequence of his victory in the Pancratium, at the Isthmian games (Ist. vii).

Strōngylē, *es, f.* *Strombolo*, the largest of the Æolian islands, except Līpāra (Ap. Bd. Civ.).

Strōphādes, *um, f.* *Strivali*, anciently called Plōte, two small islands in the Ionian sea, thirty-five Roman miles from Zēphythus, Zante, and four hundred stadia from the coast of the Morea. They had the name Plōte (*Μωρη*), because they seemed to *float*, and Strōphādes from *Στροφή*, *turning*. The name has been referred to Calais and Zēthes having driven the Harpies from the house of Phīnēus, king of Thrācia, pursued them to these islands, *turned*, and again joined the Argonauts. Strābo calls them also *Cyparissiarum insula*, because they were opposite to the town Cyparissia, or before Cyparissium *promontorium*. Virgilius, agreeably to what is above stated, represents them as the abode of the Harpies (Æn. iii. 209).

Strōphius, *i, m.* son of Crēsus, king of Phōcis, who married Anāxibla, sister of Agamēmnon, by whom he had Pylādes. *Strōphio atque Agamēmnone nati*, the sons of Strōphius and Agamēmnon, *&c. v.* Pylādes and Orēstes (Ov. Ep. Pont. ii. 6. 25).—2. A grandson of the former, was the son of Pylādes and Elēctra.

Strōmon, *ōnis, m.* a Scythian commander, whom Cārēsus overpowered, in the war between the Argonauts and the Scythians (Val. Flacc. vi. 193).

Strōmon, *ōnis, m.* the *Stramonica*, a river which anciently separated Thrācia, Romania, or Romania, from Mācēdōnia. Thācydides states, that it had its rise in mount Sēlōmus.

Pholus, in Hæmus; and Strabo, near Rhodope. But this difference is inconsiderable, since these were parts of the same range of mountains, which were, by ancient authors, frequently used without discrimination. Claudianus represents the Bessi leaping over it, in despite of its largeness, *Facili contemptum Strymonæ saltu damnant Bessi* (xxvi. 178). After a course of about ninety miles, this river falls into Sinus Strymonicus, the Gulf of Contessa. Under a lofty rock on this stream, Orpheus bewailed the death of Eurýdicé, where the melody of his music attracted the oaks, and appeased the tigers (Virg. G. iv. 508). Strymonii, orum, *m.* the people who lived on this river (Herod. vii. 75). *Adj.* Strymonius, *a, um*, of Strymon, Thracian. *Strymoniae grues*, Strymonian cranes; that kind of bird abounded on the banks of this stream (Virg. G. i. 120).

Stübëra, *m, f.* (*Σταβήρα*, Sûidas), a town of Mæcædonia, to which the Roman consul, P. Sulpicius Galba, marched after the battle of Octolophum, in 202 B.C., not knowing whether Philippus, king of Mæcædonia, had retreated (Liv. xxxi. 39). *Adj.* Stübëreus, *a, um*.

Stymphaliis, *Idis, f.* a district of Mæcædonia, which, along with Atintania and Elmiothis, formed part of the fourth division of that kingdom, after it was reduced to a Roman province (Liv. xlv. 30).

Stymphalus, *i, m.* (*Πύμψαλα*, orum, *n.*) the Lake of Vouli, a lake of Arcadia, not of great extent, but grand and picturesque, from being surrounded by mountains of a bold outline, and of magnificent appearance. A mountain which bore the same name, now Monte Poglii, or, *Glynnio-Vuni*, probably stood on the verge of the lake.—2. A river of Arcadia, which rises in a spring with great force, about half a mile from the town Stymphalus, traverses the Lake of Vouli, and falls into a chasm, whence it runs in a subterranean channel, for two hundred stadia, until it approaches Argos, when it rises, forming Erisinus, the Kephalaria. *Stymphale membrande* (Claud. xlv. 1). *Stymphalis, Idis, f.* applied to females, or nouns feminine. *Stymphalides undæ* (Ov. Met. ix. 187). *Stymphalis silva* (Ov. Met. v. 585).

Stymphalus, *i, f.* a town of considerable note, on which account Pindarus calls it the metropolis of Arcadia. Here Juno was said to be educated by Téménus, son of Pélægus. It stood at the distance of five stadia from the Lake of Vouli (Strabo says fifty), and its ruins are still considerable, on a rocky eminence rising from the north side of the lake. *Inh.* Stymphali, orum, *m.* *Adj.* Stymphalius, *et*, Stymphaliæus, *a, um.* *Stymphalia terra*, the ground belonging to Stymphalus (Liv. xxxiii. 14). *Stymphalia monstra*, the monstrous birds which lived on human flesh, killed at Stymphalus by Hércules (Catal. lxxiii. 113).

Styra, orum, *n.* Stoura, a city of Eubœa, Negrepont. *Inh.* Styrcæus, *i, um, v.* Styrci, orum, *m.* (Herod. viii. 46).

Styx, *igis, m.* a river in the Infernal Regions. Epimenides, the Cretan poet, makes Styx the daughter of Oceanus, and wife of Piræus; Hæsioidus says of Pallas (Paus. viii. 18). The oath of the gods was inviolable, when they swore by this stream; *Dii cujus jurare timent, et*

fallere nomen. Besides swearing by Styx, Sæmus makes Juno lay her one hand on the earth, and the other on the sea, in token that she would fulfil her promise (Hom. II. xiv. 270 seq.). The ancients believed that the souls of all whose bodies had not been buried, were compelled to wander an hundred years, on the banks of Styx, before they could be allowed to cross it; hence no death was so much dreaded as shipwreck. When the body was interred, the soul or spirit, *Umbra, Manes, v.* *Simulacrum*, was said to be *functum sepulchris*, and therefore on its arrival admitted into the boat of Chæron, the ferryman of that river. The Greeks and Romans supposed the Infernal Regions to be in the centre of the earth. Hence, *Stygisque admoverat umbris*, had placed near the Stygian shades, *i. e.* deep in the earth (Ov. Met. i. 139). *Adj.* Stygiælis, *is, e, et*, Stygius, *a, um*, of Styx, infernal. *Stygialia sacra*, Stygian rites, *i. e.* magic rites (Virg. Cir. 374). *Stygias Juppiter, Plutō* (Virg. Æn. iv. 638). *Stygias frater* (Jovis), Plutō (Virg. Æn. x. 113). *Stygia cymba*, the Stygian boat, *i. e.* the boat of Chæron (Virg. G. iv. 506). *Stygia palus, v. unda*, the river Styx. *Stygias lacus*, the same. *Stygias eripites*, the Furies (Val. Flacc. li. 106). *Stygias sordes*, the Fates (Luc. Phar. ix. 838).—2. A spring in Nônæria, the water of which was poisonous. It falls or rather trickles down a rock, and is afterwards lost in the river Cræthis. To the waters of Styx, the ancients attributed the power of dissolving a vast number of substances, which must be imputed solely to fiction (Paus. viii. 18). There appear to have been other fountains of this name in Greece, possessing the same quality; Curtius mentions one in Mæcædonia. Water from it, according to some, terminated the days of Alexander the Great (x. 10).

Suardones, *um, m.* the Suardonians, a German nation, whose geographical position cannot be ascertained with any degree of certainty (Tac. Mor. Ger. 40).

Subcënturio, *onis, m.* a lieutenant, who was the substitute of the cënturio, or captain (Liv. viii. 8).

Sübërtum, *i, n.* Sovetto, a town of Tuscan, not far from Sôana, the Soana, which has its name a Sübërt, from the quantity of that kind of wood produced by the lands around. Some are of opinion, that the town should be Sübërtum. *Inh.* Sübërtini, orum, *m.* *Adj.* Sübërtanus, *a, um.* *Forum Sübërtanum* (Liv. xxvi. 23). Authors are divided both with respect to the name of the town, and its site (Cluv.).

Sübläquæm, *i, n.* La Badia di Subjaco, a villa of the Roman emperor Nêro, on the borders of the Simbraine lakes (Tac. Ann. xiv. 22).

Süblæus pons, Süblæi pöntis, *m.* a wooden bridge erected by Ancus Mærcius over Tiber, the Tevere, in order to form a communication between Janiculum, Monte Gianicolo, and the city Rôma, Rome. It was the first bridge built over that river (Liv. i. 33).

Subôta, orum, *n.* an island between Elen and Athos (Liv. xlv. 28).

Sübrus Dextery, Sübrü Dextet, *m.* a military tribune, who remained faithful to Galba, in a tumult which preceded the down-

fall of that emperor, in the year 70 (Tac. Hist. i. 31).

Sūbrius Flāvius, Sūbrii Flāvii, m. a tribune of the pretorian cohort, who entered with ardour into a conspiracy against the Roman emperor, Néro, and formed the design of putting him to death, whilst singing on the stage, or whilst rambling abroad in his midnight frolics. Had the measure succeeded, Sūbrius and others intended to bestow the purple on the philosopher Sēneca, from respect to his virtues. On the discovery of the conspiracy, he, at first, attempted to evade the weight of evidence against him, but afterwards with great fortitude avowed the part which he had acted. When Néro asked him, how he could forget the obligation of his oath, Sūbrius replied, "I hated you; nor was any soldier more faithful to you, whilst you deserved to be loved. I began to hate you, after you had become the murderer of your mother, and of your wife, a charioteer, a comedian, and an incendiary." The monster, unaccustomed to the voice of truth, startled at the narrative of his own conduct, and nothing in the whole conspiracy made so deep an impression on his mind, as the declaration of Sūbrius, whom he ordered for immediate execution (Tac. Ann. xv. 49-67).

Sūbura, v. Sūbūra, m. f. a street in Rome. **Clāmōsa Sūbura** (Mart. xii. 18). **Mediā Sūbura** (Juv. Sat. x. 156). **Adj. Sūbūrānus, a, um.** **Sūbūrāni māgistra** (Mart. xi. 79). **Sūero, ōnis, m.** a Rutulian killed by Æneas (Virg. Æn. xii. 505).

Sūcro, ōnis, f. Alzira, a town of Spain, at the mouth of Sūcro, the Xucar (Plin. i. 299). **Inh. Sūcrōnēnses, ium, m.** (Val. Max. iii. 7).

Sūcro, ōnis, m. the Xucar, a river of Spain, the waters of which Silius Italicus mentions as being very cold (iii. 372). Its course is easterly, and it falls into the Mediterranean Sea, in north lat. 39°.

Sūdētum. See **Sūbūrtum**. **Suedius Clēmēns, Suedii Clēmētis, m.** a centurion of the first rank, under the emperor Otho, who intrusted to him and other two officers, the expedition against Gallia Nārbōnēnsis, in the year 70 (Tac. Hist. i. 87 seq.).

Suessa. See **Aurūnea**, and **Pāmētta**. **Inh. Suessāni, orum, m.** (Liv. vii. 38).

Sūessōnes, et, Suessōnes (3 syl.), **um** (Suessōnes, Luc. Phar. i. 423), **m.** a people of Gallia Belgica, whose country was bounded on the S. by Mātrōna, the Marne. Their capital Augusta, afterwards Suessōnes, now Soissons, stands on Axōna, the Aisne. Although a brave and powerful nation, they were obliged to submit to the arms of Cæsar, in 59 B. C. (Liv. Ep. 104).

Suessitāni, orum, m. a people in the north of Spain, adjoining to the Lūcētāni, whose territory lay to the north of the Ebro, towards the mouth of that river. **Adj. Suessitānus, a, um.** **Suessitānus ager** (Liv. xxviii. 24). **Suessitāna jūventūs** (Liv. xxxiv. 20).

Suessūla, m. f. **Castel di Sessola,** a town of Cāmpānia, at which the Romans defeated the Sāmītes, in 342 B. C. **Inh. Suessūlāni, orum, m.** (Liv. vii. 37 seq.).

Suetes (2 syl.), **is, m.** a Scythian commander, killed by Argus, in the war against the

Argonauts and Colchians (Val. Flac. v. 550).

Suetōnius Lēnis, Suetōnii Lēnis, m. a tribune in the Roman army, was the father of C. Suetōnius Trānquillus, the Biographer of the first twelve Roman emperors. His son mentions that he was present at the battle near Bēbriacum, between the troops of Otho and Vitellius. Victory declared for the latter, and consequently placed him on the imperial throne.

C. Suetōnius Paullinus, C. Suetōnii Paullini, m. a distinguished commander of the Roman army, who made war against the Mauritanians, desolated their country, and crossed mount Atlas, which no general had done before him. Cn. Hosidius Geta succeeded him, and had the honour of terminating the war in Mauritania, after which it became a Roman province, in the year 41. The emperor appointed Suetōnius commander-in-chief in Britain, and, victory still attending him, he subdued Anglesey, defeated the Britons under Boudicca, in a pitched battle, when eighty thousand of them are said to have fallen. Had he not met with opposition from Jūlius Classiciānus, the Intendant, he would probably have conquered the whole island. Néro soon after recalled him, and his military reputation, as well as personal character, appears to have declined from this date. He held a commission under Otho, who consulted him on all important matters, and followed his advice. He meanly exposed himself to Vitellius for fighting against him, and this humble submission procured his pardon. His conduct in the latter years of his life, tarnished the honours gained by his success in arms. He even confessed, that he had betrayed Otho, and grounded his claim to the forgiveness of Vitellius, on his fraud and perfidy to the preceding emperor. Tacitus speaks in harsher terms of Suetōnius in his life of Agricola, than in his History. With whatever defects he may be charged in his latter years, it cannot be denied, that his victories, both in Mauritania and Britain, rank him high among Roman generals (Tac. Ann. xiv. 29 seq.).

Sūēvi, v. Suevi (2 syl.), **orum, m.** a nation of Gērmānia, Germany, who inhabited a large tract of country (**Suevia, a, f.**) lying between Albis, the Elbe, and Vistula, the **Viśtula**, on the northern side of Silva Hērcynia. They made many inroads on the Roman territories under the Emperors. Cæsar makes them by far the greatest and most warlike of all the German nations, and adds that they were said to possess an hundred cantons (B. G. v. 1). Lūcānus calls them **Phāri**, from their having, in general, reddish hair; which their name is likewise said to signify (Phar. ii. 21). **Adj. Sūēvus, et, Suevius, a, um.** **Sūēvus crinis,** very long coarse hair, of a reddish colour (Sil. Ital. v. 134). **Mārē Suevicum, the Baltic Sea,** called also **Sinus Cōdānus**.

Sūfēnus, i, m. a bad poet, whom Catullus ridicules for his vanity, and who appears to have written with great bitterness and malignity (xiv. 19).

Sūgāmbri, v. Sīgāmbri, orum, m. an Indian nation, who, with the Ambri, opposed the progress of Alexander the Great, with an army of eighty thousand foot, and sixty thousand horse. Their numbers appear more remarkable than their bravery, since

they made a feeble resistance against the skeleton army of the Macedonian conqueror (Just. xii. 9).

Sūlius Cæsōnīus, Sūlī Cæsōnī, *m.* a man whom the emperor Claudius pardoned, although implicated in the criminality of Mēssālina, in consequence of his vices, and the indignity to which he had submitted (Tac. Ann. xi. 36).

M. Sūlius, M. Sūlī, *m.* surnamed Rūfus, according to some authors, and Nērvīlīānus, according to others, was the consular colleague of C. Antistius Vētus, in the year 51 (Tac. Ann. xii. 25).

P. Sūlius, P. Sūlī, *m.* a Roman of some distinction, powerful, venal, and high in favour with the emperor Claudius, whose friendship he perverted to improper purposes. In the former reign he had been banished to an island, and, on his return, became a noted informer. Mēssālina suborned him to prosecute Pōppea and her lover Vālērīus Asiaticus. From Tācītus, he appears to have been one of the worst of men, and merited a severer punishment than banishment with confiscation of property. The senate allowed a part to his son and grand-daughter, and fixed his residence in the Bālēares. Sēnēca conducted the prosecution which delivered the state from that pestilential character, not however without subjecting his own reputation to some stain. Sūlius had formerly served as quaestor under Gērmānīcus (Tac. Ann. iv. 31 seq.).

Sūlōnes, *um*, *m.* a nation inhabiting *Sceden*, and several of the isles which now belong to *Denmark*. On this account, as well as the ancients believing *Scāndia*, *v.* *Scāndināvia*, *Norway*, *Sweden*, *Scāndia*, and *Finland* to be an island, Tācītus says the Sūlōnes lived on the ocean. From them and the Cimbrians, sprang the Normans, who obtained great celebrity by their arms, and, at last, settled in that part of Gāllia called from them *Normandy*. Tācītus mentions their power at sea, describes the form of their ships, and, from the account which he gives of their government, it appears to have been both hereditary and despotic. They held riches in great esteem, the reason given by the historian for their submission to despotism (Tac. Mor. Ger. 44 seq.).

Sūlsmōntium, *i*, *n.* *Monte Cervera*, a mountain of the Līgūres, who fled to it and Bālīsta in 189 B. C., when the Roman consul M. Āmīlius Lēpidus was ravaging their lands and villages in the plains. From these mountains, Āmīlius obliged them to descend, and defeated them in a regular engagement. The consul A. Pōstūmīus Albinus Lūscus invested this mountain in 182 B. C., cut off all supplies of provisions, and obliged the Līgūres to surrender (Liv. xxxix. 2 seq.).

Sūletius, *i*, *m.* a noted informer (Hor. Sat. i. 4. 70). See *Caprius*.

Sūlla, *ae*, *m.* See *Cōrnēlius*.

Sūlla, *ae*, *m.* an astrologer, who foretold to the emperor Cālīgūla, when consulting him, that death speedily and inevitably would befall him; and the event justified the declaration (Suet. Cal. 37).

Sūlmo, *ōnis*, *m.* a Rutulian, killed by Nīrus (Virg. Ēn. ix. 412).

Sūlmo, *ōnis*, *m.* *Salmona*, a town of the Pēllīgi, on the east side of Apennīnus, the *Apennines*, celebrated for being the birth-

place of the poet Ovidius, who traces its derivation from Sūlmus, a companion of Ānēas (Fast. iv. 79 seq.). It is distant from *Rome* about ninety miles, and its situation is elevated, hence Sūlus Itālicus, *Gēlidus Sūlmo* (viii. 510). *Inh.* Sūlmōnēnses, *ium*, *m.* (Plin. i. 358). *Adj.* Sūlmōnēnsis, *is*, *e.* Sūlmōnēnsis *ager*, the territory of the Sūlmōnēnses (Plin. iii. 416). *De Sūlmōnēsi* (femīnā) (Juv. Sat. vi. 187).—2. *Sarmonetta*, a town of Lātīum, which formerly belonged to the Hērnicī.

Sūlpicia, *ae*, *f.* a respectable woman, the mother-in-law of the Roman consul Sp. Pōstūmīus Albinus, in whose house he had the interview with Hīspāla Fecēnīa, respecting the orgies of Bāchus, in the year 188 B. C. (Liv. xxxix. 12).—2. Daughter of Sērvīus Pātērcūlus, and wife of Q. Fūlvīus Flāccus, judged the purest matron in *Rome*, at the consecration of the statue of Vēnus Vērtīcōrdia, in the year 116 B. C. (Val. Max. viii. 14).—3. Daughter of Sūlpicius Sērvīus (Tibul. iv. 10. 4).—4. The wife of Cālēnus, to whom Mārtiālis writes an epigram, on his happiness in the conjugal state (x. 38).

Sūlpicia Pratēxtāta, Sūlpicia Pratēxtāta, *f.* the wife of Crāssus, who fell by the wicked conduct of Aquīllus Rēgūlus, and she appeared in the senate with her four fatherless children as evidence against Aquīllus, in the year 71 (Tac. Hist. iv. 42).

Sūlpicius, *i*, *m.* a tribune of the soldiers, who had not, on the day following the Ides of Quīntilis (August), performed the rites of augury, and had, without being certain of the favour of the gods, exposed, on the third day after, the Roman army to the enemy, which occasioned the day after the Ides, and thence it followed, as some think, the days after the Kalends, and Nones, to be reckoned inauspicious (Liv. vi. 1).—2. A Roman historian, whose writings have perished. Of his character, country, and family, nothing certain is known (Cor. Nep. Hann. 13).—3. A tribune of the people, who embraced the interest of C. Mārius against L. Cōrnēlius Sūlla, and opposed his entrance into *Rome* (Flor. iii. 21).

Sūlpicius Asper, Sūlpiciū Aspri, *m.* a centurion, one of the active conspirators against the emperor, Nēro, in the year 66. Being asked by the emperor himself, why he had conspired against his life, Sūlpicius undauntedly replied, "Because there was no other relief from your flagitious crimes." On uttering this sentence, he instantly suffered the punishment of death (Tac. Ann. xv. 49–68).

Sūlpicius Cāmērinus, Sūlpiciū Cāmērinī, *m.* a Roman, who had governed in *Africa*, with pro-consular authority, and, after his return, was charged with acts of cruelty to individuals, not with extortion, or any charge of a public nature. The emperor acquitted him in the year 59. Nēro afterwards put both Sūlpicius and his son to death (Tac. Ann. xiii. 52 seq.).

Sūlpicius Flāvus, Sūlpiciū Flāvi, *m.* an intimate of the emperor Claudius, with whose assistance he began to write history. To this species of composition he had been encouraged by T. Livius (Suet. Claud. 41).

Sūlpicius Flōrus, Sūlpiciū Flōri, *m.* a man who belonged to a British cohort, whom Gālba presented with the freedom of *Rome*. By order of Otho, he and Stālius Mūrīcus put

Piso Licinianus to death, in the year 70 (Tac. Hist. i. 43).

Sulpicius Rufus, Sulpicii Rūfī, *m.* director of the public games, whom the Roman emperor, Claudius, caused to be executed at the same time with C. Silius, in the year 48 (Tac. Ann. xi. 35).

C. Sulpicius, C. Sulpicii, *m.* elected a prætor in 214 B. C., when the government of Sicily, *Sicily*, fell to his lot (Liv. xxv. 41).—2. Another who held the same office, in 171 B. C., when he and M. Claudius pleaded the cause of the commons against the consuls, who complained, that even the younger men did not obey their summons. Sulpicius attributed the backwardness to enlist, on the part of the commons, solely to the consuls courting popularity, and offered to complete the levies by their prætorian authority, a measure which the senate approved, and the prætors raised the whole number for the Macedonian war, within eleven days (Liv. xliii. 14, 15).

C. Sulpicius Cæmerinus, C. Sulpicii Cæmerini, *m.* created censor, in 379 B. C., and resigned his office on the death of his colleague, Sp. Postumius Reginensis (Liv. vi. 27).

C. Sulpicius Gallus, C. Sulpicii Gallus, *m.* a Roman pontiff, who died in 201 B. C., three years after his appointment (Liv. xxxii. 7).—2. Another pontiff, who was chosen in place of M. Semonius Tuditanus, in 176 B. C. (Liv. xli. 21).—3. Elected prætor, in 173 B. C., to whose lot the jurisdiction of the city fell (Liv. xlii. 28—31).

—4. Held the office of consul at Rome, with D. Hæterius Agrippa, in the year 22. Tacitus calls him C. Sulpicius (Ann. iii. 52).—

5. A man of consular rank, and brother of the Roman emperor Galba, embraced a voluntary death, because he had been excluded from obtaining a province in the usual manner, which he considered as a signal to die, and he obeyed, in the year 36. Tacitus calls him C. Gallus (Ann. vi. 40).

C. Sulpicius Gallus, C. Sulpicii Galli, *m.* served in the Roman army under L. Æmilius Paulus, probably in the capacity of a tribune of the soldiers, whom his commander sent to announce to the senate his victory over the Ingauni Ligures, in 183 B. C. Certain Spaniards, who had gone to Rome to complain of the rapacity and injustice of M. Titinius, P. Furius Philus, and M. Metellus, chose, by order of the senate, four patrons, of whom C. Sulpicius Gallus was one. In 172 B. C., he obtained the prætorship, when the jurisdiction of the city fell to his lot. He appears to have been a man of science, since he foretold an eclipse of the moon, when he was in the army of M. Æmilius Paulus, in Macedonia, on the day before the Nones of September. With the permission of the consul, Sulpicius collected the soldiers, and informed them, lest it should be considered as a prodigy, that the moon would next night be eclipsed, from the second hour of the night till the fourth, and that it ought to excite no wonder, since eclipses happened in the course of nature, at stated times, and both the period when they happened, and their duration could be ascertained beforehand. The eclipse came on at the time mentioned by Sulpicius, and continued during two hours. His wisdom

appeared to the soldiers almost divine, a proof, that the nation knew little of astronomy. In 168 B. C., he was chosen consul with M. Claudius Mæcellus, and subdued the Ligures (Liv. xl. 23—Ep. 46). Of this name Valerius Maximus mentions one, who divorced his wife, because she had been sent out of doors, without a veil (vi. 8).

C. Sulpicius Longus, C. Sulpicii Longi, *m.* elected consul, first in 336 B. C., with P. Ælius Petus *q. v.* He was twice re-elected to that office. The success of the arms under his command, seems attributable to the arts of treachery rather than to military bravery. No sooner did he march against a town, than it was betrayed into his hands, and to his disgrace, it ought to be recorded, that a general carnage commonly ensued (Liv. viii. 15 *seq.*).

C. Sulpicius Peticus, C. Sulpicii Peti, *m.* was elected consul with C. Licinius Stolo, in 363 B. C., and three years after he held the same office with the same colleague. He had afterwards the honour of being four times re-elected to the consulship, and, in consequence of a war with the Gauls, joined by the Tiburtes, was appointed dictator, in 337 B. C., when he named M. Valerius master of the horse. For some time, Sulpicius declined battle with the enemy, from their situation being unfavourable, and their disposition not adapted for delay. The soldiers, at last, having become impatient for battle, agreed to solicit the dictator, and that Sextus Tullius, of great military fame, should be their speaker. This request he did not think it prudent to refuse, although he disapproved both of the conduct of the troops and of Sextus Tullius, and promised they should be allowed to fight next day. He invented an expedient which both the Romans and other nations have since often adopted. In order to deceive the enemy, with an appearance of strength greatly beyond the reality, he ordered the panniers to be taken off the mules, and only two sidecloths to be left. The muleteers having received the arms either of the sick, or of the prisoners, mounted them, and a thousand of these mixed with a hundred horsemen, took their station in the woods above the camp, with instructions not to move till ordered. This ostentatious display of inefficient troops alarmed the Gauls, and impeded their flight, so that the dictator gained a more complete victory than had been obtained since that of Camillus. From the spoils, he consecrated a great quantity of gold in the capitol, and inclosed it in hewn stone. In his fifth consulship (330 B. C.), he marched against the Taurinenses, who did not meet him in the field, and, therefore, he desolated their country, on which they sued for peace, and obtained a truce for forty years (Liv. vii. 24—25). To him Eutropius refers (ii. 5).

L. Sulpicius, L. Sulpicii, *m.* a military tribune in the army of L. Æmilius Paulus, who had an important command in the battle, which compelled the Ligurians to give hostages to the Romans, in 183 B. C. He was sent to Rome with L. Aurelius Cotta, to report these transactions (Liv. xl. 27 *seq.*).

P. Sulpicius, P. Sulpicii, *m.* an interrex, who held an election of consuls, in 300 B. C. (Liv. x. 11).—2. One of Cæsar's lieutenant-generals in Gallia. Q. Tullius Cicero said

P. Sulpicius were stationed among the *Æduli*, at *Cabillo*, v. *Cabillonum*, *Chalons*, and *Mâcon*, on *Arar*, the *Saône*. These two officers were intrusted with the care of provisions (Ces. B. G. vii. 90).

P. Sulpicius Cæmærinus, P. Sulpicii Cæmærinus, m. one of the three commissioners sent by the Roman senate, to bring written copies of the famous laws of *Solon*, and to obtain information regarding the laws, institutions, &c., of the other Grecian states, in the year 454 B. C. (Liv. iii. 31). See A. *Mælius*.

P. Sulpicius Gælba, P. Sulpicii Gælba, m. son of Ser. Sulpicius Gælba, was consul with Cn. Fulvius Centumalus (2) in 213 B. C., although he had not formerly borne any *curule* magistracy. He entered on his office on the Ides of March, and during that year, Hannibal, having been foiled at *Cápua*, marched against *Rome*, on which Q. Fulvius Flaccus, with a part of his forces, quitted *Cápua*, in order to defend the capital. The senate ordered the consuls to cast lots for their provinces, when *Macedônia* fell to Sulpicius, who succeeded M. Valerius Levinus in the government of that country. In this province, the senate continued him for two successive years, and allowed him five hundred pounds' weight of gold, from *Sancius Æriatun*, and the command of the fleet. Attalus, king of *Asia*, joined him with a number of ships. Sometimes Sulpicius made attacks on land, whilst Attalus assisted him at sea. Their combined fleet effected nothing worthy of being recorded, nor did his operations on land, although occasionally successful, alter considerably the general state of the war with the Macedonian monarch. After he returned to *Italy*, he was created dictator on purpose to recall Cn. Servilius Cæpio, consul, who, from vanity of being considered the restorer of peace to *Italia*, *Italy*, had gone into *Sicilia*, *Sicily*, after Hannibal, when Scipio Africanus had carried the war into *Africa*. He named M. Servilius Geminus q. n. master of the horse, and, by the weight of his authority, compelled the return of the consul. C. Aurelius Cotta was appointed the colleague of Sulpicius in his second consulship, in 202 B. C.; when *Macedônia* again fell to his lot; but the people almost unanimously voted against the Macedonian war. At the request of the senate, he assembled the people again, and in an eloquent speech laid the true state of matters before them, on which all the centuries declared for immediate hostilities. The heralds informed him, that he might proclaim war against Philippus, either in his own presence, or at the nearest garrison in his kingdom. The senate ordered the consuls to disband the veteran troops, allowing Sulpicius to enlist volunteers from the army of Scipio Africanus, which had returned from *Africa*. After he had entered *Macedônia*, he took several towns by assault; others surrendered, some from inclination, or from fear. Philippus declined a general engagement, and contented himself with sending out skirmishing parties, which generally proved inferior to the Romans. Sulpicius rode up to the Macedonian entrenchments, upbraided the king with cowardice, and endeavoured, by all the means in his power, to provoke him to give battle; but without success. This was the first instance in which the Ro-

mans employed elephants, several of which they had taken in the Punic war. Sulpicius then encamped at *Octôphus*, thinking he might forage there with greater safety, when Philippus, having followed, attacked the Romans scattered over the fields, which brought on a pretty general engagement, in which the king had nearly lost his life, from his horse being wounded. The Macedonians lost two hundred killed, besides prisoners, many horses richly caparisoned, and other spoils. During next night, Philippus decamped; sent a messenger to Sulpicius on pretence of asking a truce to bury the dead, but in reality to effect his escape. Having gone to rest, the consul promised an answer next day, by which means Philippus gained his object, and was beyond the reach of the Romans, before they knew that he had quitted his station. After attacking a few towns of no great importance, the consul returned, without any decisive engagement, to *Apollonia*, whence he had set out in the beginning of the campaign. He afterwards served as a lieutenant-general under T. Quinctius Flamininus, and, at a later period, was one of the ten commissioners whom the senate appointed with T. Quinctius Flamininus to conclude a peace with Philippus, king of *Macedônia*. The ambassadors of Antiochus, king of *Syria*, could not form a treaty of alliance with the senate, and therefore they appointed P. Sulpicius Gælba, P. Villius Tappulus, and P. Ælius Pætus to go into *Asia*, and conclude a peace with that monarch in person. These ambassadors immediately set out on their journey, and spent some time in *Asia*, in fulfilment of their mission; but returned to *Rome* without having come to any determination, leaving matters in the same unsettled state, as when they went thither (Liv. xxv. 41 seq.).

P. Sulpicius Quirinus, P. Sulpicii Quirini, m. a man of great wealth, who married Lépida, by whom he had no children, on which account she attempted to impose upon him a supposititious child. Her husband repudiated her, which her guilt and infamy well deserved, yet his resentment, after their separation, rendered her an object of compassion. With the ancient patrician family of the Sulpicii, this man had no connexion, being born at *Lanuvium*, *Civita Lavinia*. He obtained distinction by his military services, and talents for business, which induced Augustus to raise him to the consulship, with M. Valerius Messala Barbatus, in the year 12. By sordid avarice, he accumulated a large fortune, and obtained triumphal honours for his success in taking some forts in *Cilicia*. Gratitude for the kindness which he showed to Tiberius, at the time he resided in the island of *Rhodus*, induced that prince, after he became emperor, to desire the senate to decree a public funeral to Sulpicius, who did not merit such distinction (Tac. Ann. iii. 22-48).

P. Sulpicius Rufus, P. Sulpicii Rufi, m. a tribune of the Roman people, who, with the assistance of C. Marius, enacted a number of pernicious laws, which Sulla abrogated on his returning to *Rome*, when he drove from P. Sulpicius Rufus and C. Marius from the city. This victory Sulla proved, by setting a price on their heads, that Sulpicius would have escaped, had

been betrayed by one of his own slaves, who discovered the place of his concealment in a farm-house, from which he was brought out and killed, in 89 B. C. The slave received the reward promised to the discoverer. Sulla immediately after ordered him to be thrown from the Tarpeian rock, because he had betrayed his master (Liv. Ep. 77). The account given by Velleius Paterculus is different from that of any other author (ii. 19). Cicero describes Sulpicius, as an orator of the very first eminence, who obtained great popularity by opposing C. Julius Caesar's canvass for the consulship, contrary to law. It does not appear, that he committed any of his speeches to writing, for what was, after his death, published in his name, by P. Caninius, can scarcely be considered his work, since it is unknown whether the editor wrote from recollection, or from notes of the author (Cic. Off. ii. 14 § 6). To him Sallustius refers (Frag. 1), and Eutropius (v. 4). *Adj.* Sulpicius, a. um. *Sulpicia leges*, the laws above referred to.—2. One of Caesar's lieutenant-generals, to whom he gave the charge of the port in Gallia, France, from which he sailed for Britannia, Britain, and a garrison sufficient to protect it during his absence (Caes. B. G. iv. 22).

P. Sulpicius Saverrio, P. Sulpicii Saverriensis, m. obtained the consulship in 305 B. C. with P. Sempronius Sophus. During this year, the Romans, in the space of fifty days, took forty-one towns from the Æquans, most of which they destroyed, and almost extirpated the whole of that people. Twenty-four years after, Sulpicius was again elected consul, when he and his colleague P. Decius Mus marched against Pyrrhus, king of Epirus, whom they defeated, killing twenty thousand of his men and some elephants. In 301 B. C., Sulpicius was chosen a censor, when two tribes were added, Antensis and Terentina (Liv. ix. 45 seq. Eutrop. ii. 13).

Q. Sulpicius, Q. Sulpicii, m. a lieutenant-general to A. Postumius Tubertus, who assigned to him the charge of the camp, in 431 B. C. (Liv. iv. 27).

Q. Sulpicius Camerinus, Q. Sulpicii Camerini, m. a military tribune with consular power, first in 401 B. C., and afterwards in 397 B. C. (Liv. v. 8 seq.).—2. A Roman, who held the consulship with C. Poppæus Sabinus, in the year 8 (Suet. Vesp. 2).

Q. Sulpicius Longus, Q. Sulpicii Longi, m. a military tribune with consular power, in 389 B. C. The capital of Rome was this year besieged by the Gauls. Sulpicius concluded a capitulation with Brennus, the chieftain of that nation (Liv. v. 36–48). See Brennus.

Ser. Sulpicius, Ser. Sulpicii, m. principal curio, died of an epidemic distemper which raged at Rome, in 463 B. C. (Liv. iii. 7).—

2. A military tribune with consular authority, who recovered Tusculum in 376 B. C., and was afterwards thrice elected to the same office. He married the elder daughter of M. Fabius Ambustus; her sister was married to C. Licinius Stolo q. v., a plebeian (Liv. vi. 22–33).—3. A lieutenant-general in the Roman army, who conquered the Marrucini, and reduced the whole of their country, in 91 B. C. (Liv. Ep. 76).—4. A senator, who attended Juba at his entry into Utica, after

the destruction of Curius and his army (Caes. B. C. ii. 44).—5. Was the son of C. Sulpicius Galba, and grandson of Servius, s. Servius Sulpicius Galba, a celebrated orator and the first distinguished character of that family. He held the rank of lieutenant-general in Caesar's army during the Gallic war, and afterwards joined the conspiracy, which the republican party formed against the life of that ambitious and unprincipled general. An instance of the intrepid freedom which he used with Caesar, Valerius Maximus has recorded (vi. 2). Ser. Sulpicius Galba, his great grandson, succeeded to the government of the Roman state on the death of the emperor Nero.—6. A Roman lawyer of great learning, who wrote on the ceremonies of religion (Gel. vi. 12).

Ser. Sulpicius Camerinus, Ser. Sulpicii Camerini, m. was elected consul in 500 B. C. with M. Tullius. Nothing memorable occurred that year (Liv. ii. 19).—2. Consul in 461 B. C. Seven years after, he was one of the three deputies sent to Athens to procure a copy of the laws of Solon, and to obtain information respecting the institutions, customs, and laws of the other Grecian states. On his return, in 451 B. C., he was appointed a decemvir, afterwards sent as a deputy to the Roman army, which had revolted, and posted themselves on Mons Aventinus in 449 B. C. He distinguished himself, when he had the command of the cavalry, in a successful battle against the Sabines, Volscians, and Æquans. With great intrepidity, he broke through the centre of the enemy's line, which threw them into disorder, and contributed greatly to their defeat in 446 B. C. (Liv. iii. 10–70).—3. Consul in 392 B. C., afterwards a tribune of the soldiers with consular authority, when he and Agrippa Purnus marched against the Salpinates, whose territories they plundered, for the enemy did not venture to fight. In 388 B. C. he was an interrex, but did not hold an election, which was done by his successor L. Valerius Potitus (Liv. v. 29 seq.).—4. A consul in 344 B. C., when the Auruncians suddenly commenced hostilities, and apprehensions were entertained, that it was part of a scheme formed by the whole Latin nation, on which account L. Furius Camillus was created dictator (Liv. vii. 28).

Ser. Sulpicius Galba, Ser. Sulpicii Galba, m. was elected a curule edile at Rome, in 211 B. C. Before he obtained the office of a praetor, he was one of the five ambassadors sent to Attalus, king of Pergamus, to obtain from him Idaea Mater, in 207 B. C., and died six years after (Liv. xxvii. 21 seq.).—2. After being a curule edile, he was elected praetor, and to his lot fell the jurisdiction of the city. For the office of consul he stood candidate, the second time, in 187 B. C., when, as in the former canvass, he was unsuccessful (Liv. xxxviii. 35 seq.). A person of this name, probably the same, was a tribune of the soldiers in the second legion, who had a personal dislike to L. Emilius Paullus, on which account, he opposed his triumph for the conquest of Persens. The principal men of the city reproached him for the shamefulness of this conduct, which weakened his resistance; but a speech of M. Servilius Geminus baffled his plan, and secured to the consul the honour of a triumph (Liv. xlv. 35 seq.).—3.

A Roman prætor, who sold to the Gauls the Lusi-tani, after they had surrendered on the faith of the Romans. This act of injustice induced L. Scribônus, a tribune of the people, to propose a law in 151 B. C., for their restoration to liberty, which M. Pörçius Cato, censor, supported with great zeal, in a speech which he afterwards published in his *Annals*. Q. Fulvius Nobilior gave his support to Sulpicius, who made a piteous oration in his own defence, embraced his two infant sons, and the son of Sulpicius Gallus, for whom he was tutor, and thus gained his cause by exciting the commiseration of the assembly (Liv. Ep. 48, 49). To this prosecution, Tacitus alludes (Ann. iii. 66). The stigma, attached to this trial for breach of faith, seems to have been forgotten, since he obtained the consulship with L. Aurelius Cotta, in 146 B. C. Cicero mentions him as an orator of some eminence, but Tacitus speaks of his language and composition as inelegant and harsh (Cic. de Orat. i. 53 &c. Tac. Or. 18).—4. A Roman, who, having been taken by the Lucanians, effected his escape by means of the woman with whom he lodged. He defeated the Pelignians in a pitched battle, in 92 B. C. (Liv. Ep. 72, 73).—5. Was the first who built, in Rome, public storehouses, or vaults, in which wine, corn, and other articles of that kind, were laid up until they were bought, on which account these warehouses (horrea) were called by his name. From them such as had no great store or variety of wines, used to supply themselves when occasion required. Adj. Sulpicius, a. um. Sulpicia horrea, cellars, vaults, or storehouses, such as Sulpicius first erected (Hor. Od. iv. 12, 18).—6. Was the son of C. Sulpicius Galba, and grandson of Servius, v. Servius Sulpicius Galba, a celebrated orator, and the first distinguished character of that family. He held the rank of lieutenant-general in Cæsar's army, during the Gallic war, and afterwards joined the conspiracy, which the republican army formed against the life of that ambitious and unprincipled general. An instance of the intrepid freedom which he used with Cæsar, Valerius Maximus has recorded (vi. 2). Ser. Sulpicius Galba, his great grandson, succeeded to the government of the Roman State on the death of the emperor Nero.—7. Was the great-grandson of Ser. Sulpicius Galba, one of the conspirators against C. Julius Cæsar. His mother's name was Mummia Achæica (Suet. Gal. 3). The prænomen of his grandfather and father has not been transmitted. The former obtained no distinguished office under government, having never risen higher than prætor. He devoted his time chiefly to study, and published a voluminous and not uninteresting history, which time has destroyed. His father discharged the office of consul, and was distinguished as a pleader, more by his industry, than genius. The Roman emperor, Claudius, always treated the subject of this article as a friend, and under him he succeeded Gæticus, in the command of the army on the Rhine, restored the discipline of the troops, and conquered the Catti. In the reign of Nero, he held the government of Hispania Tarracônensis, eight years, at first active, and severe in the punishment of culprits, afterwards he gave himself up to indolence,

either from natural disposition, or from fear of exciting the jealousy of the tyrant. Vindex requested him to assert the rights of mankind, by putting Nero to death. He entered readily into the measure, from having discovered that the emperor had sent private orders to take away his life. The army having saluted him emperor, he declined accepting the title, and called himself the lieutenant-general of the senate and Roman people. From the most respectable men in his army, he formed a sort of senate, with whom he might advise upon important matters, as often as necessity should require. After this measure, and raising a guard for his person, he issued proclamations throughout the empire, requesting all to unite in the common cause, and adopt every possible means to secure the speedy destruction of the tyrant. Vindex lost his life in the attempt, and Sulpicius had oftener than once nearly fallen a victim to the designs of his enemies. News of Nero's death roused his spirits, which the fate of Vindex had depressed. He discontinued the title of lieutenant-general, and assumed that of Cæsar. His character for avarice and cruelty, injured him in the opinion of the Romans, still he obtained the government with more favour than he conducted it. Three favourites, T. Vinus, Cornélius Læco, and his freedman Icælus, to whom he had lately given the surname of Maritimus, had, by their influence over him, the whole administration in their hands. Hælotus and Tigellinus, two of the most mischievous favourites of Nero, Sulpicius not only protected against the violence of the people, who demanded their punishment, but censured the latter for their cruelty, bestowing on Hælotus a distinguished mark of his favour. This conduct provoked the hatred of the people, particularly the soldiers, whom he had defrauded of the donation promised at their taking the oath of allegiance to him. The emperor did not perceive, that the disaffection of the troops originated in aversion to himself, and contempt of his advanced age, foolishly imagining that it proceeded solely from his having no son, for which reason he adopted Piso Frugi Licinianus, a young man of high birth and great accomplishments. This measure induced M. Salvius Otho to take immediate steps for securing the empire to himself, by exciting an insurrection among the soldiers, who soon put the emperor to death. He fell near the lake of Curtius, and his body was allowed to remain there, until a common soldier, accidentally passing, on his return from the place where he had received corn, observed it, severed the head from the body, and, there being no hair by which he could carry it, thrust his finger into the mouth, in which manner he presented it to Otho. After cruelty and contempt had been gratified, by insulting the lifeless body, his steward, Argus, buried both it and the head in his garden, on the Aurelian road. Such was the end of Ser. Sulpicius Galba, after a reign of seven months, in the seventy-third year of his age, and sixty-ninth of the Christian era. Of his personal vices, it would be improper to give any account; the shortness of his reign precludes any certain knowledge of the nature of his administration. In private life, he certainly appeared a more distinguished character, than he did after being invested

with the purple. Favouritism, in general, is the mark of a weak mind. Now it must be acknowledged, that Galla possessed very considerable abilities, yet the reins of government were held not by himself, but by the persons already mentioned. What high ideas of his fitness for government would mankind have entertained, had he never ascended the throne. All would have judged him worthy of the empire, had he never been emperor (Eutrop. vii. 16). *Adj.* Gālbānus, a, um. *Gālbānus* (militēs) (Tac. Hist. i. 51). *Gālbāna* (lēgio) (Tac. Hist. iii. 7).

Ser. Sulpicius Rufus, Ser. Sulpicii Rufi, m. a military tribune with consular power, in 387 B. C. He was afterwards twice re-elected to the same office (Liv. vi. 4—21). —2. A consul in 53 B. C. (Liv. Ep. 108). During that year, all Gallia to the west of Rhēnus, the *Rhine*, was conquered by C. Julius Caesar, except what was inaccessible by marshes (Sal. Frag. 1). Sulpicius warmly embraced the interests of Caesar, in opposition to his colleague, M. Claudius Mārcellus (Suet. Jul. Cæs. 29).

Sūmānus, i, m. perhaps Pluto (quasi summus manum), because thunder during the night was ascribed to him, as that during the day was to Jupiter. From the expression of Ovidius, it appears that the Romans had no precise idea respecting Sūmānus (Fast. vi. 731).

Sūniātus, i, m. a Carthaginian, the enemy of Hāno, who had the command of the army in Sicily, *Sicily*. From hatred to Hāno, he informed Dionysius, by a letter written in Greek, of his coming against him. The letter having been intercepted, Sūniātus suffered the death of a traitor, and the Carthaginians passed a law interdicting the use of the Greek letters, and the study of that language (Just. xx. 5).

Sūni, orum, m. a people of Germany, who afterwards removed to Gāllia Belgica, and inhabited, according to Cluverius, the duchy of *Lamberg*. (Tac. Hist. iv. 66). To their name may be referred *Shonech*, a village in that district.

Sūnium, i, n. *Capo Colonna*, a promontory of Attica, at the base of which was a harbour, and, on the top, a temple of Minerva. From this promontory, Ægeus precipitated himself into the sea, on seeing the ship in which his son, Theseus, had gone to Crēta, *Candia*, returning with black sails (Stat. Th. xii. 625). Sūniās, ādis, f. of Sūnium, applied to females, or nouns feminine. Sūniās *Minerva* (Paus. i. 1). *Adj.* Sūniācus, a, um.

Sūnōnēsis lācus, a lake in Bithynia (Amm. Mar. xxvi. 8).

Sūvētaurilla, ium, n. a sacrifice at the conclusion of the census, so called from the animals slain, a *cow*, a *sheep*, and a *bull*. Servius Tullius appointed this purification, or expiatory sacrifice, which was not confined to the termination of the census. To obtain the favour of the gods, armies, and the city *Rome*, were sometimes purified in this manner (Liv. i. 44, Var. R. R. ii. 1).

Sūpræ, arum, m. a rude and uncivilized people of Persia (Amm. Mar. xxx. 1).

Sūra. See *Cornellius*.

P. Sūra, P. Sūre, m. a lieutenant of T. Otacilius, pretor, in Sicily, *Sicily*, to whom the fleet of Cn. Servilius Geminus, consul, was delivered over, to be brought to Rome,

after the unfortunate descent of Servilius on the African coast, in the year 220 B. C. (Liv. xxii. 31).

Sūrēnas, n. Sūrēna, n. m. the title among the Parthians, of the man next in dignity to the king. Roman authors frequently use this term, in place of the proper name (Tac. Ann. vi. 42. Liv. Ep. 106).

Sūrrētum, i, n. *Sorrento*, the most southern town in Cāmpānia, which is said to have had its name from the Sūrēnes, who had their abode there (Plin. i. 327). *Inh.* Sūrrētini, orum (*Sing.* Sūrrētīnus, i). m. (Liv. xxii. 61). *Adj.* Sūrrētīnus, et, Sūrrētīnus, a, um. *Sūrrētīnum Prīmōntīum*, the Cape of *Minerva* (Plin. i. 524). *Sūrrētīni mōtes*, the mountains of *Sorrento*, which produced excellent wine, not apt to affect the head (Plin. i. 326 seq.). *Sūrrētīna* (vīna) (Mart. xiii. 110).

Sūsa, orum, n. (*Sūsa*, n. f. *Just.*), *Susa*, the chief city of Sūsiāna, a country of Persia, called by Herōdōtus, *Masanōia*, from Mēmon, who reigned there, and by whose father, Tithōnus, it was built (v. 52). This is the account of Strābo; but Plinius says it was built by Dārius, son of Hytāpes, who probably enlarged it, although its foundation must be referred to a much more ancient date (i. 718). Its walls measured an hundred and twenty stadia; but whether the enclosed space was wholly or only partially occupied by houses, appears doubtful. The Persian monarchs generally resided at Sūsa, *Susa*, during the winter, from the mildness of the climate, and they spent the summer at Ecbātāna. It was taken by Alexander the Great, in 330 B. C. (Just. xi. 14). Sūsiāna, n. Sūsiāne, es, e. Sūsis, idis, f. that part of Persia, of which Sūsa was the capital (Plin. i. 717). *Inh.* Sūsiāni, orum (*Sing.* Sūsiānus, i). m. *Adj.* Sūsiānus, a, um. *Sūsiāna gēns* (Just. xiii. 4).

Sūsi, orum, m. troops in the army of Dārius (Curt. ix. 12). The reading is very doubtful, perhaps it should be Sōgdiāni.

Sūsus, i, m. a Cretan, who, with Sillus, of Gnōssus, commanded a body of men under Pērsēs, king of Mācedōnia, in 123 B. C. (Liv. xlii. 51).

Suthul, ūlis, m. (i. e. the town of eagles) a town of Nūmidia, the situation of which is unknown. Here Jūgūrtha, king of Nūmidia, *Algiers*, kept his treasures, and Sillūstius describes it as built on the edge of a craggy mountain, encompassed by a plain which the rains in winter rendered a morass. A. Postūmus Albinus, during that season, attempted to make himself master of Suthul, which could neither be taken nor invested at that time of the year. This rash project, originating in presumption, and ignorance of military tactics, put the whole Roman forces in the power of Jūgūrtha, and they bought their lives by the ignominy of passing under the yoke (Sal. Jug. 37).

Sūtrium, i, n. *Sutri*, an inland town of Etrūria, *Tuscany*, towards the southern extremity of that district, to which it served as a barrier. The Tuscans besieged and carried it, after which Cāmillus retook it in 388 B. C. This town formed a kind of barrier against Etrūria, on which account the Tuscans frequently attempted to get possession of it; but the Romans, knowing its value, baffled their utmost efforts, and

preserved its alliance. *Is.* *Sūtini*, *orum* (*Sing.* *Sūtinius*, *i*), *m.* seem, in general, to have been well disposed towards the Romans, in whom they found able protectors; although they had reason at times, to complain of the severity of their exactions (Liv. vi. 3 seq.). *Adj.* *Sūtinius*, *et*, *Sūtius*, *a*, *um*. *Sūtinius ager* (Liv. xxvi. 34). *Sūtia lecta* (Sil. Ital. viii. 491).

Sybāris, *is*, *m.* a Trojan killed by Turnus (Virg. *Æn.* xii. 363).—2. A soldier in the army of Etæcles, killed in the Theban war by Hippomedon (Stat. Th. vii. 641).—3. A youth beloved by Lydia (Hor. Od. i. 8. 2).

Sybāris, *is*, *f.* *Sybari*, a town of Lucania, on Sinus Tarentinus, the Gulf of Taranto, which Cluvérius says, was afterwards called Thuri, and was destroyed by the inhabitants of Cröton. It was a place of considerable eminence, and had its name from the river on the left bank of which it was founded. It afterwards extended over the right bank, until its circumference exceeded six Roman miles. *Is.* *Sybāritæ*, *arum* (*Sing.* *Sybāritæ*, *e*). *Sybāritæ*, *is*, *f.* *Sybāritani*, *orum*, *m.* were addicted to profligacy, luxury, and extravagance. *Sybāritis*, *idis*, *f.* of *Sybāris*, applied to females, or nouns feminine. *Adj.* *Sybāriticus*, *et*, *Sybāritanus*, *a*, *um*, of *Sybāris*, or the *Sybāritæ*; luxurious; gross. *Sybāritica mensa*, a luxurious table. *Sybāritici libelli*, indecent books (Mart. xli. 97). *Sybāritanus exercitus* (Plin. ii. 207).

Sybāris, *is*, *m.* the *Cochile*, a river of Lucania, which gave name to *Sybāris*, *Sybari*, from its standing on its banks. Cluvérius mentions it was so called, from *Sybāris*, a fountain in Achæia, which intoxicated the people who drank of it. According to Plinius, it rendered the oxen and sheep, which pastured on its banks, black, and even darkened the hair of the men, rendering it harder and curled; whereas Crathis, the *Crati*, had an opposite effect, making the cattle white, and the hair of the persons who drank of it fair, softer, and straight (iv. 781). Ovidius ascribes the same qualities to *Sybāris*, the *Cochile*, which Plinius does to Crathis, the *Crati* (Met. xv. 315).

Sycheus, *i*, *m.* (whom Servius calls *Sichæus*, and Justinus, *Acærus*) was the maternal uncle of Elissa, nicknamed Dido, whom he married. He held the office of priest of Hæreules, in Scripture, Baal, an honour next to that of king. From dread of Pygmalion, king of Phenicia, who was his brother-in-law, he concealed his great riches, by burying his money in the ground, of which Pygmalion obtained information, and murdered him to get possession of it. Elissa, by whom he was most affectionately beloved, in consequence of his death, entered into alliance with some of the nobles, who, like herself, hated the tyrant, and dreaded his cruelty, escaped from her native country, and founded Carthage (Just. xviii. 4).—2. A son of Hædrubal, by a daughter of Hæmilcar, consequently Hænnibal was his maternal uncle. He was one of the commanders in the Carthaginian army, and was killed by the Roman consul in the second Punic war (Sil. Ital. iii. 245 seq.).

Sycōrium, *i*, *m.* *Sardilar*, a city of Thessaly, at the foot of mount Ossa, the southern side of which overlooks the plains of Thessaly,

the other side, Mæcedonia and Mægnesia. Here Perseus, king of Mæcedonia, resolved to wait on the coming up of the Romans, in 173 B. C. (Liv. xlii. 54).

Sydon, *onis*, *m.* a Scythian, the brother of Rhodanus. They both commanded troops in the war between their countrymen, and the united forces of the Argonauts and Colchians (Val. Flacc. vi. 69).

Syëdra, *arum*, *f.* *Syëdra*, *e*, *f.* a maritime town of Cilicia, from which Cn. Pömpæus was driven, after the battle of Pharsalia. Here the readings in Flörus vary (iv. 2); but this appears the best, and is supported by Lucanus, who has *Parvisque Syëdris* (Phar. viii. 259).

Syëne, *es*, *f.* *Essuan*, a city of Upper Egypt, on Nilus, the Nile, which the ancients considered situated under the tropic of Cancer. They knew the time of the summer solstice, by the sun being vertical, or, what is the same thing, by objects having no shadow, at twelve o'clock noon. Ancient geographers, from this circumstance, frequently mentioned Syëne, and have recorded a number of particulars, which have ceased to be interesting, from the facts being generally unknown. *Syëne exusta torrente Canero* (Luc. Phar. viii. 851). *Syëne flectens umbras nusquam* (Luc. Phar. ii. 587). *Syëntes*, *is*, *m.* a native of Syëne; Phorbas (Ov. Met. v. 74).

Syënes, *is*, *m.* a Scythian, who commanded the Hylæi, in the war between his countrymen, and the combined army of Argonauts and Colchians (Val. Flacc. vi. 74).

Sygambri. See *Sugambri*.

Sylæum, *i*, *m.* a town of Phrygia (Steph.). Others place it in Pamphylia. It was under the government of Moagetes, in 191 B. C. (Liv. xxxviii. 14).

Syllus, *i*, *m.* a native of Gnossus, in Cræta, Candia. He and Susus were at the head of a body of men under Perseus, king of Mæcedonia, in 173 B. C. (Liv. xlii. 51).

Sylöson, *ontis*, *m.* the brother of Polycrates, tyrant of Samos. Darius, when in a private station, had taken a fancy for the robe of Sylöson, which he readily gave him. Out of gratitude for this kindness, on his attaining the sovereignty, Darius conferred on him the city, and the whole island of Samos (Val. Max. v. 2).

Sylvia. See *Sileia*.

Symethus, *i*, *m.* a man in the army of Hænnibal, who killed both Marius and Clipper, in the battle at Cannæ, in the year 218 B. C. (Sil. Ital. ix. 410).

Symethus, *i*, *m.* the *Jaretta*, a river of Sicilia, Sicily, which runs eastward, and falls into the sea to the south of Etna, *Monte Gibello*. It appears to be the largest river of that island. *Symethis*, *idis*, *f.* of *Symethus*, applied to females, or nouns feminine. *Symethis nympha*, a nymph who was a Naid, or daughter of that river, and the mother of Acis, by Fannus (Ov. Met. xiii. 750). *Adj.* *Symethius*, *a*, *um*. *Symethius heros*, Acis, grandson of Symethus (Ov. Met. xiii. 897).

Symethus, *i*, *f.* a town of Sicilia, Sicily, on the bank of Symethus, the *Jaretta*. *Is.* *Symethli*, *orum*, *m.* (Plin. i. 348).

Symë, *es*, *f.* *Simi*, an island in the Mediterranean, between Rhodus and Gnidos (Herod. i. 174).

Symes, *is*, *m.* a mountain near the river

Araxes, which served as a city to the inhabitants (Orph. 746). From the name occurring only in this author, and the readings being so doubtful, nothing certain respecting it can be determined.

Symmachus, i. m. an officer of great bravery in the army of Alexander the Great. Trusting to his valour, he, with Nicānor, attempted what was impracticable, and the lives of both were the forfeiture (Curt. viii. 13).—2. A physician, whose mode of treating his patients, Mārtialis deservedly holds up to contempt (v. 9).

Symplegades, um (Sing. Symplēgas, ādis, Luc. Phar. ii. 718), f. *Pavonare*, two small rocks, at the northern extremity of Bosphorus Thracicus, the *Strait of Constantinople*, or, rather in Pontus Euxinus, the *Black Sea*, one on the European, and the other on the Asiatic coast. Hōmērus calls them Plāncetæ, and others, Sündrōmādes, um (Pētræ), which Jūvenālis has translated literally, *Concurrentia saxa* (Sat. xv. 19). These three names are derived from Greek verbs, of which the first signifies *to strike against*; the second, *to wander*; and the third, *to run together*. To those who approached these rocks, they seemed alternately to meet and separate, and there is no doubt that they received these appellations, in consequence of that visual deception. To their natural appearance, or to the spray and mist by which they are enveloped, from the waves breaking in with violence against them, Cŷanēæ (blue or dark coloured) may be referred. The ancients supposed they were placed at the entrance of Pontus Euxinus, the *Black Sea*, for the purpose of crushing the ships which attempted to pass them. Plinius justly treats this as fiction (l. 473). That Jūvenālis considered the common account of the *Pavonare* fabulous, is manifest, from his introducing them with Scylla, &c. His translator, Mr. Gifford, has rendered *Concurrentia saxa*, "rocks that float and jostle on the main." The Symplegades were considered islands, until a late traveller examined them carefully, and found each joined to the mainland by a kind of low isthmus; and when it is inundated, which always happens in stormy weather, they appear as islands. An altar of white marble, long known by the name of Pompey's pillar, stands on the European Symplēgas. These rocks appear to have been more or less modified by fire, and to have been cemented during the boiling of a volcano, which gives them a very particular appearance.

Synæa, orum, n. a mountainous part of Syria (Ap. Bel. Par. 151).

Synhālus, i. m. a man in the army of Hannibal, who excelled in a knowledge of medicine, and in curing of wounds. He received his information from his grandfather, who bore the same name, and had been instructed in the healing art by Jupiter Ammon (Sil. Ital. v. 352 seq.).

Synhorium, i. n. a castle of Armenia Minor (Amm. Mar. xvi. 7).

Synnas, ādis, f. Sýnnāda, orum, n. et, Sýnnāda, æ, f. *Herjan*, a city of Phrygia, built by Acamas, after the Trojan war; and a number of Macedonians inhabiting Asia Minor, *Natolia*, having assembled there, the town was, from that circumstance, called *Sýnna*, which the neighbouring states changed into Sýnnāda. Cn. Mānlius Vūlso, con-

sul, was the first Roman commander who visited Sýnnāda, which he passed on his march against the Gāllogræci, in 191 B. C., when he found the inhabitants of it and the neighbouring towns had deserted them from fear. The immense plunder his army thus obtained, so encumbered the troops, that they did not march above five miles a-day (Liv. xxxviii. 15). Adj. Sýnnādicus, a. um, *Sýnnādicum marmor*, marble from Sýnnāda, highly esteemed by the Romans for the fineness of its quality, and beautiful purple spots, to which Stātilius alludes (Syl. l. 5. 38), and Claudianus (xx. 273).

Sypheum, i. n. a town of the Bruttii, which revolted from the Carthaginians to the Romans, in 205 B. C. (Liv. xxx. 19). Its situation is unknown.

Sýphax, ācis (the second syllable short, in an oblique case, occurs only in Claudianus (xi. 91), *Sýphace*, where Bartholus conjectured the reading should be *Anibālex*, which the sense requires; and Gesner approves that emendation, in his edition of 1739), n. a king of Nūmidia, *Algiers*, who had commenced a war with the Carthaginians, in the year 215 B. C. On that account, Cnæus and Pūblius Cōrnēlius Scīpiō, who commanded the Roman forces then in *Spain*, sent three centurions as ambassadors, to Sýphax, on purpose to conclude a treaty with him in the name of the senate. After a short conversation, these veterans found him comparatively ignorant of war, of which he himself became so convinced, that he requested one of them should tarry for a time with him to train his infantry. The Nūmidians fought almost wholly on horseback, and as the strength of the Carthaginians consisted chiefly of infantry, he wished to have a body of the same kind, that he might fight them on an equal footing. The ambassadors agreed to his request, on condition that he gave security for the safety of the one who remained. Q. Scītōrius continued with Sýphax, who sent ambassadors with the other two Romans to the consuls in *Spain*, to ratify the treaty, and to persuade the Nūmidians to revolt from the Carthaginians, and to join the Romans, both of which objects were accomplished. The Carthaginians then excited Gāla, king of the other part of Nūmidia, to make war on Sýphax, whom Māsīnissa, son of that prince, not only defeated, with the loss of thirty thousand men; but pursued to the western coast, opposite *Cádiz*, where he carried on a successful war against him. After P. Cōrnēlius Scīpiō Africanus had subdued the Carthaginians in *Spain*, and had resolved, if possible, to carry the war into Africa, he sent his friend C. Lælius, to negotiate a peace with Sýphax, who had made war on the Carthaginians, and whose territories were separated from *Spain* only by the *Strait of Gibraltar*. The Māsēsīli were the neighbours of the Mauri. Sýphax readily agreed to the treaty, which, however, with the suspicion peculiar to uncultivated minds, he considered insecure, and therefore refused to ratify, except with the commander-in-chief in person. Africanus, who overvalued both his resources and his sincerity, judged it inexpedient to refuse compliance, and, accordingly set sail for the African coast, at considerable risk both from the sea and the Nūmidian king. He

entered the harbour at the same time with Häsdrübal, son of Gisgo, who had sailed thither for the same purpose. The vanity of Sýphax was gratified, by seeing at his court these distinguished generals of the two most powerful nations then in the world, soliciting his friendship. He attempted to reconcile the two commanders, thinking that on their agreement hostilities would cease between their respective states. To gratify this king, Africānus agreed to sleep under the same roof, to eat at the same table, and to recline on the same couch with Häsdrübal; but declined discussing political subjects, because he could only enter into terms of pacification with him by authority of the senate. Sýphax concluded a treaty with Africānus, on which the latter returned to Spain. Sýphax married Sôphônissa, daughter of Häsdrübal, son of Gisgo, and soon after formed an alliance with the Carthaginians, of which he sent notice to Africānus, and advised him not to come into Africa, otherwise he must take up arms against him. When Mäsinissa had secured himself in the throne of his father, war commenced between them, and by the immense superiority of his numbers, Sýphax, first by his general, and afterwards with his son, Vermina, completely defeated him, and most probably seized on his kingdom. After Africānus had made his descent on the Carthaginian territory, Sýphax came to the assistance of Häsdrübal with fifty thousand foot and ten thousand horse. As he had formerly been in alliance with Rome, Africānus endeavoured, but in vain, to detach him from the Carthaginians, and to prevail on him to renew the treaty with the Romans. From the ambassadors whom he had sent to these generals, Africānus acquired an accurate knowledge of their mode of encampment and of posting watches, by which he was enabled to destroy, by fire, all their tents in one night. Both Häsdrübal and Sýphax fled, and were pursued by C. Lælius and Mäsinissa. The Mässii readily flocked to the standard of their native prince, and deserted Sýphax in such numbers, that the Roman commanders had a sufficient force for attacking him in his own kingdom. On coming to an engagement, the combined army of Häsdrübal and Sýphax fled at the first onset, and the latter, after being wounded, was made prisoner. Africānus sent him to Rome under C. Lælius, when the senate ordered him to be kept a prisoner at Alba, from which he was removed, at a future period, to Tibur, *Tivoli*, where he died (203 B. C.), and had the honour of a public funeral. Pölybius asserts, that Africānus led him in triumph, but Livius states, that he died before the splendid procession of Africānus, in consequence of his subjecting Carthage to the power of Rome (Liv. xxiv. 48—xxx. 45). According to Appianus, he died of a disease, before the senate had determined on his fate (Bel. Pun. 14).

Sýphax, *i. f.* *Siphanto*, one of the Cycloides (Curt. iv. 1). *Inh.* Sýphali, *orum, m. Adj.* Sýphalius, *a, um.*

Sýracüse, *arum, f.* (seldom Sýracüsē, *v.* Sýracüsa), *Saragusa*, or, *Saragossa* (*Syracuse*, Britons), the largest and most celebrated city of Sicily, founded, according to Strabo, by Archias, one of the Hēraklides, a native of Athens, in 730 B. C. The name is said to

be derived from Sýracō, *Il Pantano*, a marsh in its neighbourhood. The sea washed it on three sides, and it was divided into four parts, Epipölē, Týcha, Neäpölis, and Achradina, which might be considered each as a separate town, for which reason it was sometimes called Teträpölis, and the name is almost always used in the plural number. The island Örtügla was afterwards joined to the continent, which may be considered as a fifth part. Cicero says it was the largest and most beautiful of all the Grecian cities, and some idea may be formed of its strength and resources, from the long period, during which it resisted the bravery and military skill of the Roman army under M. Claudius Märcellus. The taking may be considered as the destruction of that magnificent and flourishing city, for it never recovered either its celebrity or splendour. It was an hundred and eighty stadia in circumference, and had two excellent harbours, the greater, one of the best in the world, and the smaller called Læculus.

Inh. Sýracüsāni, *v.* Sýracüsāi, *orum, m.* amount in modern times to about twelve thousand. The ancient population of this city appears incredible. *Adj.* Sýracüsianus, *et*, Sýracösianus, *a, um.* Sýracüsianus (pörtus), the greater harbour of Sýracüse (Cic. Ver. vi. 38). Sýracüsianus *versus*, pastoral verse; from Theëritus, the first writer of pastoral poetry, being a native of Sýracüse (Virg. B. vi. 1). Sýrēnes, *rectius* Sýrēnes, *um* (*Sing.* Sýrēnis), *f.* the Sirens, imaginary beings, with the head of a beautiful woman; the rest of the body resembled that of a bird. But some assert, that they had the human form about the waist, and that from the middle downward only were they covered with feathers. Ancient fable makes them the daughters of Achëlōus and of the muse Melpömēnē, Tërpsichörē, or, Calliöpē; or, of Achëlōus and Stëröpē, daughter of Pärthäon. Hömērus writes their name sometimes in the dual, and occasionally in the plural number; in general they are accounted three, Aglöpöhna, Thëlxiepia, and Pisinōē; or, Pärthēnöpē, Lëucōsila, and Ligen. They were represented as inhabiting a small island on the S. coast of Itälia, Italy, nearly opposite to Pölōrus, *Cape Parro*, in Sicily, and by the sweetness of their voices, alluring sailors on the rocks to their destruction. Ulysses having passed them without stopping, they, agreeably to the prediction of an oracle, put an end to their lives, by throwing themselves into the sea. That part of the Mediterranean in which they were drowned, was called Sýrēnis, *Idis, f.* *Adj.* Sýrēnius, *a, um.* Sýrēni scöpali (Gel. xvi. 8).

Sýrgis, *is, m.* a river of Scythia, which falls into Pälus Mäotis (Herod. iv. 123).

Sýria, *m, f.* a very extensive country of Asia, the boundaries of which were not precisely ascertained by ancient geographers. It was anciently divided into three parts, Sýria Cölē, Phenicā, and Pälästina; *i. e.* Cölē-Sýria, the *Plain of Bekka*, Phenicā, and Pälästina (Bochart). Taken in its largest sense, Sýria was bounded by the Mediterranean on the W.; by Aräbia on the S.; by Euphrätēs on the E.; and by Mount Taurus on the N. It was divided into a number of districts, of which the most considerable were, Pälästina, Jüden, Phenicā, Bābylōnia, and Mésopotāmia, Jezrah. &c.

² *Tābūlius ager*, land allotted by the state to the private Roman creditors, in place of the third and last instalment which became due, in 202 B. C., for the gold, silver, and brass, which they had voluntarily given into the treasury, in 212 B. C., at the suggestion of M. Valerius Laevinus, consul. The ground had this name from the creditors being recorded in the public books (in *tābūlis*). Livius writes, *Trientius Tābūliusque is ager, quia pro tertio parte pecunie datus erat, appellatus*. Perhaps the conjunction should be omitted, as *Trientius* and *Tābūlius* refer to the same thing, differing only in the one denoting the amount of the payment, a *third*; and the other the public register, *tābula*. These lands were valued at an *as* per acre per annum, merely as an acknowledgment that they had been the property of the state, and whenever the treasury could afford payment, the occupiers, if they chose, might give them up (Liv. xxxi. 13).

³ *Tābūrenus*, *i. m.* *Taburo*, a mountain of *Cāmpānia*, which was very fruitful in olives (Virg. G. ii. 38).

⁴ *Tācārīnus*, *ātis*, *m.* a Numidian chief, who took up arms against the Romans, made inroads into their provinces, and carried off much spoil. His sudden incursions, and the rapidity of his motions, gained him many advantages. Defeated by Fūrius Cāmillus, he commenced hostilities next year, when L. Aprōnīus compelled him to flee to the desert, where he recruited his forces, and then renewed his attacks. For several years, the bravery of his troops, the promptitude of his measures, and influence with his countrymen, annoyed the Roman state. At last P. Cornēlius Dolābellā obtained a decisive victory over his army, glutting the Romans with the blood of the Numidians, and leaving *Tācārīnas* among the slain. Some idea of his martial bravery may be formed, from his continuing to harass the provinces, after three statues, decorated with laurel, had been erected, at *Rome*, in honour of the three governors of *Africa*, who had gained temporary advantages over him (Tac. Ann. iii. 20 *seq.*).

⁵ *Tāchus*, *i. m.* a king of *Egypt*, who carried on war against Artāxēxes, king of *Pērsia*. Agēsilīus, king of *Lācēdæmon*, brought him reinforcements, which, had that monarch acted with fidelity, would have secured him on the throne; but he not only deserted him, but joined his rival Nēctānēbis, who had taken up arms against him, and their united armies overcame *Tāchus*, and compelled him to save his life by flight. This treachery, on the part of Agēsilīus, must ever be regretted by all, who esteemed the merits and general excellence of that great man, for nothing can justify his betraying the king whom he came to support, and joining the standard of a rebel subject. The history of *Tāchus*, from this period, is unknown (Cor. Nep. Ages. 8).

⁶ *Tādīus*, *i. m.* a Roman, whose armour an elephant pierced at the battle of *Cānnæ*, and lifting him from the ground carried him through the ranks. After recovering from the fright, he thrust his sword into both the eyes of the animal, on which the tower fell, and the men in it were crushed to death (Sil. Ital. ix. 587 *seq.*).—2. A man mentioned by *Pērsius* (Sat. vi. 66).

Tieda, *m. f.* a torch, or flambeau; marriages. Among the Romans, marriages were celebrated in the house of the bride's nearest relation, and she was conducted to the residence of her husband in the evening by torch light. Hence the poets came to use *Tieda* and *Pax* in the sense of *Nuptia*, denoting a marriage, or a wedding. Three boys attended the bride, one at each hand, and the third carried a torch of pine-wood, or of thorn before her. Besides that one, other five torches preceded her, making the nuptial torches in number amount to six. There were three forms of legal marriage among the Romans. 1. *Unus*, when the parties lived together by mutual agreement for one year, and the wife not absent three nights from her husband's house during that time. 2. *Confarreatio*, when the ceremony was performed by the Pontifex Maximus, or Flāmen Dialis, and the parties tasted a cake of meal, water and salt. 3. *Cōemptio*, a mutual purchase, where the parties gave to each other a small piece of money, and asked certain questions. The last two were the more honourable. The marriage oath was by fire and water, according to an ancient writer; because the Romans considered these elements as the parents of all things. This too was the idea of certain sects of the Greek philosophers.

⁷ *Tiedia*, *m. f.* an abandoned Roman woman, mentioned by *Juvēnalis* (Sat. ii. 49).

⁸ *Tādīus Afer*, *Tādīl Afri*, *m.* consul elect, whom Augustus so terrified by threats, for reflecting on some action of his, that he threw himself from the top of a house and died (Suet. Aug. 27).

⁹ *Tānārus*, *i. f.* called by *Pausānias* *Cienēpōlis*, *Cape Matapan*, a promontory on the S. of *Lācōnia*, the most southerly part of *Europe*. It is a peninsula of circular form, about seven miles in circumference, joined to the extremity of *Tāgētus* by an isthmus about half a mile broad. A town of the same name stood on the southern extremity of this promontory, and at no great distance from it a deep cavern, from which issued a dark unwholesome vapour, on which account it was fabled to be one of the entrances to the Infernal Regions. According to fabulous history, *Hērclēs* dragged *Cerbērus* from the Infernal Regions to the upper world by this opening; hence the town was sometimes called *Cienēpōlis*. But this is not the only cavern by which fictitious history has brought that dog to *Argos*. Almost all the entrances to the Infernal Regions claimed that honour, and since the whole story is a mere fiction, it would be a waste of time to balance their different claims, and, in the end, impossible to say, since all are equally imaginary and absurd, to which the preference is due. *Tānārus aperta* (Luc. Phae. ix. 36). *Tānāris*, *idos*, *f.* *Lacedæmonian*, with relation to a female, or to a noun feminine. *Tānāris sōror*, *Lacedæmonian sister*, *i. e.* *Hēlēna* (Ov. Ep. Her. viii. 72). *Tānārides*, *m. m.* *Hylæanthus* (Ov. Met. x. 183). *Adj.* *Tānārius*, *a. um.* *Tānāria fauces*, the jaws of *Tānārius*, *i. e.* an entrance into the Infernal Regions (Virg. G. iv. 467).

¹⁰ *Tāges*, *is*, *p. ātis*, *m.* a man who sprang from the earth, or rather the soil of the sea assumed a human form in the sight of a I can peasant, and no sooner attained this complete figure, than he began to prophesy.

first taught the Tuscans the art of foretelling future events (Ov. Met. xv. 558). The natives of that district gave him this name, which, perhaps, in their original language, expressed his formation, or the art which he communicated to them. Tāges was the foster-child of Taulas (Val. Flacc. vi. 222). In ancient history, a man's being the son of a god, a mountain, a river, or the soil, only meant, that he was of obscure birth, or that his pedigree was unknown. Lūcānus with propriety considers the art, of which Tāges was the inventor, a deception (Phar. i. 637). Adj. Tāgēticus, a, um. Tāgētici libri (Amm. Mar. xvii. 10).

Tāgus, i, m. a man in the army of Adrāstus, who stabbed in the back Ethēclus, in the Theban war (Stat. Th. x. 308).—2. A noble Spaniard, of ancient family, distinguished both by beauty of countenance, and bravery in arms. Silius Itālicus derives his name from the river (i. 152 seq.).

Tāgus, i, m. the Tagus, a large river, which rises in Hispania, Spain, enters Lusitania, Portugal, passes Lisbon, the metropolis of the latter kingdom, where it is three miles broad, and falls, after a course of nearly 300 miles, into Mare Atlanticum, the Atlantic Ocean, about nine miles below that city. In ancient times, gold dust was found in the bed of this river (Ov. Met. ii. 251). Quidquid auri Tāgus expulsi (Luc. Phar. vii. 755).

Talabrīga, æ, f. Torocæ, a town of Lusitania, Portugal, on Vācua, the Vouga (Ap. Bel. Hisp. 295).

Tālāion. See Tālāus.

Tālāssius, i, m. the marriage word among the Romans, from the circumstance of the party of one Tālāssius, in the rape of the Sabine women, having carried off one of great beauty, and answering to those who inquired to whom she was destined, that she was carrying to Tālāssius (Liv. i. 9).

Tālauri, orum, f. a city of Pōntus, in which the Romans found the most valuable furniture of Mithridātes (Ap. Bel. Mith.).

Tālāus, i, v. Tālāion, ōis, m. son of Bias and Perō, who married Lysianassa, by whom he had Adrāstus, Pārthēnōpeus, Prōnāx, Mēcisteus, Aristōmāchus, and Eriphylē, who married Amphlārāus. Apōllōdorus makes Lysimāchē his wife's name, and adds she was the daughter of Abas, son of Mēlāmpus. Tālāus, with his brothers Arēus and Lēōdōcus, sailed in the Argō to Cōlchis in quest of the golden fleece (Stat. Th. v. 406). Vālerius Flāccus describes him as tall and beautiful beyond his companions, and states, that he displayed great bravery in the war against the Scythians (i. 358 seq.).

Tālāionides, æ, m. a son of Tālāus. Dux Tālāionides, Adrāstus (Stat. Th. v. 18).

Adj. Tālāionius, a, um. Tālāionia Eriphylē (Ov. Art. Am. iii. 13).—2. Son of Pērdix, sister of Dēdālus, whom that artist killed, lest he should surpass himself in genius. This youth applied the jawbone of a serpent, which he had accidentally found, to the dividing of wood, and, in consequence of this circumstance, invented the saw, which excited the jealousy of his uncle (Apol. iii. 15). The readings in Apōllōdorus are various respecting this name.

Tālāreclus, rectius Tālārchus, i, m. a friend of Hōrātius, by birth a Greek; wealthy, and of high rank to whom the poet addresses

an ode (i. 9). He lived in Rome, and had a villa in the territory of the Falisci, near Sōracte, Sant Oreste, in which Hōrātius composed that ode.

Tālicus, v. Tāicus, v. Dāicus, i, m. (of which the proper name seems to be Dāis), the Jark, a river of Sarmātia, according to some authors, according to others, of Scythia (Amm. Mar. xxiii. 6).

Tālius Gēmīnus, Tālī Gēmīnī, m. the prosecutor of A. Fābrius Vēntus, and obtained sentence of banishment against him, in the year 63 (Tac. Ann. xiv. 30).

Tālthēbius, i, m. a herald of Agamēnon, who, with Eurýbates, took Briseis from Achilles, and conducted her to the tent of his master (Hom. Il. i. 320). Briseis mentions this circumstance in her letter to Achilles (Ov. Ep. Her. iii. 9). Different states of Greece pretended to show his tomb in their territory. Tālthēbiades, arum, m. the descendants of Tālthēbius, who, as a mark of honour, were employed in all foreign embassies (Herod. viii. 134).

Tālus, i, m. a Rutulian, killed by Æolus (Virg. Æn. xii. 513).—2. A king of Crēta, Candia, who would not allow the Argonauts to land on that island (Arg. x. 651).

Tāmāssus, i, f. an inland town of Cyprus, the vicinity of which abounded with metals. Plinius and Stēphānus call this town Tāmāseus; but both Ptolēmaeus and Strābo write Tāmāssus. Adj. Tāmāseus, a, um. Tāmāseus ager (Ov. Met. x. 644).

Tāmēsis, v. Thāmēsis, is, m. the Thames, one of the largest rivers of England; rises in Cotswold hills, in the western extremity of Gloucestershire; runs eastward, and, after passing through London, falls into the German Sea. With respect to commerce, this is the first river in the world. It is navigable about 130 miles, and the tide flows up as far as Richmond in Surrey, which, taking the course of the river, is 70 miles. A canal upwards of 20 miles long, completed in 1793, joins the Thames with the Severn. By means of canals too, a communication is opened not only with the Trent, but also with the Mersey. Caesar is generally supposed to have crossed this river at Coway Stakes, 7 or 8 miles above Kingston; but Horsely seems to be of opinion, that he forded it near that town. The water of the Thames is esteemed exceedingly wholesome, and is fit for the longest voyages, during which it will work itself perfectly fine.

Tāmīāni, orum, m. were among the Rhodian auxiliaries, in 199 B. C., and fought in the battle at Alabānda, in which Diocritates and the troops of Phlōppus, king of Mācedōnia, were routed (Liv. xxxiii. 18).

Tanyæ, arum, f. a town of Eubœa (Herod. vi. 101).

Tāna, æ, v. Tānāis, is, m. the Wed-el-Thaine, a river of Africa Propria, or Bysacium, which falls into the sea to the north of Syrtis minor, the Gulf of Kabes (Sol. Jug. 90).

Tānager, v. Tānāgrus, i, m. the Negro, a river of Lucania, which has its rise in Mount Albūnus, Alborno. It is but a small stream, and is frequently dry in the summer months, hence Virgilius, Sicci ripa Tānāgrī (G. iii. 151).

Tānāgra, æ, v. Tānāgrē, es, f. a town of Boeotia, built by Penamirus, son of Che-

resilius, and grandson of Iäsius, and called by the name of his wife, Tänägra, daughter of Äösius. The neighbouring people changed the name into Graa, which occurs in Hömürus (Il. ii. 499), and, at an after period, the town regained its former appellation. *Inh.* Tänägrai, orum (*Siag.* Tänägricus, i). *m. Adj.* Tänägricus, et, Tänägricus, a, um. *Tänägricus Phikintus* (Stat. Th. ix. 137). *Tänägrici gulli ad praliandum inter se maxime idonei* (Var. R. R. iii. 9). *Tänägricum gæus* (gallinarum) (Colum. R. R. viii. 2).

Tänäis, is, acc. in, *m.* the Don, anciently a river of Scythia, now of Russia, which is, for many leagues, the boundary between Europe and Asia, to which Ovidius elegantly alludes, *Quique duas terras Asian Cæduntque söræm* (i. e. Europam) *sëpärat* (Ep. Pont. iv. 10. 55). Its length is about six hundred and sixty-six miles, and its mouth, thirteen in number, bear a great resemblance to those of the Nile. The waters of this river are unwholesome, particularly to strangers, causing flatulence, violent pain in the bowels, and dysentery. Many of the Russian rivers have the same hurtful quality. Canoes are used on the Don. It falls into Pälüs Meötis, the Sea of Asoph. Lücänus makes it originate in the summit of the Rhipæan mountains (Phar. iii. 273). The Scythians called it Silis (Plin. i. 661). *Gëlidus Tänäis* (Claud. iii. 324).

Tänäquil, äis, *f.* a woman of high birth, a native of Tärquiniä, where she was married to Tärquinius Priscus; advised her husband to quit her native city, and to fix his residence at Rome. Her pride stimulated to this removal, because her husband, being of foreign descent, was treated by people of her rank with neglect, if not disrespect. She had a knowledge of augury, as Livius informs us, and her declaration, that the eagle which took off the hat of Tärquinius, as he drew near to the gates of Rome, and placed it again on his head, portended that he would one day wear the crown, probably first excited the ambition of her husband, and made him direct his whole conduct, with a view to his obtaining that dignity, on the death of Ancus Märcius. *Tua Tänäquil, your Tänäquil, i. e. your wife* (Juv. Sat. vi. 566). *Tänäquil präscia fätürum* (Claud. xxix. 16).

Tänäus, i, *m.* a king of Scythia, who extended his conquests as far as Egypt, but did not keep possession, being satisfied with the victory (Just. i. 1). Nothing further respecting him has been transmitted. Some suppose, that Tänäis, the Don, derived its name from this monarch, a conjecture supported by no classical authority.

Tanëtum, i, *n.* Tanedo, a small town on the Po, at which L. Mänlius, prætor, formed a temporary fortification, in 220 B. C., when he marched against the Gauls, then besieging the Roman ambassadors in Mütina, Modena (Liv. xxi. 25). *Inh.* Tanëtäni, orum, *m.* (Plin. i. 367).

Tänäusa, æ, *f.* a goddess worshipped by the Märsi, with great veneration, whose temple Germänicus levelled with the ground in the year 14 (Tac. Ann. i. 51).

Tänätäus, seldom, Tänäläus, i, *m.* a son of Jüpiter, and king of Phrygia, who was admitted to the table of the gods, and said to have been the only mortal who ever had that

honour. For betraying their secrets, or, according to the more generally received opinion, for killing his son, Pëlöps, and serving up to the gods his mangled body to try their divinity, he was condemned in the Infernal Regions, to suffer perpetual thirst, though standing up to the chin in water, which, whenever he attempted to taste it, fled from his lips. He was also condemned to constant hunger, though the most beautiful fruit hung around him; but, like the water, fugitive to his touch. This is Homer's account, and therefore most commonly adopted. But Euripides, Pindärus, and Pläto, represent him under a rock which every moment threatened his destruction. Tänätlädes, æ, *m.* Pëlöps. *Ebürnus Tänätlädes*, ivory Pëlöps, son of Tänätläus; referring to that part of one of his shoulders which Cëres was said to have eaten, and Jüpiter to have afterwards filled up with a piece of ivory. Fabulous history ascribed to this ivory shoulder, the wonderful power of curing all kinds of diseases by the touch. *Tänätlädes*, Agämënon, grandson of Tänätläus (Ov. Met. xii. 626). Tänätläis, äis, *f.* Niöbë, a daughter of Tänätläus (Ov. Met. vi. 211). *Adj.* Tänätläus, e. Tänätläicus, a, um. *Tänätlä labra*, the lips of Tänätläus (Claud. xxxv. 336).—2. The man who succeeded to the command of the army in Spain, after the Romans had accomplished the death of Viriäthius by assassination (Ap. Bel. Hisp. 297).

Tänuslus Gëminus, Tänusli Gëminä, *m.* a Roman historian, whose writings are lost (Suet. Jul. Cæs. 9).

Tëphra, orum, *n.* a town of Arabiä Fëlix (Amm. Mar. xxiii. 6).

Täphus, i, *f.* one of the Echinädes, called also Cëphällëniä *q. v.* *Inh.* Tëläböë, arum, *m.* likewise called Tëphäi (Hom. Od. i. 105).

Täppo, önis, *m.* a man of nefarious practices (Catul. civ.).

Täpröbänë, es, *f.* Ceylon, an island in the Indian Sea, at the southeast extremity of Hindostan, and entrance into Gängëticus Sinus, the Bay of Bengal. It is separated from the continent, by Cölehiëus Sinus, the Gulf of Manara. This island is about two hundred and fifty miles in length, and two hundred miles in breadth. Its chief produce is cinnamon, but in it are found also other spices, gums, precious stones, and ores of different kinds. Numerous hills diversify the surface, and almost every one of its valleys has a rivulet of pure water, which adds both to their beauty and fertility (Ov. Ep. Pont. i. 5. 80). According to Plinius, it was anciently called Antichthönes, and seems to have been considered a part of the continent, until the expedition of Alexander into India. Onöseritus, who commanded his fleet, visited it, and Plinius has recorded the substance of his narrative respecting Ceylon, to which he has added a number of facts, communicated by ambassadors from that island in the reign of Claudius (i. 692—696).

Täpürli möntes, *Suevia*, a chain of mountains in the country called Scythia extra Imäum (Amm. Mar. xxiii. 6). *Inh.* Täpürri, orum, *m.* (Curt. vi. 4).

Täränis, is, *m.* a name of Jüpiter, among the Gauls, said to be derived from a Celtic word denoting lightning, hence equivalent to the Ζεύς Περαιος of the Greeks, and Jüpiter

Fálminans of the Latins. To this delthy human sacrifices were offered. *Et Tárānis Scythica non mitior ara Diāna* (Luc. Phar. i. 446).

Táras, ántis, *m.* a son of Néptūnus, and an Italian nymph, who founded Tárēntum, *Taranto*, and gave name both to that city, and to the river Táras. *Antiquus Táras* (Luc. Phar. v. 376).

Táras, ántis, *m.* a river in the vicinity of Tárēntum, *Taranto*. Both the river and town had their name from Táras *q. v.*—2. A river of Scythia (Val. Flacc. vi. 102).

Tárátalla, *m.* a fictitious name formed by Mártiālis (l. 51), from part of a line in the Iliad of Hómērus, by combining two words.

Tárbelli, arum, *m.* a people of Aquitania, whose country extended along the sea-coast, to the territories of the Cócōsutes, from Pýrēnei Mōntes, the *Pyrenees*. Their capital was Aquæ Augūste, *Aqs.* Adj. Tárbellicus, *et*, Tárbellus, *a, um.* Tárbellica area, the territory of the Tárbelli (Auson. ccccxvii. 125). Tárbella Pýrēnē, from the Tárbelli possessing part of that range of mountains (Lib. i. 7. 10).

Tárcho, óntis, *v.* Tárchon, óntis, *m.* a Tuscan commander, who assisted Æneas against Turnus. Virgilius describes him as a bold, active, resolute soldier (Æn. xi. 727).

Tárchōndimōtus, *v.* Tárchōndimōtus, *i, m.* a prince of Cilicia, or perhaps a commander of Tuscan pirates, whom Cn. Pōmpēius formerly subdued. He appears to have collected troops, on purpose to join him in the civil war, but too late; not until that noble Roman had fallen in Egypt, by the hands of the assassins of Ptolémæus (Luc. Phar. ix. 219. Flor. iv. 2).

Tárcon, óntis, *m.* son of Télēphus, who came with his brother Týrrhēnus into Italy, and is said to have built Tárquinii, *Tarchina* (Sil. Ital. xiii. 479).

Tárcondárius Cástor, Tárcondárii Cástōris, *m.* the grandson of Dējótáras, king of Gállōgræcia, *v.* Gállatia, who, with Doniānus, sent three hundred men to Pompey (Cæs. B. C. iii. 4).

Tárēntum, *i, n. v.* Tárēntus, *i, f.* *Taranto*, capital of Călābria, also of Apulia and all Lucania, famous for its walls, harbour, extent, and excellence of its situation, was founded by the Párthēniæ, under Phálānthus, who expelled the Mēssapii, the former inhabitants of that place. *Lædæmōnium Tárēntum* (Her. Od. iii. 5. 56), and *Týndarion Tárēntum* (Sil. Ital. xv. 320), refer directly to its founders. It was reckoned one of the three most luxurious cities in Italy, hence, Hórātius calls it effeminate, *Mollē Tárēntum* (Sat. ii. iv. 34), and unwarlike, *Impbellē* (Epis. i. 7. 45). *Inh.* Tárēntini, arum (Sing. Tárēntinus, *i, m.* were, in the early period of Roman history, bold, arrogant, and presuming. For plundering a Roman fleet, the senate sent ambassadors to demand restitution; but they added to their former offence, by beating the deputies, on which war was declared against them. Notwithstanding of the aid which they received from Pyrrhus, king of Epirus, and from the Carthaginians, Roman bravery compelled them to sue for peace. On joining Hannibal, they had no better success, and from that period they seem to have form-

ed part of the Roman state. According to some authors, Táras, son of Hércules, founded their city, hence called *Herculeum Tárēntum* (Virg. Æn. iii. 551). Others make Táras a son of Néptūnus, on which account Hórātius has *Sæcrum Tárēntum* (Od. i. 28. 29). This account cannot be admitted; since, perhaps, no instance occurs of any of the deities being worshipped through their sons. Adj. Tárēntinus, *a, um.* Tárēntinus ager, the territory of the Tárēntini (Liv. xxvii. 40). Tárēntinus sinus, the Bay of *Taranto*, which had only one good harbour, that at the city. *Tárēntinum cœcūm*, Tarentine dye, *i. e.* purple (Hor. Epis. ii. l. 307). Tárēntinus, *i, m.* a powerful priest, in Asia Minor, *Natolia*, whom Claudius describes as directing his arms, according to common report, at one time against the Galatians, and at another, against the Bithynians. The poet intends to heighten the terror occasioned by his arms, and, therefore, it is not necessary to copy more of his description (Claud. xx. 466).

Tárichæa, *v, f.* a town of Gállia, in Judæa, on the south of the lake Genesareth. From Suetonius and Jósēphus, it appears to have been a place of great strength. *Tarkiechæa, arum, m.* (Suet. Tit. 4). According to Plinius, the lake Genesareth, or Sea of Tiberias, was known by the same name (i. 569).

Tárlus, *i, m.* a Roman killed by Cræxus in the battle at the foot of the Alps, between the Roman consul, Scipio, and Hannibal (Sil. Ital. iv. 252).

Tárnē, *es, f.* a town of Mædonia (Hem. ll. v. 44).

Tárpeia, *v, f.* daughter of the governor of the citadel of Rome, which stood on the Tarpeian rock. Silius Italicus charges her with betraying that fort to the Sabines (xiii. 843), and in this statement he has followed Livius, who adds, that, on entering the gates, they crushed her to death, by heaping their shields on her, either in fulfilment of their engagement, having promised her what they were on their left arms, by which she understood their bracelets, or to show, that faith was not to be kept with a traitor, or, what is more probable, to make it appear that the fort had been taken by storm (l. 11). Adj. Tárpeius, *a, um.* Tárpeius mōns.

Tárpeius, *i, m.* one of the hills upon which Rome was built. It is better known by the name of Cápitolinus, from the head of Tiba being found there, in digging the foundation of a temple to Júpiter, hence *Cápitolium*, the capitol. That noted edifice consisted of three parts, the nave sacred to the king of the gods, and two wings, the one dedicated to Jūno, and the other to Mīnerva. All treaties with foreign nations were kept in the capitol; that with Antióchus, written on brass (Ap. Bel. Syr. 113). Adj. Tárpeius, *a, um.* Tárpeium sâxum, *v.* Tárpeia rûpes, the Tarpeian rock, a precipice of considerable height on one side of the hill, over which criminals were frequently sentenced to be thrown. Its height is diminished by the falling down of the earth, it is now fifty feet. The Tarpeian rock had on one side an ascent of an hundred steps (Tac. Hist. iii. 71); sometimes simply called *Saxum* (Tac. Ann. iv. 29.) Tárpeius pater, Júpiter (Mart. ix. 104). Sp. Tárpeius, Sp. Tárpeii, *m.* the com-

mander of the Roman citadel, which his daughter Tärpēa *q. v.* betrayed (Liv. i. 11).—2. (Surnamed in con. cal. Moutānus Cāpitolinus), a Roman who held the consulship with A. Atērius, in 454 B. C. Five years after, he was one of the three deputies sent by the senate to the army, which had taken post on Mōns Avēntinus, and, at a future period, he was chosen a tribune of the people (Liv. iii. 31—65). See A. Atērius.

Tärphē, *es, f.* a city of Lōris (Hom. Il. ii. 533).

Tärquīnī, *orum, m.* Tarchina, a town of Etruria, *Tuscany*, built by Thessalians (Just. xx. 1). Here Lūcūmo, afterwards called L. Tärquīnius Prīscus, and his wife, Tānāquil, were born. *Adj.* Tärquīnēnses, *ium* (Sing. Tärquīnēnsis, *is*), *m.* took up arms to restore the Tarquins, and, in the engagement which ensued, displayed great bravery; but, considering their enterprise hopeless, they went home during next night. They long retained an aversion to the Romans; for upwards of a century and a half after this date we find them engaged in acts of hostility, which provoked the resentment of the latter, who retaliated, in some instances, with great severity. *Adj.* Tärquīnēnsis, *is, e.* Tärquīnēnsis *ager* (Liv. vi. 4). Tärquīnēnsis *lācus*, the *Lake of Bracciano* (Plin. i. 241).

Arūns Tärquīnius, Arūntis Tärquīnī, *m.* the son, or grandson of L. Tärquīnius Prīscus, in the opinion of Livius, the son of that monarch, was the brother of L. Tärquīnius, afterwards surnamed Sūpērbus, and a youth of a very mild disposition. These brothers were married to the two daughters of Särvius Tūllius; the wife of Arūns had a fierce and ungovernable temper, and, at her instigation, L. Tärquīnius put his wife, her own sister, to death, in order to their being united in marriage. To accomplish this object, it was necessary to cut off her husband, and he soon after fell a sacrifice to their cruelty and ambition (Liv. i. 46).—2. A son of Tärquīnius Sūpērbus, whom his father sent with his brother Titus, to consult the oracle at Dēlphi, *Castri*, in consequence of a serpent sliding out of a wooden pillar, near the palace. These youths carried along with them their cousin, L. Jūnius Brūtus, as a subject of sport, rather than as a companion. After they had executed their father's commission, they inquired at the oracle, which of them should possess the sovereignty of Rome. The response of the priestess was, "The crown of Rome shall be his, who shall first kiss his mother." Of these words Jūnius formed a juster conception than the Tarquins. See L. Jūnius Brūtus. In the first engagement between the Romans and the Vējēntes and Tärquīnēnses, who adopted the interest of the Tarquins, Arūns Tärquīnius and L. Jūnius Brūtus, commander of the Roman cavalry, fell by mutual wounds, in 509 B. C. (Liv. i. 56 *seq.*).

L. Tärquīnius, L. Tärquīnī, *m.* surnamed Prīscus, a man of great spirit and wealth, was son of Dāmārātus, a native of Cōrīnthus, who quitted that city in consequence of intestine commotions, removed to Italy, settled at Tärquīnī, a town of Etruria, *Tuscany*, where he had two sons Lūcūmo and Arūns. The latter died before his father, leaving his wife pregnant, who bare a son called Egērius from his poverty, in consequence of his not

having been mentioned in his grandfather's will. Lūcūmo survived his father, inherited all his property, and married Tānāquil, a woman of high rank, who prevailed on him to leave Tärquīnī, their native city, where he was despised as the son of a foreign exile, and to remove to Rome, where he took the name of L. Tärquīnius. On their approaching Jānicūlum, *Monte Gianicolo*, an eagle gently descended, took off his hat, flew round the waggon, screaming aloud, and put it on his head again. Tānāquil, like the rest of the Etrurians, being skilled in augury, interpreted this omen a certain presage of his future greatness, and it cannot be doubted, that this circumstance fired the ambitious minds of both, with a desire to obtain the crown of Rome. By hospitality, courtesy, and numerous acts of generosity, he obtained first the good will of his neighbours, and afterwards that of the king, of whom he soon became the chief confidant and adviser. Trusting to the sincerity of his professions, the monarch appointed Tärquīnius guardian of his children, whom he supplanted after their father's death, obtained the crown for himself, and retained, during the whole of his reign, the popularity by which he had gratified his ambition. To strengthen his authority, he added an hundred members to the senate, who were called *minōrum gentium*. His success against the Latins added to his wealth, and he exhibited games on a more extensive and splendid scale, than any of his predecessors. On that occasion, ground was marked out for the circus, afterwards called *Māximus*, areas for building round the Fōrum assigned to private persons, and porticoes with shops were erected. A deficiency of cavalry prevented him from overcoming the Sabines, in the first engagement. He, therefore, doubled the number in each century, so that the three centuries contained one thousand eight hundred men. After conquering the Sabines and the whole Latin race, from whom he took Cōrnēcūlum, Flēnlēa vētus, Cāmērii, Crūstūmērium, Amerīōla, Medullia, and Nōmētum, he began to distinguish himself in the arts of peace, and to resume the building of the city-wall, a work which the Sabine war had interrupted, and to form the common sewers, many parts of which still remain entire. Of the temple which he had vowed to Jūpiter in the capitol, he had formed the plan, and laid the foundations for enclosing a court around it, anticipating in his mind the future splendour and magnificence of the place, but had made no great progress in the work, when he was murdered by assassins hired for that purpose by the sons of Ancus Mārcius, in 578 B. C., and thirty-eighth year of his reign. His daughter, who was an only child, he married to Särvius Tūllius. From the Etrurians he adopted the *fāces*, *trābea*, *citrūles*, *annūli*, *phālēres*, *pōlidāmēnta*, *toga pietas*, *tūnica palmāta*, and all the badges and ensigns which gave splendour and dignity to the highest offices. Triumphant in a golden chariot drawn by four horses, was likewise borrowed from that nation. *Sūpērbī fāces Tärquīnī*, *i. e.* L. Tärquīnī Prīsci (Hor. Od. i. 12. 35).—2. Surnamed Sūpērbus, was the elder son, or grandson, of the former, whom he ought to have succeeded, but the crown of Rome been hereditary, but Särvius

Tullius, son-in-law of L. Tārqūnius Priscus, supplanted him, and ascended the throne. From dread of the resentment of L. Tārqūnius and his brother Arūns, Sērvius attempted to conciliate their affections, by giving them in marriage his two daughters, Tullia maior and Tullia minor, for he had no son. Both these young men, and the daughters of Sērvius were of very different tempers, and the king thought to secure tranquillity, by giving his daughter, whose dispositions were mild and gentle, to Lūcius, who was of a violent temper; and his other daughter, who was bold, resolute, and ambitious, to Arūns, whose calm placid manners were a contrast to those of his brother. The union of these opposite tempers produced effects directly contrary to the expectation of Sērvius; for both Arūns and the peaceful Tullia were murdered by their consorts, who were immediately united by marriage without the opposition, rather than with the approbation, of the king. The ambition which prompted to these acts of atrocity, could only be gratified by obtaining the crown, and the death of Sērvius was a previous and necessary step, which his advanced age rendered not of difficult accomplishment. Having gained the influence of the patricians by artful solicitation, L. Tārqūnius, in his own name, convened the senate, and began a harangue of great bitterness against the aged monarch, who came into the house, blamed his son-in-law for usurping his seat, and was probably advancing to take possession of it, when Tārqūnius, taking him by the middle, threw him from the top to the bottom of the stairs, and sent persons after him, by whom he was killed. The first acts of his administration were marked by the same ferocity and cruelty, which distinguished the rest of his reign; he prohibited the burial of his father-in-law, put to death the principal senators, from suspicion of their being in the interest of Sērvius, and kept an armed band about him to awe his subjects; because he held the crown neither by appointment of the senate, nor by order of the people. Against all, whom he suspected, or disliked, he pronounced sentence of banishment, or death, having constituted himself sole judge, and, in many instances, had no other motive, but love of plunder. To secure his safety at home, he was at great pains to attach the nation of the Latins to his interest, formed connexions of hospitality and affinity with their chiefs, and gave his daughter in marriage to M. Octāvius Māmillus, a measure which procured the support of his numerous friends and relations. Although he gained no remarkable victory, nor extended the limits of the kingdom, yet his reign rather added to the reputation and character of the Romans. The brutal outrage of his son, which impelled Lūcrētia to self-destruction, was the immediate cause of the expulsion of himself and family in 510 B. C., on the 6th of March, which was held as a festival called *Rēgifūgium*. The Romans detested him for his cruelty, a quality inherited by his sons. This hatred of the king, added to an ardent love of freedom, induced them to submit to every species of hardship, and even to death, rather than re-admit Tārqūnius within their walls. After many fruitless efforts to regain the sovereignty, he at last fled for

protection to Aristōdēmus at Cūmæ, where he spent the remainder of his life, and where he died in 495 B. C. (Liv. i. 47 *seq.*). Livius mentions three sons of Tārqūnius, Titus, Arūns, and Sēxtus, and one daughter, the wife of M. Octāvius Māmillus. To him Claudianus alludes (viii. 310), and in several parts of his writings. Māmillus excludes this tyrant from the regions of the happy, in which he places all the other Roman kings (i. 776). *Adf.* Tārqūnius, a. um. *Tārqūniū reges*, L. Tārqūnius Priscus, and L. Tārqūnius Sūpērbus (Virg. *Æn.* vi. 818).—3. Surnamed Cōlātinus, son of Egērius, brother of L. Tārqūnius Priscus, fifth king of Rome, and husband of Lūcrētia, daughter of Sp. Lūcrētius Tricipitinus. Aurelius Victor says, his mother was the sister of Tārqūnius Sūpērbus (Vir. ii. 9). When the Roman army was blockading Ardēa, Tārqūnius and other young noblemen happened one evening to sup together, when the conversation accidentally turned upon the excellence of their wives, each praising his own. Conscious of the superior merits of Lūcrētia, Tārqūnius proposed to end the dispute, by immediately mounting their horses, and unexpectedly paying a visit to their wives. The other gentlemen approved of the suggestion, and, after they had seen the whole, could not refrain from acknowledging that Lūcrētia surpassed the other matrons. Her unequalled excellence, however, instead of commanding the esteem of Sēxtus Tārqūnius, excited an unhallowed desire, which he afterwards violently gratified. See *Lūcrētia*. The expulsion of the Tārqūniū followed this brutal outrage, L. Jūnius Brūtus and Tārqūnius had first the honour of holding the consulship, in 509 B. C., an office which the latter, at the suggestion of his colleague and father-in-law, for no other reason, but because he had the name of Tārqūnius, soon resigned, and removed his property to Lāvīnium (Liv. i. 57—ii. 2). According to Dionysius of Halicarnassus, Tārqūnius wished to save the two Aquillii, sons of his sister, who had entered into the conspiracy for the restoration of L. Tārqūnius Sūpērbus, and his colleague Brūtus, having put his own sons to death for that act of treason, insisted on the Aquillii suffering the same punishment, and every other youth who had corresponded with the exiled monarch, or was privy to the plan for his re-establishment on the throne of Rome. To settle this matter, Brūtus appealed to the people, proposing that Tārqūnius should be banished, because he was an abettor of monarchy, and consequently an enemy of liberty. The commons supported the opinion of Brūtus, and the sentence of banishment was pronounced against his colleague, and carried into immediate effect (v. 9 *seq.*).—4. Master of the horse to L. Quinctius Cincinnātus, in 458 B. C. Of all the Roman youth he was accounted by far the first in military merit, although poverty compelled him to serve on foot (Liv. iii. 27).—5. A man who left Rome to join the army of Cātillina, after that traitor had put himself at the head of the rebels, and, having been apprehended, was brought back to the city. On his examination, he promised to make a complete discovery of the conspiracy, if admitted king's evidence, according to the

law terms in Scotland. M. Tullius Cicero ordered him to proceed under that sanction, and his declaration coincided nearly with that of T. Volturnus *q. v.* On his mentioning P. Licinius Crassus amongst the conspirators, a murmur of disapprobation ran through the whole assembly. Some considered his evidence true, others, incredible; whilst a considerable number thought it would be imprudent to provoke the resentment of so powerful a citizen at that period. Besides, a majority of the senators, being in his debt, declared the charge a malicious calumny, and demanded the sense of the senate upon his evidence. With this requisition the consul complied, and a full house declared that the testimony of T. Tullius appeared unworthy of credit, that he should be confined in prison, and that he should not be heard again, unless he gave up the person at whose instigation he had told that falsehood (Sal. Cat. 48).

Sextus Tullius; Sēxti Tullii, *m.* the youngest of the three sons of L. Tullius Sūpērbus. His father, baffled in his attempt to take Gabii, sent him to that town, where, according to previous instruction, he informed the inhabitants that he had, on account of his father's cruelty towards him, fled to them for protection. After ingratiating himself with the leading men of the place, he prevailed on them to declare war against the Romans, obtained command of the troops, gained several battles, and then sent a trusty messenger to receive his father's orders. Mistrust is inseparable from treachery. The monarch, suspecting the fidelity of the man, continued silent, walked up and down the garden, cut off the heads of the tallest poppies, but refused to speak, on which the messenger returned to Gabii, and reported to Sextus the behaviour of the king. The youth understood perfectly what his father meant, and, one after another, cut off all the principal men of the state, so that Gabii soon after fell without a struggle under the dominion of Rome. To the brutal conduct of this prince, and the consequent death of Lūcētia *q. v.* wife of L. Tullius Calpurnius, may be referred the expulsion of the Tarquins from Rome, and the establishment of the republic. At a future period, when his father and brothers went into exile at Cures, Sextus retired to Gabii, where, out of revenge for his former rapine and murders, he was killed about 500 B. C. (Liv. i. 53—60).

T. Tullius, T. Tullii, *m.* a son of Tullius Sūpērbus (Liv. i. 56 *seq.*).

Tarquitius Crāsēns, Tarquiti Crāsēns, *m.* a Roman centurion, who, in the reign of Nero, commanded a tower in Mount Taurus, which he defended with great bravery; but at last the besiegers set the works on fire, resistance then became vain, in the year 63 (Tac. Ann. xv. 11).

Tarquitius Priscus, Tarquiti Prisci, *m.* lieutenant-general of Statilius Taurus, whom he accused of extortion and magic arts, in the year 53. Statilius preferred a Roman death to falling by the malice of his enemies, and, in spite of the great influence of Agrippina, the senate expelled this infamous informer, whose treachery deserved a severer punishment. Eight years after, the people of Bithynia convicted Tarquitius of extortion, and

the senate, remembering his violence against Statilius Taurus, had great pleasure in condemning him to make restitution, in the year 62 (Tac. Ann. xii. 59 *seq.*).

L. Tarquilius, L. Tarquiti, *m.* a patrician appointed master of the horse to L. Quinctius Cincinnatus. Poverty obliged him to serve among the foot, but of all the Roman youth he was reckoned, by many degrees, the first in military merit, in 456 B. C. (Liv. iii. 27).—2. An Italian, who wrote on the Tuscan art of augury, according to Pūnius, and Mācrōbius. From an ancient inscription he appears to have been a native of *Tuscany*, and he is believed to have been the person mentioned by Cicero (Att. vi. 8). *Adj.* Tarquitiānus, *a, um.* Tarquitiānūlibri (Amm. Mar. xxv. 2).

Tarquitus, *i, m.* son of Faunus and the nymph Drōpē, killed by *Æneas* (Virg. Æn. x. 550).

Tarrāco, ōnis, *f.* Tarragona, a large town and sea-port of Spain, about 30 miles N. of Ibērus, the *Ebro*. During the dominion of the Romans in that country, it was a place of great strength, and gave name to the northern division of Spain, *Prōvincia Tarrāconēnsis*. It was destroyed by the Goths and Moors. The harbour is safe, but only capable of receiving small ships. *Hispania Tarrāco* (Mart. x. 104). *Fūlifera Tarrāco* (Sil. Ital. iii. 369). *Inh.* Tarrāconēnses, *ium, m.* *Adj.* Tarrāconēnsis, *is, e.* Tarrāconēnsis (Hispania), *i, e.* Hispania Citerior, or the north of Spain (Plin. i. 489). *Tarrāconēnsis* (vina) (Plin. iii. 135).

Tarrātia. See *Cāta Tarrātia*. *Tārsus, e, m.* a Thracian chief, who plunged a penard into his own breast, rather than submit to the Romans, in the year 26 (Tac. Ann. iv. 59).

Tārsus, *i, f.* Tarsus, the most celebrated city of Cilicia, on Cūdus, the *Tarsus*, seventy stadia from the mouth of that river. Ancient authors have given various derivations of this name. One asserts that Tārsus *v.* Tērsos signifies *dry*, and that the town was so called, because in the formation of the earth the mountain Taurus first became *dry* ground; a second maintains, that Pēgāsus lost his hoof there, or that a part of his foot was called Tārsos; a third, that people there first *dried* grain, in order to preserve it for food during winter. Eratōsthēnes seems to have been of this opinion. According to Strābo, it was built by the Argīvi, and according to Lūcānus, by Pērsēus; hence he calls it *Pērsēia Tārsos* (Phar. iii. 225). Solinus likewise makes Pērsēus the founder of this celebrated city, renowned as a seat of literature. At Tārsus the Apostle Paul was born. *Inh.* Tārsēnses, *ium, m.* (Suet. Dom. 10). *Adj.* Tārsēnsis, *is, e.*

Tartānius, *i, m.* a river of Bithynia (Sal. Frag. 4).

Tartārus, *i, m.* the *Tartaro*, a river in the north of Italy, which falls into the *Gulf of Venice* (Tac. Hist. iii. 9).

Tartārus, *i, m.* *Plur.* Tartāra; *orum, n.* the place of punishment in the Infernal Regions, which, according to Hōmērus, is as much sunk below the mansions of the dead, as the heavens are raised above the earth (Il. viii. 16). Apollōdōrus states, that Tartārus is the darkest place of these regions, and as far below, as the heavens are above, the earth. Virgilian

makes the distance double that of Hómērus and Apōllōdōrus. The diversity of opinion, among ancient writers, respecting the place of punishment in the other world might be both expected and tolerated. Where all was uncertainty, conjecture might be indulged without offence. But surely the speculations of the moderns, even in Gospel-times, respecting the locality of hell, merit reprehension rather than applause:

— Born in an age more curious than devout;
More fond to fix the place of heaven, or hell,
Than studious this to shun, or that secure.

YOUNG.

Adj. Tārtārēus, *v.* Tārtārinus, *a.* nm. *Tārtārēus cūstos*, Cērbērus (Virg. *Æn.* vi. 395). *Tārtārea vox*, infernal voice (Virg. *Æn.* vii. 514). *Tārtārea sōrōres*, the infernal sisters, *i. e.* Tisiphōnē and Mēgēra (Virg. *Æn.* vii. 328).

Tārtēssus, *i.* m. a Spanish youth, who competed for the prize in the foot-race, given by Scipio Africanus, at the termination of the war in Spain, in 208 B. C. (Sil. Ital. xvi. 465).

Tārtēssus, *i.* f. *Tariffa*, a town of Spain, which Sallustius calls a state, on an island formed by the two mouths of Bætis, the *Guadalquivir*, not unknown in the days of Hómērus. Tārtēssis, *idis*, *f.* the district belonging to the town Tārtēssus. *Inh.* Tārtēssii, *orum* (Sing. Tārtēssius, *i.*), *m.* In their woods the Titans are said to have carried on war against the gods (Just. xlv. 4). Herodotus makes Argæuthionius their king (l. 163).—2. Another near Câlpe, afterwards called Cārtēia, which Strabo, Pōmpōnius Mēla, Plinius and Applianus mention.—3. A third on Gades, Cadiz. Bochartus thinks the Phœnicians founded the last two, and discovered the first built by the natives, when they first sailed beyond Frētum Gāditanum, the Strait of Gibraltar. He refers the name of the first to Tārsis, son of Javan, mentioned in Scripture (Genesis x. 4). Stēphānus calls this a city of Iberia, but supposes it had its name from the river, and not the river from it, contrary to the opinion of Bochartus, who appears to be right. All ancient authors, who take any notice of these towns, mention the quantity of metals with which the country around them abounded. It may also be added, that these towns are often confounded one with another. *Adj.* Tārtēssius, *et*, Tārtēssiācus, *a.* nm. *Tārtēssia littōra*, the shore of Tārtēssus (Ov. Met. xiv. 416). Here the poets supposed the sun to set and darkness to arise. *Tārtēssiācæ arēnæ*, gold sands (Claud. iii. 101). Tārtēssiācū æquor, the Western, or, Atlantic Ocean (Sil. Ital. vi. 1).

Tārtēssus, *i.* m. the *Guadalquivir*, a river of Spain, afterwards called Bætis *q. v.*, which anciently divided into two streams, before it ran into the sea, forming an island on which was a town of the same name (Strab. 199).

Tārsiātes, *ium*, *m.* a people of Aquitania. The Tārbēlli were between them and the Bay of Biscay. Their name is recognised in *Teursan*, or, *Tursan*, once their chief city (Cæs. B. G. iii. 23 seq.).

Tāsgētius, *i.* m. a nobleman of the nation of the Cārnūtes, whose forefathers had possessed the sovereignty of that state. Caesar, on account of his fidelity and merit, raised

him to the throne of his ancestors; but his countrymen put him to death in the third year of his reign (Cæs. B. G. v. 25).

Tātianus, *i.* m. a prefect overpowered by Phraates in the Parthian war (Ap. Bel. Par. 159).

Tātius Grātianus, Tātū Grātianū, *m.* a Roman who had held the office of prætor. He was arraigned for treason, and condemned to die, in the year 35 (Tac. Ann. vi. 28).

T. Tātius, T. Tātū, *m.* king of the Sabines, made a formidable attack upon the Romans, in consequence of their seizing, by violence, the Sabine virgins. After he had fought several bloody battles with various success, at last he concluded a treaty with Rōmulus, at the intercession of the women on whose account he had taken up arms, and was admitted joint-sovereign of Rome. All his subjects, by this arrangement, became Roman citizens. From Livius it may be inferred, that jealousy existed between the two kings, and that Rōmulus willingly became again sole monarch; since he took no steps either to resent, or even to show his displeasure at the death of Tātius, who was killed by the Laurēntes, in an insurrection at Lavinium. Persius, in derision, calls the Roman nobles *Titi* (Sat. i. 20). Tātianus *v.* Titēnses, *ium*, *m.* one of the three centuries of horsemen, or knights, who had been enrolled after the union of the Romans and Sabines, and had this name from T. Tātius (Ov. Fast. iii. 131). *Adj.* Tātius, *a.* nm. *Titū sodāles*, an order instituted by T. Tātius to perpetuate the religious observances of the Sabines. In honour of Augustus, a similar order was established, in the year 14 (Tac. Ann. i. 54).

Taulāntii, *orum*, *m.* a people of Illyricum, according to Livius and Stēphānus but of Mācedōnia, according to Thūcýdides and Ptolēmeus. L. Anicius Gāllus, prætor, by authority of the Roman senate, granted not only liberty, but exemption from taxation, to the Taulāntii, because they had revolted to the Romans, when Gēntius, king of the Illyrii, was in full power, in 169 B. C. (Liv. xlv. 26). *Adj.* Taulāntius, *a.* nm. *Taulāntius incolā* (Luc. Phar. vi. 16).

Taulas, āntis, *m.* a son of Illyrius, from whom the inhabitants of Illyricum were, according to some authors, called Taulāntii. Valērius Flāccus describes him as a man of distinction, probably from his personal bravery; but whether the poet invented the name, or obtained his information from sources now unknown, it were now vain to inquire (vi. 222).

Taunus, *i.* m. *Heyrich*, a mountain in Germany, near Moguntiacum, Mayence (Tac. Ann. i. 56).

Taurānus, *i.* m. a man in the Roman army, killed by Sýchæus, in the battle at Trisimēnus, the Lake of Perugia, when the Romans were entirely routed by the Carthaginians (Sil. Ital. v. 472).

Taurāntes, *ium*, *m.* a people of Armēnia Māior (Tac. Ann. xiv. 24).

Taurāsia, *v. f.* a town of the Gauls, in the north of Italy, which Hannibal took by storm, and put the prisoners to the sword, on purpose to intimidate the other tribes in that country (Ap. Bel. An. 316).

Taurāsini, *orum*, *m.* a people who must have lived in the territory of the Saurāsates.

into which the Apŭāni Ligŭres were inducted, in 182 B. C. (Liv. xl. 38). Their chief town was Taurāsium, *Taurasi*. Adj. Taurāsīnus, a, um.

Taurēa. See *Cērrinus*.

Taurica, *ie*, *f*. (Chersōnēsus) the Crimea, or, *Crim Tartary*, a peninsula of Europe, bounded on the south and west, by Pōntus Euxinus, the Black Sea, and on the east by Pālūs Mæotis, the Sea of Azoph. It is remarkably level, and now belongs to Russia. *Inh.* Tauri, *et*, Taurici, *orum*, *m*. anciently Scythians of horrible barbarity, who used to sacrifice strangers to Diāna, whom they chiefly worshipped, hence Jūvénālis considered her the inventress of that horrible practice; *Taurica inuentrix nefandæ sacri* (Sat. xv. 116). Sallustius says, of all nations the Achaei and Tauri were the most ferocious, and attributes their ferocity to the sterility of their country, which obliged them to live by plunder. Adj. Tauricus, a, um. *Taurica ara*, the altar of Diāna in the Crimea (Ov. Trist. iv. 4. 63).

Taurini, *orum*, *m*. a people, who lived at the foot of the Alps. In their country, the Roman emperor Augŭstus planted a colony, and their capital received the name of Augŭsta Taurinorum, *Turin*. Ammianus Marcellinus makes them the conductors of Hāmūbal over the Alps (xv. 10). Adj. Taurinus, a, um. *Taurina cōlōnia* (Tac. Hist. ii. 66).

Tauris, a, um. *Tauri lūdi*, games in honour of the infernal deities, in which bulls were sacrificed; whence the name. Festus informs us, that, in the reign of Tārquinius Sŭpērbus, pregnant women were seized with a malignant distemper, in consequence of their eating the flesh of bulls offered in sacrifice, which it had become the practice to sell. Other accounts are given by Varro and Servius. These games continued two days, in 188 B. C. (Liv. xxxix. 22).

Tauriscus, *i*, *m*. a tyrant of Gallia, *France*, killed by Hērēclēs (Amm. Mar. xv. 9).

Taurōis, *entis*, *acc*. *ta*, *f*. Caesar calls it a fortress of the Māssillēnses, and as *Taurōnēlis pōrtus* occurs in ancient authors, it must have been a maritime town. It was about twelve miles from Māssillia, *Marseilles*, and nearly at the same distance from the modern town of *Toulon* (Ces. B. C. ii. 4).

Taurōmēntum, *e*. Taurōmēntum, *i*, *n*. *et*, Taurōmēntos, *i*, *f*. *Taurmina*, a town on the eastern coast of Sicilia, *Sicily*, at Eurŭpus, the Gulf of *Taurmina*, and Taurus (mōns), whence the city had its name. It was founded by Andrōmāchus, the father of Timæus, stood on a very steep rugged part of the mountain, and was of difficult access, on one side looking down to the Sicilian sea, and on the other looking up to rocks of very great height. Near this town Augŭstus sustained a severe defeat from Sēxtus Pōmpēius (Vel. Pat. ii. 79). *Inh.* Taurōmēnti, *orum*, *et*, Taurōmēnti, *orum*, *m*. The Greeks called them by the former, and the Latins, by the latter name (Eutrōp. ii. 19). Adj. Taurōmēntānus, a, um. *Taurōmēntāna rūpes* (Juv. Sat. v. 83). *Taurōmēntāna Chārēbōis* (Luc. Phar. iv. 461).

Tauron, *entis*, *m*. a prefect of Alexander the Great, who made a successful attack on the Uxi, which enabled his commander to march

the army over the heights, as he proceeded against India (Curt. v. 3 seq.).

Taurōpōlos, *i*, *f*. a name of Diāna amongst the Amphipōlitāni. To her temple in Amphipōlis, *Senikei*, matrons thronged, on the news of the defeat of Pērsēs, king of Mīcēdōnia, in 170 B. C., to implore her aid (Liv. xlv. 44).

Taurūbōla, *arum*, *f*. perhaps a small inconsiderable island near Cāprēa, *Capri* (Stat. Syl. iii. 1. 129). The word does not occur in the writings of any geographer, or historian, so that nothing certain respecting it is known.

Taurus, *i*, *m*. a Stoic philosopher, whose account of the manner of enduring pain, according to the opinion of that sect, Gēllius has recorded (xii. 5). His name occurs frequently in the pages of this author.

Taurus, *i*, *m*. *Taurus*, a very large range of mountains in Asia, which commence in Lŭcia and Cāria, near the shores of the Mēditerranean, and stretch in an eastern direction, through an immense tract of country. One of the highest peaks of Taurus is between six and seven thousand feet (ten thousand, Heude), above the level of the sea. The lower region is woody, chiefly oak (ilex), arbutus, lentisk, and various kinds of juniper. These mountains branch off in various directions, and have different names in different parts of that very extensive country. Some modern geographers wish to confine them to Asia Minor, *Natalia*. If allowed to include Caucasus, they must terminate either in *Corasan*, or at farthest at Sinus Persicus, the Persian Gulf. According to Plinius, the most eastern part is called Imāus, the next Emōdus, then Pārōpānīsus, Circius, Chamēades, Paryādes, Chōātras, Oreges, Orōāndes, Niphātes, and Taurus. Its greatest height Caucasus, afterwards Sārpēdon, Cōrācēsius, Crāgus, and again Taurus. Its different openings are called by the countries adjoining, as *Porte Armēnie*, *Porte Caspiæ*, and *Porte Ciliciæ*. Assuming the names of numerous nations on the right, it is called Hŭrcānīus and Cāspius, on the left, Paryādes, Mōschŭcus, Amāzōnŭcus, Cōrāxŭcus, and Scŭthŭcus. The Greeks include this prodigious range under the name Cēraunius (Plin. i. 590). Strābo limits it to the mountains which overhang the Caspian Sea. Adj. Tauricus, a, um.

Taurus, *i*, *m*. a river of Pāmphyliā, one of the branches of the Catārractes (Liv. xxxviii. 15).

Taurus, *i*, *m*. the Bull, the second sign of the Zodiac. As the head of the Bull is to the east, his horns would be directly against Phāethon, as he proceeded westward with the chariot of the Sun; hence *Adversus Tauri* (Ov. Met. ii. 80), or from this sign rising and setting backwards. According to some, the Bull which carried Europa safely from Phœnicia to Crēta, *Candia*, was changed into this sign, and according to others, lō, after having been some time in the form of a cow (Ov. Fast. v. 603 seq.).

Taus, *i*, *m*. the Tay, a river of Scotland, which issues from Loch Tay, in Brīdalban. It passes Perth, and falls into the German Ocean. In its course, which is about an hundred and two miles, it receives a number of streams, some of them very considerable.

and at Dundee, it becomes a firth rather than a river. Ernestus confounds the *Tay*, with the *Tweed*, and Oberlinus has copied the mistake. *Taum*, i, n. the *Firth of Tay* (Tac. Agric. 22).

Taxes, is, m. a Scythian, who fought in the war between his countrymen and the Argonauts (Val. Place. vi. 252).

Taxiles, is, m. the father of Omphis q. v. (Curt. viii. 12).—2. An officer of Alexander the Great, who received the country between *Hydaspes*, the *Behat*, and *Indus*, the *Sind*, on the death of his sovereign (Just. xiii. 4).

Taxillus, i, m. a gymnasiarcha, who complained to *Iason*, that he had been struck by some young men. The monarch allowed him to demand three drachme from each, or to give each ten strokes. *Taxillus* inflicted the latter punishment, at which the youths were enraged, and put their king to death (Val. Max. ix. 10).

Tasimagilus, i, m. one of the four kings, or princes, who reigned over *Cantium*, *Kent*. They seem to have all been under the power of *Cassivelaunus* (Caes. B. G. v. 22).

Taygete, es, f. a daughter of *Atlas* and *Pleione*, who gave her name to the mountain, *Taygetus*, *Pentadaktulos*. *Diana* changed her into a stag, that she might escape the injury intended to her by *Jupiter*, but she was afterwards restored to her original form. From gratitude to the goddess, she sacrificed a stag with gilded horns, which *Hercules* was ordered to catch (Pin. Ol. iii. 58).—*Taygete* was one of the *Pleiades*, a constellation in the neck of the sign *Taurus* (Ov. Met. iii. 595).

Taygetus, i, m. c. *Taygeta*, orum, n. *Pentadaktulos* (from its five summits), by the moderns *Makrynon*, a mountain of *Lacedaemon*, on which the orgies of *Bacchus* were celebrated by Spartan virgins (Virg. G. ii. 487). The highest summit of it was called *Talæton*, now *St. Elias*, and was sacred to the Sun. It is partly occupied by the church of *Elias*. One of its highest summits is now called *Milevo*, from the Slavonic word *Malé*, a mountain, and likewise *Korakolithi*, i. e. a crow's stone. In ancient times, deformed children were precipitated down the barathron of this mountain. The gooseberry bush is a native of *Pentadaktulos*. *Gelidus Taygetus* (Luc. Phar. v. 52). *Taygeta dilecta* (Stat. Th. viii. 437).

Teanum, v. *Thēnum*, i, n. *Tiano*, the chief town of the *Sidicini*, surnamed *Sidicium*, to distinguish it from another town of the same name in *Apulia*, now *Civita*. Four Roman miles from this town, was a spring called *Acidula*, from the property of its waters which were salutary to persons afflicted with the stone. *Plinius* says, they cured that disease (iv. 779). *Tēanēnses*, v. *Tēanātes*, ium, m. the inhabitants of *Teanum*, in *Apulia* (Liv. ix. 20).

Tērus, i, m. the *Tekedere*, a river of *Thracia*, a branch of *Contadesus*, which falls into *Agrianes*, and their united streams run into *Hēbrus*, the *Maritza*. Its sources, thirty-eight in number, are partly warm, and partly cold (Herod. iv. 90).

Tēti, is, n. *Tieti*, the capital of the *Mār-rūcīni*, a people of *Italy*. *Magnum Tēti* (Sil. Ital. viii. 520). *Ich. Tēti*, orum (*Singl. Tētinus*, i), m. (Plin. i. 358).

Tēates, ium, m. a people of *Apulia*, to

whom the Romans granted their protection, in 317 B. C. (Liv. ix. 20).

Tēmēssa, a, f. daughter of *Tēthra*, king of *Phrygia*, whom *Ajax*, son of *Tēimon*, according to *Dictys* of *Crēta*, took captive, after he had killed her father in single combat, and reduced the capital to ashes. The Greeks allotted to *Ajax*, *Tēmēssa*, as his share of the plunder (Har. Ol. ii. 4. 6).

Tēmon, ōnis, m. a town of *Mēlissis*, which, on the death of *Cēphālus*, who opposed the Romans, surrendered, in 100 B. C. (Liv. xlv. 26).

Tēton, ōnis, m. a Trojan artist, mentioned by *Hōmērus* (Il. v. 59). Some consider *Tēton* here as an appellative, and perhaps justly apply it to *Phērēclaus*.—2. A Phrygian, father of *Pōllūceus*, hence called *Tētonides* (Hom. Od. viii. 114).

Tēctōsāges, um, et, *Tēctōsāgi*, orum, c. *Tēctōsāge*, arum, m. a very valiant people of *Gallia*, *France*, a branch of the *Vēlce*, near *Mōntes Pfrēnaei*, the *Pyrenæus*. *Jōstinus* states that *Tōlōsa* was their native country (xxxii. 3). *Vēlce* *Tēctōsāges* possessed very fertile lands in the vicinity of *Silva Hērēynia*, when *Cæsar* wrote (B. G. vi. 24). A tribe of the *Tēctōsāges*, leaving their country, either from want of ground, or from hope of plunder, marched along *Danūbius*, the *Danube*, crossed *Hēllēspōntus*, the *Dardanelles*, penetrated into *Asia Minor*, *Natolia*, and, according to *Livy*, seem to have conquered that country. They afterwards separated into three tribes, the *Tōlōboii*, the *Trōcēni*, and the *Tēctōsāges*. To the first, the coast of *Hēllēspōntus*, the *Dardanelles*, was assigned; to the second, *Iōula* and *Etōlla*; and to the *Tēctōsāges*, the inland parts of *Asia Minor*. They settled on the bank of *Hālys*, the *Kizil-irmek*, and levied tribute from all the Asiatics to the west of mount *Taurus*. The country which they inhabited, was, from them, called *Gāllogracia*, contracted *Gālātia*, to the inhabitants of which, the apostle *Paul* addressed one of his Epistles. The Romans subdued the *Tēctōsāges* and overran the whole of *Gālātia*, in 191 B. C. (Liv. xxxviii. 24 seq.). Another party settled in *Pānōnia* (Just. xxxii. 3).

Q. Tēdus, *Q. Tēdi*, m. a favourite of *Augustus*, remarkable for his luxury. The readings in *Tāctus* vary (Ann. i. 10).

Tēgēa, e, v. *Tēgēe*, es, f. *Phiali*, called also *Moklia*, and *Palaepiscopi*, a town of *Arcadia*, about four miles south of *Tripolitza*. Ancient remains are still considerable; but the modern buildings cannot be called a town, not forming a very large village. It was founded by *Tēgēates*, a son of *Lycion*. The tusks and skin of the *Calydonian* boar were kept at this city, of which *Augustus* sent the former, and the statue of *Minerva Alēa*, to *Rome*, because the inhabitants had joined with his rival, *M. Antōnius*. *Vēlce alumnus Tēgēs*, *Mērcūrius* (Stat. Th. vii. 45). *Tēgēatis*, *Idis*, f. the district of *Tēgēa*, which was very small, but the plain of that town is rich arable land, and nearly surrounded with mountains; also applied to females, or to nouns feminine. *Tēgēatis māter* (*Atālanta*) *sōgittifēri ēphēbi*, the Arcadian mother of the arrow-bearing youth, i. e. *Parthēnōpeus* (Stat. Th. ix. 571). *Tēgēatis cāpra* (Sil. Ital. xiii. 329). *Ich. Tēgēate*, orum (Soc.

Tégætes, *a*), *m.* were brave and warlike from necessity, being situated between the territories of Lacedæmon and Mantinea. *Adj.* Tégæus, *et*, Tégæticus, *a*, *um*, of Tégæ, Arcadian. *Tégæus juvenis*, Pärthénopieus (Stat. Th. vi. 632). *Tégæticus volucer*, the swift native of Tégæ, *i. e.* Mërcurius (Stat. Syl. i. 2. 18).

Tela, *a*, *f.* a woman's name, which occurs in Propertius (iv. 8. 31).

Telamon, *onis*, *m.* a son of Æacus and Endëis, was king of Sälamôs, *Colouri*, an island on the south coast of Attica, nearly opposite to Athens. He was privy to Pélæus murdering their brother Phöcus, to which Ulysses refers (Ov. Met. xiii. 149); but others say, that he himself accidentally killed Phöcus, and being, in consequence of that action, compelled to quit Genöpia, afterwards Ægina, *Egina*, his native island, he went to Sälamis, *Colouri*, and became king of that island. Telamon was armourbearer to Hërcules in the Argonautic expedition, and assisted that hero when he took and destroyed the city Troy. Among the captives, were Læomëdon, the king, and his daughter Hësiônë. Hërcules rewarded the bravery of Telamon, by giving him in marriage that princess, by whom he had Teucer. He afterwards married Glaucë, who was the mother of Ajax. Telamônulades, *a*, *m.* Ajax. *Adj.* Telamônulus, *a*, *um*. Telamônulus (ñlius), Ajax (Ov. Met. xiii. 194), called also Telamônulus hëros (Virg. Cu. 314).

Telchines, *um* (*Sing.* Telchis, *e*, Telchin, *inis*), *m.* inhabitants of Rhödos, *Rhodes*, from whom the island was called Telchinis. Strabo and Pausanias mention Telchines in Crëta, *Candia*, who appear to have been the priests or worshippers of Rhëa, or, Cytële, and part of whom emigrated to Bœotia. Some ancient authors describe them as envious and malicious; whilst others maintain, that they were most ingenious artists (Stat. Th. ii. 274), and that their rivals traduced their character, by representing them as sorcerers, and prone to mischief. Diödorus Siculus, who makes them the original inhabitants of *Rhodes*, says, that they brought up Nèptünus, whom Rhëa committed to their care, and that, on his growing up, he married Hëlia their sister, by whom he had six sons and a daughter, called Rhödos, who gave her name to the island. Some make Telchines the children of Sol and Minërva; others, of Sätürnus and Aliopë, but Diödorus Siculus, of the Sea. Their history abounds with fable, of which a great part may be explained, by adopting the derivation of their name by Bochartus, from the Hebrew word denoting an enchanter, or, enchantment. *Adj.* Telchinus, *a*, *um*. Telchinia ades, the temple of Minërva in Bœotia.

Telëböæ, *arum*, *m.* inhabitants of part of Acarnania, which from them was called Telëböis, *Idis*, *f.* This district was formerly called Taphion, and afterwards Telëböis, according to Stëphänus, from Telëböas, but Eustatius says, from their driving to a great distance the oxen which they stole. The Telëböæ afterwards took possession of the island Cäprëe, *Capri*, to which Virgilius refers (Æn. vii. 735), and Stätius, *dñmus Telëböüm*, *i. e.* Cäprëæ, *Capri* (Syl. iii. 5. 100). Telëböides, *um*, *f.* islands off the promontory of Lëucadia, which were also called Taphlæ,

according to Plinius, who includes the islands generally known by the name of Echinnades (i. 447).

Telëböas, *a*, *m.* one of the centaurs, killed in the battle with the Læpithæ, by Nèstor (Ov. Met. xii. 441).

Telëböas, *a*, *m.* the *Akso* (by the Turks), a river near the sources of Tigris, the *Dejiliah*.

Telëcöon, *ontis*, *m.* a native of Cýzicus, *Chizico*, killed by Anceus, one of the Argonauts (Val. Flacc. iii. 140).

Telëgönus, *i*, *m.* son of Ulysses and Circë, hence Silius Itällicus calls him grandson of Læertes (vii. 693). According to Hyginus, Ulysses had by Circë another son named Nausiphöus. On arriving at manhood, Telëgönus sailed from his native island Ææa, where he had been brought up, for Ithacæ, in order to make himself known to his father; but being shipwrecked on the coast without provisions, he plundered some of the natives. Ulysses and his son Telëmächus *q. v.* advanced against the foreigners, when a battle ensued, and Telëgönus unawares killed his father. When he came to the knowledge of the fact, by order of Minërva, he returned with Pënelöpë and Telëmächus into his native country, carrying with him the body of his father which he buried in Ææa. By the advice of the same goddess, Telëgönus married Pënelöpë, by whom he had Itälus, from whom, in the opinion of several authors, the country was called Itälia. *Jüga Telëgöni parricide*, the mountain tops of Telëgönus the parricide, *i. e.* Tuscülum, founded by Telëgönus on an eminence (Hor. Od. iii. 29. 8). *Ææus, Telëgönus*, either from Circë being born at Ææa, a town of Colchis, or from his being a native of Ææa which his mother was said to inhabit.

Telëmächus, *i*, *m.* son of Ulysses and Pënelöpë. He was an infant when his father went to the Trojan war. During that memorable siege, his mother was sought in marriage by many lovers, who, from Hömërus, seem to have possessed the house and lived on the property of her husband. Not returning with the other Grecian princes after the destruction of Troy, the fate of Ulysses became an object of anxious solicitude, both to his wife and son. The latter set out in order to obtain information respecting his father, visited the courts of several of the Grecian nobles, who had come home on obtaining the victory, and, after a fruitless inquiry, was obliged to give up the search, and retrace his steps. Soon after he landed in Ithacæ, he discovered his father, who had assumed a disguise, and they two concerted measures for the destruction of the lovers, which they immediately carried into execution. Afterwards, Telëmächus and his father took up arms against a foreigner who had lately landed on their coast, and was plundering part of the country. In the conflict which ensued, Ulysses fell by the hand of the stranger, who proved to be Telëgönus *q. v.* his own son by Circë. Telëmächus and his mother, by order of Minërva, who, under the appearance of Mëntor, had accompanied him on his travels in quest of his father, set out with Telëgönus for Ææa, where he married Circë, by whom he had Lätinus, from whom the Latins derived their name, in the opinion of some ancient authors. This Lätinus seems

a different person from the father of Lavinia.

Télémaſtus, *i. m.* a Cretan, who commanded his countrymen in the engagement in which Philopomen, prætor of the Achei, defeated Nabis, tyrant of the Lacedæmonians, in 194 B. C. (Liv. xxxv. 29).

Téléphus, *i. m.* son of Eurymus, a prophet who foretold to the Cyclops Polyphémus, the calamities which would befall him on the arrival of Ulyſſes. That Grecian verified the truth of the prediction, by depriving Polyphémus of sight (Ov. Met. xiii. 770 seq.).

Téléphus, *i. m.* the son of Hércules and Augé, was king of Mýſia. Being son-in-law to Priámus, king of Troy, he made a furious attack on the Greeks, when they landed on his territories, and would have defeated them, had not Bæchus, who espoused their interest, made a vine quickly spring up, which entangled his foot, and thereby caused him to fall. Achilles, taking advantage of this unfortunate accident, rushed on with great violence, and wounded him so severely that he was left for dead, and his men allowed to carry off the body. The pain arising from the wound was most excruciating, and baffled all medical skill. Téléphus was at last informed that it could be cured only by the spear which inflicted it. After repeated entreaties, Achilles, at the desire of Ulyſſes, who knew that Troy could not be taken without a son of Hércules, went and rubbed on the wound a little of the rust of his spear, by which it was instantly healed. To this, Ovidius alludes (Met. xii. 112 seq.). *Téléphus reſectus Æoniâ arte*, Téléphus recovered by Thessalian art (Stat. Syl. i. 4. 113). From gratitude to the Greeks in consequence of this cure, Téléphus joined them, and fought against his father-in-law.—2. A young man, the rival of Hércules, for the favour of Lýtia. He appears to have been a youth of a handsome figure and considerable accomplishments. The ode of Hércules, in which his name occurs, contains one of the most beautiful descriptions of jealousy any where to be met with (i. 13. 1).

Téléſarchus, *i. m.* a native of Egina, Egina, and father of Cléandrus (Pin. Ist. viii. 3).

Téléſia, *w. f.* Teſe, a town of Samnium, taken by Hannibal, in 220 B. C., and retaken by the Roman consul, Q. Fabius Maximus, four years after (Liv. xxii. 13 seq.).

Téléſicrates, *is. m.* a Cyrenian, whose praises Pindarus has sung, for his victory in the Pythian games (Pyth. ix.).

Téléſinus, *i. m.* a son of Crista, whom Hannibal killed at the battle of Cannæ, as he did also his father and four of his brothers (Sil. Ital. x. 148 seq.).—2. The commander of the Samnites and Lucani, in the Social war (Flor. iii. 18).

L. Téléſinus, L. Téléſini, *m.* was the consular colleague of C. Suetonius Paulinus, in the year 66 (Tac. Ann. xvi. 14).

Téléphorus, *i. m.* a youth of effeminate, if not vicious, habits (Mart. x. 83 seq.).

Téléphorus Renuus, Téléphori Famili, *m.* the father of Antilla, whom he outlived (Mart. i. 115).

Téléſtes, *m. m.* a native of Phœstus, a town of Cræta, Cræta, was the father of Ianthé, the wife of Iphis (Ov. Met. ix. 716).

Téléthusa, *w. f.* wife of Lygdamus, a Cretan,

by whom she became the mother of Iphis, who was born a female, and afterwards changed by Isis into a male, and then married Ianthé, daughter of Téléſtes (Ov. Met. ix. 681 seq.).

Telgon, *ónis. m.* an inhabitant of Cýrené, and descendant of Pelops, killed by the Roman consul Scipio, at the crossing of Trébia, the Trébia (Sil. Ital. iv. 628).

Tellène, *arum. f.* a city of the Latins, near Ostia, taken by Ancus Március, who carried the inhabitants to Rome, and fixed their residence on Mōns Arēntinus, Mōnte Aventinus (Liv. i. 33).

Tellús, *úrís. f.* the goddess of the earth, and wife of Cœlus; often used by the poets, to denote the earth itself (Ov. Met. ii. 372).

Telmessus, *v. Telmissus, i. m.* Mæry, a city on the confines of Cária and Lýtia, in which account, it is sometimes considered as belonging to the one, and sometimes to the other, district. The Romans gave this town to Eumènes, king of Asia, in 190 B. C. (Liv. xxxviii. 39). *Telmessus, idis. f.* Telmessus, applied to females, or nouns feminine. *Telmessus unda* (Luc. Phæ. viii. 248). *Inh. Telmissii, orum* (Sine. Telmissus, i), *m.* whom Cicero has celebrated as hârsuſpices (Div. i. 42). *Adſp. Telmissus, u. un.* *Telmessus sinus*, is bounded on the one side by Cária, and on the other by Lýtia (Liv. xxxvii. 16). *Telmessus, i. m.* a fort of Telmissus. Except the town, this fort, and the lands which had belonged to Póllimæus, all Lýtia was given to the Rhôdii by the Romans, in 191 B. C. (Liv. xxxvii. 66).

Telon, *ónis. m.* the father of Cebalus, by the nymph Sábēthis (Virg. Æn. vii. 734).

—2. A king of Cáprière, Cápri, wounded by Sábēthis, in a naval engagement in the second Punic war, and lost his life by the burning of the ship (Sil. Ital. xiv. 443 seq.).

Telus, *i. f.* an island in the Mediterranean, opposite Tríoſium, a promontory of Cária (Herod. vii. 153).

Tembrogus. See *Thymbra*.

Temnos, *i. m.* a place in Sýrèneſia, in which was an elegant statue of Apóllo, hence the surname *Temnites* (Suet. Tib. 74).

Temnos, *i. m.* one of the commanders of the Hérculide, the fourth in descent from Hércules (Vel. Pat. i. 2).—2. A native of Argos, and primogenitor of the Macedonian kings (Herod. viii. 137).

Témēsa, *w. v. Témēsē. es. et. Témpea. v. Témpea. w. f.* a town in the south of Italy, of which the site was near the lighthouse called *Torre Loppa*.

Ulyſſes landed at this town, and the inhabitants buried one of his companions under a heap of stones; because in a fit of intemperance, he had injured one of their young women. His shade continued to harass them to such a degree, that they purposed to quit their country, but first consulted the oracle of Apóllo, and the priestess commanded them to build a temple to him on the spot, where they had stoned him to death, and to sacrifice the most beautiful of their virgins to him annually. On complying with this order, the pest ceased, and from this horrid sacrifice Euthymus freed them, by encountering and defeating the demon, on which it plunged into the sea. Pausanias writes Témēsa, Hómērus and Strabo, Témēsē. The Latins contracted Témēsa into Témēsa, or, Témpea (Plin. i. 233). A co-

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lony of Roman citizens was planted at Tēmpsa, in 196 B. C. (Liv. xxxiv. 45). *Inh.* Tēmpāni, orum, *m.* Adj. Tēmēseus, *v.* Tēmpseus, *et*, Tēmpānus, *a, um.* Tēmēsa ara (Ov. Met. vii. 207), the brass of Tēmēsa, for which it was famous in the time of Hōmērus (Od. i. 184). Tēmpānus ager, the territory of Tēmēsa, taken by the Romans, in 196 B. C., from the Brūtūi, who had expelled the Greeks (Liv. ibid.).

Tēmilla, *n.* *m.* a man who had grazed with a light spear Privēnus, before Cāpys killed him (Virg. Æn. ix. 576).

Tēmīsus, *i, m.* a Spaniard, who understood the tempering of steel, which Silius Itālicus ascribes to magic or incantation. Hānūbal fought with a sword of his making, at the siege of Sagūntum, *Muriedro* (Sil. Ital. i. 431).

Tēmūs, *v.* Tēmūlus, *i, m.* a town and mountain of Æōlia; from the latter rose the river Mēlus, one of the branches of Cāicus, the *Grinakh*. *Inh.* Tēmūi, orum, *m.* (Tac. Ann. ii. 47).

Sex. Tēmpānus, Sex. Tēmpānī, *m.* an officer in the Roman army, who commanded a body of horse. In an engagement with the Volscians, his bravery and presence of mind saved the army from a complete defeat in 422 B. C. He was afterwards a plebeian tribune (Liv. iv. 38, 42).

Tēmpē (plural and indeclinable), *n.* *Lycostomus* (Pouqueville) *Tembi* (Clark), or, *Tempos*, a large and most beautiful plain of Thessaly, watered by Pēneus, the *Salampria*, and surrounded by lofty mountains on all sides, except where it has forced a passage to the sea between Olympos and Ossa, *Kissaro*. These two celebrated mountains, and Pēllion form its eastern boundary, Othrys, *Kata V' Othry*, its southern, Pindus, *Metzoro*, its western, and a range which connects Pindus *Metzoro*, and Olympos its northern limit. At *Trikala*, this vale is about ten miles broad, and a few miles farther down the river widens to twenty. But a little to the E. of *Kutzukuro*, its breadth expands to fifty miles. Of this place Līvius has given a beautiful description (xlv. 6). The length of Tēmpē may be estimated at about fifty miles; but its whole extent has not been precisely ascertained by actual measurement. Some restrict the term to the defile, three or four miles in length, between Olympos and Ossa. *Thessalica Tēmpē* (Flor. iv. 2). Tēmpē is used by the poets to denote any very beautiful valley; hence Ovid has *Helaria Tēmpē*, expressive of the fine land on the banks of Hēlorus, the *Atellaro*, a river of Sicily, and, perhaps, in the vicinity of the town of that name.

Tēmplum, *i, n.* originally signified consecrated ground merely, and conveyed no idea whatever of a house built for religious worship. The Augur marked out the ground on which he was to take the omen, and within these sacred limits, for so they were held during the time of consultation, no person, except the Augur himself and the one who consulted him, was allowed to enter. The moment the omen was finished, the Augur said to the consultor, *ex templo, i. e.* out of the sacred ground. Hence these words came to signify *forthwith, instantly, &c.* At an after period, when religious houses were erected, the Romans gave to these edifices the same name which they had formerly employ-

ed to denote ground consecrated for taking omens in the open air. *Templum* then signified a temple, a church.

Tēmpsa. See Tēmēsa.

Tēmpyra, orum, *n.* a place in Thrācia, where the Trausi attacked the Roman army, under Cn. Mānlius Vūlso, returning from Asia, heavily loaded with spoil, in 190 B. C., but were repulsed (Liv. xxxviii. 41).

Tēnchthēri, orum, *m.* a people of Germany, on the river Rhēnus, the *Rhine*. Their country was bounded on the north by that of the Sigāmbri. They were conquered by D. Claudius Drūsus, together with the Chērusci, Catti, and other German nations on the east of the *Rhine*, in 13 B. C. (Liv. Ep. 108).

Tēndēba, orum, *n.* a town of Cāria; in Strātōnicēnsis ager, which Pausistrātus, the Rhodian general, took by surprise, in 199 B. C. Līvius calls it a place (xxxiii. 18).

Tēnedos, *i, f.* *Tenedos*, or, *Tenedo*, an island five miles off the coast of Troy, six miles in breadth, and upwards of eighteen in circumference. *Tenedo* has two harbours, both well sheltered. This island is well cultivated, and has a pleasing variety of hill and dale. There is only one town on the whole island, which contains about seven hundred families, of which four hundred are Mahomedans, the rest are Greeks. Its chief produce is wine, has few trees, little verdure, and its general appearance is parched and unpicturesque. No vestiges of its ancient capital, or of the temple of Apōllo remain. On Tēnedos, the Greeks, to persuade the Trojans that they had returned to their native country, concealed themselves, until that unfortunate and credulous people had carried the wooden horse within the walls. But this must be considered a poetical fiction of Virgilus, adapted to the machinery of the *Æneid*. *Inh.* Tēnedī, orum, *m.* Adj. Tēnedīus, *n.* *um.* Tēnedīorum libertas secūri Tēnedīdā p̄acta est (Cic. Ep. Quint. frat. ii. 11).

Tēnos, *i, f.* *Tina*, or, *Tino*, an island in the Archipelago, one of the Cyclādes, which Aristōteles calls Hēdrussa, from its being well supplied with water; others name it Ophlūssa. Perhaps these last two names are both derived from the Greek terms, denoting a serpent (*ēgē* and *ēgēs*) and, according to Hesychius, *Teñia* signifies a viper, so that the three names have the same origin (Ov. Met. vii. 469). *Inh.* Tēnī, orum, *m.* (Tac. Ann. iii. 63).

Tēnthrēdon, ōnis, *m.* the father of Prōthōus, who commanded the Magnesians in the Trojan war (Hom. Il. ii. 706).

Tēntyra, orum, *n.* *Deulera*, a town of Egypt, to the west of Nilus, the *Nile*, nearly opposite to Cānēpōlis, *Kene*, in lat. 26° north. *Inh.* Tēntyritas, arum, *m.* worshipped *Itia*, and lived in perpetual hostility with those who paid adoration to the Crocodiles. See *Ombi*.

Tēos, *v.* Tēios, *i, f.* *Boadru* (*Sigayik*, *D'Anv.*), a town of Iōlia, situated on a peninsula, of which the ruins are still visible. Anācrēon called it Athānāntis, from its founder, Athāmas. Ara, daughter of that prince, when he was deliberating on the site of a temple, laid a few stones together in the form of a house, and after she had finished it, said to her father, "Whilst (*enac*) you think of a situation, I have constructed a house;" hence, it was called *Tuc*. Anācrēon,

the celebrated lyric poet, was a native of this town. *Inh.* Tēl, orum, *m.* (Liv. xxxvii. 12). *Adj.* Tēlus, *a, um.* Tēlā fidē, on the lyre of Anacreon, *i. e.* in lyric poetry (Hor. Od. i. 17. 18).

Tērdon, ōnis, *f.* Dorah, a town at the mouth of Euphrates, the *El-Frat*, called also Diridōtis (Amm. Mar. xxiii. 6).

Tērētia, æ, *f.* the wife of M. Tullius Cicero, the orator, to whom he addresses the 14th book of his *Epistola ad Familiāres*, was a woman of high birth, and uncommon talents. In her temper she was bold, imperious, haughty, and jealous. The powers of her mind enabled her to go deep into public affairs, which, added to the natural vigour of her understanding, gave her an absolute ascendancy over her husband, whom she governed with such capricious tyranny, that he resolved on a separation by divorce. Neglecting all female duty in her family, her household was managed without either regularity or economy; and thoughtless extravagance during the banishment of her husband, besides, being inattentive to his daughter, Tullia, disgusted the Orator, whose letters afford sufficient proof of his long forbearance. During his stay at Brindisi, after the battle of Pharsalia, she did not go to see him, and furnished his daughter with a mean equipage and scanty supplies, when she went to that place to meet her father. Tērētia afterwards was married to C. Crispus Sallustius, the historian, an inveterate enemy of her former husband, and after his death she became the wife of Messala Corvinus, the celebrated orator. Dio Cassius informs us, that she entered into a fourth marriage with Vibius Rufus, who held the consulship in the reign of the emperor Tiberius, and that he boasted of having what once belonged to two of the greatest men of their age, the chair of C. Julius Caesar, on which he had been stabbed, and the wife of M. Tullius Cicero. According to Valerius Maximus, she completed her 103d year (viii. 13).—2. The wife of C. Cilnius Macenas, to whom that statesman communicated the conspiracy of Murena. Dio says she was the sister of Murena (Suet. Aug. 66).

Tērētianus, *i, m.* a Roman who was præfect of Egypt, when Martialis wrote (Mart. i. 87).

Tērētilla, æ, *f.* a diminutive from Tērētia *q. v.* (Suet. Aug. 69).

C. Tērētillus Arsa, C. Tērētilli Arsa, *m.* a plebeian tribune, who, in the absence of the consuls, endeavoured, by violent harangues, to prevail on the people to limit consular authority, in 462 B. C. In Q. Fabius, præfect of the city, he met a powerful and successful opponent; nor was his next attempt at carrying the same law supported by the people. His motion was, that five commissioners be appointed to frame a set of laws for the regulation of the consular government. Had this measure been carried, it would have had the beneficial effect of defining the power of the consuls; on the one hand preventing them from holding their arbitrary decisions as a law; and, on the other, the people from encroaching on the just prerogative of the supreme magistrates (Liv. iii. 9, 10). *Adj.* Tērētillus, *a, um.* Tērētilla lēx (ib.).

Tērētius, *i, m.* a veteran, who had again

entered the service, supposed by some to have given the mortal blow to the emperor Galla (Tac. Hist. i. 41).

Tērētius Lentinus, Tērētii Lēntini, *m.* a Roman knight, whom Valerius Festus induced to act in concert with him, in forging the will of Domitius Balbus. The fraud having been discovered, Tērētius, with Fabianus, and others of his accomplices, was condemned to suffer the punishment of the Cornelian law, in the year 62 (Tac. Ann. xiv. 40).

A. Tērētius Vāro, A. Tērētii Vārōnis, *m.* was appointed to escort the ambassadors of the Aetoli out of Italy, when they were dismissed by the Roman senate, in 191 B. C. On being elected prætor, he obtained the northern part of Spain for his province, where his success in war procured him the honour of an ovation, in 191 B. C. (Liv. xxxvii. 49 seq.).—2. Sent by the Roman senate on an embassy to Gentius, king of the Illyrii, in 174 B. C.; and, five years after, he was one of the ten commissioners for negotiating the affairs of Macedonia (Liv. xli. 26 seq.).

C. Tērētius Istra, C. Tērētii Istræ, *m.* held the office of prætor with the government of Sardinia, in 184 B. C. Next year, he was one of the three commissioners for establishing a colony at Gravisce *q. v.* (Liv. xxxix. 56 seq.).

C. Tērētius Vārō, C. Tērētii Vārōnis, *m.* a Roman not only of low, but even of sordid, birth. He is said to have been the son of a butcher, who brought him up in the same mean employment. To him Mælius alludes (iv. 38). By trade his father acquired a considerable sum of money, which he bequeathed to his son, who, having turned his attention to public speaking, soon attracted the notice of the people by violent harangues in favour of the basest sort, in opposition to the respectable citizens. The favour of the populace gratified his ambition, by conferring on him the questorship, the plebeian and curule edileships, and afterwards the prætorship. In the following year, he supported the law for rendering the power of M. Minucius Rufus, master of the horse, equal to that of the dictator Q. Fabius Maximus, a measure justifiable on no good principle. The consulship he obtained by means of an inflammatory harangue of Q. Baebius Herennius, a tribune of the people, who was his relation, and his election was carried over three patrician, and two plebeian candidates. In his colleague L. Emilius Paullus, he had a determined enemy of the commons, and a soldier greatly his superior in military knowledge. In numerous presumptuous harangues, he inveighed against the nobles, and boasted that he would soon bring the war with Hannibal to a conclusion. The greatest animosity prevailed between the two consuls, who came at last to the resolution of commanding the army, each a whole day alternately. The rashness of Tērētius, added to his ignorance of military affairs, brought on the calamitous battle of Cannæ, in 216 B. C. From this memorable defeat, he effected his escape to Ventiola, Venus, with about seventy horsemen. On approaching Rome, he was met by citizens of all conditions, who returned him thanks, because he had not despaired of the state. Had he com-

manded the Carthaginians, says Livius, there is no degree of punishment to which he would not have been subjected. It appears wonderful, that the Romans continued him in command another year, after he had shown his total unsuitness for conducting military operations. They afterwards appointed him to some important stations, sent him as an ambassador to Philippos, king of Macedónia, in 205 B. C., and afterwards in the same capacity to Carthage. The reader of Roman history finds it difficult to account for the principle on which his countrymen acted, when they intrusted troops to a man so notoriously destitute of every military qualification, or sent on embassies a popular demagogue, who had risen to distinction by groundless calumny and coarse invective (Liv. xxii. 25 seq.).

Cn. Terentius Varro, Cn. Terentii Varronis, m. was a man of senatorian rank, held the office of prætor in Rome, in 66 B. C., and to him the traitor Q. Cæparius was given in charge (Sal. Cat. 47).

L. Terentius, L. Terentii, m. sent by the Roman senate on an embassy to Antiochus, king of Syria, in 198 B. C. (Liv. xxxiii. 35).

L. Terentius Mæssillota, L. Terentii Mæssillotæ, m. a plebeian edile, in 202 B. C. (Liv. xxxi. 40).—2. A prætor to whom the lots gave the government of Sicília, in 189 B. C. In Spain, he held the rank of a military tribune, and was one of the deputation sent from that country to announce the success of the Roman arms, by which peace had been re-established, and Celtiberia reduced to submission (Liv. xxxviii. 42 seq.).

M. Terentius, M. Terentii, m. a Roman knight, who, after the fall of Scævius, avowed his intimacy with him, and defended himself with such firmness, that he not only preserved his own life, but procured sentence either of death or banishment against his prosecutors, in the year 32 (Tac. Ann. vi. 8 seq.).

M. Terentius Varro, M. Terentii Varronis, m. was, in the early part of his life, a lieutenant-general in Pompey's army, and served under him in the piratical war, in which he gained a naval crown. He favoured the interest of that general in the civil war, but, after the defeat of Petronius and Afranius, he became reconciled to Caesar, and spent the remainder of his life in literary pursuits. He was a perfect master of the Latin language, and possessed extensive information respecting the antiquities both of Greece and Rome. His writings, says Quintilian, contributed more to the knowledge, than to the eloquence, of his countrymen. To him Cicero, with whom he lived in habits of intimate friendship, dedicated his Academic Questions. He was the most learned and voluminous of all the Roman authors, and wrote no fewer than 490 vols., of which his three books on Agriculture, three (the 4th, 5th, and 6th) on the Latin language, and 7th, 8th, 9th, *De Analogia*, only remain. Even of these, some are far from being complete. He was proscribed by the Triumviri in his 84th year, but the friendship of Fulvius Kalenus preserved him. Caesar resolved to form as large a collection as possible of the literary works, both of the Greeks and Romans, and assigned to Terentius the care of purchasing and putting them in order. He

died at the age of 88. Eutrópius calls him M. Varro (vi. 20). *Adj.* Varróniānus, a, um. *Varróniāna legiōnes* (Liv. Ep. 111).

M. Terentius Varro Lucullus, M. Terentii Varrónis Luculli, m. brother of L. Lucius Lucullus, was adopted by Varro. He held the consulship with C. Cæsius Varus, in 75 B. C., and two years after, when præconsul, subdued the Thracians (Liv. Ep. 97).

P. Terentius, P. Terentii, m. surnamed Afer, from his being born in Africa, to distinguish him from others of this name. He flourished between the second and third Punic wars, but the precise period of his birth, and place of his nativity, are unknown. The same uncertainty prevails respecting the disease which terminated his life, and in what part of the world he died. He came to Rome in the low situation of a slave, where the elegance of his form, and the excellence of his genius, not only procured him his freedom, but an excellent education from his master P. Terentius, whose name he assumed. He enjoyed the friendship of C. Lælius, whom some suppose to be the writer of his plays, on account of their elegance, and it is not improbable, that the poet was indebted to his friend for considerable improvements, both in their structure and diction. His style is pure, refined, elegant, and peculiarly his own; his characters, which are nicely discriminated, and well supported, discover an accurate knowledge and correct delineation of human nature. He makes few attempts at wit, but, when he does, he displays both delicacy and acuteness. Cicero considers the writings of Terentius as a standard of the Latin language. Six of his plays remain, and merit the particular study of the Latin scholar, whose attention the variety of circumstances, accidents, and characters, added to an involuntary and irresistible anxiety for the events, cannot fail to arrest, and whose style, and knowledge of the Latin language they cannot fail to improve. With the exception of Hecyra, all his plays have double plots, yet they are so ingeniously contrived, that the one serves as an underplot, and thereby keeps the unity of action inviolate. They carry with them so much appearance of nature and reality, that they seem rather to be representations of real occurrences, than the mere invention of the poet. He observes most strictly the unities of time and place, the action never ceases, and the spirit of the drama is preserved till the very end. In originality and *vis comica* he yields the palm to Plautus; but in every other dramatic excellence he surpasses him so far, as to set comparison at defiance. *Fabula Terentii*, a play of Terentius; Hæautontimorūmenos, i. e. the self-tormentor (Hor. Sat. i. 2. 20). *Adj.* Terentiānus, a, um. *Terentiānus Phormio* (Ausen. cecox. 10).

P. Terentius Tuscivēciānus, P. Terentii Tuscivēciāni, m. nominated a commissioner to Illyricum, by the Roman senate, in 169 B. C. (Liv. xlv. 17).

P. Terentius Varro, P. Terentii Varronis, m. surnamed Atacinus, from his being born at Atax, a village on Atax, the *Aude* river of Gallia NARBONENSIS, a poet of some eminence, who wrote elegies and epigrams with considerable ability, and Prætor Valerius, with other grammarians, have recommended

his *Argonautica*; but he failed in satire. Quintilianus gives him little credit for originality, considering him as an author, that ought not to be despised, but who had obtained a name from translating the works of others; and thought him not sufficiently rich in expression, for improving the excellences of oratory (x. 1. 87). Ovidius commends Varro, and his poem on the Argonautic expedition (Amor. i. 15, 21: Art. Am. iii. 335).

Q. Tereñtius, Q. Tereñtī, *m.* one of the ambassadors sent by the Roman senate to C. Flaminius Nepos, consul elect, who had quitted the city secretly, and repaired to his province, contrary to former usage, in 220 B. C. (Liv. xxi. 63).

Q. Tereñtius Cullēo, Q. Tereñtī Cullēōnis, *m.* a Roman senator, who had been made prisoner by the Carthaginians, and liberated by Scipio Africanus, in 203 B. C. With the cap of liberty on his head, he followed the car of that conqueror, and afterwards obtained the office of foreign prætor, but failed in his canvass for the office of consulship. The senate nominated Tereñtius and other two to settle with Māsīnissa and the Carthaginians, respecting the troops which they were to furnish for the Macedonian war (Liv. xxx. 43 seq.).

Sergius Tereñtius, Sergī Tereñtī, *m.* an officer in the army of Decius Junius Brutus, who fled from Mūtina, and was pursued by cavalry, sent after him by M. Antonius. To save the life of his friend, Ser. Tereñtius threw himself in the way of the horsemen, declared that he was Brutus, and presented his body to their swords; but, being recognised by Furius, who commanded the party, his life was spared (Val. Max. iv. 7).

Tereñtus, *i.* *m.* a place in Cāmpus Martius, near Tiber, the *Tevere*, on which the secular games were performed (Ov. Fast. i. 501). Here Pluto and Proserpina had an altar, perhaps pitched upon from the grounds around it being higher than the other parts of the plain, and thus affording a better view to the spectators. Some derive Tereñtus from *terēre*, from the bank of the river at that place being much worn away by the current, and *Festus*, from its being less worn or beaten by the hoofs of horses and the wheels of the chariots, than the surface of ground in its vicinity, because it was sacred to Pluto. *Romulus Tereñtus* (Mart. iv. 1). *Adj.* Tereñtinus, *a.* *um.* Tereñtinus ludus, the secular games (Auson. cccxxvi. 34).

Tereñs, *ēos*, *m.* a king of Thracia, the son of Mārs and Bistōnis, who married Procnē, a daughter of Pāndion, king of Athens. His wife, to revenge his cruelty to her sister Philōmēla, put their son Itys, *c.* Itylus to death, that Tereñs might eat the flesh of his own child. During the time of dinner, he asked for his son, and Procnē informed him, that he was in the act of devouring his mangled limbs, which Philōmēla confirmed, by throwing his head on the table. As he was drawing his sword to plunge it into the bosom of both, he was metamorphosed into a hoopoe, Procnē into a swallow, Itys into a pheasant, and Philōmēla into a nightingale. Pausanias supposes that he was king of Daulis. After his cruelty to Philōmēla, he slew himself among the Megārensēs, who erected to his memory a tomb, at which they sacrificed yearly (Paus. i. 41).

Tergēmina, *w.* *f.* (porta) a gate of Rome.

On the outside of that gate, the silius *X.* *Emilius Lepidus* and *L. Emilius Paulus* built a portico, in 195 B. C., out of the tax paid by the farmers of the public games (Liv. xxxv. 10).

Tērīna, *w.* *f.* *Martianensis*, a city of the Brūtii, taken by Alexander, king of Epirus, in 323 B. C. (Liv. viii. 24). *Id.* *Tarunorum*, *m.* *Adj.* Tērīnus, *a.* *um.* Tērīnus, the Gulf of St. Eufemia.

Tērīōltes, *w.* *m.* a satrap of the Paphlagonians, accused of avarice and haughtiness, on which account Alexander the Great ordered him to be put to death (Curt. ii. 1).

Tērīāntia, *w.* *f.* a town of Spain, *an.* Nūmāntia. *Inh.* Tērīāntini, *own.* a (Ap. Bel. Hisp. 298).

Tērmes, *ētis*, *f.* *Tiermes*, or, *Lerida*, *v.* *Castile*, a province of Spain. *Id.* Tēmestini, *orum* (*Sing.* Tēmestinus), *a.* *um.* subdued by Q. Pōmpeius Nēpos, the Roman consul, in 143 B. C. (Liv. Ep. 34). *Id.* Tēmestinus, *a.* *um.* Tēmestina ciuitas (Liv. Ann. iv. 45).

Tērēssus, *i.* *m.* a city of Phlōnia. *Id.* Tērēssēsēs, *ium*, *m.* besieged the Lōdianses, in 191 B. C., when the Roman consul G. Mānlius Vūlso marched from Epēdēragia to the Gallōgræci. At the entreaty of the Lōdēsēs, he obliged the Tērēssēsēs to assist, and gave them peace on receiving 50 talents of silver (Liv. xxxviii. 15).

Tērminus, *i.* *m.* the god of landmarks, to whom the Romans paid divine honors, because they considered the boundaries of fields or lands to be under his protection. The nation allowed this part to remain inviolated, and Nūma Pōmpeilius maintained that the man who ploughed it, and who his cattle, should be held accursed. The temple of Tērminus had an opening in the roof, immediately above the statue, from the Romans considering it unlawful to place him under cover, and to sacrifice to him unless in the open air. This practice naturally resulted from the use of landmarks, and the aperture in the roof appears to have been intended to avoid the incongruity of including a boundary within a house. Ennius calls him *Terminus* in imitation of the Greeks. When Terquinius formed the plan of enlarging the temple of Jūpiter in the capitol, and to include in it the site of several other edifices erected to the gods, among others that of Tērminus, he alone resisted the wish of the king, and would not allow his temple to be unhallowed, which the Romans reckoned an evident presage of the perpetuity of their empire. The statue of Tērminus had a human head only, but wanted both the hands and the feet. This form indicated his inability to move, and his permanency in the same place. Tērminālia, *ium*, *n.* annual festivals in honour of Tērminus, celebrated at Rome in the month of February, which, when first introduced into the calendar, was the last month of the year (Ov. Fast. ii. 68). *Adj.* Tērminālis, *is*, *e.*

Tērmissum, *i.* *n.* a large town in Spain, which was always unfaithful to the Romans, on which account T. Didius commanded the inhabitants to live on the plain, without fortifications. He probably destroyed the old town, as it possessed advantages of situation which added to its strength (Ap. Bel. Hisp. 311).

Tērpius, *i, m.* the father of the poet Phēmius, who is hence called Tērplādes (Hom. Od. xxii. 380).

Tēpnus, *i, m.* a harper, who gave instructions in music to the emperor Nēro (Suet. Ner. 20).

Tērsius, *æ, et*, Tērsiōn, ōnis, *m.* a Corinthian, the father of Erytīmus and Namērtidas, and brother of Pteōdōrus (Pin. Ol. xlii. 59).

Tērsichōrē, *es, f.* one of the muses, who presided over dancing, of which the invention has been ascribed to her. According to some authors, men were indebted to her ingenuity for the harp, hence her name sometimes denotes lyric poetry (Juv. Sat. vii. 35).

Tērrācina, *v. Tarracina, æ, f.* Tarracina, a town of the Volsi, in Lātium, a few miles distant from the sea, and south of Ufens, the Ausente. See *Auxur*. *Inh.* Tērrācinēnses, *ium* (Sing. Tērrācinēnsis, *is*), *m.* (Sal. Cat. 46).

T. Tērrāsidius, *T. Tērrāsidii, m.* one of Caesar's lieutenant-generals, whom he sent into the country of the Esulii (Cæs. B. G. iii. 7). Some editions of Caesar read *Lēxōli*, others *Unelli*.

Tērtia, *æ, f.* daughter of Sērvilia and sister of M. Jūlius Brūtus, with whom Jūlius Cæsar was said to have had unlawful intercourse, through the agency of her mother (Suet. Jul. Cæs. 50).

Tērtius Titius Jūliānus, Tērtii Titii Jūliāni, *m.* the commander of a Roman legion, who obtained consular ornaments. Apōnūs Sātūrnīnus, governor of Mesiā, attempted to murder him, but timely notice enabled him to effect his escape. From that time, he took no part in the civil war between Otho and Vespasianus, which then embroiled the state. For quitting his legion, he was deprived of his prætorship, which was afterwards restored to him, because it appeared, that he had intended to have joined Vespasianus (Tac. Hist. ii. 85 seq.). His name is written sometimes Tērtius Jūliānus, and sometimes Tērtius Jūliānus.

Tērtiulla, *æ, f.* wife of M. Licinius Crāsus, corrupted by C. Jūlius Cæsar (Suet. Jul. Cæs. 50).—2. A diminutive from Tērtia (Suet. Aug. 69).—3. The paternal grandmother of the emperor Vespasianus, under whose care he was educated (Suet. Vesp. 2).

Tērtullus, *i, m.* a Roman knight, and commander of the prætorian cohorts (Suet. Tit. 4). See *Aricella* Tērtiulla.

Tēstūdo, *inis, f.* a wooden tower, used by the Romans for protecting the soldiers, when employed in undermining the walls of a town, or in battering them with the ram (see *Aries*). It was erected of wood, and covered with hides, earth, or any other kind of substance which is with difficulty set on fire. The name must have been derived either from the roof, resembling the back of a tortoise (*Tēstūdo*), or from its strength in affording the soldiers both covering and protection, as the shell does that fish. When the soldiers of a company advanced to an assault, they frequently stood close together, and formed a shade or screen of their shields, to protect their bodies against the missile weapons thrown by the enemy from the walls. This defence they also called *Tēstūdo*, but it must not be confounded with the tower or mantlet just described. *Tēstūdo* is also used by

the poets to denote the lyre; from the first having been made of the shell of a sea tortoise. *Adj.* Tēstūdinēus, Tēstūdinātus, *v.* Tēstūdinēātus, *a, um, of, or like, a tortoise, arched like a tortoise shell; vaulted.*

Tēthrōnium, *i, n.* a town of Phōciæ (Herod. viii. 33).

Tēthys, *jos, f.* a daughter of Urānus and Terra, was the wife of her brother Occānus, and mother of the Occānides, who were said to be 3000 in number. Tēthys is often used to denote the sea. *Rubra Tēthys*, the Red Sea (Stat. Th. iv. 388).

Tētrāphylla, *æ, f.* a town of Athāmānia, in which the royal treasures were wont to be kept (Liv. xxxviii. 1).

Tētrica, *æ, m.* Monte della Sibylla, according to Cluverius, but others make it Monte de St. Giovanni, hence its situation is doubtful. From Virgilius, it appears to have been rugged and precipitous (Æn. vii. 718). *Adj.* Tētricus, *a, um.* Tētrica rūpes (Sil. Ital. viii. 417).

Tētrīnus, *i, m.* a robber or highwayman, at whose trial the emperor Caligūla said, "All the prosecutors were Tētrīni" (Suet. Cal. 30).

Tēucer, *v. Tēucrus, i, m.* son of Scāmānder and Idæa. Others make him a Cretan, and state, that he migrated to Phrygiā, settled on the east shore of the Dardanelles, and reigned over that country, before Troy was built. From him the inhabitants received the name of Tēucri, *orum*, and Tēucra, *æ, f.* is a name of Troy. Of the Tēuceri, the Pæones were a colony, and the Gergethæ a remnant (Herod. v. 122 seq.). *Adj.* Tēucer, *v. Tēucrus, a, um.* Tēucer palæis, Trojan dust (Hor. Od. iv. 6. 12).—2. A son of Telāmon, king of Salāmis, Colours, and Hesiōnē, a daughter of Lāomædon, king of Troy. He was a brave soldier, and distinguished himself by his resolution and intrepidity, during the long and memorable siege of that city. Returning to Salāmis without his brother Ajax, who, on the Greeks adjudging the arms of Achilles to Ulysses, in preference to him, fell by his own sword, Tēucer was banished by his father, from an opinion that he had put him to death, on purpose to obtain the sovereignty of his native island. This prince then, with a few companions, went to Cyprius, and built a city, to which he gave the name of his native city, Salāmis, now Famagosta. In his first operation he is said to have had the assistance of Belus, the father of Dido, who was king of Sidon, *vide*. It is added, that on the death of his father, he returned to claim his paternal kingdom, but was repelled by Eury-saces, son of Ajax, on which he sailed to Hispānia, Spain, landed where Carthāgo Nōva was afterwards built, and settled in Gallacæa, which took that name from him and his companions (Just. xlv. 3).—3. A descendant of Telāmon, who, according to Silius Italicus, built Carthāgo in Spain (lil. 308). Pōmpōnūs Mela says, Hāsdrūbal founded that city, which appears more probable, giving it the name of the capital of his country, and adding Nōva, for the sake of distinction.—4. A man in the Carthaginian army, killed by Nōrbānus, towards the end of the second Punic war (Sil. Ital. xvii. 426).

Tēumēssus, *i, f.* a place in Bēotiā, where

his *Argonautica*; but he failed in satire. Quintilianus gives him little credit for originality, considering him as an author, that ought not to be despised, but who had obtained a name from translating the works of others; and thought him not sufficiently rich in expression, for improving the excellences of oratory (x. 1. 87). Ovidius commends Varron, and his poem on the Argonautic expedition (Amor. i. 15. 21: Art. Am. iii. 335).

Q. Terentius, Q. Terentii, m. one of the ambassadors sent by the Roman senate to C. Flaminius Nepos, consul elect, who had quitted the city secretly, and repaired to his province, contrary to former usage, in 220 B. C. (Liv. xxi. 63).

Q. Terentius Cullio, Q. Terentii Cullionis, m. a Roman senator, who had been made prisoner by the Carthaginians, and liberated by Scipio Africanus, in 203 B. C. With the cap of liberty on his head, he followed the car of that conqueror, and afterwards obtained the office of foreign praetor, but failed in his canvass for the office of consulship. The senate nominated Terentius and other two to settle with Masinissa and the Carthaginians, respecting the troops which they were to furnish for the Macedonian war (Liv. xxx. 43 seq.).

Sergius Terentius, Sergii Terentii, m. an officer in the army of Decius Junius Brutus, who fled from Mutina, and was pursued by cavalry, sent after him by M. Antonius. To save the life of his friend, Ser. Terentius threw himself in the way of the horsemen, declared that he was Brutus, and presented his body to their swords; but, being recognised by Furius, who commanded the party, his life was spared (Val. Max. iv. 7).

Terentus, i. m. a place in Campus Martius, near Tiber, the *Terere*, on which the secular games were performed (Ov. Fast. i. 501). Here, Pluto and Proserpina had an altar, perhaps pitched upon from the grounds around it being higher than the other parts of the plain, and thus affording a better view to the spectators. Some derive Terentus from *terere*, from the bank of the river at that place being much worn away by the current, and Festus, from its being less worn or beaten by the hoofs of horses and the wheels of the chariots, than the surface of ground in its vicinity, because it was sacred to Pluto. *Romulus Terentus* (Mart. iv. 1). *Adj.* Terentinus, a, um. *Terentinus ludus*, the secular games (Auson. cccxxvi. 34).

Tereus, eos, m. a king of Thrace, the son of Mars and Bistonia, who married Procné, a daughter of Pandion, king of Athens. His wife, to revenge his cruelty to her sister Philomela, put their son Itys, v. Itylus to death, that Tereus might eat the flesh of his own child. During the time of dinner, he asked for his son, and Procné informed him, that he was in the act of devouring his mangled limbs, which Philomela confirmed, by throwing his head on the table. As he was drawing his sword to plunge it into the bosom of both, he was metamorphosed into a hoopoe, Procné into a swallow, Itys into a pheasant, and Philomela into a nightingale. Pausanias supposes that he was king of Daullis. After his cruelty to Philomela, he slew himself among the Megarenses, who erected to his memory a tomb, at which they sacrificed yearly (Paus. i. 41).

Teremina, e, f. (porta) a gate of Rome.

On the outside of that gate, the ediles M. Emilius Lepidus and L. Emilius Paulus built a portico, in 195 B. C., out of the tax paid by the farmers of the public pasture (Liv. xxxv. 10).

Terina, e, f. *Martorano*, a city of the Bruttii, taken by Alexander, king of Epirus, in 325 B. C. (Liv. viii. 24). *Adj.* Terinorum, m. *Adj.* Terinæus, a, um. *Terinæsinus*, the Gulf of St. Eufemia.

Teritotes, e, m. a satrap of the Paropamisadae, accused of avarice and haughtiness, on which account Alexander the Great ordered him to be put to death (Curt. ix. 8).

Termantia, e, f. a town of Spain, near Numantia. *Inh.* Termantini, orum, m. (Ap. Bel. Hisp. 298).

Termes, etis, f. *Termea*, or, *Lernia*, a town of Castile, a province of Spain. *Inh.* Termestini, orum (Seng. Termestinus, i), a subdued by Q. Pompeius Nepos, the Roman consul, in 143 B. C. (Liv. Ep. 54). *Adj.* Termestinus, a, um. *Termestina natio* (Tac. Ann. iv. 45).

Termessus, i, m. a city of Pisidia. *Inh.* Termessenses, ium, m. besieged the Ionienses, in 191 B. C., when the Roman consul C. Manlius Vulso marched from Ephesus against the Gallioeci. At the entreaty of the Ionodenses, he obliged the Termessenses to desist, and gave them peace on receiving fifty talents of silver (Liv. xxxviii. 15).

Terminus, i, m. the god of landmarks, to whom the Romans paid divine honours; because they considered the boundaries of fields or lands to be under his protection. That nation allowed this part to remain uncultivated, and Numa Pompilius maintained, that the man who ploughed it, and also his cattle, should be held accursed. The temple of Terminus had an opening in the roof, immediately above the statue, from the Romans considering it unlawful to place him under cover, and to sacrifice to him unless in the open air. This practice naturally resulted from the use of landmarks, and the opening in the roof appears to have been intended to avoid the incongruity of including a boundary within a house. Ennius calls him Termo in imitation of the Greeks. When Terentius formed the plan of enlarging the temple of Jupiter in the capitol, and to include in it the site of several other edifices erected to the gods, among others that of Terminus, he alone resisted the wish of the king, and would not allow his temple to be unhallowed, which the Romans reckoned an evident presage of the perpetuity of their empire. The statue of Terminus had a human head only, but wanted both the hands and the feet. This form indicated his inability to move, and his permanency in the same place. *Terminalia*, ium, n. annual festivals in honour of Terminus, celebrated at Rome in the month of February, which, when first introduced into the calendar, was the last month of the year (Ov. Fast. ii. 669). *Adj.* Terminalis, is, e.

Terminus, i, n. a large town in Spain, which was always unfaithful to the Romans, on which account T. Didus commanded the inhabitants to live on the plain, without fortifications. He probably destroyed the old town, as it possessed advantages of situation which added to its strength (Ap. Bel. Hisp. 311).

Tērpius, *i, m.* the father of the poet Phēmius, who is hence called Tērpiades (Hom. Od. xlii. 390).

Tērpius, *i, m.* a harper, who gave instructions in music to the emperor Nēro (Suet. Ner. 20).

Tērpius, *m, et*, Tērpius, *ōis, m.* a Corinthian, the father of Er̄tūmus and Namētidas, and brother of Ptēōdōrus (Pin. Ol. xlii. 59).

Tērpiāchōrē, *es, f.* one of the muses, who presided over dancing, of which the invention has been ascribed to her. According to some authors, men were indebted to her ingenuity for the harp, hence her name sometimes denotes lyric poetry (Juv. Sat. vii. 35).

Tērrācīna, *v. Tārrācīna, m, f. Tarracina*, a town of the Volsi, in Lātium, a few miles distant from the sea, and south of Ufens, the *Aufente*. See *Anxur*. *Inh.* Tērrācīnēnses, *ium* (Sing. Tērrācīnēnsis, *is, m.* (Sal. Cat. 46).

T. Tērrācīdus, T. Tērrācīdū, *m.* one of Caesar's lieutenant-generals, whom he sent into the country of the Esulii (Ces. B. G. iii. 7). Some editions of Caesar read *Lēvelli*, others *Unelli*.

Tērtia, *m, f.* daughter of Sērvilia and sister of M. Jūlius Brūtus, with whom Jūlius Caesar was said to have had unlawful intercourse, through the agency of her mother (Suet. Jul. Ces. 50).

Tērtius Titius Jūliānus, Tērti Titii Jūliāni, *m.* the commander of a Roman legion, who obtained consular ornaments. Apōnūs Sātūrnīnus, governor of Mēsia, attempted to murder him, but timely notice enabled him to effect his escape. From that time, he took no part in the civil war between Otho and Vēspāsianus, which then embroiled the state. For quitting his legion, he was deprived of his praetorship, which was afterwards restored to him, because it appeared, that he had intended to have joined Vēspāsianus (Tac. Hist. ii. 85 *seq.*). His name is written sometimes Titius Jūliānus, and sometimes Tērtius Jūliānus.

Tērtiūla, *m, f.* wife of M. Licinius Crāsus; corrupted by C. Jūlius Caesar (Suet. Jul. Ces. 50).—2. A diminutive from Tērtia (Suet. Aug. 69).—3. The paternal grandmother of the emperor Vēspāsianus, under whose care he was educated (Suet. Vesp. 2).

Tērtullus, *i, m.* a Roman knight, and commander of the praetorian cohorts (Suet. Tit. 4). See *Aricidia* Tērtiūla.

Tēstūdo, *nis, f.* a wooden tower, used by the Romans for protecting the soldiers, when employed in undermining the walls of a town, or in battering them with the ram (see *Ater*). It was erected of wood, and covered with hides, earth, or any other kind of substance which is with difficulty set on fire. The name must have been derived either from the roof, resembling the back of a tortoise (*Tēstudo*), or from its strength in affording the soldiers both covering and protection, as the shell does that fish. When the soldiers of a company advanced to an assault, they frequently stood close together, and formed a shade or screen of their shields, to protect their bodies against the missile weapons thrown by the enemy from the walls. This defence they also called *Tēstudo*, but it must not be confounded with the tower or mantelet just described. *Tēstudo* is also used by

the poets to denote the lyre; from the first having been made of the shell of a sea tortoise. *Adj.* Tēstūdinēus, Tēstūdinātus, *v. Tēstūdinēatus*, *a, um, of, or like, a tortoise, arched like a tortoise shell; vaulted.*

Tēthrōnium, *i, n.* a town of Phōciā (Herod. viii. 33).

Tēthys, *ōis, f.* a daughter of Urānus and Tērra, was the wife of her brother Ocēānus, and mother of the Ocēānides, who were said to be 3000 in number. Tēthys is often used to denote the sea. *Rubra Tēthys*, the Red Sea (Stat. Th. iv. 388).

Tētrāphylla, *m, f.* a town of Athāmānia, in which the royal treasures were wont to be kept (Liv. xxxviii. 1).

Tētrica, *v. m. Monte della Sibylla*, according to Claverius, but others make it *Monte de St. Giovanni*, hence its situation is doubtful. From Virgilius, it appears to have been rugged and precipitous (Aen. vii. 713). *Adj.* Tētricus, *a, um.* *Tētrica rūpes* (Sil. Ital. viii. 417).

Tētrīnus, *i, m.* a robber or highwayman, at whose trial the emperor Caligūla said, "All the prosecutors were Tētrīni!" (Suet. Cal. 30).

Tēucer, *v. Tēucrus, i, m.* son of Scāmānder and Ideā. Others make him a Cretan, and state, that he migrated to Phrygia, settled on the east shore of the Dardanelles, and reigned over that country, before Troy was built. From him the inhabitants received the name of Tēucrī, *orum*, and Tēucrīa, *m, f.* is a name of Troy. Of the Tēucrī, the Pēōnes were a colony, and the Gērgithae a remnant (Herod. v. 122 *seq.*). *Adj.* Tēucer, *v. Tēucrus, a, um.* *Tēucer pulvis*, Trojan dust (Hor. Od. iv. 6. 12).—2. A son of Tēlēmōn, king of Sālāmīs, *Colours*, and Hēcāionē, a daughter of Lāōmēdon, king of Troy. He was a brave soldier, and distinguished himself by his resolution and intrepidity, during the long and memorable siege of that city. Returning to Sālāmīs without his brother Ajax, who, on the Greeks adjudging the arms of Achilles to Ulysses, in preference to him, fell by his own sword, Tēucer was banished by his father, from an opinion that he had put him to death, on purpose to obtain the sovereignty of his native island. This prince then, with a few companions, went to Cyp̄rus, and built a city, to which he gave the name of his native city, Sālāmīs, now *Famagosta*. In his first operation he is said to have had the assistance of Bēlus, the father of Dido, who was king of Sidon, *Scile*. It is added, that on the death of his father, he returned to claim his paternal kingdom, but was repelled by Euryclēs, son of Ajax, on which he sailed to Hīspānia, *Spain*, landed where Carthāgo Nōva was afterwards built, and settled in Gālācia, which took that name from him and his companions (Just. xlv. 3).—3. A descendant of Tēlēmōn, who, according to Silius Italicus, built Carthāgo in *Spain* (iii. 308). Pōmpōnius Mēla says, Hāsdrūbal founded that city, which appears more probable, giving it the name of the capital of his country, and adding Nōva, for the sake of distinction.—4. A man in the Carthaginian army, killed by Nōrbānus, towards the end of the second Punic war (Sil. Ital. xvii. 425).

Tēumēssus, *i, f.* a place in Bēōtia, where

Jupiter is said to have concealed Eurōpa. Were this statement well authenticated, it would afford an easy solution of the uncertainty respecting the name of this division of the globe (Paus. ix. 19). *Adj.* Teumēssius, *a*, *um*. *Teumēssius vulpes* (Paus. *ibid.*).

Teus. See *Tros*.

Teutē, a, *f*. the stepmother of Pinchus, king of the Illyrii, and, after the death of his father, the guardian. With the Romans, on the decease of her husband, Agnon, she formed a treaty, on certain conditions, which Polybius has recorded (ii. 4 *seq.*). To it Livius refers (xxii. 33).

Teutagōnus, i, *m*. a Scythian, who commanded the Bästärne in the war carried on by his countrymen against the Argonauts and Colchians (Val. Flacc. vi. 97). Some MSS. have *Teutagenus*.

Teutalus, i, *m*. a Roman, killed in the first battle which was fought with Hannibal, on his invading Italy (Sil. Ital. iv. 199).

Teutamus, i, *m*. a Pelagian, the father of Lethus. *Teutamides, a*, *m*. Lethus (Hom. II. ii. 843).

Teutana, v. *Teuta, a*, *f*. a queen of the Illyrii, by whose order that nation butchered the ambassadors of the Romans, an act of extreme barbarity which the latter severely resented (Flor. ii. 5). This is probably the person called *Teuta q. a*.

Teutates, v. *Thēutates, is*, *m*. a god worshipped by the Gauls and Spaniards, adopted from the practice of the Egyptians, who called him *Thoth*, or, *Thēth*. Bochartus and others, consider this deity the same with Mercurius; and Lactantius informs us, that human victims were offered at his altar, to which Lælius alludes (Phar. i. 445).

Teuthras, antis, m. a king of Mysia, a district of Asia Minor, *Natolia*, bounded on the N. by Propontis, the Sea of Marmara, on the E. by Bithynia and Phrygia, on the S. by Lydia, on the W. by Mære Egæum, the Archipelago, and Hæliospontus, the Dardanelles. *Tros* formed the western part of this country. The river Cæcis, the *Grimakli*, has its source in Mysia, hence *Teuthrantēus Cæcis* (Ov. Met. ii. 243), and, after running some miles, becomes the boundary between it and Lydia, and falls into the Archipelago. But others place the southern boundary of Mysia to the south of the *Grimakli*.

Adj. *Teuthrantēus, a*, *um*.—2. A native of Cume, skilled in music (Sil. Ital. xi. 288).—3. A Grecian of great bravery, killed by Hector (Hom. II. v. 705).—4. A native of Arisba, and father of Axylus, hence called *Teuthrantides* (Hom. II. vi. 13).

Teuticus, i, *m*. an ambassador sent by Gentius, king of the Illyrii, to L. Anicius Gallus, the Roman prætor, in 170 B. C., to request a truce, after that monarch had been defeated at Scodra (Liv. xlv. 31). See *Bellus*.

Teutobodus, i, *m*. the commander of the Cimbri and Teutones, whom C. Marius made prisoner, in 106 B. C. (Eutrop. v. 11).

Teutoburgium, i, *n*. a town of Germany, according to some now called *Varendorp*, but others, near the town of *Hora*. *Adj.* *Teutoburgiēnsis, is, e*. *Teutoburgiēnsis at siltus, Teutberg*. Near it Tacitus informs

us, the bones of Vārus and his legions were said to remain unburied (Ann. i. 60).

Teutomālius, i, *m*. king of the Sallæi, who, when he had been defeated by the Roman proconsul, C. Sextus Calvianus, in 111 B. C., fled to the Allöbriges, who supported him with all their power. On this account, as well as from their ravaging the lands of the Adii, the Romans made war on the Allöbriges, and defeated them at Vindalim, in 123 B. C. (Liv. Ep. 61).

Teutomātus, i, *m*. the son of Olivis, king of the Nitöbriges, who joined Varrigötörix in the Gallic wars, with a great number of his own cavalry, and those whom he had hired from Aquitania (Cæs. B. G. vi. 31 *seq.*).

Teutoni, orum, v. *Teutones, um, a*. a German nation, who inhabited *Zeehuland* and *Funen*, islands at the entrance of *Mære Suevicum*, *v*. *Sinus Cōdānus*, the *Baltic Sea*. In conjunction with the Cimbri, they invaded the territories of Rome (109 B. C.), defeated the Roman army commanded by both consuls, and killed 80,000 of them. Seven years after that unsuccessful battle, C. Marius, in his second consulship, met them at *Aque Sextie*, put 200,000 to death, and took 60,000 prisoners. Some time after, he engaged these fierce barbarians on *Atheds*, the *Adige*, and left 140,000 dead on the field of battle, which put a final period to that dreadful war. These numbers are most probably exaggerated, since it is not easy to imagine how so great an army could be supported at that remote period, when agriculture was in Germany, and some of the neighbouring countries, almost wholly neglected. Besides, a conquering army is more apt to magnify than diminish the enemy's loss; and the account of these defeats has been transmitted by Roman historians. *Adj.* *Teutonicus, a*, *um, e*. of the Teutones, Teutonic, German. *Teutonica opes*, the power of the Teutones (Prop. iii. 3. 44). *Teutonicus rōmer*, the Teutonic, or German ploughshare (Claud. xviii. 408).

Tēxēna, a, *f*. an Egyptian, wife of Apthoëles, tyrant of Sicilia, Sicily, to whom she behaved with the greatest affection (Jest. xxiii. 2).

Thabūstion, v. *Thabūstium, i*, *n*. a part of Phrygia, which overhangs the river Indus (Liv. xxxviii. 14).

Thaiphāli, orum, m. a people who inhabited part of the province north of the *Danube*, after the conquest of Dacia, during the reign of Ulpus Crinitus Trajanus (Eutrop. vii. 2).

Thais, idis, f. a native of Alexandria, who went to Athens, for the purpose of prostitution. In that infamous character she rose to great distinction, lived with Ptolemæus, a general of Alexander the Great, who, after the death of that great warrior, obtained the crown of Egypt. Curtius represents her as addicted to drunkenness (v. 7). She accompanied the Grecian army in the Asiatic expedition; at her suggestion, Alexander, when drunk, burned the palace at Persæpolis. Mênander published a play under her name, which is lost. Her being so great a favourite with that poet, and his having celebrated her personal and mental excellences, makes Propertius call her *Mênandrea*. *Thais*, besides Mênander having written the play already mentioned (ii. 6. 2). See *Scenalis*.

uses her name to denote a courtesan (Sat. iii. 93). Mārtiālis frequently mentions Thāis, but with him, perhaps, at least in many instances, a fictitious character, and in others, he alludes to the Grecian above-mentioned (xiv. 187).

Thāla, *æ*, *f. Feriana*, a town of Nūmīdia, which some consider the same as Telepte, *Ferre-anach*, although this seems doubtful. It is certain that this name does not occur until Thāla had been destroyed and rebuilt. Q. Cæcilius Mētēllus Nūmīdiæ took it during the Jugurthine war (Sal. Jug. 89), and Tacitus mentions it as affording a place of refuge to the Romans, who retired into the desert, when Tacfarinas, a Numidian chief, had raised a rebellion (Ann. iii. 21).

Thālāssius, *i*, *m.* the god of marriage, the same with Hymen, or Hymēneus (Catal. lxi. 134). Thālāssio, *v.* Thālāssio *q. v.* *onis*, *f.* the nuptial word (Liv. i. 9. Mart. i. 96).

Thāles, *ōis*, *m.* son of Exāmius and Clēōbūla, was born at Milētus, a town of Iōnia, in Asia Minor, *Natolia*, about 640 B. C.

His remote ancestors were not Greeks, but Phœnicians. Like other philosophers who wished to obtain extensive information, he travelled into Egypt, Phœnicia, and other countries. The knowledge which he acquired by study, and conversation with learned men, in the different places which he visited, raised him high in the estimation of his countrymen. He cultivated the science of astronomy with great assiduity and success.

In this branch of useful learning, he made many important discoveries, and was the first Greek who foretold eclipses of the sun. He founded the sect of philosophers, called, from the place of his birth, the *Ionian*. Some of his opinions have been transmitted; but all his writings are lost. He lived, according to some, to the ninetieth, and according to others, to the ninety-sixth year of his age. It does not appear that he ever married. To the mildness of his temper Juvēnālīs alludes (Sat. xiii. 184).

Thālēstris. See *Minthia*.

Thālīa, *æ*, *m.* one of the muses, who were the daughters of Jūpiter and Mnēmōsīnē (Virg. B. vi. 2).—2. A sea nymph, one of the attendants of Cýrenē (Virg. G. iv. 338).

Thālīarchus. See *Taliarchus*.

Thāllus, *i*, *m.* a man of an impure mind, and of dishonest as well as lewd practices, whom Cātūllus holds up to infamy (xxv).—2. A driver or charioteer of great celebrity (Mart. iv. 97).—3. A secretary of Augustus, whose leg the emperor broke; because, for a bribe, he had discovered the contents of one of his letters (Suet. Aug. 67).

Thālpius, *i*, *m.* the commander of the Epēi at Troy (Hom. II. ii. 620).

Thālpylus, *i*, *m.* a Trojan, the father of Echēpōlus. Thālpylides, *æ*, *m.* Echēpōlus *q. v.* (Hom. II. iv. 458).

Thānani, *orum*, *m.* a people of Asia, supposed to have lived near the Sārāngæ, although their exact position cannot be determined (Herod. iii. 93).

Thānimasīdas, *æ*, *m.* the Neptūnus of the Scythians (Herod. iv. 59).

Thāmīras, *æ*, *m.* a Cilician, who introduced the science of divination and augury into Cýprus. His family kept secret the art, and thus secured the priesthood to themselves for a succession of years; but after-

wards resigned it into the hands of the monarch (Tac. Hist. ii. 3). See *Cingras*.

Thāmīrus, *i*, *m.* a man in the Theban army under Crēon, killed by Thēseus (Stat. Th. xii. 741).

Thāmýris, *idis*, *m.* a native of Sāgūntum, *Muriedro*, killed by Ashvīc, during the siege of that town (Sil. Ital. ii. 177).

Thāmýras, *æ*, *v.* Thāmýris, *idis*, *m.* a Thracian poet, and musician, distinguished by the elegance of his person, was the son of Phlāmmon and the nymph Argiōpē, who, according to Apollōdōrus, had the infamy of inventing or first practising a crime before unknown. Eminent for his skill in music, he challenged the muses in their own art, and being surpassed, they deprived him of sight at Dorion, a town of Mēssēnia, and the power of playing on the harp. To this Prōpērtius alludes, *fata Thāmýra*, the fate of Thāmýras, *i. e.* loss of sight (ii. 22. 19), and Ovidius, *caput Thāmýra* (lb. 272). Stāsius, in place of his proper name, uses the words *Gēlco vātī* (Th. iv. 181).—2. A man in the army of Ænēas, killed by Tūrnus (Virg. Æn. xii. 341).

Thāmýrus, *i*, *m.* a man who lost his life in the Theban war by Actor (Stat. Th. x. 308).—2. A native of Cýzicus, *Chizico*, supposed to have been a captain, or commander, of a band of pirates (Val. Flacc. iii. 128).

Thāpsacus, *i*, *f.* *Dar* (*El-Der*, according to others), a town on the western bank of the Euphrātes.

Thāpsus, *i*, *m.* a native of Cýzicus, *Chizico*, killed by Pōllux, in the Argonautic expedition (Val. Flacc. iii. 191).—2. A man in the army of Hānnibal, whom Thēron killed at the siege of Sāgūntum, *Muriedro* (Sil. Ital. ii. 160).—3. Another in the same army, whose dead body floated down Trēbia, the *Trebia*, into the Po (Sil. Ital. iv. 635).

Thāpsus, *i*, *f.* *Demsas*, a maritime town of Africa Prōpria, *Tanis*, between Adrūmētum and Tisdrus, taken by Māsīnissa, in 206 B. C., immediately before the arrival of P. Cōrnelius Scīpio Africānus in that country (Liv. xxxix. 30). Here Cæsar defeated Scīpio and Jūba. *Inh.* Thāpsitūni, *orum*, *m.* *Adj.* Thāpslācus, *a*, *um.* *Thāpsitūca pūgna* (Luc. Sop. iv. 4).—2. *L' Isola delli Manghisi* (*i. e.* the island of *Manghisi*), a peninsula of Sicilia, *Sicily*, but from the isthmus being narrow and low, is often overflowed, hence the name. Thūcýdides states, there was a cognominal town on this peninsula (vi. 4 *seq.*). *Jācōns Thāpsus*, low-lying *Manghisi* (Virg. Æn. iii. 689).

Thara, *æ*, *f.* a village of Pārthia, at which the subjects of Dārius seized him, and, to procure the favour of Alexander the Great, proposed to give him up to the conqueror, bound with golden chains. His treachery did not end here; for, by the time Alexander saw him, he had been stabbed in so many places, that life scarcely remained, and the Macedonian king only beheld him as he breathed his last (Just. xi. 15).

Thārros, *i*, *f.* a town of Africa, of which nothing certain is known. The conjecture of Ortelius seems unfounded, and, therefore, unworthy of notice (Sal. Frag.).

Thāsos, *i*, *f.* *Thāspo*, or, *Thaso*, an island in Mārē Egēum, the *Archipelago*, separated from the coast of Mācēdōnta by a narrow channel. The Phœnicians are supposed to

have had a settlement in this island, which produced excellent wines, and had quarries of excellent marbles. Herodotus says, it was first peopled by Phœnicians, and had its name from Thāsus, probably the head of the colony (vi. 47). *Nēmōroa Thāsos* (Stat. Th. v. 182). *Ioh. Thāsī, oram* (Sing. Thāsīus, i), *m. Adj. Thāsīus, a, um. Thāsium vinum*, the wine of Thāsos, highly commended by Plineus (iii. 135). *Thāsia vites*, the vines of Thāsos (Virg. G. ii. 91). *Thāsīus lapis*, Thasian marble. It was of a dark hue, and variegated by spots of different colours (Suet. Ner. 50).

Thaumāci, oram, m. et, Thaumācia, æ, f. Thaumaco, a town of Magnēsia, near Sinus Mālīcus, the Gulf of Zeiton, which had this name from the wonderful view which it commanded. Philippus, king of Macēdōnia, attempted to carry it, but without success; it submitted to the bravery of the Romans, in 193 B. C. (Liv. xxxii. 4 seq. Hom. Il. ii. 716).

Thaumas, āntis, m. son of Pōntus and Tēra, and brother of Phōrcus, Nēreus, Eurybea and Cētō. He married Electra, daughter of Oceanus, by whom he had Iris, Hārpyiæ, Aëtiō and Ōcypētē. *Thaumantis, iadis, et, Thaumantis, idis, f.* a daughter of Thaumas, chiefly Iris, the rainbow (Ov. Met. iv. 479 seq.). *Adj. Thaumantēus, n, um; Thaumantia virgo, Iris* (Ov. Met. xiv. 845).—2. A centaur, who fled from the battle with the Lāpithæ at the marriage of Pirithōus (Ov. Met. xii. 303).

Thēstētus, i, m. an Athenian, who made a speech in opposition to that of Euthymon, who wished to remain in Asia, and with whom the majority agreed (Curt. v. 5).

Thēandrus, i, m. a native of Ægina. *Thēandridæ, arum, m.* the descendants of Thēandrus (Pin. Nem. iv. 118).

Thēanō, ūs, f. a Trojan woman, wife of Amīrys, and mother of Minas (Virg. Æn. x. 703).—2. Priestess of Minēra, was the wife of Antenor, and daughter of Cisseus, hence called *Cissēis* (Hom. Il. vi. 299 &c.).

Thēarton, ōnis, m. a native of Ægina (Pin. Nem. vii. 10).

Thēarion, i, n. a temple of Apōllo, in the island Ægina (Pin. Nem. iii. 122).

Thēbæ, arum, v. Thēbē, es, f. Theba, the capital of Bœotiā, stood on the banks of the river Ismēnus. It is said to have received this name from Thēbē, wife of Zēthus, the daughter of Asōpus, a relation of Amphion.

But the date of its foundation, and the name of its founder are uncertain. *Theba* was first governed by kings, many of whom were remarkable for their misfortunes. It became a republic about 1190 B. C., and retained that form of government until destroyed by Alexander the Great. It was rebuilt by Cāssander about twenty years after, and fell under the power of the Romans, 146 B. C.

The modern town contains about 500 houses, chiefly of wood, and possessed by Turks. *Theba* was anciently called Kadmeis, until it was conquered by the Bœoti, a Thessalian people, from whom it was called Bœotiā.

Curtius says it was built by Phœnicians (iv. 4). The Acropolis Kadmeia was joined to the lower town by Amphion and Zethus, by whom it was called Thēbæ. The magnitude of the ancient city is uncertain. The air was pure, springs copious, fertility remark-

able, besides which, it possessed other local advantages. It now retains no traces of its former magnificence, and occupies only part of the old Acropolis.

The seven leaders against Thēbæ, *Theba*, according to Æschylus, Sōphocles, and Euripides (in Suppl.) were Amphiarāus, Cāpāneus, Etēocles, Hippomēdon, Pārthēnōpeus, Pōlyñices, and Tēdēus. Euripides (in Phœnis.), Apollodorus and Hyginus make them Adrāstus, Amphiarāus, Cāpāneus, Hippomēdon, Pārthēnōpeus, Pōlyñices, and Tēdēus. They were all connected with each other by relationship.

This town had seven gates, Nēis, Hōmōlōides, Prætidēs, Electrās, Durās, Hysistæ, and Ogŷgæ (Stat. Th. viii. 381 seq.). *Funesta Thēbē* (Stat. Th. v. 740). *Thēbais, idos, f.* of Thēbæ, or Bœotiā, with relation to a female, or to a noun feminine.

Thēbais chelys, a Bœotian harp (Stat. Syl. ii. 2. 61). *Adj. Thēbais, Thēbanus, æ, Thēbæus, a, um, Theban, or, Bœotian. Thēbanum enigma* (Mart. i. 91). *Thēbanus rex* (Claud. xlv. 91).—2. A city of Nylia, at the foot of Mount Placus, which Achilles took and destroyed during the Trojan war (Ov. Met. xiii. 173).—3. *Habon*, a splendid city of Egypt, called also Diospolis, from the worship of Jupiter, and Hēdōm-pyllos, from its hundred gates. The circumference of the space on which this city stood, is not less than twenty-seven miles. The Nile passed through Thēbæ, and many stupendous monuments are found amongst its ruins. Some idea of its magnitude may be formed, from its containing within the walls seven hundred thousand men, capable of bearing arms (Tac. Ann. ii. 60).

From this city the district was called Thēbais, sometimes Ægyptus Superior (Amm. Mar. xvii. 4).

Thēbais, idis, f. an Epic poem on the Theban war, written by P. Pāpilius Stātus. Etēocles and Pōlyñices, sons of Ōdipus and Iocāsta, entered into an agreement, that each should reign one year alternately. Etēocles, from being the elder brother, got first possession of the crown, which he afterwards refused to resign, and Pōlyñices, having fled to Adrāstus, king of Argos, married Argia, daughter of that monarch, and obtained from him troops to compel Etēocles to fulfil the engagement.

The Argives, commanded by seven able officers, marched against Thēbæ, *Theba*, and each division attacked a gate, with the expectation of obtaining possession of the city. A vigorous and successful resistance was made by the Thebans, and, after both parties had displayed great bravery, and much blood had been shed, it was agreed by the hostile armies, that the two brothers should decide it by single combat. A dreadful contest ensued, in which both the brothers fell, and their bodies having been burned on the same funeral pile, their ashes separated, as if retaining the resentment which influenced the two brothers when alive. The fable of this Epic falls, in point of interest, greatly short of that on which the Æneid is formed. The descent of the offspring, from being unnatural, disgusts, and consequently destroys, or, at least, injures, the effect of the poem. The character of the hero wants elevation, but unity of design is preserved, and the greatness of the action will not be denied. The

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author has divided his poem into twelve books, probably in imitation of Virgilus, whom, in several instances, he has copied too closely, and of whose manner he too frequently reminds the reader. Still, for excellence of sentiment, harmony of numbers, and grandeur of description, the *Thēbāis* has a much higher claim to general favour, than has hitherto been allowed.

Thēbē, es, f. the wife of Alexander, king of Phēnā *q. v.* (Val. Max. ix. 13).—2. The daughter of Asōpus, and sister of Ægina (Herod. v. 80).

Thēbē, es, f. Thēbes cāmpus, the plain of Thēbē, a rich tract of country, celebrated in a poem of Hōmērus. It must have been near Adrāmītium, and was plundered by Antiochus, king of Syria, in the year 192 B. C. (Liv. xxxvii. 19).

Theches, is, m. Teke, a mountain, part of the chain Mōschī, two days' journey to the S. E. of *Trebisonde*, about a mile and a half above the level of the Black Sea, from which the 10,000 Greeks first saw the *Euxine*.

Thēcla, as, f. a martyr to the doctrines of the Scriptures. Of her country, relations, and period of martyrdom, history gives no account (Claud. lxxvii. 10).

Thēum, i, a. a town of Athāmānia (Liv. xxxviii. 1).

Thēlēstilla, as, f. a woman of unpleasant appearance (Mart. xi. 98).

Thēlēstina, as, f. a woman of a lewd and immoral life (Mart. vi. 7).

Thēlēsius, i, m. the man who struck the younger C. Marius, as he came out from the lurkingplace, after the attack on Prenestē (Val. Max. vi. 8).—2. A poet, to whom Juvēnalis addresses his seventh satire, supposed by some to be the same person mentioned by Mārtialis, in several parts of his writings (liv. 40 &c.). This, however, appears very doubtful (Mart. vi. 50).

Thēlis, is, m. a eunuch on whom Mārtialis writes an epigram (x. 52).

Thēmīs, is, e. Idos, acc. Thēmim, v. in, voc. Thēmi, f. a daughter of Cōelus and Tērta, or, of Urānus and Tītea, the eldest sister of Sātūrnus and Hūpērion. She had an oracle on Pārñāsus, *Liakura*, which Dēuchlōn and Pūrrha, after the flood, consulted, to obtain information by what means they might repair the loss of mankind (Ov. Met. i. 379 seq.). From the place of her residence, she is called *Pārñāsia Thēmīs* (Ov. Met. iv. 642); and *Fatidica Thēmīs*, from possessing the gift of prophecy (Ov. Met. i. 321). Thēmīs afterwards resigned to Apōllo the half of the temple on Pārñāsus, *Liakura*, which belonged to her; the other half was the property of Tēllūs. According to ancient fable, she had by Jūpiter, Justice, Law, and Peace. Hōmērus makes her the goddess of civil law or justice, whom Jūpiter employed to judge the gods, when sentence was to be pronounced against the unjust (Il. xx. 4 seq.).

Thēmiscyra, as, v. ē, es, f. Phanagorea, a town built by the Amāzōnes, at the mouth of the river Thērmōdon, the *Termeh* (Diod. Sic. ii. 45). *Adj.* Thēmiscyrian, a, um. *Thēmiscyri cāmpus* (Just. ii. 4).

Thēmison, ōnis, m. a physician mentioned by Pīnolus with approbation (iii. 150).—2. A man of infamous conduct (Mart. xii. 20).

—3. An empiric (Juv. Sat. x. 221).

Thēmistius, i, m. a native of Ægina, the father of Lāmpōn, and grandfather of Pūthēas (Pin. Nem. v. 91).

Thēmistōcles, is, m. son of Nēōcles, whom Cōrnēlius Nēpos calls a gentleman, and Plūtārchus, an inferior citizen of Athens. According to some authors, his mother's name was Abrotonon, a Thracian, according to others, her name was Eutēpē, a native of Cūria. The latter appears to have been the opinion of Cōrnēlius Nēpos, who writes, that she was a citizen of Hāllcārassus, *Bodran*, one of the principal cities of Cūria. When a boy, he was bold, lively, quick of apprehension, and gave proofs of those qualities which constitute an eminent statesman. The bent of his mind was towards political knowledge, and the management of public affairs; to the fine arts, and to ethics, he showed little inclination, although he studied philosophy, and attended lectures on subjects connected with political economy. Love of glory occupied his mind, and this passion involved him in disputes with men of the first rank, particularly with Aristides, son of Lūsimāchus. A total dissimilarity of life and manners, marked the characters of these two eminent men. Aristides, of a mild temper, and of spotless integrity, managed the affairs of the state with inflexible justice, and unsullied reputation, not to promote his own fame, but the advantage and prosperity of the community; Thēmistōcles, solicitous to distinguish himself by some brilliant action or enterprise, attempted great innovations, and excited the people to unnecessary and dangerous resolutions. Moral principle had less influence on his mind, than on that of Aristides, for, if he gained his end, he was little scrupulous about the means. Plūtārchus says he was irregular, unsteady, without moral restraint, living in extremes, and these often of the worst kind. For neglect of business and extravagance, Cōrnēlius Nēpos says, his father disinherited him, an assertion which Plūtārchus does not believe, nor that his mother killed herself, in consequence of that disgrace. Perceiving that the Athenians were unequal to the other states on land, he persuaded them to build a fleet, with which he maintained, they would conquer all Greece. The success of this counsel justified the plan of Thēmistōcles, since with it he fought the Persian fleet at Artēmisium, and conquered it at Sālāmis, *Coloura*. By profusion, amusements, and other means adapted to captivate the vulgar, he gained the favour of the populace, and the first effect of the ascendancy of his party, was the banishment of the virtuous Aristides. Possessed now of the supreme power, the citizens readily went into his measures, nor will his greatest enemies deny, that he showed considerable naval skill, in the management of the fleet, although opposed by the Spartan general Eurūblades. The latter claimed the supreme command, scarcely deigning to listen to Thēmistōcles in a council of war, but lifted his staff in a threatening attitude, when Thēmistōcles said, "Strike if you please, but hear me." Dreading the departure of the Spartans, Thēmistōcles sent Sicinus, a Persian captive, whom he had appointed the tutor of his children, to inform Xerxes, that unless he engaged them where they lay, the Lacedæmonians would depart.

which would prolong the war, but if immediately attacked, he might crush the whole at once, and believing that the intimation proceeded from friendship, the Persian monarch immediately commenced an action with them in the straits, which compelled the Greeks to fight. The result was, one of the greatest victories obtained by the arms of Greece. Before the engagement, Themistocles sacrificed three Persian captives, sons of Antarcus, and Sandaue, sister of Xerxes, to Bacchus, in order to propitiate that god. Aristides, of whose assistance and counsel he had the benefit before and during the engagement, prevented him from cutting down the bridge over the Dardanelles, lest Xerxes, excluded from returning to his native country, might redouble his exertions, and overrun, or destroy part of Greece; for he had still a formidable armament remaining. The Persian monarch accelerated his retreat, on being informed by Themistocles, that it was their intention to break down his bridge, soon quitted Europe, and crossed into Asia. Themistocles then rebuilt and fortified the city Athens, and greatly improved Piræus, *Porto Leonis*, which he connected with the city by walls, called from their form, *horns*. The high distinction which he had attained, excited against him the fury of envy, which delights in the disgrace of superior merit, and which it was necessary to pacify by his banishment. In a foreign country, he met with Pausanias, like himself exiled, who wished that he would join him in a plan for punishing the ingratitude of his countrymen, a proposal which the patriotism of Themistocles rejected, yet the Athenians condemned him for treason. On hearing of this sentence, he fled to Corcyra, Corfu, and afterwards to Admetus, king of the Molossi, his avowed enemy, whose protection he secured, by taking the king's son, a child, in his arms, and kneeling down before the household gods, a mode of supplication which that nation considered unlawful to reject. Cornelius Nepos says, he was in friendship with that king, that he took his little daughter, with whom he entered into a temple regarded with the greatest veneration, and that he refused to come out, until he obtained the king's promise of protection, which he confirmed by giving his right hand, and which he fulfilled. This dread of danger seems opposed to their being on terms of friendship, and rather justifies the narrative above given, which is that of Plutarchus. From this period, the accounts of this unfortunate exile are very different, until his introduction to the Persian monarch whom some make Xerxes, others Artaxerxes. Thucydides is of the latter opinion. At this court, he had a gracious reception, and the king gave him two hundred talents, the sum offered to any one who should seize him, and, as he had delivered up himself, the monarch considered him entitled to the reward. In one year he learned the Persian language so accurately, as to converse with the king without an interpreter. His winning address, uncommon quickness, and extensive knowledge, rendered him a particular favourite with that monarch, who gave him three cities, Magnesia to supply him with bread, Lampascus, *Lampsacæ*, with wine, and Myus with fish, or other provisions. To these, some add

Percotæ, for his chamber, and Phalæstus for his wardrobe. He fixed his residence at Magnesia, where he lived in tranquillity and splendour, until the king called on him to fulfil his promise, the conquest of Greece. Neither resentment against the Athenians nor the honours bestowed on him by the Persian monarch, could induce him to command an expedition against his native country. Determined not to tarnish the lustre of his own achievements, by an act of treason, he put an end to his life, either by drinking the blood of a bull, or by swallowing an active poison, in the sixty-fifth year of his age, about 468 B.C. By Archippe, daughter of Lysander, or Alopée, *Allopæa*, he had five sons, three of whom survived him, and by a second wife he had four daughters. The Magnesians erected an elegant monument to his memory, in the marketplace, and granted various honours and privileges to his descendants. Thucydides states, that his relations privately conveyed his bones to Attica, since the laws prohibited a traitor being buried publicly within the Athenian territory; and Pausanias, that he was buried at Piræus (i. 1). *Arg.* Themistocles *Latin.* Themistocleum consilium, *F. & G. quod libet, cum necesse rerum pletur* (Cic. in x. 8).

Themistus, *i. m.* a nobleman of Syracuse, married to Hieronima, a daughter of Gelo, who was the eldest child of Hiero. He engaged in a counter-revolution after the death of Hieronimus, with Andranodorus, and was killed with him in the senatehouse by order of the prators (Liv. xxiv. 24).

Themon, *onis, m.* brother of Sargis and Clarus, who, with the latter, went from Lycia. Many editions of Virgilus improperly read Hemon (En. x. 126). In this place, Hemon violates the laws of Hæmister verse.

Theoclymænus, *i. m.* son of Polyphides, who foretold the death of the lovers of Pæloppé, taking the advantage of an eclipse of the sun (Hom. Od. xv. 256 seq.).

Theodectes, *is, m.* was, according to some authors, a native of Pamphylia, and, according to others, of Cilicia. He is said to have written fifty tragedies, nor was he less celebrated for his talents as an orator. His name occurs in the writings of Cicero and Quintilianus. Alexander the Great did not pass his tomb without showing his respect for the memory of the poet (Val. Max. viii. 14).

Theodora, *æ, f.* daughter of the empress Eutropia, wife of Maximianus Herculius, by a former husband. The emperor Constantinus Chlorus strengthened his connection with Maximianus Herculius, by marrying his step-daughter, and by him Theodora had three sons, Dalmatius, Julius Constantinus, and Annibalianus, besides three daughters, Constantia, Anastasia, and Eutropia (Eutrop. ix. 22).

Theodorus, *i. m.* a native of Syracuse, whom Hieronymus put to death by torture (Val. Max. iii. 3).—2. A native of Cyrene, whom king Lysimachus threatened with death, on which he replied, "You seem very mighty, because you have obtained the strength of the madard." Enraged at this expression, the monarch ordered him to be

fixed to a cross; Theōdōrus calmly said, "The cross may be terrible to nobles, but to me it is a matter of indifference whether I rot on ground, or on high" (Val. Max. vi. 2).—3. A freedman, put to death by Sēxtus Pompeius (Ap. Bel. Civ. 749).—4. A rhetorician, born at Gadāra, *Om Keiss*, a city of Syria, to the east of Iōrdānes, whence he is called Theōdōrus Gadārēus. Anxious to conceal the place of his birth, he wished to be considered a native of Rhōdos. In that island, he taught rhetoric with great celebrity, and amongst his numerous disciples, who were called Theōdōrēi, was Tibērius Caesar. He first discovered the true character of that monster, and in his reproofs called him "dirt mixed with blood" (Suet. Tib. 57).—5. A native of Sāmos, the first statuary mentioned in history. Several of the efforts of his genius are recorded by Hērōdōtus, Plinius and others.—6. A silly writer (Mart. x. 74 seq.).—7. See *Rhacrus*.

Theōdōsia, *s. f.* *Caffa*, a town on Cimmērius Bōsphōrus, to which it now gives name. History records that Daudacē, Eupātōria, and Theōdōsia, with some other towns of less extent in Chērsōnēsus Taurica, the Crimea, were unpolluted by human sacrifices (Amm. Mar. xxii. 8).

Theōdōsius, *v.* Theudōsius, *i. m.* the father of a line of emperors, was a native of Spain, and born, if not at Itālica, certainly in its vicinity. Under Valēntinīanus, his military achievements, both in Britain and Africa, form a very distinguished part of the annals of that monarch. From the barbarians, who had nearly overpowered the Roman forces, he recovered the former, not more by his military skill, than by his high reputation, and crushed the revolt of the latter, by the defeat of Firmus, whose life atoned for his rebellion. After the merits of this brave commander had regained Africa, lost by the vices of the Romans, he was beheaded at Carthage, on the mere suspicion that his rank was superior to that of a subject, in the year 376.—2. Son of the former, surnamed the Great, was born on the estate which belonged to his father, lying between Segovia and Valladolid. That district is very fertile, and remarkable in modern times for an excellent breed of sheep. This Theōdōsius, whom Aurēlius Victor, by mistake, makes the son of Hōnōrius and Thērmāntia, received an education suited to his rank, and to the offices which his father intended he should fill in future life. The virtues which procured him esteem and promotion on reaching manhood, appeared in his earlier days; for, by his valour, when young, he preserved the province of Mœsia, of which he was appointed governor. Of his rank and honours, the death of his father necessarily deprived him, as the suspicion which unjustly cost the former his life, was not likely to be detached from the latter. Whatever depression of spirit he might suffer on account of the emperor's conduct to his father, he had none on the loss of office, and retired to his patrimonial estate, which he cultivated with the contentment and satisfaction of one who had never enjoyed higher employment. But his eminent virtues and high qualifications were not forgotten in the imperial court, and in the hour of distress, when the Goths threatened the destruction of the empire, Grāt-

ianus associated him as his partner in the throne of the east. The caution and prudence of Theōdōsius gained him a complete victory over the Goths, and the measures which he adopted strengthened the imperial army, by the accession of a large body of Visigoths. Rashness would have continued to keep the latter enemies, but the excellence of his character, and the judiciousness of his schemes, converted them to friends. His father appears to have been a Christian, although probably not baptized. After the success of his arms had secured tranquillity to the empire, Theōdōsius had this ordinance administered by Acholius, bishop of Thēssālōnica. From that period he became the enemy of Arianism, and published severe edicts against that heresy. The fugitive family of Valēntinīanus, driven out of Italy by Māximus, received protection from him, and he married his sister Gālla. After the defeat and death of Māximus, who had revolted against his sovereign, in Britain, and afterwards invaded Italy, Theōdōsius visited Rome. Wherever he went, the bent of his mind led him to do good; and notwithstanding the massacre at Thēssālōnica, *Saloniki*, for which he did penance, in the most suppliant manner, by order of St. Ambrose, severity and cruelty were repugnant to his natural disposition. In war, he was uniformly successful, and love of conquest cannot be reckoned amongst his vices. To protect, not to enlarge the empire, was his object, and taxes were imposed merely for the support of the government, not for the accumulation of wealth, or the gratification of luxury. The prohibition of Pagan rites necessarily resulted from his embracing the Christian faith, and he procured a senatorial decree for the abolition of Paganism. He died at Milan, 17th January, in the year 395, in the sixteenth year of his reign, and fiftieth of his age, leaving two sons, Arcādīus and Hōnōrius. Theōdōsius the Great was the last who possessed the whole Roman empire.—3. Son of Arcādīus and Eudōxia, and grandson of Theōdōsius the Great. At the age of seven, Theōdōsius lost his father, and his sister Pulchēria, only two years older than himself, directed the measures of government, it may be said, during the whole of his life. From a careful and excellent education, the weakness of his mind prevented him from reaping any considerable benefit, and exertion did not attempt to supply the defects of nature. Through the schemes of his sister, he married Athēnās, daughter of Lēontius, an Athenian philosopher. On renouncing Paganism, she assumed the name of Eudōsia. Her abilities were great, her education excellent, and her knowledge uncommon; yet, either in policy, or in mental ability, she was surpassed by Pulchēria, with whom, after some time, she disputed the right of government. The empress then left Constantinople, and retired to Jerusalem, where she spent the remainder of her days in exile, and died in the sixty-seventh year of her age, protesting with her last breath, that the imputations thrown on her chastity were unjust. After a war of little interest, marked by no decisive or important event, with Persia, Theōdōsius formed a dishonourable treaty with the Huns, stipulating to pay an annual tribute of three hundred and fifty

pounds' weight of gold. After this transaction, Attila defeated his armies, and necessity compelled him to accept of peace, on such conditions as the conqueror chose to offer. Tame submission was necessarily followed by the repetition of injuries, and, to get rid of his oppressor, he entered into a scheme for the assassination of Attila, which being discovered, saved the life of the king of the Huns, and the emperor had to make submission to his haughty superior, who condescended to pardon him on certain conditions. Theodōsius did not long survive this humiliating event. A fall from his horse terminated his life, in the year 450, in the fiftieth year of his age, and forty-third of his reign.—4. Obtained the purple on the resignation of Anastasius, in the year 716, an honour which he only enjoyed for about two years, as the success of Leo III., the first of the Isaurian dynasty, compelled him to retire, on which he adopted a clerical profession.

Theodōtus, i. m. an officer under Alexander the Great, whose bravery in the battle at Haliēcarnāssus was honourably rewarded, in 331 B. C. (Cant. v. 2).—2. A prefect of a thousand cities, who revolted from the Parthians about 255 B. C., and assumed the title of king. Bactriāna, Sogdiāna, and Chorasmia formed his kingdom. He did not live long, and was succeeded by his son, of the same name, with whom Arsāces made peace (Just. xli. 4).—3. A Syracusan, who entered into the plot against the life of the young king, Hieronimus. Torture could not extort from him the names of the other conspirators, who had all such confidence in his fortitude and fidelity, that not one of them fled, although he was long on the rack. In a feigned story, he gave up Thrāsō as the author of the conspiracy, to whom he added the most worthless of the tyrant's intimates, on which account, they were all, although guiltless of the crime, put to death, in 217 B. C. (Liv. xxiv. 5).—4. Likewise a conspirator, who, on Hieronimus being killed, went with Sōsis to Syracūsae, to take the king's party by surprise, but one of his servants had arrived with the news before them, yet this previous intelligence did not prevent the completion of a revolution, and that too without bloodshed, in 216 B. C. (Liv. xxiv. 21 seq.).—5. A commander of the Rhodian fleet, who was sent at the head of an embassy to Rome, in 169 B. C., with a golden crown of great value. The senate had previously declared, that the Rhodians were not to be considered friends, nor yet declared enemies, and their deputies wished nothing respecting their proposals for an alliance to be committed to writing, that in the event of a refusal the ignominy might be less conspicuous (Liv. xlv. 25).—6. A chief man in Passāro, a particular friend of Persēs, king of Mācedōnia, and an enemy of the Romans. He and Antinōus advised the inhabitants to shut their gates against the latter, in 199 B. C., mounted the walls, and exposed themselves to the weapons of the enemy, by which they were killed, and the town then surrendered (Liv. xlv. 26).—7. A young nobleman in Passāro, who advised the inhabitants to open their gates to the Romans, in 169 B. C. The populace approved of his opinion, and surrendered, on Antinōus and Theodōtus, above-mentioned, being killed (Liv. xlv. 26).

—8. A rhetorician, a native of Sāmis, preceptor of Ptolēmæus, king of Egypt, who had great influence with his pupil, and by whose advice, conjoined with that of Pothinus, the Egyptian monarch put Cn. Pompeius Magnus to death, in 50 B. C. To C. Julius Caesar, on his landing, he presented the head and ring of that noble Roman (Liv. Ep. 112). Cassius found Theodōtus in Asia, who had fled from Egypt, and put him to death by crucifixion (Ap. Bel. Civ. 484).

Theōgēnes, is, m. one of the three commanders of five thousand Macedonians, sent by Persēs to garrison the mountains Pythium and Pētra, in 170 B. C. (Liv. xlv. 32).—2. An astrologer, who appears to have lived at Apollōnia, or in the vicinity of that town. On Agrippa and Augustus applying to Theōgēnes, to know their fortunes, he foretold to the former, that his destiny was very great, and to the latter he paid adoration (Suet. Aug. 94).

Theōgnētus, i. m. a native of Ægina (Pia. Pyth. viii. 49).

Theōgnis, is, m. a poet of Mēgara, who flourished about 550 B. C. Of his writings only a few sentences have been preserved, from being quoted by the philosophers and poets of Greece. His verses are valuable for the moral sentiment which they contain, yet it is said, he did not exemplify in his life, the parity which he commended (Amm. Mar. xxix. 1).

Theōgōnūs, v. Telegōnūs, i. m. the name of a low and infamous man. Tibullus often had this man's name in his mouth, which his biographer mentions, as a proof of the vulgar expressions frequently used by that emperor (Suet. Claud. 40).

Theon, ōnis, m. a man greatly addicted to slander. Adj. Theōnūs, a, um. Theōnō dēntē, with the tooth of Theon, i. e. with the bitterest malice, the most malignant calumny (Hor. Epis. i. 18. 82).

Theōndas, v. m. a man of Sāmōthrācia, whom Persēs, king of Mācedōnia, killed to tell the people, that Evānder of Crēta, whom that monarch murdered, had laid violent hands on himself, 170 B. C. (Liv. xlv. 3).

Theōphānes, is, m. a native of Mitylēne, who wrote a history of Pompey's transactions, for which he was presented with the freedom of the state, and a large sum of money. Caesar says, that in the most important affairs, Scribōnūs Libō, L. Lucceius, and Theōphānes, were the chief advisers of that illustrious Roman (B. C. iii. 18). After his death, the Greeks paid Theōphānes divine honours (Tac. Ann. vi. 18).

Theōphānes, is, v. Theōphānus, i. m. the Eia, a river in the territory of the Sarmātæ (Amm. Mar. xxii. 8).

Theōphīla, v. f. a woman instructed in Grecian literature, highly extolled by Martial. She was betrothed to Cāntus Rufus (Mart. vii. 68).

Theōphīlus, i. m. a man condemned by the court of Arcōpāgus for forgery (Tac. Ann. ii. 55).

Theōphrastus, i. m. son of Mēlāntas, was born in Lēsbo, and studied under Aristōteles, whom he succeeded in the Lyceum. That philosopher changed his name, which was originally Tyrtāmus, to Theōphrastus, on purpose to express the excellence of his speaking. Diōgēnes Lāërtius has written a life of

this philosopher, which contains some of his sayings, and a list of his writings, amounting to upwards of two hundred treatises, of which about twenty only remain. He died, at the age of eighty-five, complaining of the shortness of human life, and to him the world is indebted for the works of his master, Aristotèles (Diog. Laert. in Vit.). Many important particulars respecting his opinions and writings, are found in the works of Cicero.

Thēōpōmpus, *i. m.* a king of Spārta, son of Lyncander, and grandson of Lyncurgus. He lived about 761 B. C. Valerius Maximus has borne testimony to his moderation, and just principles of government (iv. 1).—**2.** A Greek historian and orator, was born in the island of Chios, Scio, and flourished in the age of Philipppus, and his son, Alexander the Great. His attention had been long turned to oratory, before he thought of historical composition. This may perhaps account for the flowery and elevated style in which he wrote, as the declaimers of that period abounded in language highly figurative, far removed from the chaste simplicity of historical narrative. He had the advantage of studying under Isocrates, whom Quintilianus commends for the intelligence with which he wrote, and the success with which he taught. Ephorus was the fellow-scholar of Thēōpōmpus, and their preceptor characterized their different talents, by saying, that Ephorus needed the spur, and Thēōpōmpus the rein. His quickness of genius appears to have been accompanied with a corresponding quickness of temper, which may account for his proneness to censure, and the severity of his remarks. Cornélius Nepos calls him most abusive. Cicero characterizes his writings in a similar manner, and adds, that they were somewhat fabulous. He began his history where Thucydides ended. The work extended to twelve books, and included a period of seventeen years. None of his writings now remain. Quintilianus considers him as bearing a greater resemblance to an orator, than to an historian (ii. 8. 11: x. 1. 74). *Adj.* Thēōpōmpicus, *et*, Thēōpōmpinus, *a. um.* Thēōpōmpicus *mos*, the manner of Thēōpōmpus; a poetic, or measured style (Cic. Orat. 62). Thēōpōmpium *genus*, a sarcastic, or satirical style (Cic. Att. ii. 6).—**3.** A boy of great beauty, commiserated by Mætilis, because he had become a cook (x. 66).

Thēōtīmus, *i. m.* a man mentioned in the verses of Q. Lutatius Catulus *q. e.* (Gel. xix. 9).

Thēōxēna, *æ. f.* a daughter of Hērōdicus, a Thessalian nobleman, whom Philipppus, king of Mæcēdōnia, put to death, as he did also his sons-in-law, the husbands of Archo and Thēōxēna, who had each one son. During her widowhood, Thēōxēna refused every offer of marriage, until the death of her sister, who had become the wife of Pōris *q. v.* That the children of her sister might be brought up under her own eye, she accepted the hand of Pōris, and educated his children by her sister, with the same affectionate care as her own. Being informed that Philipppus had resolved to put to death the children, whose fathers he had killed, she declared that it was her determined resolution, that they should all fall by her own hand rather than

come under the power of the king, to whose vices and those of his guards they would be rendered subservient. Shocked at this idea, Pōris proposed taking them to Athens, and at night went on board, but next day, from contrary winds, was only at a little distance from the shore. When on the point of being taken by one of the king's ships, which had been sent after them, she produced swords and dissolved poison, urged them to despatch themselves in the way they preferred, and having thrown their bodies, when expiring, into the sea, she embraced her husband and companion in death, and plunged into the waves, so that when Philip's men took possession of the ship, not one of the family of Pōris was in it, in 184 B. C. (Liv. xl. 4).

Thēōxēnia, *orum, n.* a festival day, chiefly celebrated in Sicily (Pin. Ol. iii).

Thēōxēnus, *i. m.* an Achean commander, who marched against the Rhodians, at the time they attempted to recover from Philipppus, king of Mæcēdōnia, Persea, in 199 B. C. (Liv. xxxiii. 18).

Thēra, *æ. f.* Santorin, an island, one of the Spōrādes, in the southern part of Mære Egæum, the Archipelago, which, according to Plinius, rose from the sea in the fourth year of the 135th Olympiad (i. 236). Justinus says, in 199 B. C. (xxx. 4), and was at first called Cālistē, from its beautiful appearance (Plin. i. 459). Thēras peopled it with a Grecian colony, and from him it received the name of Thēra (Herod. iv. 147, 148). *Inh.* Thēræi, *orum* (Sing. Thēræus, *i.*), *m. of* whom a colony founded Cŷrēnē, Caren. *Colonia Thērēnē* contracted for Thēræorum (Sal. Jug. 19).

Thērāmēnes, *is, m.* a citizen of Athens, and one of the thirty whom Lysander, the Lacedæmonian, appointed to govern that town, and who are known in history by the name of the thirty tyrants. He condemned the cruelty of his colleagues, which had procured them that appellation, and they punished his disapprobation of their measures, by sentencing him to drink the juice of the hemlock. On the cup being presented, he swallowed the poison with cheerfulness, after he had, smiling, said, "I drink this to the beautiful Critias," the bitterest of his enemies, and the one who had been most active in procuring his death. This expression contains something prophetic, as the Greeks, while the cup went round, named the person who next received it; so mentioning Critias, he insinuated, that it would be his turn next to die, and the event justified the inference, as Critias was killed in battle against the citizens whom he had unjustly banished, about 403 B. C. We are indebted to Cicero for all the information which we possess respecting the writings of Thērāmēnes, who excelled both as an orator and a politician. The former commends the wisdom with which he both acted and spoke. The works of Thērāmēnes were lost before the age of Cicero (Cor. Nep. Alcib. 5. Just. v. 9).

Thērāpnæ, *arum, æ.* Thērāpnæ, *et*, Thērāpnæ, *es. f.* Voriania, a town in the territory of Lacedæmon, Mistra, on Eurōtas, the Vasiliptamo, at which Hēlēna is said to have been born; on that account, she is called by Ovidius Thērāpnæ (Art. Am. iii. 49). It was sacred to Apōllo, hence Apōllōnēa Thērāpnæ (Stat. Th. iii. 422). *Antinōna*

Thērāpnā (Sil. Ital. vi. 303). *Adj.* *Thērāpnēus*, a, um, of *Thērāpnas*, of Lacedæmon. *Thērāpnas sanguis*, Lacedæmonian blood, i. e. the blood of *Hylæanthus* (Ov. Fast. v. 223).—2. A town of Cræta, *Candia* (Plin. l. 432).

Thērāsta, æ, f. *Apronisi*, an island near *Thera*, *Gozzo*. Between them another island appeared, during an earthquake, in 199 B. C. (Just. xxx. 4).

Thērādamas, āntis, m. (*Tamer of wild beasts*), one of *Actæon's* dogs (Ov. Met. iii. 233).

Thērma, æ, f. afterwards *Thēssalōnica*, *Saloniki*, q. v. *Adj.* *Thērmaeus*, et, *Thērmaeus*, a, um. *Thērmaeus*, et, *Thērmaeus Sinaus*, the Gulf of *Saloniki* (Tac. Ann. v. 10).

Thērma, arum, f. a town of *Sicilia*, *Sicily*, afterwards called *Himera* q. v. To distinguish it from another of the same name, it was generally written *Thērma Himērēnses*.

Inh. *Thērmaeus*, ium, m.—2. *Thērma Sēlūntiās*, *Seyuca*, a town on the southern coast of *Sicilia*, *Sicily*, towards the western extremity of that island. *Inh.* *Thērmitāni*, arum, m. *Adj.* *Thērmitānus*, a, um. *Thērmitānus hōis*, i. e. *Sthēnius* (Cic. Ver. ii. 34 seq.).

Thērmitūia, æ, f. daughter of *Silicheo*, and second wife of the emperor *Hōnōrius*, whom he married after the death of his first wife *Māria*, who was her sister (Claud. x. 339).

Thērmodōn, ōntis, m. the *Termeh*, a river of *Pōntus* (sacred to *Mars*, Val. Flacc. v. 123), which empties itself into *Pōntus Euxīnus*, the *Black Sea*, to the W. of *Cape Vona* (Ov. Met. ii. 249). The *Amāzōnes*, or,

Amāzōnides, a famous nation of warlike women, lived near this river; hence it was called

Amāzōntis. *Adj.* *Thērmodōntēus*, *Thērmodōntiūs*, et, *Thērmodōntiācus*, a, um, of *Thērmodōn*; *Amazonian*. *Thērmodōntiātēum aurum*, *Amazonian gold* (Ov. Met. ix. 189). *Thērmodōntiācus bipēnnis*, an *Amazonian axe* (Ov. Met. xii. 611). *Thērmodōntiācus triūmphas*, the triumph over the *Amazons*, obtained by *Thēsēus* (Stat. Th. xii. 164).—2. A river of *Beōtia*, which runs between *Tānagra* and *Glisas* (Herod. ix. 44).

Thērmodōntiācus, arum, f. *Therma*, a strait, or pass, between *Thēssālā*, *Thessaly*, and *Griecia Propria*. It had this name from the gates (*pylæ*), in a wall which was built across it, and from the hot springs (*thērma*), in the very entrance of the defile. The ancients

accounted *Thērmodōntiācus* one of the keys of *Griecia*; from its not exceeding sixty paces in breadth, and where narrowest but a few feet,

so that a single carriage only could pass. The brave defence of *Lēonidas*, king of *Spārta*, who, with a small body of men, thrice repulsed the numerous army of *Xērxes*, has rendered this pass famous in history. The noble

Spartan would have prevented the inroad of the Persian monarch, had not *Ephialtes*, a treacherous *Trachinian*, conducted that armament over the mountain. The perfidy of

Ephialtes proved fatal to *Lēonidas* and his men, but has immortalized the glory of the *Spartans*, and consigned his own name to

perpetual infamy. Here too, the Roman consul M. *Acilius Glābrio* completely defeated *Antiochus*, king of *Syria*, in 193

B. C., although supported by the *Attali*, and some other *Greeks* (Liv. xxxvi. 15 seq.).

Thērō, æ, f. an *Arcadian* nymph, one of

the attendants of *Diāna* (Claud. xii. 250).

Thērōn, ōnis, m. a companion of *Hēracles* killed by *Hippomēdon*, in the *Theban* war (Stat. Th. ix. 304).—2. The priest of *Hēracles* at *Sāgūntum*, *Marciatro*, who killed *Juba*, *Thāpsus*, *Micipsa*, *Sāces*, *Idus*, *Cōthas*, *Rōthus*, *Jūgūrtha*, and the nymph *Aspū*, and was afterwards himself killed by *Himēbal*. From *Sāgūntum* having been enlarged by a colony of the *Rūtūli*, and *Danus*, the father of *Tūrnus*, having been their king, *Silius Itālicus* calls him *Danulus jēnitis* (ll. 149 seq.).—3. A Spaniard, born on the banks of the *Lēthē*, one of the competitors for the prize in the foot-race, given by *P. Cōnēlius Scipio Africanus*, in *Spain*, when he had brought the war in that country to termination, in 208 B. C. (Sil. Ital. xvi. 476).

Thērōn, ōnis, m. (*Hunter*), one of *Actæon's* dogs (Ov. Met. iii. 211).

Thērōndrus, i, m. See *Thērōndrus*.

Thērōnōn, ōnis, m. son of *Sol* and *Lēlōnōē*, was, according to *Hygīnus* alone, one of the *Argonauts*.

Thērōs, is, m. a native of *Beōtia*, and friend of *Aulus*, the priest of *Apōlo* in *Dēos*, and king of that island, to whom he had given a cup curiously engraved by *Aleus*, which that monarch gave to *Ænēas* (Ov. Met. xii. 683).

Thērōllōchus, i, m. a son of *Antēnor*, who, with his brothers *Glaucus* and *Mēdon*, lost their lives in the *Trojan* war (Virg. Æn. vi. 483).—2. A man in the army of *Ænēas*, killed by *Tūrnus* (Virg. Æn. xii. 363).

Thērōppus, i, m. an officer in the army of *Alexander the Great*, who sent him with a letter to *Dārius* after the battle at *Ison* (Curt. iv. 1).

Thērōs, æ, m. one of the *Grecian* commanders in the *Trojan* war. The disadvantages of personal deformity, he heightened, by an immoderate propensity to sarcasm and abuse. He delighted to provoke the other chiefs, by opposing their measures, and holding up their opinions and conduct to ridicule and contempt. His own ideas he never failed to express in language the most irritating and offensive. *Achilles* deprived him of life; because he had laughed at that hero's shedding tears over the body of *Penthesilæa*, whom he had killed. Ancient authors have given different reasons for this act of *Achilles*; but unworthy of being recorded.

Thērōngi, arum, m. a people adjoining to the *Thaiphāli*. These two nations, with the *Victālī*, inhabited the new province formed on the north bank of the *Danube*, on the conquest of *Dacia* (Eutrop. viii. 2).

Thērōscus, i, m. a man whom *Percūs* turned into stone, by showing him *Medusa's* head (Ov. Met. v. 182).

Thēsēus, ēos, m. a son of *Ægēus* q. v. and *Æthra*, the tenth king of *Athens*, was brought up at the court of *Pitthēus*, king of *Troezen*, his maternal grandfather. The actions of this celebrated hero, which are equally numerous and astonishing, have been minutely described both by the poets and historians of antiquity. In boldness of enterprise and difficulty of execution, they resemble the labours of *Hēracles*, and, like the exploits of that hero, are probably much indebted to fiction and embellishment. Of his death various

accounts have been transmitted, consequently

all uncertain (Paus. i. 17). He was the first who carried off Hēlēna, and Hērōdōtus says he took her to Aphidna (ix. 73). In the Infernal Regions, he was tormented by Tisiphōnē, because he had attempted to carry off Prōserpina from her husband. Hērēkles rescued him. (Val. Flacc. ii. 193 seq.). From his father, he is called Ēgēdes, *æ, m.* Thēsēides, *æ, m.* Hippōlytus, the son of Thēsēus (Ov. Ep. Her. iv. 65). Thēsēide, *arum, m.* the Athenians. Thēsēida pōsōrē prēmia, the Athenians offered rewards (Virg. G. ii. 383). Thēsēis, *idis, f.* a poem, in which the achievements of Thēsēus were attempted to be sung, which Jūvenālis mentions with a sneer (Sat. i. 2). Adj. Thēsēus, *et, Thēsēus, a, um.* Thēsēum cērtāmen, games in honour of Thēsēus (Gel. xv. 20). Thēsēa lingua, the tongue of Thēsēus (Tib. iii. 6. 39). Thēsēus hēros, Hippōlytus (Ov. Met. xv. 492).

Thēspla, *æ, v.* Thēsplē, *arum, f.* Neochorio (D'Anv.). Kakosi (Meletius), a town of Bœōtia, burned to the ground by Xērxes (Just. ii. 12). Dodwell supposes he saw its ruins, at the foot of the hill on which stands Erema Kastro, about three miles from the base of Hēlicon, Zagara, and up the mountain a little is a village called Neochorio, at which Wheeler discovered an inscription containing the word Thēspla. This writer considers, that both D'Anville and Meletius have mistaken the site of Thēspla, and that neither Neochorio nor Kakosi corresponds with its situation. He has evidently pitched on a spot too remote from Hēlicon, Zagara, to agree with the descriptions and allusions contained in ancient authors, with respect to the town in question. Hōmērus calls it Thēsplea (Il. ii. 498). Thēsplādes, *um* (Sing. Thēsplās, *adis, f.* the Muses. *Inh.* Thēsplēsēs, *ium* (Sing. Thēsplēsēs, *is, m.* (Liv. xxxvi. 21. Just. xi. 3). Adj. Thēsplācus, *et, Thēsplūs, a, um.* Thēsplācus ager (Stat. Th. vii. 341). Thēspla rūpes, Hēlicon (Catal. lxi. 27).

Thēsplādes, *æ, m.* a name of Argus, the builder of the ship Argō, from his having been born at Thēsplea, a town in Bœōtia (Val. Flacc. i. 124 seq.). Vālērīus Flāccus calls Tiphys by the same name (ii. 368 seq.).—2. Twin son of Thēsplūs, who fell in the Theban war by Hippōmēdon (Stat. Th. ix. 293).

Thēsprōtia, *æ, v.* Thēsprōtis, *idis, f.* a district of Epirus, Lower Albania, along the sea coast. From the rivers in this country, Hōmērus, in the opinion of Pausānias, assumed the names of these in the Infernal Regions (Paus. i. 17). *Inh.* Thēsprōti, *et, Thēsprōtiē, orum, m.* Rēgnum Thēsprōti, the coast of Pūtēōli, which the Thēsprōti anciently possessed (Prop. i. 11. 3). Adj. Thēsprōtiūs, *a, um.* Thēsprōtiūs sinūs, receives the river Achēron from Mōlōssis into the infernal lakes (Liv. viii. 24). Thēsprōtia arca (Sil. Ital. xv. 297).

Thēsālīa, *æ, f.* Thessaly, a district to the north of Greece, bounded on the west by Epirus; on the south by Phōcis and Ētōlia; on the east by Sinus Thērmaicus, the Gulf of Saloniki; and on the north by Mācēdōnia. The present population is estimated at 300,000; and in ancient times it had mines of all kinds of metal, but principally of gold. Thessaly and the eastern parts of

Bœōtia, are, says a late traveller, the most fertile districts of Greece. The killing of a stork (cicōnia), in Thessaly, was a capital offence, because that bird makes such havoc among the snakes (Plin. ii. 412). The Egyptians venerated the Ibis for destroying the flying serpents, animals long considered fabulous, but which Belon saw in Egypt. Thēsālīs, *idis, f.* of Thessaly, applied to females, or nouns feminine. Pūchra Thēsālīdes, fair Thessalian women (Claud. xx. 201). Thēsālīs ara, a Thessalian altar (Ov. Ep. Her. xiii. 112). *Inh.* Thēsālīt, *orum* (Sing. Thēsālūs, *i, m.* the Thessalians. Adj. Thēsālīcus, *et, Thēsālūs, a, um,* of Thessaly; magical, because that country abounded with herbs used in charms. Thēsālīcus axis, the axis of the chariot of Achilles, king of Thessaly (Ov. Trist. iv. 3. 30). Thēsālā vox, her Thessalian voice, *i. e.* her magical charm or incantation (Hor. Epod. v. 45). Thēsālī ignes, Thessalian fires, *i. e.* the watches or guards of Achilles (Hor. Od. i. 10. 15). Thēsālūs victor, Achilles (Hor. Od. ii. 4. 10).

Thēsālōnica, *æ, v.* Thēsālōnicē, *es, f.* a daughter of Philippos, king of Mācēdōnia, married to Cāsānder, and by him became the mother of Antipāter, who caused her to be killed. Jūstinus inaccurately makes her the daughter of Arīdeus (xiv. 6). See next article.

Thēsālōnica, *æ, f.* Saloniki, one of the most considerable towns in European Turkey. In population and trade, some reckon it next to Constantinople; but, perhaps, it ought to be placed after Adrianople. Its ancient name was Thērma, and hot springs are still found along the coast. Cāsānder enlarged it greatly, and changed its name from Thērma to Thēsālōnica, in honour of his wife. (Claud. v. 280). *Inh.* Thēsālōnicēsēs, *ium* (Sing. Thēsālōnicēsēs, *is, m.* in modern times amount to about seventy thousand. C. Marcus Figūlus, who commanded the Roman fleet in the Archipelago, in 171 B. C., gave up the idea of besieging Saloniki, in consequence of the engines which the Thēsālōnicēsēs raised on the walls, from which they threw stones that wounded his men at a great distance. They surrendered next year, to the Roman consul L. Ēmilius Paulus, on the defeat of Pērsēs, king of Mācēdōnia (Liv. xlv. 10 seq.).

Thēsālōrus, *i, m.* a commander of the Gauls under Brēnnus, who, with Emānus, attempted to plunder the temple of Dēlphi (Just. xxiv. 7).

Thēsālūs, *i, m.* a son of Hērēkles, who had two sons commanders in the Trojan war (Pin. Ol. xiii. 48).—2. A native of Thēsprōtia, who quitted that district, accompanied by a number of his fellow-citizens, and took possession of that part of Græcia called from him Thēsālīa *q. n.* Others, however, are of a different opinion, and derive Thēsālīa from the son of Hērēkles (Vel. Pat. i. 3).

Thēsānder, *v.* Thēsāndrus, *i, m.* son of Pōlyuices and Argēa, daughter of Adrās-tus, according to Hēgēnus, who writes his name Thēsānder. He was one of the Epigōnī (*i. e.* descendants), who fought against Thēbæ, Thēva. Pausānias states, that he went to the Trojan war, and was killed in Mýsia by Telēphus; but the Scholiast on the

Iliad says, that none of the Epigoni went in the expedition against Troy, except Sténēlus and Diómēdes. Hence the reading in Virgilius (*Æn.* ii. 261) has been disputed; since, either Thēsāndrus, mentioned there, was not the son of Pōlyñices (for, even adopting the account of Pausānias, he was killed soon after the beginning of that memorable war), or the name should be differently written. He hung at his mother's breast, when she entreated her father, Adrāstus, to comply with the wishes of her husband, and the Argives to declare war against Etēocles and the Thebans (*Stat. Th.* iii. 683).

Thēstius, i, m. king of Pleuron, who married Eurythēmis, daughter of Clēobœa, by whom he had four sons, Iphiclus, Euippus, Plexippus, and Eurypylus, and two daughters, Althea and Hýpermnēstra. Ovidius calls one of his sons Tōxēus (*Met.* viii. 441). Thēstias, ādis, f. a daughter of Thēstius; Althea (*Ov. Met.* viii. 452 seq.). Thēstlades, æ, m. a son of Thēstius; Thēstlāda, Plexippus and Tōxēus (*Ov. Met.* viii. 454 seq.).—2. r. Thēspius, i, m. a king of Thēspia, *Neochoria*; who, according to tradition, had fifty daughters, and these all, one excepted, suffered injury from Hērēcles in one night, and each had by him a son. The oldest and youngest had twin sons. Pausānias discredits the whole narrative as improbable, because Thēstius was his friend, and impious, because the Thēspīenses had built him a temple; and that the man who wished to be worshipped as a god, could not be guilty of such irreligious and immoral conduct. Statius alludes to this story; but, in place of Thēstius, calls him Thēspius, which is, perhaps, an error of the transcribers. Thēspīades, um (*Sing.* Thēspias, ādis), f. the daughters of Thēstius. Thēspīades, arum, the descendants of Hērēcles, and the daughters of Thēstius, of whom a colony settled in Sardinia under Iōlāus. Diōdōrus Siculus adds, that, after retaining for some time, possession of Sardinia, they were driven from it, and settled in Cūmæ (*iv.* 29 seq.).—3. The son of Agēnor, and grandson of Pleuron. He was the father of Lēda (*Paus.* iii. 13).

Thēstor, ōris, m. son of Idmon, and father of Cālchas; a celebrated soothsayer in the Grecian army during the Trojan war. Thēstor also excelled in that art. Thēstōrides, æ, m. a patronymic of Cālchas (*Ov. Met.* xii. 19. *Stat. Ach.* i. 497).—2. Son of Enōps, and father of Alemāon. Thēstōrides, æ, m. Alemāon (*Hom.* II. xii. 334).

Thēstylus, i, m. a boy beloved by Anulus (*Mart.* viii. 63).

Thētīdium, i, m. a temple of Thētīs, in Pharsālia tēra, at which the Roman commander, T. Quinctius Flāminius, was encamped, when Philippos, king of Mācēdōnia, was at Mēliambium, and neither knew the position of the other, in the year 199 B. C. (*Liv.* xxxiii. 6).

Thētīs, is, v. idos, acc. Thētim, v. in, f. one of the goddesses of the sea, the daughter of Nērēus and Dōris, whom Jūpiter loved, and with whom he was dissuaded, by Prōmēthēus, from having intercourse, because it was ordered by fate, that her son would be more powerful than his father. This advice procured for Prōmēthēus, his release from chains and punishment on mount Cāucāsus. She was, therefore, given in marriage to

Pēlēus, king of Thessaly, by whom she became the mother of Achilles. From her possessing the gift of prophecy, Thētīs knew that Troy would prove fatal to her son, and, therefore, to conceal Achilles from the Grecian princes, she sent him to Lycāmēdes, king of the island Scyros, where he resided, disguised in a female dress. This plan failed of the end proposed. For, being discovered by the ingenuity of Ulysses, he was obliged to join the standard of his country, and march against their common enemy. The circumstance of Thētīs dipping her son at his birth in the river Stýx, which rendered his whole body invulnerable except the heel, which she held in her hand, since it does not occur in Hómērus, must be regarded as a fiction of later times. From her having been married to Pēlēus, before the Argonautic expedition, Valērius Flāccus represents her as friendly to the Argonauts, a natural consequence of her husband being one of the daring adventurers in quest of the golden fleece (*i.* 636). Thētīs is often used by the poets to signify the sea.

Thēudōria, æ, f. *Theodouria*, a city of Athāmānia, which Philippos, king of Mācēdōnia, had held two years; but his garrison was driven out by Amyñāder, the lawful king, in 191 B. C. (*Liv.* xxxviii. 1).

Thēuma, orum, n. a village of Thēssalia, Thessaly, which the Etōli took by assault, and plundered, in 200 B. C. (*Liv.* xxxii. 13).

Thēmēsus, i, m. a mountain in Boētia, which appears to have been at no great distance from Cithæron. Statius represents Tisiphōnē shaking her hair from the top of this mountain (*Th.* viii. 344). *Adj.* Thēmēsius, a, um, of Thēmēsus, Thēban, Boētian. *Thēmēsia Tēmpē*, a very pleasant tract of land, near this mountain (*Stat. Th.* i. 485). *Thēmēsius iuvēnis*, Pōlyñices (*Stat. Th.* ii. 331).

Thēutates. See *Tēutates*.

Thēutōbōchus, i, m. king of the Tēutōnes, a man of extraordinary height, whom C. Marius defeated, and took prisoner. Flota mentions, that he used to vault over four or six horses together, and that his uncommon appearance added greatly to the interest of the triumphal procession (*iii.* 3).

Thēutrāntus, i, m. a town of Attica. *Adj.* Thēutrāntius, a, um. *Thēutrāntia tēra* (*Ov. Ep. Her.* ix. 51).

Thia, æ, f. the mother of the sun, moon, and Aurōra, by Hýpērion (*Hes. Th.* 571 seq.). *Clara progētes Thia*, the luminous offspring of Thia, i. e. the sun (*Catul.* lxi. 44).

Thieus, i, m. a conqueror at the Nemean games (*Pin. Nem.* x).

Thiāsi, orum, m. bacchanals, or priests of Bācchus (*Claud.* xxxiii. 284).

Thilsaphāta, orum, n. *Tellanfar*, a town of Mēsopotāmia (*Amm. Mar.* xxv. 8).

Thilutha, orum, n. a fort on an island in Euphrātes, the *El-Frat* (*Amm. Mar.* xxiv. 2).

Thimaram, i, n. a fortress of Thēssalia, which surrendered to Amyñāder, king of the Athāmānes, in 200 B. C., after Gēmph had fallen into his hands (*Liv.* xxxii. 14).

Thiōdāmas, āntis, m. a king of the Drýōpes, whom Hērēcles, when exceedingly hungry, met, with a waggon drawn by two oxen, one

of which that hero killed and devoured. Hercules afterwards conquered the Dryopes. From Ovidius, Thiodamas appears to have resented the conduct of Hercules, by making war upon him, in which he was defeated, and put to death, by that hero, who carried off his son Hylas (Ib. 488). *Adj.* Thiodamantus, a, um. *Thiodamantus Hylas* (Prop. ii. 20. 6).—2. A descendant of Melampus, whom the Grecian chiefs, in the Theban war, appointed to the office of Amphiarus, whom the earth, having opened, admitted alive into the Infernal Regions. He instantly made preparation for propitiating the earth, and also to do honour to the shade of Amphiarus. His address to the earth forms one of the most beautiful hymns, contained either in ancient or modern poetry (Stat. Th. viii. 279 seq.).

Thimida, æ, f. *Thimida*, a town of Nubia, the situation of which cannot be precisely ascertained. Dr. Shaw places it near the shore. Here Hiempsal was murdered by persons whom Jugurtha employed for that purpose (Sul. Jug. 12).

Thibæ, es, f. a young woman of Babylon, beloved by Pyramus, who killed herself with the same weapon which he had employed against his own life. Their story is beautifully related by Ovidius (Ov. Met. iv. 55 seq.).

Thibæ, es, f. a town of Bœotia, abounding with pigeons (Hom. Il. ii. 502). It had this name from Thibæ, daughter of Asopus. *Inh.* Thibæi, orum (Sing. Thibæus, i), m. joined Etæcles in the Theban war (Stat. Th. vii. 261). *Adj.* Thibæus, a, um. *Thibæa columba* (Ov. Met. xi. 300).

Thibis, is, f. *Thabe*, a town of the Delta, in Egypt (Amm. Mar. xxii. 16).

Thiotes, is, m. the armourbearer of Cepheus, king of Æthiopia, killed by Perseus (Ov. Met. v. 147).

Thos, antis, m. a son of Bacchus and Ariadne, who was king of the island Lemnos. *Lemnos.* His daughter Hyaspyle, to whom he had previously resigned his crown, preserved his life at the time the Lemnian women put all the males to death. He received presents from merchants, before he allowed them to trade in his port (Hom. Il. xxiii. 745). *Thoantis, idis, et.* *Thoantis, idis, f.* a patronymic of Hyaspyle (Stat. Th. v. 700. Ov. Ep. Her. vi. 163).—2. A man in the army of Etæcles, killed by Tydeus, in the Theban war (Stat. Th. viii. 696).—3. Son of Andremon and Gorge, a prince of Etolia, who brought forty ships to the Trojan war, and was put to death by Antiochus (Hom. Il. vii. 168 seq.).—4. A noble Trojan, killed by Menelaus (Hom. Il. xvi. 511).—5. A king of Chersonesus Taurica, the Crimea, so called from his swiftness of foot (*his, celer*) (Eurip. Iphig. Taur. 32 seq.). *Adj.* Thodanteus, a, um, of Thos, of Taurica, of Scythia. *Thodante Diāna* (Sil. Ital. iv. 769).

—6. A prætor of the Etolii, in 195 B. C. He was the brother of Diæarchus, and anxious for a war with the Romans. Through his interest, it was carried, in an assembly at Naupactus, that ambassadors should be sent to solicit the assistance of Nabis, tyrant of Lacedæmon, Philippus, king of Mæcedonia, and Antiochus, king of Syria. From the court of the last, Thos returned, bringing with him Menippus, a Syrian ambassador;

and he procured the appointment of that monarch as commander of their forces, in opposition to Phameas, who wished to employ him as a mediator between them and the Romans. In a second embassy to the Syrian king, on purpose to excite him to greater activity, both for the defence of Greece and Asia, he appears to have produced some effect; but he is to be blamed, for exciting suspicions in the mind of Antiochus against Hannibal, who was so far from favouring the Romans, that he may be reckoned the most inveterate enemy that nation ever had. Scipio Africanus demanded that Thos should be delivered up to the Romans, in 192 B. C., as he had been the fomentor of the war between the Etolians and Romans (Liv. xxxv. 12 seq.).

Thōs, es, f. one of the Nereids (Hom. Il. xviii. 40).

Thōs, es, f. one of the horses of Admētus, to which Stätus joins the epithet *junālis*, denoting that Thōs did not run in the shafts (*junālis*); but may either have been abreast with the horse which did so, or before him. In the latter case, Thōs would be what is called in Britain a leader, and in the former, a wheel horse (Th. vi. 462).

Thōgāra, æ, f. *Ouchapou*, a town of Scythia, or Sérica (Ptol.). *Inh.* Thōgārī, orum, m. on whom Artabanus II. made war, in 124 B. C. (Just. xlii. 2).

Tholūs, ūtis, f. anciently a town of Africa, which Syphax took by treachery (Ap. Bel. Pun. 10).

Thōmas, æ, m. one of the twelve Apostles, and probably the person alluded to by Claudianus (lxxvii. 3).

Thon, ōnis, f. a town of Africa, to which Hannibal fled, after his defeat by Scipio (Ap. Bel. Pun. 26).

Thōon, ōnis, m. a nobleman of Troy, a son of Phenops, and twin-brother of Xanthus. Diomedes killed both these brothers, which left their father childless (Hom. Il. v. 152 seq.).—2. A man in the Trojan army, whom Ulysses put to death at the time he slew Ennomus (Hom. Il. xi. 422).

—3. An officer in the Trojan army, killed by Antiochus (Hom. Il. xii. 140 seq.).—4. A Phæacian, a competitor in the games exhibited by Alcinoüs in presence of Ulysses (Hom. Od. viii. 113).—5. c. Thōnis, is, m. a king of part of Egypt, near Canopus, keenly addicted to the study of medicine (Hom. Od. iv. 228 seq.). From him the Egyptian city Thōnis, and the month Thoth had their names.

Thōsa, æ, f. the daughter of Phœreus, c. Phœreus, and mother of Pölyphemus by Neptünus (Hom. Od. i. 71).

Thōranus, i, m. a celebrated slave-dealer (Suet. Aug. 69).

C. Thōranus, C. Thōranli, m. a questor mentioned by Sallustius (Frag.).

Thōus, i, m. (*Swift*), one of Actæon's dogs (Ov. Met. iii. 220).

Thraciā, c. Thracæ, æ, et, Thracē, c. Thracē, es, f. *Roumelia*, or, *Romania*, a country of very different extent at different times. At one time the Thracian territories included Attica. But by Thraciā, in general, is meant a barren and mountainous tract to the north of Greece, which forms part of European Turkey. *Thraciā Asiatica.* See Bithynia. *Thracē sortita* (est) Martem col-

X Herodotus says he was
So also Aristotle says

um (Manil. iv. 689). *Inh.* Thrāces, *um* (*Sing.* Thrāx, *ācis*), *m.* the Thracians, were, by the ancients, considered as a brave, but cruel, people, addicted to intemperance, and prone to revenge. On the altars of their gods, they offered their enemies whom they had taken in war. Thrāx, the son of Mars, from whom the country received its name, was their favourite god. Thrēssa, *et*, Thrēssa, *ae, f.* a Thracian woman. *Adj.* Thrācius, *v.* Thrēcius, Thrēssus, *et*, Thrācius, *a, um.* Thrācius, *i. e.* Tereus (Ov. Met. vi. 661). Thrēcia cithāra, a Thracian harp (Virg. Aen. vi. 120). Thrēssa puella (Ov. Ep. Her. xix. 100).

Thrāsēa. See *Patus* Thrāsēa.

Thrāsēus, *i, m.* a noble Peonian, killed by Achilles (Hom. Il. xxi. 210).

Thrāsīmēnus. See *Trāsīmēnus*.

Thrāsippus, *i, m.* a prefect in the Macedonian army, in the year 173 B. C. (Liv. xlii. 51).

Thrāso, ōnis, *m.* a companion of Hērōnōymus, king of Syracūse; whom Thēōdōtus, one of the conspirators against that king, falsely named as concerned in the plot, on which account he was put to death, in the year 217 B. C. (Liv. xxiv. 5).

Thrāsībūlus, *i, m.* a celebrated Athenian, was the son of Lēcus, and distinguished among his countrymen by his military skill, and knowledge of government. Grieved at the oppression of the Athenians, by the thirty tyrants set over them by Lysander, the Lacedæmonian, he first proclaimed war against them, fled to Pylus, a very strong fort in Attica, and afterwards marched to Piræus, Porto Leonē, and fortified Mūnēchia.

Twice the tyrants attempted to take it, and twice he compelled them shamefully to flee back to the city, without either their arms, or their baggage. Crīstas, the chief of the tyrants, fell in the second battle, when fighting with great bravery against Thrāsībūlus. This victory increased the number of his forces, for before it, even good men, says his biographer, fought more gallantly for their liberty with their tongues, than with their swords. Pausanias, king of the Lacedæmonians, came to the assistance of the Athenians, but found it prudent to enter into a treaty with Thrāsībūlus, who, on regaining possession of Athens, in 403 B. C., passed an act of indemnity, declaring that no person should be called in question, or punished, on account of what was past. This law restored public tranquillity and mutual confidence. In return for these eminent services, the people presented him with a crown made of two sprigs of olive, and, as it was the spontaneous gift of his countrymen, neither extorted by force nor obtained by stratagem, it reflected on him the highest honour, unaccompanied with its usual attendant, envy. The Athenians at an after period having fitted out a fleet for Asia Minor, *Natolia*, they gave the command of it to Thrāsībūlus, who landed, according to Xēnōphon, at Aspēndus, a town of Pāmphyliā, and, according to Cōrnēlius Nēpos, in Cilicia. His soldiers, unknown to him, plundered the natives, who made an unexpected attack on his camp, in which he lost his life, about 390 B. C. (Cor. Nep. Thras.).

Vālērīus Māxīmus praises the valour and prudence of Thrāsībūlus, in expelling the tyrants, and restoring the consti-

tution to its former stability and vigour, which had not only been shaken but destroyed (iv. 1).—2. Son of Xēnōcrātes (Pā. Pyth. vi. 15 seq.).—3. King of the Mōedi (Herod. i. 20).

Thrāsīdeus, *i, m.* a son of Thēron, called also Arīdeus (Pā. Pyth. xi. 21).

Thrāsīyllus, *i, m.* a very celebrated mathematician, who was the companion and instructor of the Roman emperor, Thērius, in astrology. According to some authors, he wrote books on medicine, which Plinius commends. The Scholiast says, that he professed a knowledge of many arts, afterwards attached himself to the *Platonic*, and gave the greater part of his time to the study of mathematics. He is frequently mentioned by Suetonius, Tacitus, and *Da* Cāssius. His son appears to have been adept in astrology (Tac. Ann. vi. 20—22).

Thrāsīmāchus, *i, m.* a native of Chlōdon, who settled at Athens, as a rhetorician. The Scholiast says, he hanged himself (Quint. iii. 1. 10). Sūidas states, that he laboured under great poverty, to which, and to his death, Juvēnalis alludes (Sat. vi. 204).

Thrāsīmēdes, *is, m.* a brave warrior, son of Nēstor, hence called Nēstōrīdes (Hom. Il. ix. 81 seq.).

Thrāsīmēlus, *i, m.* a charioteer of Sēpēdon, king of Lēcia, killed by Pērodes (Hom. Il. xvi. 463). From this author it appears to have been a man of considerable merit, and distinction.

Thrausi, orum, *m.* See *Thrausi*.

Thrināeria. See *Trināeria*.

Thrōnium, *i, n.* a town of Lōeria, on the river Bōagrus (Liv. xxxii. 93).

Thrōēssa, *ae, f.* a town of Pylus, of high situation (Hom. Il. xi. 710).

Thrōyon, *i, n.* a town of Mīssēnia, which Strābo says was called Epitalium. It was near Alphēus, the *Rosēia*, and had its name from the reeds which grew near it, and from which it was also called Thrōyōis and Thrōēssa. Hōmērus mentions this city, and calls it Thrōyon (Il. ii. 592), as does also Sūidas (Th. iv. 180).

Thūbūscum, *i, n.* *Tuburb*, a town of Maritīmā, on Bāgrāda, the *Mējēda*, besieged by Tācīrinus in the year 24 (Tac. Ann. v. 24).—2. Another town of this name in Maritīmā; now *Tuberno*.

Thūcīdīdes, *is, m.* the celebrated historian of the Peloponnesian war, was born at Athens, in the fifth century B. C. His father's name was Olōrus, and his mother's Hēgēsīpīlē. Amongst his ancestors he reckoned Mīlīades and Cimon; but in what degree of propinquity he stood to these illustrious characters, history does not inform us. From his parents he inherited a very considerable estate, which procured him the advantages of an excellent education. In philosophy, he had Anāxāgōras for his master, and in rhetoric, Antiphon. The latter disliked democratic government, which might contribute to strengthen that partiality for monarchy, which Thūcīdīdes inherited, from being a descendant of the Thracian king. His grandfather married a daughter of that family. His property lay chiefly in Thēria, to which he made no inconsiderable addition, by marrying a royal princess. His aversion to the turbulence of a popular government,

and the situation of his estates induced him to live in the island *Thiños*, *Thaso*. During his residence there, the Athenian general sent him orders to levy troops, he being one of those who had authority to raise soldiers for the defence of government, in order to attack *Brásidas* the Lacedæmonian, who was besieging *Amphipólis*. On his arrival at this town, he found it had surrendered, but he next day defeated *Brásidas*, and preserved the town, *Eion*, to his countrymen. The Athenians banished him, for his coming too late to *Amphipólis*, and he took up his residence amongst the Lacedæmonians, from whom he received minute information respecting their affairs, on which he retired to *Ægina*, *Egina*, where he composed his history of the Peloponnesian war. He died in the twenty-first year of that war, which continued six years after his death. The last book of his work is imperfect. His predilection for historical composition, ancient authors inform us, he discovered by sweeping, when he heard *Hérodótes* read his history at the Olympic games. *Thucydides* used the Attic, *Hérodótes* the Ionic, dialect. "The latter," says *Cicéro*, "glides gently on like a still river, which meets no obstruction, the former flows with a more impetuous current." In this opinion, *Quintiliánus* agrees with the orator. According to him, *Thucydides* represents best the passions in motion, *Hérodótes* describes them best in a calm; *Hérodótes* excels in a long, *Thucydides* in a short, oration. The force of the latter, and the gentleness of the former, command the reader's assent. His style is distinguished by brevity and energy, his opinions are sound and judicious, and he relates the truth with the most scrupulous exactness, not allowing his mind to be biased in favour of either of the contending parties. *Sallústius* imitated his manner, and his style is more compressed. In many passages, he almost translates from the writings of *Thucydides*. The reader familiar with the history of the Peloponnesian war, will find many resemblances in the pages of *Sallústius*, too close to be considered accidental.

Thiú, *es. f.* an island which *Plinius* locates, on the authority of *Pýthéas* of *Marseilla*, *Marseilles*, was six days sailing to the north of *Britain* (i. 229). Now, if a day's sailing of the ancients be taken at thirty-five miles, that island would be situated two hundred and ten miles north of *Scotland*, nearly double the distance of *Shetland*, which *D'Anville* supposes to be the *Thiú* of the ancients. Besides, it does not agree with the length of the days at that island, as stated by *Plinius*, which would require a situation at least as far north as that of *Iceland* (i. 482).

The same may be stated with respect to the account which *Pompónius Mela* gives of this island. Both these authors mention, that, at the summer solstice, there is no night at *Thiú*. *Tácitus* says, that *Thiú* is in sight when one sails round *Britain*. Now, if this statement were correct, *Thiú* can never be *Iceland*, because its distance from the north of *Scotland* is about five hundred miles, consequently, not to be seen from the northern shores of *Scotland*. But that historian adds, that it has hitherto been covered with snow, and has perpetual winter; assertions very remote from the truth (*Agrie*, 10). *Strábo*

whose information respecting Thulé was derived from Pythæus already mentioned, states, that the Arctic circle passed through it according to his authority, in which he does not agree with him, thinking the island was much farther south. His reasons for differing from Pythæus are, that much to the north of Britain man could not live, and that the accounts given by Pythæus were often falsified. He allows, that Thulé was in the vicinity of the *Frozen Sea*, which can only apply to *Iceland*, and he admits, that its distance had rendered every thing regarding it uncertain (93 seq.). Ptolemaeus places it in 63° N. Lat., and makes the longest day twenty hours. This is upwards of five degrees farther north than any of the *Shetland* isles, and one degree south of *Iceland*. Bochartus considers the name to be Phœnician, and says, that it signifies *shade*, or *darkness*. This etymology agrees with the description of Thulé in the writings of the Greeks and Romans, and must be considered not inappropriate, supposing the *Iceland* of the moderns to have been the Thulé of the ancients. *Thulé imperia rōtibus* (Claud. vii. 53).

Thūlis, *Idis*, *m.* a man in the Carthaginian army, killed by Q. Fabius Maximus, when Hannibal had enclosed the troops of M. Minucius Rufus. He was a head taller than any one in the Roman or Carthaginian army (Sil. Ital. vii. 602).

Thūri, *orum*, *m.* Thūrin, *arum*, *f. a.* Thūrium, *i. n.* *El-Cupo*, anciently *Sybaris*, a sea-port town of Lucania in *Italy*, *Italy*, on Sinus Tarentinus, the *Gulf of Taranto*, built by a colony of the Athenians, among whom were Herodotus and Lyones. In the temple of Apollo at Thūrii, were preserved the arrows destined for the destruction of Troy (Just. xx. 1). *Ioh.* Thūrin, *orum*, *m.* From Tāctus it appears, that they invented the amusement of horse-races (Ann. xiv. 21), which were exhibited at *Rome*, in 614 B. C. (Liv. i. 35). *Adj.* Thūrinus, *a.* *um.* Thūrinus *ager*, the country of the Thūrin (Liv. xxxiv. 53). *Thūrinus sinus*, the bay of *Rossano* (Ov. Met. xv. 52).

Thūris, *Idis*, *m.* a man in the Carthaginian army, whom Q. Fabius Maximus, the Roman dictator, killed; when Hannibal had drawn his troops round the army of M. Minucius Rufus, and would have either put to the sword, or made prisoners the whole, had not Fabius come to his assistance (Sil. Ital. vii. 598).

Thūrus, *i. m.* the most powerful of all the Spanish princes, whose two sons and a daughter fell into the hands of Tib. Sēmpronius Grāchus, the Roman propator, at the taking of Alci in 181 B. C. On obtaining a passport, he came into the camp of the propator, asked if his own life and those of his subjects would be spared. He was answered, they would, on which he inquired, if he would be allowed to fight on the side of the Romans. To this Sēmpronius likewise assented: "Then," said he, "I shall follow you against my old allies, because they disregarded me." He continued the faithful ally of the Romans, and showed both his courage and integrity on many occasions (Liv. xl. 40).

Thūamis, *i. n.* the *Kalamas*, a river of Thesprotia (Plin. i. 405).

Thūatira, *sc.* *f. e.* Thūatira, *scens*

Thūra, *or.* Abūthra, *a river of the*

formerly Pelöpia and Euhippa, on the river Lycus. Here Antiochus, king of Syria, was conquered by L. Cornélius Scipio, the Roman consul, in 192 B. C. (Liv. xxxvii. 37 seq.). *Inh.* Thyätirēni, orum, *m.* (Plin. i. 611). *Adj.* Thyätirēnus, *a, um.*—2. An island off the coast of Ætölla (Plin. i. 447).

Thydrum, *i, n.* a town of Africa Pröpria, at which Gordianus was declared emperor by the army (Aur. Vic. Cas. 26).

Thyëa, *æ, f.* daughter of the river Cephisus, conjectured to have been the first who obtained a knowledge of the mysteries of Bacchus. Thyas, *v.* Thyias, *adis, f.* a worship of Bacchus, a Bacchanal (Hor. Od. ii. 19. 9. Virg. Æn. iv. 302). See *Thia*.

Thyene, *es, f.* one of the Hyades. Ovidius calls her Dödonis (Fast. vi. 711).

Thyestes, *æ, m.* son of Pelöps and Hippodamia, who is said to have had children by the wife of his brother Atreus, for which Atreus banished him from the kingdom. Wishing, however, to be more severely revenged, he pretended to be reconciled to his brother, invited him to return, and served up to him Tantalus and Plisthenes, his own sons. After Thyestes had eaten part of them, Atreus informed him, he was feeding on his own children, and, to convince him of the fact, ordered their faces and arms to be brought in. At that horrid act, the sun is said to have driven back his chariot. He instantly fled to king Thesprotus, and thence to Sicyon, where his daughter Pelöpia lived, who was afterwards married to her uncle Atreus, believing her to be a daughter of Thesprotus, who did not undeceive him. She was then pregnant to her father, without the relationship being known to either, and afterwards gave birth to Agisthus, whom she exposed; but Atreus ordered him to be sought for, and brought up as his son. Thyestes having come to Delphi, *Castrü,* was seized by Agamemnon and Menelaus, who brought him to their father Atreus, who sent Agisthus, believing him to be his own son, to put him to death. Pelöpia, having taken from Thyestes, at the time of their intercourse, a sword, which she afterwards gave to Agisthus, and which he wore at the time he went to deprive his father Thyestes of life, the latter recognised it, and learning how it had come into the possession of Agisthus, he sent for Pelöpia, who informed him when she received it, and that Agisthus was the son of its owner. She then plunged it into her own breast, and Agisthus presented it bloody to Atreus, who, believing it to be his brother's blood, rejoiced at his death, but Agisthus soon after put him to death, when he and his father Thyestes ascended the throne of their grandfather. *Olla Thyeste,* the pot of Thyestes, referring to his children being served up to him at table (Pers. Sat. v. 8). Thyestades, *æ, m.* a patronymic of Agisthus (Claud. xxviii. 113). *Adj.* Thyestæus, *a, um.* *Thyestæa mēsa,* the entertainment of Thyestes, *i. e.* the eating of his own children (Claud. i. 171). Pythagoras calls animal food, *Thyestæa mēsa* (Ov. Met. xv. 462), from the souls of our nearest relations, in his opinion, having inhabited it. See *Pythagoras*.—2. The name of a character in a tragedy, perhaps a representation of Thyestes (Juv. Sat. viii. 228).

Thyia, *æ, f.* a country in Greece, where

was a temple in honour of Thyëa *q. v.* daughter of Cephisus, from whom the place had its name (Herod. vii. 176).

Thymber, *v.* Thymbrus, *i, m.* a Ramulus, son of Daucus, and twin-brother of Lirius, who were so like, that their parents could not distinguish them. Pallas cut off the head of Thymber. *Dauca præles, Lirides and Thymber* (Virg. Æn. x. 391).

Thymbra, *æ, v.* Thymbræ, *es, f.* a town of the Troad, built by Dardanus, hence *Trojāna Thymbra* (Stat. Th. viii. 202). The work was executed by his friend, Thymbræus, from whom the name was probably derived. Strabo makes it a plain traversed by the river Thymbræus, one of the branches of Scamander, the *Meinder*. *Adj.* Thymbræus, *a, um.* *Thymbræus Apollo,* so called from that god having a temple on the bank of the river, near its junction with the Scamander (Virg. G. iv. 323).

Thymbræus, *i, m.* a Trojan who killed Ostris (Virg. Æn. xii. 458).

Thymbræus, *i, m.* a man, who in the second Punic war killed his father, lest he should have fallen by the hand of a Carthaginian (Sil. Ital. ii. 633).

Thymbres, *ëtis, m.* the *Parsæe*, one of the branches of Sagaritis, the *Sakaria* (Liv. xxxviii. 18). Ptolemy calls it *Tembresus* (i. 648), and Ammianus Marcellinus, *Thuris* (xxii. 8).

Thymbris, *is, m.* a man in advanced life, in the army of Eneas (Virg. Æn. x. 124).

Thymelæ, *es, f.* wife of Lætinus, a celebrated mimic, in great favour with the Roman emperor, Domitianus, who, dreading an accusation against him by M. Régulus, sent her to that celebrated informer, to procure his favour by personal violation. Some derive that Thymelæ was married to Lætinus, and the term employed by Juvénalis (*subintrat*) may be understood either in a good or a bad sense. The satirist, most probably, intended it to convey the latter meaning (i. 36).

Thymodes, *v.* Thymoidas, *æ, m.* son of Mëntor, and nephew of Mëmnon, the Rhodian, whom Darius, in 333 B. C., ordered to receive the foreign troops, *i. e.* the Grecians, &c., whom he commanded at the battle of Issus (Curt. iii. 3 seq.).

Thymotes, *is, m.* a Trojan, son of Hicetion, hence called *Hicetionius Thymotes*, who was killed by Turnus. He was the first who advised that the wooden horse should be brought within the Trojan walls, for which Servius gives this reason, that he was an enemy of Priamus, who had caused one of his children to be put to death, at the suggestion of the soothsayers. As the horse itself, and every circumstance connected with it, are mere fictions, it is unnecessary to point out the absurdity of Servius (Virg. Æ. iii. 32 seq.).

Thynia, *æ, f.* a district of Asia Minor, *Natolia*, bounded on the north by Pöntus Euxinus, the *Black Sea*, on the west by Thracius Bosphorus, the *Strait of Constantinople*, and Pröpöntis, the *Sea of Marmora*, and on all other sides by Bithynia *q. v.*, in which it is frequently included (Catal. xxxi. 5). *Inh.* Thyni, orum (*Sing.* Thynus, *i*), *m.* *Catagrophü Thyni*, the painted Thyni, *i. e.* the Thyni, wearing embroidered clothes, or upper robes (Catal. xxv. 7). *Thyni Thracæ* erat quæ nunc Bithynia fertur (Claud. xx. 247). Some editions of *Classica*, *Cur*

erant, read arant. Adj. Thynus, Thynnus, *et*, Thynacus, *a*, um. *Thyna mero* (Hor. Od. iii. 7. 8). *Thynnaealitra* (Val. Flacc. iv. 424). *Thyniaci sinus*, the bays of Thynia (Ov. Trist. i. 9. 35).—2. *v*. Thynias, *adis*, *f*. *Aineada*, an island and promontory on the southwest coast of Pontus Euxinus, the *Black Sea*, called also Thynis and Thynis. Plinius mentions, that the barbarians called it Bithynia, from its being inhabited by the Bithyni, and, for the same reason, Pömpönius Mela says the town on it had the name of Bithynis, *Farnasia*. It occurs frequently in Apollonius Rhodius (ii. 4 &c.). Thynias, *adis*, *f*. of Thynia, applied to females, or nouns feminine (Prop. i. 20. 34).

Thyonē, *es*, *f*. a name of Sēmēlē, mother of Bæchus (Pin. Pyth. iii. 177).

Thyonēus, *eos*, *m*. a name of Bæchus, which some derive from Thyonē, an appellation of Sēmēlē, and others, from *bo*, *I boil*; *I rage*; *I rush with impetuosity* (Hor. Od. l. 17. 23). Adj. Thyonianus, *a*, um. *Thyonianus mero* (Catul. xxvii. 7).

Thyotēs, *a*, *m*. the priest of Sāmōthrāce, *Samothraki*, who received the Argonauts, as they sailed for Colchis, and initiated them into the mysteries, by which some have understood, he instructed them in navigation, at least as far as respected their perilous voyage (Val. Flacc. ii. 438).

Thyrēa, *a*, *f*. *v*. Thyrē, *n*. *Paleokastro*, a town of Messēnia, on the boundary between Argos, and Lacedæmon, called by Hómērus Anthēa. Thyrēatis, *idis*, *f*. of Thyrēa, applied to females, or nouns feminine. *Thyrēatis terra*, the lands belonging to Thyrēa, which having been claimed both by the Argives and Lacedæmonians, the dispute was referred to an equal number of combatants on both sides, by the Amphictyons, who afterwards adjudged it to the Lacedæmonians, from an artful device of Othryades *q. v.* *Inh.* Thyrēate, *arum*, *v*. Thyrēates, *ium*, *m*.

Thyrium, *i*, *n*. *Trypho*, a town of Acarnānia, of which Antiochus, king of Sýria, endeavoured to obtain possession, in 193 B. C., but failed, although he had in his interest Clytus the prætor, and Mnēsillochus, a nobleman of considerable influence. *Inh.* Thyrienses, *ium*, *m*. adhered to their alliance with the Romans, and shut their gates against the king of Sýria (Liv. xxxvi. 11 *seq.*).

Thyrnis, *idis*, *m*. a man in the Carthaginian army in Spain, killed by the troops under Scipio Africanus (Sil. Ital. xv. 721).

Thyrsagētæ, *a*, *m*. a colony of Scythians, according to Vālerius Flaccus, planted by Bæchus (vi. 135). They fought against the Colchians and Argonauts. Hērōdōtus states, that they were a singular but numerous nation, who lived by hunting; that they lived beyond the Būdini, and that the rivers Lycus, Oārus, Sýrgis, and Tānāis, the *Don*, had their sources in the country inhabited by this people (iv. 123). Supposing this statement to be accurate, they would possess part of the country about *Moscow*. Pömpönius Mela informs us, that they and their neighbours, the Tūrce, occupied extensive woods, and maintained themselves by hunting (i. 19).

Thyrsis, *idis*, *m*. the name of a herdsman (Virg. B. vii. 16).—2. A man of Stübēra,

who, with Alexander of Berea, suffocated Dēmētrius, the younger son of Philippus, king of Mæcēdōnia, after Didas had given him poison by order of his father at Hērāclēa, in Mæcēdōnia, in 183 B. C. (Liv. xl. 24).

Thyrus, *i*, *m*. a man in the army of Hānñibal, whom Möpsus killed in Spain (Sil. Ital. ii. 110).

Thysdrus, *i*, *m*. a Carthaginian killed in Spain, by Māro, who served under Scipio Africanus (Sil. Ital. xv. 448).

Thyssus, *i*, *f*. a town on mount Athos (Herod. vii. 22).

Thyus, *i*, *m*. a governor of Pāphlōgōniā, under the king of Persia, who traced his descent from Pylæmēnes, who fell by the hand of Mēnelāus, in the Trojan war. Cōrnēlius Nepos, in opposition to Hómērus, says, Pātrōclus killed Pylæmēnes. Datāmes was the cousin of Thyus; his mother was sister of the father of Datāmes. Thyus having become rebellious, the Persian king resolved to harass him by war, of which he gave the command to Datāmes. The latter, averse to extremities, and unsuspicious of danger, went singly to his relation, on purpose to persuade him to return to his allegiance. Thyus, in place of listening to his counsel, formed a design to take away his life, which Datāmes having learned from his mother, he saved himself by flight, proclaimed war against Thyus, and took him alive with his wife and children (Cor. Nep. Dat. 2).

Tiarāntus, *i*, *m*. a very large river of Scythia, which empties itself into the *Danube* (Herod. iv. 48).

Tibārcēniā, *a*, *f*. a district of Pontus, on the coast of the *Black Sea*, to the E. of Sidēnus, the *Bulama*. *Inh.* Tibārcēni, *orum* (Sing. Tibārcēnus, *i*), *m*. had for neighbours on the S. the Chālcybes. According to Pömpönius Mela, they considered the supreme good to consist in laughter and sport (i. 19). The Scholiast on Apollonius Rhodius informs us, that they had so strong a love of justice, that they would not attack their enemies, even in war, without giving them previous notice, both of the place and hour of combat. Vālerius Flaccus mentions a particular custom, which prevailed amongst their matrons, at the time of their confinement (v. 148).

Tiber, *eris*, *v*. Tēbēris, Tibēris, Tībris, Tībēris, *is*, *et*, Tībris, *v*. Tūris, *is*, *v*. Idos, *v*. Tibērinus, *i*, *m*. the *Tevere*, a large river of Italy, which takes its rise in Apēnninus, the *Apennines*, and, running nearly in a south-west direction, flows by *Rome*, and falls into the *Mediterranean*, about fifteen miles below that city. It was anciently called Albōla, from *Ænēas* finding on its banks a *white* sow with thirty young, and afterwards Tibērinus, of which Tiber is a corruption, from a king of the country of that name being drowned in attempting to cross it. It is said to receive forty-two tributary streams in its course. At *Rome* it is thirty-three feet above the level of the sea, from ten to twenty feet deep in the middle of the channel, when it is lowest; water turbid, of a dull yellowish colour, from being loaded with sand, and therefore not generally used for domestic uses. Its course from its fountain to *Rome*, is about an hundred and sixty British miles. *Cuique fait verum promissa potentia Tībrin, and the Tevere, to which the government of the world was pro-*

ruised, i. e. the *Tevere*, on the banks of which *Rome* was to be built, and to become the seat of universal empire (Ov. Met. ii. 259). *Domina Tiber*, from *Rome*, the mistress of the world (*domina orbis terrarum*), standing on its banks (Mart. x. 7). *Lydus Thybris*, Lydian, i. e. Tuscan *Tevere*, from a colony of Lydians settling on its banks (Virg. Aen. ii. 782). *Flavus Thybris*, yellowish *Tevere* (Virg. Cat. v. 23). Most of the rivers of Italy are of a dirty white colour, from their running over clay soils. This colour the Latin poets called *Flavus*. *Tibricola*, v. *Tibricola*, n. m. one who lives near the *Tevere*. *Tiberinis*, idos, f. a nymph of the river *Tevere* (Ov. Fast. ii. 597). *Adj.* *Tiberinus*, *Tybrinus*, *Tybrinus*, v. *Tybrinus*, a. um. *Tiberina ostia* (Ov. Fast. iv. 329). From this poet, it appears that the ancients gave that name to the place at which the *Tevere* divides into two streams. *Tiberinum vādum* (Suet. Tib. 2).

Tiberias, ādis, f. a large town on the west of the lake of Genesareth, of which the original name was *Cenere*, but changed by Herod, in honour of the emperor *Tiberius*, with whom he was in great favour. The sea was also called by the same name (Plin. i. 569). Pausanias travelled in Canaan, and visited both this lake and the Dead Sea. Of the latter he narrates several fictitious unworthy of being repeated (v. 7).

Tiberinus, i. m. a king of Alba Longa, who was drowned in attempting to cross the river *Albula*, which from that event was afterwards known by his name (Liv. i. 3).—2. The pilot of the ship which *Persēs* commanded, and which, in an engagement with the Carthaginians near the coast of Sicily, Sicily, grappled with *Is*, commanded by *Crantor*, a Sidonian (Sil. Ital. xiv. 517).

Tiberias, i. m. a prænomen among the Romans, which, according to *Valerius Maximus*, was first given to those who were born on the banks of *Tiber*, the *Tevere*. *Adj.* *Tiberianus*, et. *Tiberianus*, a. um. *Tiberiana aula*, the court of the emperor *Tiberius* (Stat. Syl. iii. 3. 60). *Tiberiana domus* (Tac. Hist. i. 27).

Tiberius, i. m. a son of *L. Junius Brutus*, who, with his brother *Titus*, and his wife, a sister of the *Vitellii*, entered into a conspiracy for the overthrow of the Roman republic, and the restoration of the *Tarquini*. The plot having been discovered, their father, one of the consuls, pronounced sentence of death upon *Tiberius* and *Titus*, and witnessed their execution (Liv. ii. 5).—2. One of the Roman emperors. See *Claudius*.

Tiberius Alexander, *Tiberii Alexandri*, m. a Roman knight of considerable distinction, who obtained the government of *Egypt*, his native country, in the year 69. In him *Vespasianus* had an active friend, who both espoused his cause, and obliged his soldiers to take the oath of allegiance to that prince (Tac. Ann. xv. 28 seq.).

Tiberius Gemellus, *Tiberii Gemelli*, m. son of *Drusus Cæsar* and *Livilla*, born at the same birth with his brother *Caius*, in the year 18. Their grandfather, the Roman emperor, *Tiberius*, named them his successors. From *Tiberius*, *Tiberius* appears to have hesitated about appointing a successor, and left to chance what he wanted resolution to decide. *Caligula* began his enormities by

putting *Tiberius* to death (Suet. Calig. 2. Tac. Ann. vi. 48).

Tibicines, um, m. trumpeters, whose duty it was to play at sacrifices, that the worshippers, or those who offered the sacrifices, might not hear words of inauspicious omen, by which the solemn duties might be interrupted, or broken off. On this account, the trumpets were blown in the ears of the sacrificers, so that it was almost impossible that any other sound could be perceived. The censors, *Ap. Claudius* and *C. Plautius* in the year 311 B. C., prohibited the trumpeters from eating in the temple of *Jupiter*, a disgrace which they resented, by quitting the town in a body, and retiring to *Tibur*, from which they did not return, until they had been plied with wine, of which, says *Livius*, such people are always fond. They were thrown insensible into waggons, and brought back to the city, where they agreed to remain, on condition, that they were allowed three days annually, to ramble with great freedom about the city, in full dress (i. e. masked, and in long party-coloured robes), with music, and the right of being fed in the temple, to those who played at the sacrifices, restored. In the arrangements of *Servius Tullius*, the trumpeters, hornblowers, and extraordinary, were divided into three centuries (Liv. i. 43 seq. Ov. Fast. vi. 633—692).

Tibiscini, orum, m. supposed to be the same people whom *Plinius* calls *Tibiscini*, and places in *Galatia* (i. 627). Of *Valerius Flaccus*, the MSS. vary greatly; on which account some suppose the adjective *Tibiscinus*, a. um (*Tibiscina ostia*), to be derived from *Tibiscus*, v. *Tibiscus*, the *Theiss*. The singular formation of the adjective in this case, seems to oppose this conjecture, and probably the reading should be *Tibiscina* (vi. 50).

Tibisis, is, m. the *Cera Lom*, a river, which has its source in *Hæmus*, and falls into the *Danube*. *Atlas*, the *Tubernacula*, *Auras*, the *Taban*, and *Athrys*, the *Jacta*, flow from the same range, and their waters augment the same river (Herod. iv. 49). Some consider the former article, a derivative from *Tibisis*.

Tibullus. See *Albius*.

Tibur, ūris, n. *Tivoli*, a town of Italy, about seventeen miles from *Rome*, pleasantly situated on *Anio*, the *Teverone*, which forms a romantic cascade in the vicinity. This city was built by *Tiburtus*, *Cōrus* and *Catillus*, sons of *Amphiaraus*, and received its name from the eldest of the three brothers. Their father was a native of *Argos*, hence *Horatius* says, it was built *Argo colōnō* (Od. ii. 6. 5), and *Ovidius* calls it *Argyrum Tibur* (Amor. iii. 6. 46). *Dionysius* of *Halicarnassus* says, the *Siculi* were the founders of this town. *Herculeum Tibur*, from *Hercules* being worshipped there (Mart. i. 13). *Ench.* *Tiburtes*, um (*Sing.* *Tiburs*, ūrtis), m. *Fines Tiburtum* (Tac. Ann. xiv. 22). *Adj.* *Tiburs*, ūrs, ūrs; ūrtis, et. *Tiburtus*, *Tiburtinus*, v. *Tiburnus*, a. um. *Tiburs Rōmulus* (Virg. Aen. ix. 360). *Tiburtia mœnia*, the walls of *Tibur* (Virg. Aen. vii. 670). *Tiburtina terra*, the territory of *Tivoli* (Prop. iv. 7. 85). *Tiburnus Anio*, the *Teverone*, flowing by *Tivoli* (Prop. iii. 22. 23).

Tiburna, e, f. wife of *Murrus*, a native of

Sīgūntum, Marcedro. She raised a fire to consume the body of her husband, after he had fallen by the hand of Hannibal, on which she threw herself, and expired. *Tisiphōnē* assumed the appearance of *Tibūrna*, when she excited the unhappy inhabitants of that town, to destroy themselves (Sil. Ital. ii. 566 seq.).

L. Tibūrtius, L. Tibūrti, m. a centurion, who was wounded at the time *Labiēnus* was conversing across *Apsus*, the *Aspro*, to Caesar's men, who were speaking in favour of peace (Ces. B. C. iii. 19).

Tibūrtus, c. Tibūrtus, i, et, Tibūrs, ūrtis, m. son of *Amphīlārus* of *Argos*, who, with his two brothers *Cōras* and *Cāillus*, built *Tibur, Tivoli*, on *Anio*, the *Treverone*, to which he gave his name, from being the eldest of the three (Virg. *Æn.* vii. 671).

Tichūs, ūrtis, m. one of the two highest summits of mount *Cēta*; *Cālidrōmos* was the other. At the request of *Antiochus*, king of *Syria*, the *Ætoli* took possession of *Tichūs*, with eight hundred men, whom *Vālērīus Flācius*, a Roman lieutenant-general of consular rank, failed in his attempt to dislodge (Liv. xxxvi. 16-19).

L. Tichū, L. Tichid, m. a Roman knight, taken on board one of Caesar's galleys, in the second fleet sent from *Sicilia, Sicily*, with corn to him in *Africa*. *Scipio*, who commanded the republican forces, spared his life, and to him *Ovidius* has been supposed to refer (Trist. ii. 433). He wrote verses not recommended either by purity of idea, or delicacy of language. To him *Suetonius* is conjectured to allude (Il. Gram. 4), where by mistake the common reading is *Sigida*, which the best critics acknowledge to be wrong.

Ticinum, l, n. Pavia, a town of Italy, on the north bank of *Pādus*, the *Po*, where *Ticinū*, the *Tessino*, falls into that river. *Pavia* is the capital of the district in which it is situated, is of great antiquity, and contains a number of magnificent castles (Tac. Ann. iii. 5). *Adj. Ticinēnses, lum, m. Adj. Ticinēnsis, is, e. Ticinēnsis (ager)* (Plin. iii. 331).

Ticinū, i, m. the Tessino, a river of Italia, Italy, which has its source near the summit of *St. Gothard*, runs through *Verbānus lācus, Lago Maggiore*, and falls into *Pādus*, the *Po*, at *Ticinum, Pavia*. Near this stream, the Gauls, under *Bellōvēsus*, defeated the *Tūsci*, and over it *P. Cōrnēlius Scipio*, the Roman consul, threw a bridge, on which he erected a fort for its security, after he had crossed the *Po* to attack *Hānnibal*, in his descent from the *Alps*, in 220 B. C. Here that consul not only suffered a complete defeat, but would have lost his life, or fallen into the hands of the enemy, had not his own son, then a youth, afterwards surnamed *Africānus*, rescued him from his perilous situation (Liv. v. 34-xxi. 45). *Pūlcher Tīcīnus* (Claud. xxviii. 195). *Adj. Tīcīnus, a, um. Tīcīna flūmina* (Sil. Ital. ix. 432).

Tifātā, orum, n. hills overhanging *Cāpūa*, which *Plinius* considers as part of *Lātium*. *Livius* mentions a plain between *Cāpūa* and these hills, so that the town must have been at some distance from them, and not situated at their very base, the idea conveyed by the word *overhanging*. *Stātius* is the only

Latin poet, in whose writings this word occurs (Syl. iv. 4. 85).

Tifernus, i, m. a mountain in *Sāmnium*, to which *L. Vōlūnnius*, the Roman proconsul, compelled the *Sāmnites* to retreat, and, unalarmed by the difficulty of the ground, he there routed and dispersed them (Liv. x. 30).

—2. *The Biferno*, on which stood a town called *Tifernum* (Liv. ix. 44 seq.).

Tigellinus, i, m. an emissary of *Nēro*, for whose punishment the Roman people were very clamorous. *Gālba* protected him, and by a proclamation reprimanded the people for their cruelty (Suet. Galb. 15). *Pōnd Tigellinū*, make *Tigellinus* the butt of your satire (Juv. Sat. i. 155). *Impūdicus Tigellīnus* (Mart. iii. 20).

M. Tigellius, M. Tigelli, m. a native of *Sārdīniā*, who appears to have been a favourite with *C. Jūlius Caesar* and his successor *Augūstus*, from the excellence of his voice, not for the elegance of his manners, the intelligence of his conversation, or respectability of his character. He excelled in music, particularly in playing on the flute, and was a man of excessive prodigality. *Hōrātius* censures him with considerable severity, and *Cicēro* has shown by his opinion of *Tigellius*, that the strictures of the poet did not exceed the truth (Epis. Fam. vii. 24. Hor. Sat. i. 2 seq.).

Tigrānes, is, m. a king of *Armēniā*, who, by his conquests of some neighbouring countries, obtained a considerable name, not only as a monarch, but also as a warrior. He proclaimed hostilities against the Romans, at the instigation of *Mithridātes*, king of *Pōntus*, whose daughter *Clēōpātra* he had married. By her he had three sons, two of whom he killed, and the third, named *Tigrānes*, having made an attack on his father, was taken prisoner by the Romans, led in triumph, and afterwards put to death in prison (Ap. Bel. Mith. 243). A stranger both to the power and resources of the Roman state, he set at nought the armies which marched against him, but soon learned that Asiatic haughtiness and pomp afforded no protection against his formidable enemy. Instead of bringing the consul *L. Licinius Lūcūllus* alive into his hands, as he had given orders to his officers, his armies fled before that able general, and he sought safety by deserting his own capital, in 71 B. C. From *Cn. Pōmpēius Māgnus*, who succeeded *L. Licinius Lūcūllus* in the command of the army, he obtained his peace by a sum which appears almost incredible, and acknowledged his submission to the Romans, by receiving a garrison into the chief city. This degradation, so humiliating to the king, the unnatural conduct of his son aggravated, by rebelling against his father, and persuading *Cn. Pōmpēius* to enter *Armēniā*. That noble Roman continued him on the throne, in opposition to the wish of his son, and thus fulfilled the treaty which *Tigrānes* had purchased at so high a rate (Claud. xxi. 370). *Justinus* mentions that the *Syrians* invited him to be their king, and that he enjoyed the sovereignty for eighteen years, when he was subdued by *L. Licinius Lūcūllus* (xxxviii. 3-xl. 2). —2. The son of the former, whose heart appears to have been a stranger to filial affection and patriotic principle. He raised the standard of rebellion

against his father, and induced Pōmpeius, who commanded the Roman forces, to invade his native country. The lenity and fidelity of Pōmpeius to his father, whose throne he wished to usurp, most probably by the crime of parricide, thwarted his plans of ambition, on that account he exerted himself to rouse the Parthians against the Romans. For this misconduct, Pōmpeius sent him to Rome, led him in triumph through the city, and afterwards put him in prison, from which he effected his escape. Of his future history nothing is known.—3. A king of Armēnia, who suffered death from the hands of the public executioner at Rome. Commentators have not been able to ascertain with precision, either the genealogy or history of this prince. Josēphus mentions his fate, and Tacitus has introduced him into his history, probably as an instance of the impartiality of the Roman laws (Ann. vi. 40). May another reason not be assigned for his public execution; that it confiscated his property?—4. Brother of Vōlōgēsus, and grandson of Archēlaüs, king of Cappadōcia, by birth a Cappadocian, was by Nēro appointed king of Armēnia. The length of time which he had resided at Rome as a hostage, sunk his spirits, and gave him a servility of manner, unbecoming a prince. The arrangements made by the Roman commander of that country, kept in check the Parthians, and those who felt dissatisfied with a king of Roman appointment. He desolated the country of the Adiabēnians, who saw with indignation their lands laid waste, not by a Roman commander, but by the rashness of a hostage, who had, for so many years, lived among slaves (Tac. Ann. xiv. 26 seq.).—5. Tigrānes III., whom Vēlleius Patērcūlus calls Artāvāsdes, was the son of Artāvāsdes I., succeeded his brother Artāxius II., in the throne of Armēnia, by appointment of the emperor Augūstus. Tiberius Nēro conducted him to the capital of his dominions, but his reign was short, his children who succeeded him, died, and his family became extinct (Tac. Ann. ii. 3).

Tigranocerta, oram, *n. Serec*, a town of Armēnia, founded by Tigrānes from whom it received that name (Eutrop. vi. 9).

Tigris, idos, *m. (Tiger)*, one of Actæon's dogs (Ov. Met. iii. 217).

Tigris, Idis, *m.* (called by the ancient Persians *Teer*, *i. e.* an arrow, from its flowing with great rapidity), the *Dejilah*, or *Shat Bagdad*, *i. e.* the river of Bagdad, a large and rapid river of Asia, has its rise in the mountains of Armēnia, about an hundred and fifty miles south of the sources of Euphrātes, the *El-Frat*, not from the same springs, as Lūcānus erroneously states (Phar. iii. 256), runs in a southeast direction, till after a course of about eight hundred miles, it joins the *El-Frat*, about fifteen miles above Bassora, at Kornah. After its junction with the Euphrātes, it was called Pasitigris, now *Shatul Arab*. These two rivers in ancient times, ran into the sea by different channels. It is navigable for boats of twenty or thirty tons burden to the mouth of Odarnah. Above that to Mosul, it is navigated by rafts, supported by blown sheep skins, of which the wood is sold at Bagdad without loss, and the skins are carried back on camels. The average breadth between Bagdad and Kornah,

is about two hundred yards. The banks are steep, generally overgrown with brushwood, and haunted by lions and other wild beasts. It has two unequal swells annually, the greater in April, occasioned by the melting of snows in Armēnia, the less in November, caused by the periodical rains. The *Dejilah* is more rapid than the *El-Frat*, runs nearly at seven knots an hour, is late in its rises, and its waters are esteemed less salubrious. In its course it varies very considerably in a few years. There is a branch of this river of the same name. Hērōdotus says, that Armēnia has three rivers known by the name of Tigris, an assertion not supported by ancient authors (Herod. v. 2). Achaemenius Tigris, the Persian *Djail* (Claud. x. 224). *Adj.* Transgritānus, *a. um*, on the other side, *i. e.* the eastern side of the *El-Frat*. *Transgritāna ripis* (Amm. Mar. xxv. 7).

Tigris, *is, f.* the name of a ship, probably from the figure on her prow (Virg. *Æn.* x. 166).

Tigūrius Pāgus, one of the four cantons, or districts, into which Hēlvētia, *Switzerland*, was divided, according to Cæsar; and it comprehended the modern cantons of Zurich, Schwitz, Schaffhausen, and the lands of the Abbey of St. Gall (Cæs. B. G. i. 12). *Adj.* Tigūrii, orum, *m.* *Adj.* Tigūrius, *a. um*. L. Tillius Cimber, L. Tilli Cimbrī, *a.* one of the conspirators against C. Jūlius Cæsar, whom he had previously supported with all his influence, and to whom he was indebted for the province of Bithynia. In the arrangement entered into against the life of that usurper, Tillius had engaged to commence the onset, a promise which he fulfilled by seizing Cæsar's toga, on which one of the Cæsars, *c. Cæsar*, wounded him in the throat, and was followed by the rest, who soon despatched him, almost without resistance (Suet. Jul. Cæs. 82).

Timeus, *i. m.* an officer in the army of Alexander the Great, whom he protected at the imminent risk of his own life, in 337 B.C. (Curt. ix. 5).—2. A Greek historian, who was a native of Taurōmēnium, *Tauris*, and lived during the reign of Agathodotus. Of the numerous works which he composed, none has reached modern times. His history of Sicily, *Sicily*, which, from the expression of Cicero, appears to have been a connected work, and not a collection of detached pieces, like Sallust's history, would, if accurate, have been a valuable acquisition; since so little is known respecting that island in the early ages. Ancient authors differ respecting his merits. According to Cicero, he was the most eloquent and learned of all the Greek historians; and Diodorus commends him both for his knowledge and his accuracy. Plutarchus allows him neither learning nor fidelity, and what Cicero praises as elegant, Longinus condemns as cold and puerile. Diodorus Siculus blames the severity of his strictures, in which he is joined by Polybius and Cornēlius Nepos (Alcib. 11).

Timāgēnes, *is, m.* a native of Alexandria, who was taken prisoner by Gabinius, and brought to Rome, where Faustus, the son of Sūlla, bought him, and, on account of his splendid talents, set him free. Naturally addicted to sarcasm and railery, he spared neither age nor rank, on which account Au-

gustus, offended at the freedom of some of his strictures, forbade him the palace. Affronted by this disgrace, besides the loss of the emperor's friendship and intimacy, with which he had been honoured, he burned the history which he had written of the life of that prince. Seneca says, he was a man of keen satire, without restraint, eloquent and loquacious, who said many things improperly, but elegantly. At Rome, he taught rhetoric, and wrote history with great judgment and taste. He lived to an advanced age, with Asinius Pollio, in whose house he probably died (Sen. de Ira iii. 23). It was the opinion of Timægenes, that poetry was the most ancient of all kinds of composition. Ammianus Marcellinus commends his diligence and accuracy, but censures his obscurity (xv. 9).

Timanor, ðris, *m.* a Dolopian, to whom Persæus gave the joint command of the slingers and javelin bearers, with Ion, of Thesalonica, *q. v.* (Liv. xlii. 58).

Timarchus, *i. m.* a Syrian nobleman, put to death as a rebel (Ap. Bel. Syr. 117).—2. A tyrant of the Milesians (Ap. Bel. Syr. 130).

Timasterates, *is, m.* a Rhodian, sent with two four-banked ships from Samos to L. Æmilius Regillus, telling him, that he had been sent by C. Livius Salinator to conduct him safely to Samos, where he was to receive the command of the fleet from his predecessor, Livius, because the sea was rendered dangerous by the ships of Antiochus, king of Syria, in the year 192 B. C. (Liv. xxxvii. 14).

Timasitheus, *v. Thymasitheus, eos, m.* the highest magistrate at Lipara, who protected the commissioners sent from Rome with a golden bowl to Apollo, when they were taken by Liparean pirates. He sent them under a convoy to Delphi, *Castri*, and thence safe to Rome, in 393 B. C., for which the Romans received him with hospitality, and gave him presents (Liv. v. 28).

Timævus, *i. m.* the *Timavo*, issues at once a river, from a rock, and, after a short course of three miles, falls into *Mare Adriaticum*, the *Gulf of Venice*, by one mouth, in the neighbourhood of *Tergestë, Trieste*. The *Timavo* has the appearance of having run in caverns. Virgilius says, it has nine mouths, *i. e.* springs or sources (Æn. i. 244), in which he is followed by Claudianus (xxviii. 197), and Pömpönius Mela (ii. 4). Strabo says, it had seven springs of drinkable water, which form a deep and broad river, but Pölybius, that except one, all the springs were salt, and adds, that the natives called that place the fountain and mother of the sea; the latter name is still given it by the Italians, *La Madre del Mare*. Pösidönus has recorded, that Timævus takes its rise in the mountains, afterwards runs one hundred and thirty stadia below ground, and, appearing again, is soon after lost in the sea. *Stagna Phrëgi* (*i. e.* *Trojani*) *Timævi*, from its being in the territory of Antenor, who was a Trojan (Claud. vii. 120). Martialis calls it *Eugænus Timævus*, from being in the country of the Eugænæi (xlii. 89); *Lidæus*, from Cæstor, son of Leda, having been supposed to have sailed up the *Gulf of Venice*, or rather up the *Danube* (iv. 25), and *Müllifidus*, from the number of its mouths (viii. 28). *Antenoræus Timævus* (Luc. Phar. vii.

194). Livius calls it a lake, and mentions, that the Romans encamped on it, when they made war on the Istri (Liv. xli. 1).

Timochæres, *is, m.* a native of Ambracia, and friend of Pyrrhus, who offered to the Roman consul, C. Fabricius, that, for a reward, he would cut off that monarch by poison. On the senate being informed, they sent ambassadors to Pyrrhus, warning him to be on his guard against his intimates. This is the account of Valerius Antias, others call him Nicias *q. v.* (Gel. iii. 8).

Timocætes, *is, m.* a native of Pellene, to whom Pöthægöras gave the command of Argos, when he left that city and went to Lacedæmon, to assist his father-in-law, Nabis, tyrant of that town. When the Argivi drove out the garrisons of the Lacedæmonians, they allowed Timocætes to retire without injury, in consequence of the mildness of his government (Liv. xxxiv. 29—40).

Timocritus, *i. m.* a native of Ægina, and father of Timasarchus (Pin. Nem. ix. 22).

Timodæmus, *i. m.* an Athenian celebrated by Pindarus. Timodæmide, *arum, m.* the descendants of Timodæmus (Pin. Nem. ii).

Timöläus, *i. m.* a man who wished to double the work of Hömærus, by inserting a new line between each two of the original.

Timöleön, öntis, *m.* a Corinthian, who, from his earliest years, discovered great mildness of temper, and so strong a love of country, that he was present when his brother Timöphänes was put to death, because he had perverted the authority with which he was invested, and declared himself absolute. After recovering from the depression of mind, occasioned by witnessing that act which kept him in retirement for twenty years, his fellow-citizens gave him the command of troops, sent to aid the Sicillians. On his arrival in that island, the natives, having been betrayed by former officers sent from Corinth, did not give him that open and hearty reception which he expected, and the nature of his mission required. The rectitude of his conduct soon gained their confidence, and his future success released the natives from despotic power. Every measure was directed for the public good, uninfluenced alike by ambition, or a desire of revenge. The petty princes submitted to his arms, and liberty was bestowed on every city which he conquered. After framing an excellent code of laws, he spent the remainder of his days among a grateful people, whom he had rescued from tyranny, enjoying every mark of public distinction, and private respect. As soon as his valour in the field, and wisdom in the cabinet, had given tranquillity to the island, his wife and children sailed for Sicily, where they likewise continued to live. In advanced life, his sight almost wholly failed, not, however, before the state had ceased to require his active services. He died about 337 B. C., was buried with the utmost magnificence, at the public expense, and annual games appointed in honour of the man, who had conquered despots, subdued barbarians, and re-peopled the cities which tyranny had desolated, and restored their former privileges and laws. Cornélius Nepos has given a short, and Plütarchus a long life of this illustrious Corinthian. Timöleöntëum, *i. e.* the monument erected

in honour of Timōlēon. It stood in the market-place of Sýracusa.

Timon, *ōnis, m.* a leading man of Thēbe Phthiōtica, whom the Roman proconsul, T. Quinctius Flāminius, expected would betray the city into his hands, in 199 B. C. The patriotism of Timon led him to adopt a very different line of conduct, and the valour of the inhabitants compelled the Roman commander to retire from the city (Liv. xxxiii. 5).—2. A person set over Lýdia by Antíochus, king of Sýria, after the battle of Thýāfira; but the people disregarded his authority, and agreed to send deputies to the Roman consul L. Cōrnēlius Scīpio, in 192 B. C. (Liv. xxxvii. 44).

Timōnōus, *i, m.* the father of Timōdēmus (Pin. Nem. ii. 16).

Timōphānes, *is, m.* a noble Corinthian, eldest son of Timōdēmus and Dēmāristē, and brother of Timōlēon, whom he resembled in nothing. Imprudent and rash, he associated with profligate companions, to whom his contempt of danger had recommended him. The Corinthians kept a mercenary corps of four hundred men, of which they gave the command to Timōphānes. Regardless of honour, and infuriated by ambition, he put many of the citizens to death without trial, and then declared himself king of Corinth. Timōlēon entreated him to renounce his madness; but he rejected his advice with disdain. Then persisting in the same infatuation, he took with him Æschýlus, whose sister Timōphānes had married, and a soothsayer called by some Sātýrus, by others Orthógōras, who earnestly entreated Timōphānes to listen to reason, to give up the usurped title, and make to his fellow-citizens some compensation for his crimes. At first he laughed at their proposal, and then gave way to violent passion, on which the other two transfixed him with their swords, whilst Timōlēon stood, at a little distance, weeping. Cōrnēlius Nēpos relates this matter differently, does not mention Æschýlus, and makes the soothsayer, whose name he suppresses, the brother-in-law of Timōphānes and Timōlēon (Timol. 1).

Timōsthēnes, *is, m.* a native of Egīna, and brother of Aleimēdon (Pin. Ol. viii).

Timōthēus, *i, m.* a distinguished Athenian, whose father's name was Cōnon. Athēneus makes his mother a native of Thrācia, and she, most probably, like other natives of that country, would in Greece be a slave, and subjected to all the indignities peculiar to that degraded condition. The historian, just quoted, adds, that she became a model of female delicacy. Few facts respecting the history of Timōthēus, have been transmitted. Military valour forms the most prominent feature of his character, as given by Cōrnēlius Nēpos. After he had subdued, by war, Olynthus and Byzantium, Constantinople, plundered the territory of Cōtys, to the value of twelve hundred talents, which he paid into the treasury, and raised the siege of Cýzicum, Chizio, he went to the assistance of Ariobārzānes, in return for which service he received the towns Crithotē and Sēstos, on Hēllēspōntus, the Dardanelles. He was so very fortunate, that the painters represented him sleeping, and Fortune bringing to him taken cities in a net. He next received the command of a fleet, and, sailing round Pelōpō-

nēsus, the Morea, he ravaged Lācōnia, put the Lacedæmonian fleet to flight, subdued Cōrēfira, Corfu, to the government of the Athenians, and added as allies the Epidæ, Athāmānes, Chāōnes, and all the nations who live upon that coast. This expedition secured to the Athenians the empire of the seas, for which they had long contended with the Lacedæmonians. After he had attained a great age, and had retired from public business, they appointed him and Iphicrātes councillors to Mnēsthēus, son of the latter, and son-in-law of the former, whom the Athenians had appointed prætor, in consequence of the revolt of Sāmos, the wavering of Hēllēspōntus, and the ambition of Philip, king of Mācēdōnia, then attempting many things. From the rash conduct of Chien, at Sāmos, of which these aged commanders disapproved, they were brought to trial for treason, and Timōthēus was fined in a hundred talents. The injustice of his country thus forced him into banishment, and he retired to Chālceis, Egripo, a city of Eubœa, Negropont, where he died. The Athenians repented of that iniquitous sentence, remitted nine-tenths of the fine, and accepted of ten talents from his son Cōnon (Cor. Nep. Tim.).—2. An Athenian, descended from the Eumolpidae, who were the priests of Cēres (Id. Hist. iv. 83).—3. An officer under Pēlos, king of Mācēdōnia, whom he left at the head of some troops at Phila, as he retreated to Mācēdōnia, in 174 B. C. (Liv. xlii. 67).

Tingis, *is, f. et.* Tingi, *m.* Tingis, *where* Tangier, a town of Africa, built by Antæon, on Frētum Gāditanum, the Strait of Gibraltar, and nearly opposite to the fort which gave name to the strait in modern times (Sil. Ital. iii. 258). Tingitānia, *æ, f.* the district of Africa to which the town just mentioned gives name. Plinius makes this province a hundred and seventy miles in length (l. 32). Adj. Tingitānus, *a, um.* Tingitānus (Lat. Sup. vi. 13).

Tinla, *æ, m.* the Tivino, a small stream which runs into Tiber, the Tevere (Sil. Ital. viii. 452). Strābo, who writes Tēnos, mentions, that small boats plied upon it, bringing the inland produce of the country down to the capital (324).

Tios (Teios, Strabo), *i, f.* Tilisa, *m.* Tio, a city on the borders of Pōntus Euxinus, the Black Sea (Amm. Mar. xxii. 8).

Tipāta, *æ, f.* a town of Maurītānia (Amm. Mar. xxix. 5).

Tiphys, *is, m.* son of Phōrbus and Hymānē (Hyg. 14), was the pilot of the ship Argō. He died in the house of Lysus, king of Prōpōntis, Marmora, and Ancæus, uncle of Nēptūnus, was appointed to his office, who navigated that ship to Cōlchis. The Tiphycōses, who maintained that they excelled all the Boeotians in nautical affairs, claimed Tiphys for their countryman, and pretended to show the place near their town, at which the Argō arrived after that famous expedition. After erit tum Tiphys, then there will be another Tiphys, *i. e.* another pilot; navigation will then be revived (Virg. B. iv. 34). Vāllērus Flaccus, Apollōdorus, Apollōnīus Rhōdius, and Orpheus make him the son of Hēgēlus, hence Tiphys Hēgēlōides (Val. Flacc. l. 487).

Tirēslas, *æ, m.* a native of Thēba. Tirēslas was the son of Evērus and Chāriolō. He is said to have been one of those who sprang

from the serpent's teeth which Cædms sowed. In early life, he was changed into a girl, in consequence of his striking two serpents closely united. About seven years after that mutation of sex, he recovered his original form, by again striking other serpents similarly situated. Jupiter and Juno referred to him the decision of a subject worthy of the infamous characters of both. Having determined in favour of Jupiter, Juno, in revenge, deprived him of sight. To alleviate his punishment, the king of the gods ordained him to live for seven ages, and conferred on him the gift of prescience. Liriope, the mother of Narcissus, first consulted him with respect to the fate of her son, and the event confirming his prediction, rendered him famous as a prophet. Tirésias was afterwards considered as the infallible oracle of Greece, and appears to have been one of the most celebrated soothsayers of antiquity. His name occurs frequently in the writings of Cicero, and Horace's fifth satire of book 2d, is a dialogue between Ulysses and Tirésias, in imitation of Lucianus. The former, by the advice of Circe, descended to the Infernal Regions to consult Tirésias (See *Hom. Od. x. 492, seq.*). Some critics consider this dialogue as a continuation of the interview between Ulysses and Tirésias in the shades, and others, perhaps with more probability, as a second interview, in which the spirit of Tirésias was conjured up by Ulysses, on finding that the predictions of the prophet were true, and on his wishing to know, by what means he might repair the loss of his estate, which the suitors of his wife had destroyed. Statius describes Tirésias as a necromancer, and in terrific strains sings the power which he possessed over departed spirits. Of that infernal art, a more forcible delineation cannot be found in all the writings of antiquity, than that of Statius (*Th. iv. 408, seq.*). His tomb was near the mountain Tiphosium, according to Strabo and Pausanias.

Tiribæzus, *i. e.* governor of Sardes, *Sart*, about 304 B. C., who, according to Cornelius Nepos, discovered the design of Cönon to restore Ionia and Æolia to the Athenians. Diodorus Siculus writes, that Tiribæzus envied the reputation of Cönon, and formed an unjust pretext for apprehending him (*xiv. 85*). Isocrates too justifies the character of Cönon, and condemns his unjust imprisonment. From Xenophon's account, Cönon did nothing unbecoming his character (*Hist. Græc. iv. 8*).

Tiridates, *i. e.* a Parthian nobleman, who obtained the government of his native country, about 27 B. C., when the cruelties of Phraates had excited his subjects to drive him from the throne. The tyrant, however, having obtained the aid of a powerful Scythian tribe, recovered his kingdom, and compelled Tiridates to fly. The latter contrived to get one of the sons of Phraates into his power, with whom he escaped to Rome. The Parthian king demanded from Augustus the restoration of his son, and the giving up of his rival; the emperor complied with the first, but refused the second demand. The negotiations, thus entered into, ended in confirming Phraates on the throne, and his giving up the standards, which the Parthians had taken from the army of Crassus. No-

thing further respecting the life of Tiridates is known.—2. A Parthian, descended from the family (perhaps the grandson) of Phraates IV., son of Vónones I., whom the emperor Tiberius set up as a rival to Artabanes, and placed him on the throne of Parthia in the year 35. Possessed of little fortitude, he shrunk from danger, and fell back before his enemy, so that his retreat had the appearance of a rout. A general defection followed, and Tiridates, with a handful of men, passed into Syria, the year after he had received the crown (*Tac. Ann. vi. 32–44*). Of his history nothing further is known.

3. Brother of Vologeses, became king of Armenia, and carried on continual war with Rhadamistus. At that time the Armenians were divided into two factions, the weaker took part with the Romans, and the stronger with the Parthians. Tiridates privately sent succours to the latter, and, at last, made open war on Armenia, in which failing of success, he desired an interview with Corbulo, and that having terminated without any favourable effect, he attempted to arrest Corbulo's march to Artaxata. At last, from necessity, he complied with the wishes of his brother, and in fulfilment of his agreement with Corbulo, he went to Rome, and laid his crown at the foot of the emperor Nero. Plineus informs us, that Tiridates, being one of the Mægi, wished to travel to Rome by land, because his religion did not allow him to spit into the sea, nor to defile that element with any kind of pollution. The great retinue which he took along with him, including his wife and children, proved expensive to the provinces, by the great preparations made for his reception; and must have been fatiguing to himself and family, since both he and his wife rode the whole way on horseback. At Naples, he joined Nero, whence they proceeded together to Rome, when the emperor placed the crown on his head, made him a number of valuable presents, and allowed him to rebuild Artaxata, which he did on returning to Armenia, and changed its name to Neronia (*Tac. Ann. xii. 50, seq.*).

Tiro, *önis, m.* first the slave, and afterwards the freedman, of the orator, M. Tullius Cicero. From the frequent mention of Tiro, in the writings of his master, the reader naturally infers, that he must have possessed many estimable qualities, which had endeared him to the son and brother of the orator, as well as to himself. He attended Cicero during the time he held the consulship of Cilicia, and probably wrote a life of that illustrious Roman, since Tacitus quotes him as his authority, with respect to the murder of Cicero, which Tiro mentions took place on 7th November, during the consulship of Hortius and Pansa, *i. e.* in 43 B. C. (*Tac. Orat. 17*). *Adj. Tironianus, a, um. Tironiana cura* (*Gel. l. 7*).

Tiryns, *thi, f. Palæo Nauplia* (*Palæo-Naupoli*, Leake), a town of Argolis, situated in a plain which encircled its Acropolis. Of this fort time has not left one vestige. The town took its name from a son of Argos, and brother of Amphitryon; but Eustatius asserts, that its original appellation was Hahæis, which Stephanus says, it received from fishermen being there. Herodotus was native of this city. The walls, built by the

Cyclôpes, were of uncommon strength and solidity, part of which still remain, and Pausanias mentions, they were the admiration of all Greece. Hómērus states, that the town was "well fortified" (Il. ii. 559). Stēphānus says, it was called from Tīrŷus, a daughter of Alo, who was the sister of Amphitrŷon. *Sūs deus exiit antiquam Tirynthu*, its own god (i. e. Hērclēs) rouses ancient Tīrŷus (Stat. Th. iv. 147). *Adj.* Tīrŷnthlus, a, um. *Tirynthius hēros*, Hērclēs (Ov. Met. vii. 410), who is sometimes simply called *Tirynthlus*, his proper name being understood (Stat. Th. v. 390). *Tirynthia prōles*, Q. Pāblius Māximus, from the Fābii tracing their descent from Hērclēs and Viudūna, daughter of Evānder (Sil. Ital. ii. 3). *Tirynthia cūbūna*, i. e. *Sāgūntina monia*, from being built by Hērclēs (Sil. Ital. i. 661). *Tirynthia tela*, the weapons, i. e. the arrows of Hērclēs (Ov. Met. xiii. 401). *Tirynthia* (Alemēna), wife of Amphitrŷon, and mother of Hērclēs, whom she bore at Tīrŷus, her native city; hence the adjective Tīrŷnthlus is applied to that hero, and he was reckoned the god of that city (Ov. Met. vi. 112).

Tisæum, i, n. a promontory of Māgnēsia. *Adj.* Tisæus, a, um. *Tisæa Diāna*, from her having a temple, and receiving adoration on that promontory (Val. Flacc. ii. 7).

Tisæus, i, m. a mountain of prodigious height in Māgnēsia, a district of *Thessaly*. There was a beacon on its summit, during the Macedonian war (Liv. xxviii. 5).

Tisāgōras, æ, m. brother of Miltiādes (Cor. Nep. Milt. 7). Hērōdōtus writes Stēsāgōras q. v.

Tisāmēnus, i, m. son of Orēstes and Hērmonē, daughter of Mēnclāus and Hēlēna. He succeeded his father, but the descendants of Hērclēs expelled him from Argos and Lacedæmon, and the descendants of Nēstor, from Mēsēniā. He then went to Achāia. His extraction and virtues gave him great celebrity among the Grecian states. The Iōnes, from jealousy of his merits, lest he should be made king by the Achæi, appealed to the sword, and Tisāmēnus fell. The Achæi buried him at Hēlēcē, but the Lacedæmonians, by the advice of the oracle of Apōllo at Dēlphī, removed his bones to Spārta. *Pāter Tisāmēni*, Orestes (Ov. Ib. 348).—2. Son of Thersānder and Dēmōn-āssa, sister of Amphilōchus (Paus. iii. 15).

Tisā, æ, f. a town of the Brūtii in Italy. *Inh.* Tisātæ, arum (Sing. Tisātēs, æ), m. (Ap. Bel. An. 339).

Tisidum, i, n. a town of Africa, not far from Bāgrāda, the *Mejerda*, mentioned by no ancient author except Sāllustius; and its situation is unknown in modern times (Sal. Jug. 62).

Tisiphōnē, es, f. one of the three Furies, who held a lash in her hand, and, instead of hair, had serpents encircling her head. For an admirable description of this pest, see Ov. Met. iv. 480—508, and Stat. Th. i. 88—130. The Furies were three in number, accounted by some the daughters of Achēron and Nox, by others of Plūto and Prōserpina; but Apōllōdōrus states that they sprang from the mutilated parts of Urānus, v. Cælus, on their falling into the sea, and Hērōdōtus, that they, as well as the giants and nymphs, owed their birth to the drops of blood from

the same parts, after they had been some time in contact with the earth. Besides these foolish accounts of the birth of these unreal beings, others occur in the writings of the ancients, equally imaginary, and equally absurd. *Adj.* Tisiphōneus, a, um. *Tisiphōna tēmpora* (Ov. Trist. iv. 9. 6).

Tisippus, i, m. a man of great courage, who, in conjunction with Lŷciens, put an hundred and fifty of the chief men in Achāia to death (Liv. xlv. 28).

Tiso, ōils, m. a native of Pātræ, who commanded the Achæan fleet in 194 B. C. From the ship in which he sailed being dashed to pieces, in the first engagement with the Lacedæmonian fleet, he was made prisoner (Liv. xxxv. 26).

Tissa, æ, v. Tissē, es, f. *Ravdazzo*, a small town near the foot of Mount Etna (Sil. Ital. xiv. 267). Stēphānus writes the word in the plural number. *Inh.* Tissēus, æ. Tissēnēs, ium, m. Cicēro commends the Tissēnēs for their great industry and uncommon frugality (Ver. iii. 38).

Tissāphēnes, is, m. a prefect of Lŷdia, under Dārŷus Nōthus, king of Pērsia, in 414 B. C. (Just. v. 1). To him Alabādis fled, when he understood that the Lacedæmonians watched an opportunity to put him to death (Cor. Nep. Alcib. 5).—2. A prefect of Artāxērcēs Mnēmōn, and a man of respectability, who lost the favour of his sovereign through the misrepresentations of his colleague, Phārnābāzus, in 399 B. C. (Just. vi. 1).

Titan, ānis, v. Tītānus, i, m. the elder brother of Sātūrnus, was the son of Cælus and Terra. He resigned to Sātūrnus the sovereignty of the world, on condition that he should not bring up any male children. To fulfil the terms of agreement, Sātūrnus devoured his sons as soon as they were born. But Ops, or, Rhēa, concealed the births of Jūpiter, Nēptūnus, and Plūto, or, according to some authors, gave him a stone, which he swallowed in place of them. The Titans having been informed of this breach of the treaty, and grieved at the prospect of losing the government of the world, made war on Sātūrnus, whom they conquered, and put in prison, where he remained, until they were defeated by Jūpiter, who restored his father to the throne. The war of the Titans must not be confounded with that of the giants. The former was against Sātūrnus, the latter against Jūpiter. According to Pausanias, Hómērus was the first who mentioned the Titans in verse, and describes them as inhabiting Tārtārus (viii. 37). Titan is often used as synonymous with Apōllo, or the sun. *Nūllus Titan, no sun* (Ov. Met. i. 10). *Rōsēs Titan*, rosy, or, red Titan (Stat. Th. i. 717). *Titan finxit*, Prōmēthēus hath formed (Juv. Sat. xiv. 35). Tītānia, æ, f. Pŷrrha (Ov. Met. i. 385); Diāna (Ov. Met. iii. 173); Lātōna (Ov. Met. vi. 346); Circē, because descended from the Titans (Ov. Met. xiv. 382 et 438). Tītānis, idos, f. a daughter, or descendant of Titan, also, of Titan, in relation to nouns feminine; Lātōna (Ov. Met. vi. 185); Circē (Ov. Met. xiii. 968, et xiv. 14, et 376). *Tītānia pūna*, battle of the Titans (Juv. Sat. viii. 132). *Adj.* Tītānicus, Tītānicus, et, Tītānulus, a, um. Tītānīci drācōnes, dragons received from the sun (Ov. Met. vii. 336). Tītānia

astra, the sun (Virg. *Æn.* vi. 725), where the poet uses the plural for the singular. *Tithonus Æles*, the phoenix (Claud. xlv. 7).

Tithræus, *v.* *Tithræus* (Hom. *Il.* ii. 751), *i. m.* the *Saranta Poros*, called also *Eurōtos* and *Orēos*, a river of Thessalia, which flows into *Pénēus*, the *Salampria*, on the N. bank of that river. Pínius states, that its waters like oil float on the surface, and do not mix with those of the *Salampria*, for which he assigns this fanciful reason, that it had its origin in the Infernal Regions, on which account, the stream of the *Salampria* refused mixing with that of the *Tithræus*, and after running a short way threw it off (i. 430). To the quality of this river, and the fiction above related, Lúcanus alludes (Phar. vi. 376). *Adj.* *Tithræus*, *a. um.*

Tithonus, *i. m.* a son of Læmædon, king of Troy, by Strymō, a daughter of Scamander, hence Ovidius calls him *Phryx Tithonus* (Fast. vi. 473). *Aurōra*, goddess of the morning, fell in love with him, in consequence of his uncommon beauty, and carried him through the air to Æthiopia, by whom she had Emithion and Memnon. The goddess obtained from Jupiter immortality for her husband, but forgot to ask that he might continue in perpetual youth, on which account, he experienced all the inconveniences of extreme old age, hence Höratius, *Lōga senectūs minuit Tithonium*, a protracted old age diminished Tithonus, *i. e.* rendered his body shrunk and decrepid (Od. ii. 16. 80). Worned of life, he prayed he might be taken from it, and was transformed into a grasshopper according to Sërvius. Diódorus Siculus says, that he made war in Asia, as far east as Æthiopia; hence the fiction of his being the husband of Aurōra, and father of Memnon, which Höratius has expressed by *venotus in auras*, *i. e.* carried to the skies, *scilicet*, by Aurōra (Od. i. 28. 8). *Tithonus*, *adj.* *f.* Aurōra (Stat. Syl. v. 1. 34). *Adj.*

Tithonus, *a. um.* *Tithonia cōnjux*, Aurōra (Virg. *Æn.* viii. 384), who is frequently called *Tithonia*, in which case *cōnjux* seems to be understood.

Tithoræa, *æ. f.* one of the tops of Parnassus *g. v.* (Herod. viii. 32). Under this name were included both a town and district around it. *Ins.* *Tithoræenses*, *iom. m.*

Tithraustes, *is. m.* a captain in the guards of the king of Persia, who, by order of his sovereign, cut off the head of Tissaphernes, and obtained the government which the latter possessed (Xen. Ages. i. Hist. Græc. iii. 4).

Tithanus. See *L. Săltus Otho*.

Titidius Lăbdo, *Titidi Lăbdonis*, *m.* the husband of Véstilla, whom the Roman senate summoned to appear before them, and assign a reason why he had not brought so abandoned a woman to punishment. In vindication of his conduct, he maintained, that the law allowed sixty days for deliberation in such cases, and that the legal period had not yet expired. With this answer the senators declared themselves satisfied, and proceeded against the adulteress (Tac. Ann. (iii. 85), on which see also *Titidius*).

Titinius, *i. m.* a centurion under C. Căssius Lőnginus, whom that officer sent to obtain information respecting the condition of M. Jūnius Brūtus. From the lateness of his return, Căssius inferred the worst, and put himself to death. On beholding his

dead body, Titinius killed himself (Val. Max. ix. 9).

C. Titinius, *C. Titinii*, *m.* a plebeian tribune, in 195 B. C. (Liv. xxxv. 8).

L. Titinius, *L. Titinii*, *m.* a Roman appointed a military tribune, with consular authority, in 399 B. C. Four years after, he held the same office, when he and Cn. Gēnūcius marched against the Fălisci, but, displaying more bravery than conduct, were defeated (Liv. v. 12—18).

M. Titinius, *M. Titinii*, *m.* a plebeian tribune, in 448 B. C. (Liv. iii. 54).—2. Appointed master of the horse to C. Jūnius Būbūlcus, dictator, against the Volsi, in 303 B. C. (Liv. x. 1).—3. A plebeian tribune, in 195 B. C. He and C. Titinius declared they would enter their protest, if the senate decreed a triumph to L. Cōrnēlius, consul, for his success in Spain (Liv. xxxv. 8).—4. Elected prætor in 180 B. C., and obtained the north of Spain for his province, which he retained next year, as M. Lăcinius Crăssus, who was appointed to succeed him, excused himself on account of religious obligations. The Cēlōbēri continued tranquil during the time he held that province. Ambassadors from Spain complained of the cruelty and avarice of the Roman magistrates, on which account, M. Titinius was brought to trial, and, after two adjournments, was, on the third day, acquitted, in the year 173 B. C. (Liv. xli. 5 *seq.*).

M. Titinius Cūryus, *M. Titinii Cūryi*, *m.* a Roman prætor, who gave an audience to Tib. Sēmprōnius Grăcehus and L. Pōstūmus Albīnus, in the temple of Bellōna, that they might relate the services which they had performed in Spain, and demand such honours as they merited, in 180 B. C. (Liv. xl. 59 *seq.*).

P. Titinius, *P. Titinii*, *m.* a lieutenant-general under the prætor L. Fūlius Pūrpurēo, in the year 202 B. C. (Liv. xxxi. 21).

Sex. Titinius, *Sex. Titinii*, *m.* a plebeian tribune, who complained of the unmerited death of Sp. Măllius *g. v.* (Liv. iv. 16).

Titius, *i. m.* a Roman, whom some surname Sēptimius, who wrote several lyric poems and tragedies, all of which are lost. Höratius gives him high praise, which may have proceeded from the partiality of friendship, rather than from a just estimate of his merits. The silence of Quīntiliānus certainly favours, if it does not confirm, this conjecture (Hor. Epis. i. 3. 9).—2. A man of virtue, praised by Jūvenalis (Sat. iv. 13).—3. A debtor of Afer (Mart. iv. 57). Perhaps he is the person whom Mărtiālis again mentions in other of his epigrams.

Titius, *i. m.* the *Kerka*, a river which Flōrus makes the boundary of Illýricum on the east (ii. 5).

Titus Prōcūlus, *Titii Prōcūli*, *m.* a Roman of some rank, whom, Tăcētus states, C. Sīllus had appointed to guard Măssălina, and who, imitating the example of Sīllus, attempted no defence, asked no delay, preferring instant death (Tac. Ann. xi. 25).

Titus Săbinus, *Titii Săbini*, *m.* a Roman knight of great distinction, and a steady friend to the family of Gērmăneus, an attachment which cost him his life. To Agrīpina and her children, after the death of her husband, he continued to pay the same attention, both in public and private, which

he did during the lifetime of Gërmānīcus, after all her other attendants had forsaken her. Four men of patrician rank, Lātīnus Lātīaris, Pōrcus Cato, Pēllius Rūfus and M. Opilius, whose names deserve to be mentioned, in order to be held up to the detestation of succeeding ages, entered into a design against his life. After forming the plot, Lātīaris became the active agent, threw himself frequently in the way of Sābīnus, pretended great respect for Gërmānīcus and Agrippīna, wrought on the tender affections of this steadfast friend, and, at last, prevailed on him to discover his undisguised sentiments respecting Sābīnus. Deceived by pretended friendship, and similarity of sentiment, Sābīnus at last disclosed his inmost thoughts to Lātīaris, while the other three lay concealed in the cavity between the roof and the ceiling of the room, and heard his conversation, which they immediately formed into an accusation, and transmitted to Tiberius. The emperor charged him with treason, on 1st January, and the innocent Sābīnus was immediately seized and dragged through the streets to execution, in the year 28 (Tac. Ann. iv. 18-70).

M. Titius, M. Titli, *m.* son of Titius, who, on being proscribed, had fled to Sex. Pōmpēius. In Gallia Nārbōnēnsis, he procured a considerable fleet, but was taken by Mēnōdōrus, and set at liberty by Pōmpēius, from respect to his father. He deserted Pōmpēius, joined Antōnius, and afterwards put his benefactor to death, by order of Antōnius (Vel. Pat. ii. 77-79).

Titullus, *i. m.* a man whom Mārtiālis advises to take the use of his property, and not leave it to ungrateful heirs (viii. 44).

Q. Titūlius Sābīnus, Q. Titūli Sābīni, *m.* a lieutenant-general in Caesar's army. He and L. Aurūncūleius Cōtta had the command of the troops which were stationed among the Mēnāpiī, and in other parts of Gallia Belgica. When in their winter quarters, on the frontiers of the Eburōnes, 56 B. C., the artful stratagem of Ambīōrix, king of half that tribe, to cut off these officers and their two legions, succeeded, through the credulity and obstinacy of Sābīnus. A few of the private soldiers escaped the sword of the Gauls. See Aurūncūleius. This officer is sometimes called simply Titūlius, or Sābīnus (Flor. iii. 10). Adj. Titūlianus, *a. um.* Titūliāna clādes (Suet. Jul. Cæs. 67).

Titus, *i. m.* a common prænomen among the Romans.

Titus, *i. m.* a son of L. Jūnius Brūtus, alluded to by Līvius (ii. 5). See Tiberius. —2. A man who urged Mārtiālis to practise at the bar (Mart. i. 18).

Tityrus, *i. m.* a herdsman. Under this character, Virgilius is supposed to have described himself, and it must be admitted, that at least one principal event of his life seems alluded to in the first Eclogue; but there are many particulars in the life of Tityrus, which will not apply to Virgilius. Not to enter into minute discrimination, it will be sufficient to observe, that Tityrus was a slave, Virgilius was never in servitude; Tityrus herds the cattle of his master, the lands possessed by our poet's father were his own; Tityrus was an old man, when Virgilius wrote his first eclogue; he was under thirty years of age. These particulars, to

which others might be added, sufficiently prove, that the poet did not intend to give a correct delineation of his own character and circumstances under the name of Tityrus.

Titŷus, *i. m.* the son of Terra, a celebrated giant, of prodigious size, whose body is said to have covered nine acres of land. Apollōdōrus says, he was the son of Jūpter and Elāra, whom that god, to protect from the cruelty of Jūno, hid in the earth, &c. in a cave, hence he is called Terra schēnus (Virg. Æn. vi. 595). Elāra died in childbirth, and Terra was appointed his nurse, which gave rise to the fiction of his being her son. For offering to insult Lātōna, according to Hōmērus, in the beautiful plains of Pānōpē, a town of Phōciā, as she went to Phthia, Apollō killed him. But Pindarus says, that Dīāna transfixed him with her arrows, and Hŷgīnus, that Jūpter put him to death by lightning. In the Infernal Regions, he was tormented by a vulture, preying continually on his liver, which grew as fast as it was devoured, to render his punishment eternal, to which Hōrātius alludes (Od. iii. 4-77), and Ovīdīus (Met. iv. 456). Titŷus appears, from ancient history, to have been a man of great strength, cruelty, and rapacity. Titŷus risit invito cultu, Titŷus sniled with unwilling countenance, &c. the anguish caused by his punishment appeared in his face, even when he smiled (Hor. Od. iii. 11-21).

Tlēpōlēmus, *i. m.* son of Hērēclēs and Astŷōchē, daughter of Phŷlas. He quitted Pelōpōnnēsus, the Morea, in consequence of unintentionally having killed Lēgimēlus, and with a small number of men went to Rhōdos, Rhodes, where he fixed his residence. From this island he went with nine ships to the Trojan war (Hom. Il. ii. 636 seq. i. in which he fell by the hand of Sārpēdon, king of Lycia (Ov. Ep. Her. i. 20)). —2. A man in the Trojan army, killed by Pātērclēs clad in the armour of Achilles. He was son to Dāmāstor, hence called Dāmāstōrīdes (Hom. Il. xvi. 416).

Tlēptōlēmus, *i. m.* an officer of Alexander the Great, at whose death he obtained the kingdom of Pērsia (Just. xiii. 4).

Tmārus, *i. m.* a man in the army of Tŷrus, resolute and forward, who with others fell into the snare laid for them by Pāndīrus and Bitias (Virg. Æn. ix. 685).

Tmārus, *i. m.* Tomour, or, Tomarth, a mountain of Dōdōna in Epīrus, which has a hundred springs about its base. Pīnīus and Strābo write Tōmārus. The latter contends, that the proper name was Tōmīrus (476 seq.). This mountain was covered with wood to the top. Adj. Tmārius, *a. um.* Tmārius Jūpter, Dodonian Jūpter (Chad. xxvi. 18).

Tmōlus, *a. Tŷmōlus* (Ov. Met. xi. 86), *i. m.* Bouz-dag (D'Auvillē), a mountain in Lŷdia, on which grew the best saffron (Virg. G. l. 56). From it there issued a river of the same name, in the channel of which were found excellent whetstones. The god of this mountain adjudged the palm of victory to Apollō, when Pan disputed with him in playing on the pipe (Ov. Met. xi. 156 seq.). There was also a town of this name, mentioned by Tācītus (Ann. ii. 47). Adj. Tmōlius, *a. um.* et, Tmōlitis, *is, e.* Tmōlitē cinus (Plin. iii. 133).

Tōchāri, arum, *m.* a people of Scythia.

Strābo calls them Tāchāri (Amm. Mar. xxiii. 6).

Tōgōnūs, Gāllus, Tōgōnū Gālli, *m.* a man of low birth, who proposed, that out of a number of senators chosen by the emperor Tiberius, twenty should be drawn by lot, who should guard him whenever he came to the senate. To this the prince made an ironical reply, without saying any thing which had a tendency to prevent the motion, and whether it passed into a law or not, Tacitus has not recorded (Ann. vi. 2).

Tōlbiacum, *i. n.* Zulpich, a town of Gāllia Belgica (Tac. Hist. iv. 79).

Tōlēnus, *et*, Tōlēnus, *i. m.* the *Turano*, a river of *Italy*, which has its source in the country of the Mārsi, and waters that of the Sābini. *Adj.* Tōlēnus, *a, um.* Tōlēnum flūmen (Ov. Fast. vi. 565).

Tōlētum, *i. n.* Toledo, a town of the Cārpētāni, in Hīspānia Tārrācōnēnsis, which stood on the river Tāgus, and was strong from situation. *Inh.* Tōlētāni, *orum, m.* received a powerful reinforcement from the Vētōnes, when their town was assaulted by the Roman proconsul M. Fūlvius Nōbīllior, in 194 B. C.; but that did not prevent him from taking it by means of his works (Liv. xxxv. 7-22).

Tōlētōboii, *orum, m.* one of the three tribes or clans of the Gāllogrēci, which obtained Iōnia and Æolia. In 191 B. C., the consul Cn. Mānlius Vūlso marched from Ephēsus, against this warlike people, who betook themselves to Olympos, in *Natolia*, thinking themselves secure, as it is one of the highest mountains in that country, steep and uneven. This advantageous position they supposed the Romans would either not attack, or, if they did, they would be easily repulsed. In addition to natural advantages, they added a trench and other fortifications, and trusted to the rocky ground for an abundant supply of stones. On surveying the mountain, the consul found there were only three places by which it could be ascended. The Tōlētōboii neither had stones in readiness, nor had they been accustomed to throw them, so that their only armour was the sword, which they could not use at a distance. Besides, their shields were both too narrow to protect their bodies, and flat, consequently of almost no benefit. They fought naked, were plump, and had white skins, which rendered blood more conspicuous. Enraged at being hit, without being able to return the injury, like wild beasts when wounded, they rushed in blind fury at random upon their own party. Sometimes provoked by the point of an arrow or a ball entering their bodies, and observing so small a wound, yet unable to extract the weapon, they threw themselves on the ground, in a fit of frenzy and shame.

Their advance was easily checked by showers of darts, or the charge of the light infantry, by which they were cut in pieces. The surviving few fled to their camp, and the Romans occupied the hill which they had abandoned. The legions then advanced, drove them from their ramparts, and entered at the gates which they had purposely left open to effect their escape. Instead of plundering their camp, the consul ordered the troops to pursue the enemy, those under L. Mānlius obeyed, but, in spite of every remonstrance, the party under C. Hēlvius sacked the camp,

which the bravery of the pursuers had won. The number of the killed is doubtful (Liv. xxxviii. 15-20).

Tōlōsa, *v. f.* Thoulous, or, *Toulouse*, a town of Aquitānia, beautifully situated on the north bank of Gārūnna, the *Garonne*, over which it has a noble bridge, and the royal canal joins that river a little below the town. Tōlōsa was one of the most flourishing cities of Gāllia, afterwards the residence of a Roman colony, and, at a later period, the metropolis of the Visigoths. Ausōnius calls it *Pallādīa*, either from its being a seat of learning, or from its olive groves, or from the worship of Minerva. The modern town is large, but not regularly built. It contains a university, several academies, and fifty thousand inhabitants. *Inh.* Tōlōsātes, *ium, m.* *Adj.* Tōlōsās, *as, as; ātis, et.* Tōlōsīnus, *a, um, v.* Tōlōsēnsis, *is, e.* Tōlōsās cāsūs, cheese of *Toulouse*, *i. e.* bad cheese (Mart. xii. 32). Tōlōsānum aurum, gold plundered from the temples of Tōlōsa, which caused the death of every one who took it (Gel. iii. 9). Tōlōsēnsis lācus (Just. xxxii. 3). There was a city of this name in *Spain*.

Tōlūmnius, *i. m.* the friend of Tūrnus, celebrated for his skill in augury, who broke the league between the Trojans and Rutulians, and was killed in the first skirmish (Virg. Æn. xi. 429).

Lar, *v.* Lārs Tōlūmnius, Lārtis Tōlūmniū, *m.* a king of the Vēientes, hence Vēiens Tōlūmnius (Prop. iv. 10. 25), killed by A. Cōmēlius Cōssus, the Roman general, who thus obtained the second Spōlia Opima (Liv. iv. 19 seq.).

Tōmos, *i. v.* Tōmi, *orum, et.* Tōmis, *idis, f.* *Tomesar*, sometimes called *Baba*, a town of Māsia, on the western coast of Pōntus Euxīnus, the *Black Sea*, which has acquired distinction by the banishment and death of Ovidius. Here he spent the last eight years of his life, and composed the elegant but mournful poems, the *Tristia*, and epistles from Pōntus. *Inh.* Tōmītā, *arum, m.* (Ov. Ep. Pont. iv. 9. 97). *Adj.* Tōmītānus, *a, um.* Tōmītāna rēgio (Ov. Trist. v. 7. 9). Tōmītānus āger (Ov. Ep. Pont. iii. 8. 2).

Tōmŷris (Tāmŷris, Just.). *v.* Thōmŷris, *et.* Thāmŷris, *is, f.* a Scythian queen, who sent her only son Spārgābīsēs, with a third part of her forces, against Cŷrus, who had invaded her country. The youth having allowed his troops to drink to excess, Cŷrus attacked them in that condition, put them all to the sword, and left Spārgābīsēs among the slain. Grieved for the loss of her only child, she meditated instant revenge, and adopted a plan, by which she induced Cŷrus to pursue her into straits, when she cut him off with two hundred thousand men, not a single Persian having escaped, to relate the calamity to his countrymen. In contempt for his cruelty, she caused his head to be cut off, put into a bladder filled with human blood, adding, "Glut thyself with the blood for which thou thirstedst, and of which thou hast always been insatiable" (Just. i. 8).

Tōnāus, āntis, *m.* a name of Jūpiter, as presiding over thunder.

Tōnglānus, *i. m.* a man whose house had been destroyed, and ten times its value given him by his clients (Mart. iii. 52).—2. A man ridiculed by Mārtialis, and the wit of the

epigram consists in using the word *nāsus* in very different senses (xii. 90).

Tōngillus, *i. m.* a man of great luxury and gluttony, whom *Mārtialis* satirizes (ii. 40). *Juvēnalis* represents him as having ruined himself, by assuming an appearance and state beyond his means (Sat. vii. 130). Some editions read *Tōngillii*.

Tōrānūs, *i. m.* an orator contemptuously mentioned by *Tācītus* (Orat. 21). The readings are here various; some editions want the name altogether.

C. Tōrānūs, *C. Tōrānū*, *m.* an infamous Roman, whose father the *triumviri* proscribed, and his son furnished to them the information, by which he was discovered and assassinated, in 44 B. C. (Val. Max. ix. 11).—2. The guardian of *Augūstus*, with whose father he had formerly held the edileship. After the emperor had engaged in the proscription, he proscribed *Tōrānūs*, acting on his merciless principle, that no quarter should be given (Suet. Aug. 27).

Tōrbōlēta, *arum*, *m.* a people of Spain, who appear to have been in the vicinity of *Sāgūntum* (Ap. Bel. Hisp. 259).

Tōrni, *orum*, *m.* a Scythian nation, who appear to have subsisted chiefly on honey, and to have been neighbours to the *Sātārchae* (Val. Placc. vi. 145).

Tōrōna, *e*, *v.* *Tōrōnē*, *es*, *f.* *Toron*, a town of *Macedōnia*, inhabited by fugitives from *Thēba Phthiōtica*, when *Philippus*, king of *Macedōnia*, took it, in 209 B. C. (Liv. xxviii. 7). *Adj.* *Tōrōneus*, *v.* *Tōrōnāicus*, *a*, *um*. *Tōrōneus Sinus*, *et*, *Tōrōnāicum Mārē*, the Gulf of *Aiomani*, or, the Gulf of *Cassandria* (Tac. Ann. v. 10. Liv. xlv. 11).

Tōrquāta, *e*, *f.* sister of *C. Jūlius Silānus*, a vestal virgin of distinguished sanctity (Tac. Ann. iii. 69).

Tōrquātus, *i. m.* a Roman consul of great wealth, whom *Otāciū*, a poor man, foolishly attempted to equal in expense and grandeur (Mart. x. 79).—2. See *Mānlius*.

L. Tōrquātus, *L. Tōrquātū*, *m.* an officer in *Pompey's* army during the Civil war. He was governor of *Oricum*, *Ric*, in which he had a guard of the *Pārthini*. The inhabitants of the town declaring for *Cæsar*, he made an unconditional surrender to that general, who preserved his life. He appears to have continued for some time with *Cæsar*, from whom he received every mark of respect and esteem. He afterwards crossed into Africa, joined *Scipio*, and fell at the same time with that noble Roman, and *Dāmāstippus*. *Cicēro*, in his *Brūtus*, has drawn the character of this eminent man in the following terms: "He was a man of general and elegant literature, though somewhat metaphysical and abstruse. The powers of his memory were astonishing, and the dignity and beauty of his language were of the highest order. All these qualities derived an additional splendour from the dignity of his deportment, and the spotless integrity of his life." *Adj.* *Tōrquātus*, *a*, *um*. *Tōrquātū nōmīnē* (Luc. Phar. vii. 584).

Tōtōrdānes, *is*, *m.* a river in the country of the *Sātōrdmāte* (Amm. Mar. xxii. 8).

Tōxāndri, *orum*, *m.* a people who lived near the mouth of *Scāldis*, the *Scheldt*. *Adj.* *Tōxāndrius*, *a*, *um*. *Tōxāndria* *rēgiō*.

Tōxēus, *ēs*, *m.* a son of *Thēstus* and *Eurythēmis*, daughter of *Clēobēa*, whom *Mē-*

læger killed, at the hunting of the *Calydonian boar* (Ov. Met. viii. 441). *Apollōni- rus* does not mention *Tōxēus* among the sons of *Thēstus*.

Tōxāndra, *e*, *f.* *Tōxāndri*, *a*, *f.* *Tōxāndri- loo*, a town of the *Tōxāndri*, a people of *Bēglum*, who had the *Mēnāpi* on the N. The territory now forms part of the marquisate of *Antwerp*.

Trāchas, *is*, *f.* called also *Tarrācina*, *v.* *Terrācina*, and *Trāchīna*, a city of *Italy*, be- longing to the *Volsce*, in whose language the name was *Anxur q. v.* (Ov. Met. xv. 717).

Trāchis, *v.* in, *inis*, *et*, *Trāchys*, *ius*, *f.* the metropolis of *Trāchīnia*, *v.* *f.* a small district of *Thessaly*, of which *Cēyx* was king. This city was also called *Hērāclēa*, from *Hēracles*, who, according to some, was the founder, and, according to others, went there after he had killed *Eunōmus*. Hence *Hērāclēa Trāchis* (Ov. Met. xi. 627). *Inh.* *Trāchidē*, *orum*, *m.* *Adj.* *Trāchīnius*, *a*, *um*. *Trāchī- nius* (vir), *Cēyx* (Ov. Met. xi. 282).

Trāchōnitis, *is*, *v.* *Idis*, *f.* a district on the frontiers of *Arabia* and *Syria*, rough and mountainous, as the name imports. In ancient times, it was possessed by the half-brother of *Manasseh*. It contained *Batana*, *v.* *Is- shan*, *Gaulanitis* and *Gessuri* (Aur. V. Cæs. 28).

Tragōnēē, *es*, *f.* a town of *Pērsia*, which, from *Amulānus Mārcellinus*, appears to have been of some note, and probably at a great distance from *Persēpolis*; but its exact situation is unknown (xxii. 6).

Trāgus, *i. m.* the *Turēiko*, a perennial stream in *Arcādia*, very useful in irrigating the *Kōlambokki*. It emerges at a place called *Nai* near the village *Reunos* (Pans. viii. 23).

Trājānus, *i. m.* the father of the Roman emperor *M. Ulpius Trājānus Crīstus*, who raised by *Vespāsiānus* to patrician rank, and was the first of his family who received any honour at *Rome*. The name of his wife has not been transmitted, but we know that both the parents of the emperor were of Italian extraction. In the war with the Jews, he commanded the tenth legion, and his conduct on all occasions, procured him respect and distinction. He had the honour of being elected to the consulship, and his bravery in war procured him the distinction of a triumph. *Eutrōpius* alludes to him (viii. 2).

Trājānus. See *Ulpian*.
Trālles, *ium*, *v.* *Trāllis*, *is*, *f.* *Saturni- lio*, a town of *Lydia*, according to *Stēphānus* of *Iōnia*, says *Strābo*, and of *Caria*, says *Ptole- mæus*, called also *Euanthia*, from the number of its flowers, stood on the north bank of *Mæander*, the *Meander*. It surrendered to the Romans, in 192 B. C. (Liv. xxxvii. 45). *Inh.* *Trālhiāni*, *orum*, *m.* *Adj.* *Trālhiānus*, *a*, *um*.

Trālīa, *e*, *f.* a part of *Illyriūm*. *Inh.* *Trālīi*, *orum*, *v.* *Trālles*, *ium*, *m.* who formed part of the army of *Philippus*, king of *Macedōnia*, when he went to assist the *Achei* against the *Etoli* and their allies, in 210 B. C. Their name occurs frequently in *Livy* (xxvii. 32—xxxvii. 40).

Trānquillina, *e*, *f.* wife of the Roman emperor *Gordianus*, was the daughter of *Myr- thus*, a man of great learning (Eutrop. ix. 7).

Trānsfūgi, *is*, *m.* a deserter. The Germans hanged deserters on a tree, in order to give publicity to this and every other crime.

which affected the state (Tac. Mor. Ger. 12). Cæsar mentions, that the Germans reckoned deserters and traitors infamous (B. G. vi. 23). According to the British laws, desertion is to be punished by death. In the Roman army, they were first beaten with rods, and then beheaded (Liv. xxiv. 30). This historian mentions, that deserters of the Latin confederacy were beheaded, and the Romans were crucified, in 203 B. C. Both in ancient and modern times, desertion has been accounted an ignominious act. Livius makes Indibilis, a Spanish nobleman, say, "That the name of a deserter is held dishonourable by a man's old associates, and liable to suspicion by the new" (xxvii. 17).

Trānjūgātāni, *orum*, *m.* a people who lived beyond the mountains of the Sarmatæ (Amm. Mar. xvii. 12).

Trānspādānus, *a*, *um*, north of Pādus, the *Po*, because beyond the *Po*, with relation to Rome. Trānspādāni, *orum*, *m.* people who lived beyond, or north of, the *Po*.

Trāpēzūs, *ūtis*, *f.* *Trébizonde*, a town of Pontus, situated on a peninsula, and most probably had its name from its form. It was a colony of Sinopē. *Sinab*, near the river Pēxides. Scilāx, in his Periplus, calls the inhabitants Mācroōphāli, probably a nick-name. At one period it was a place of considerable note; but in 1460 it fell under the power of the Turks, in whose possession it still continues (Tac. Ann. xiii. 39). *Inh.* Trāpēzūtī, *orum*, *m.*—2. A town of Arcādia, near the river Alphēus, so called from a son of Lēcāon, the ruins of which are near *Mavria*. A colony from this town founded that of the same name on the Black Sea (Paus. viii. 27).—3. Another, near Sinus Arābiæ, the Red Sea (Steph.).—4. *Tchetirdagh*, a mountain in the south coast of the Crimea, nearly 1300 feet in height (Strab. 447).

Trāsmēnus, *e*. Trāsmēnūs, *a*, *um*. Trāsmēnūs lūcus, the Lake of Perugia, in Etruria, Tuscan, ten miles in length, and about seven in breadth, containing three islands, one near the southern extremity, called *Polense*, and the other two about a mile from the northern shore, of which the larger bears the name of *Maggiore*, and the lesser *Minore*. This lake has acquired distinction, from the dreadful slaughter of the Roman army under C. Flāminius, in its vicinity, by Hannibal, in 217 B. C., and a small stream which waters the plain has, from that bloody battle, received the appellation of *Sanguinetto*, or, *Fossa del Sanguine*. A village near that fatal spot is called *Osaia*. Trāsmēna littōra, the shores of the Lake of Perugia (Ov. Fast. vi. 765).

Trāsmēnus, *i*, *m.* son of Tŷrrhēnus, who gave his name to the lake. The poets represent him as a man of surpassing beauty, on which account the Nāids of that lake carried him off, and detained him in their caverns (Sil. Ital. v. 8).

Trāsmēchus. See Trāsmēchus.

Trāulus Mōntānus, Trauli Mōntāni, *m.* a Roman knight, of an elegant person, and ingenious manners, had the misfortune to be loved by Mēssālina who, having passed one night with him, became disgusted, and dismissal was the consequence. This unlawful intimacy cost Traulus Mōntānus his life, in the year 48 (Tac. Ann. xi. 36).

Trauos, *e*. Trauos, *et*. Trauos, *i*, *m.* the *Curatch*, a river of Thrācia, which falls

into the lake Bistōnis (Herod. vii. 109).

Trausi, *orum*, *m.* a Thracian nation, who attacked the Roman army, returning from Asia, heavily loaded with spoil, near Tēmpyra, in 180 B. C.; but were defeated (Liv. xxxviii. 41).

Trēba, *e*, *f.* a town of Italy, near which Aulo, the *Teverone*, has its rise. *Inh.* Trēbāni, *orum*, *m.* (Plin. i. 361).

Trēbātius, *i*, *m.* a commander of the Sīmnites, who lost his life in the civil war (Ap. Bel. Civ. 381).

C. Trēbātius Tēsta, C. Trēbātī Tēstēs, *m.* a lawyer of great eminence, who stood high in the favour, both of C. Jūlius Cæsar and his successor. From the mention which Cicero has made of him, in different parts of his writings, and from his recommending him to Cæsar, when proconsul of Gallia, France, it cannot be doubted, that he had a very favourable opinion of his abilities and character. In consequence of their intimacy, Cicero wrote him a number of jocund and humorous letters. His paternal property was at Vēlia, which the orator dissuades him from selling (Epis. Fam. vii. 20). He formed no favourable expectation of the consequences of the civil war, and the event proved the accuracy of his judgment. Hōrātius, to justify his satires against the charge of excessive severity, introduces Trēbātius, who must then have been a very old man, dissuading him from writing more poems of that kind (Sat. ii. 1). In this spirited composition, Hōrātius supports the dialogue with great ability, and contrasts the two speakers, by opposing the grave solemnity of Trēbātius to his own playful levity.

Trēbelliēnus Rūfus, Trēbelliēni Rūfi, *m.* a Roman of prætorian rank, who was appointed guardian to the children of Cōtys, king of Thrācia, on their father's death, and afterwards regent of their kingdom. Accused of treason, Trēbelliēnus fell by his own hand, in the year 34 (Tac. Ann. ii. 67 seq.).

Trēbellius Cālca, Trēbelli Cālca, *m.* a man who claimed the property of Clōdīus, under a false pretence; but the integrity of the judges withstood his claim, although he was supported by the favour of the populace (Val. Max. ix. 15).

Trēbellius Māximus, Trēbelli Māximi, *m.* was appointed commissary, to take a census of Gallia, France, in the year 61. Q. Volūsius and Sextus Africānus were his colleagues in that office, men proud of their birth, who despised the meanness of their associate. In the government of Britānia, Trēbellius succeeded Pētrōnius Tŷrpiliānus, a command for which he was every way unqualified. Without experience as an officer, and naturally indolent, it can excite no surprise, that the troops mutinied, and that he avoided the fury of his own men by seeking safety in flight. Having been some time in concealment, he again resumed the command with diminished authority, and deep depression. The soldiers allowed him to remain unmolested, and he allowed them to remain uncontrolled. The commotion at last ceased, without causing the loss of a single life. Vēstius Būlānus succeeded him as commander in Britānia (Tac. Hist. v. 33. Tac. Agric. 16).

M. Trēbēllius, M. Trēbēllii, *m.* of Frēgille, an officer in the Roman army, under L. Clodius, in Illyricum, in 171 B. C. By order of his commander, he marched at the head of a strong force in Penēstia, to receive hostages, and also from the Parthiniāns (Liv. xliii. 21).—2. An officer under Vitellius when governor of Syria. The Cilae revolted, and Trēbēllius, having enclosed them within lines of circumvallation, reduced them to submission, partly by the sword, and partly by famine (Tac. Ann. vi. 41).

Q. Trēbēllius, Q. Trēbēllii, *m.* a centurion of the fourth legion in the Roman army, who disputed the honour of the mural crown at the taking of Carthāgo Nōva, with Sēxtus Dīgītius *q. v.* (Liv. xxvi. 43).

Trēbia, *ae, m.* the *Trebia*, a river of Itālia, Italy, which has its source in Apēnninus, the *Apennines*, and falls into Pādus, the *Po*, near Plācēntia, *Placenza*, hence Plinius, *Trēbia Plācēntiāns* (i. 363). On the banks of this stream, the Carthaginians, under Hānibal, defeated the Romans, in 220 B. C. (Liv. xxi. 54—56). *Trēbia insignitū Sidōnitis tropaeis*, Trēbia distinguished by a Carthaginian victory (Sil. Ital. vi. 109).

Trēbia, *ae, f.* *Trevi*, a town of Umbrīa, near the confines of Etrūria, *Tuscany*. *Inh.* Trēbiātes, *iun, m.* (Plin. i. 365).—2. Another, in Lātium, taken by Cōrdōlānus, and given to the Volsi, in 491 B. C. (Liv. ii. 39).—3. Another in Cāmpānia. *Adj.* Trēbiānus, *a, um.* *Trēbiānus ager*, the district belonging to Trēbia. Some editions of Līvius read *Trēbiānus* (xxiii. 14).

Trēbius, *i, m.* the fictitious name of a dependant and parasite, whom Jūvēnālis endeavours to dissuade from frequenting the tables of the great, where he would be treated with the utmost indignity and contempt (Sat. v. 19).

M. Trēbius Gāllus, M. Trēbii Gālli, *m.* a praefect, or tribune of the soldiers, sent by P. Crassus to forage among the Cūriōsōlites (Ces. B. G. iii. 7).

Stātius Trēbius, Stātii Trēbii, *m.* a native of Cōmpsa, a man of family, but overpowered by the faction of the Mōpsi. He promised to deliver his native city into the hands of Hānibal, which he easily effected (Liv. xxvii. 1).

Trēbōnūs, *i, m.* an adulterer, who had been surprised in the commission of that crime, and most probably severely, if not disgracefully, punished; the common fate of detected seducers (Hor. Sat. i. 4. 114).

Trēbōnūs Gārūciānus, Trēbōni Gārūciāni, *m.* the procurator of *Africa*, who, by order of the emperor Gālba, put Clōdus Mācer to death in that country, in the year 69 (Tac. Hist. i. 7).

C. Trēbōnūs, C. Trēbōni, *m.* a tribune of the Roman people, who supported Trēbōnia lex, which he alleged had been subverted (Liv. v. 11).—2. A lieutenant-general under the Roman consul L. Pāpius Cūrsor, who, with C. Cædicius, commanded the cavalry in the engagement with the Sāminites, near Aquillōnia, in 295 B. C. (Liv. x. 40).—3. A tribune, by whom the first triumphate were enabled to get the law passed, which granted Gālbia and Gērmānia to Cæsar, Syria and the Parthian war to Crassus, and the two Spains to Pompey, for five years. He served as a lieutenant-general

under Cæsar in the Gallic wars, was afterwards city praetor (*praetor urbiūsus*), pro-consul of *Spain*, and consul for three months. Although he owed all his preferment to Cæsar, he entered into the conspiracy which was formed against his life. The senate conferred on him the province of Asia, after the assassination of that ambitious and unprincipled general. He was killed at Smyrna by P. Cōrnēlius Dōlābella, in 45 B. C. (Liv. Ep. 119), and was the first of the conspirators against Cæsar, who suffered death. *Adj.* Trēbōnūs, *et, Trēbōniāns, a, um.* *Trēbōnia lex*, the law above-mentioned.

L. Trēbōnūs, L. Trēbōni, *m.* a tribune of the people, a violent enemy of the Fabriāns, whom he distressed by every possible means, on which account he received the surname of *Asper*. By his agency, a law passed in 447 B. C., that whoever took the votes of the commons, in the election of plebeian tribunes, should continue the proceedings, until he had completed the number ten (Liv. iii. 65).

M. Trēbōnūs, M. Trēbōni, *m.* a military tribune with consular authority at Rome, in 382 B. C. (Liv. vi. 21).

Trēbūla, *ae, f.* a town of Cāmpānia, which revolted to the Carthaginians, and was taken by Q. Fabius Māximus, the Roman consul, along with Hannibal's garrison, and a number of the Cāmpāni, in 217 B. C. (Liv. xlii. 39). *Inh.* Trēbūlāni, *orum, m.* whom Plinius surnames Bālinēnsēs (i. 360).

Trēbūla Mūtūscā, Trēbūle Mūtūscā, *f.* *Monte Leone della Sabina*, a town in the territory of the Sabines, which appears, from Mārtiālis, to have been exposed both to damp and cold (v. 72). *Inh.* Trēbūlāni Mūtūscāi, *orum, m.* received the right of Roman citizenship, in 504 B. C. (Liv. x. 1). Notwithstanding of their local disadvantages, the Trēbūlāni made good cheese, which Mārtiālis commends (xiii. 33). Plinius makes Mūtūscāi a surname, and mentions Trēbūlāni Sūffēnātes, inhabitants of Trēbūla Sūffēna, *Montorio di Romagna*, a town in the territory of the Sābini (i. 360). *Adj.* Trēbūlānus, *a, um.* *Trēbūlānus ager*, the territory of the Trēbūlāni (Cic. Leg. Agr. ii. 25). *Trēbūlāna cina* (Plin. iii. 135).

Trēchus, *i, m.* a native of Etōlia, killed by Hēctor (Hom. II. v. 706).

C. Trēmēllius, C. Trēmēlli, *m.* one of the ten commissioners for dividing large tracts of land in the north of Italy, in 173 B. C. (Liv. xlii. 4).

Cn. Trēmēllius, Cn. Trēmēlli, *m.* a tribune of the Roman people, who, provoked at not being chosen into the senate, protested against the petition of Tib. Sēmprius Grāchus and C. Clāudius Pūlicher, censors in 170 B. C., that the year and half, the time allowed, according to custom, for enforcing the repairs of buildings, and for approving the works which had been contracted for, should be lengthened (Liv. xlv. 15).—2. A tribune of the Roman people, was fined for contending unjustly with M. Aemilius Lēpidus, pōntifex māximus, by which the authority of the priesthood was rendered superior to that of the magistrate, in 161 B. C. (Liv. Ep. 47).

Cn. Trēmēllius Flāccus, Cn. Trēmēlli Flācci, *m.* a Roman of quaestorian rank, one

of the five ambassadors sent to Attalus, king of Asia, in 207 B. C. He afterwards obtained the office of a plebeian edile and prætor. In the latter office he was governor of Sicilia, *Sicily* (Liv. xxix. 11 seq.).

L. Trēmellius, L. Trēmelli, *m.* a Roman quaestor, who killed a second Pseudophilippus in Macedonia, and cut off his army, in 146 B. C. (Liv. Ep. 53. Eutrop. iv. 15).

Trēviri, *orum* (*Sing.* Trēvir, *iri*), *m.* the Trevirians, a nation of Gallia Belgica, between Mosella, the *Moselle*, and Silva Ardennæ. Tacitus states, that they were ambitious of being thought of German origin (Mor. Ger. 28). C. Julius Caesar conquered them, in 55 B. C. (Liv. Ep. 107). Their chief city, Augusta Trēvirorum, afterwards from its inhabitants, Trēvir, now *Triers*, or *Treves*, stands on the east bank of the *Moselle*, over which it has a large bridge. *Treves* is one of the most ancient towns in Europe, is but thinly inhabited, and not well fortified. *Adj.* Trēverus, *et*, Trēvērius, *a, um*. *Trēvēricus tumultus* (Tac. Ann. iii. 42).

Triāria, *æ, f.* the wife of L. Vitellius, a woman cruel beyond her sex, who took a deep interest in the destruction of Dolabella, and exulted in the carnage and desolation of Terracina (Tac. Hist. ii. 63 seq.).

Triārii, *orum*, *m.* veteran soldiers of approved courage, who formed the third line of battle in the Roman army. Whilst the contest was sustained by the Hastati, or after they had been obliged to fall back, by the Hastati and Principes, the Triārii continued kneeling *i. e.* resting on their right knee, with their left leg stretched forward, holding their shields reclining on their shoulders, their spears fixed in the ground, with their points elevated to a certain height. As their shields did not cover their left limb, it was secured by a greave, and from the expression of Juvénalis, *Crūisquē stolidi dimidium tegimen* (Sat. vi. 256 seq.), it appears, that only the one half, or that part of the limb exposed to the enemy, was covered. When the Hastati and Principes were overpowered, they fell slowly back into the spaces between the Triārii, or veterans, hence the expression "*Rem ad Triarios redisse*", things are in the greatest danger. The Triārii then rose up, and received them into the intervals of their ranks, and having closed their files shut up as it were every opening. In one close body, the whole army advanced with a firm and dignified step against the enemy. This was the last resource, and if unsuccessful the battle was lost (Liv. viii. 8).

C. Triārius, C. Triārii, *m.* a noble Roman, who is said to have advised Pompeius to order his men to receive Caesar's charge without moving out of their place. He had been a lieutenant-general of Lucullus against Mithridates, and was killed during the Civil war (Cæs. B. C. iii. 5 seq.).

Triballi, *orum*, *m.* a people of Mœsia (Plin. i. 386). Eutropius makes the Triballi a people of Macedonia (iv. 27). They met Philip, king of Macedonia, returning from the Scythian war, took from him the whole spoil, and left himself severely wounded (Just. ix. 3). *Adj.* Triballicus, *a, um*.

Triboei, *v.* Tribœi, *orum*, *et*, Tribœes,

um, m. the Tribœians, a people, originally of German extraction, who settled in the east of Gallia Belgica, near Rhœnus, the *Rhine* (Cæs. B. G. i. 51 seq.).

Tribūci, *orum*, *m.* a Roman fort in Germany, near Concordia *q. v.*; Ammianus Marcellinus places both Concordia and Tribūci in the territory of the Tribœi (xvi. 12).

Tribūni, *orum* (*Sing.* Tribūnus, *i*), *plēbis*. Tribunes of the people; Plebeian Magistrates, whose duty it was to defend the commons against the severity of the usurers, the oppression of the great, and the infringement of their liberties by the senate or consuls. To procure a remission of debts, and redress of certain grievances, the plebeians quitted the city, in 494 B. C., and refused to return, until their request was granted, and magistrates from among themselves appointed, to protect them from cruelty and oppression for the time to come. The number of Tribunes at first was only two, afterwards five, and in 456 B. C., it was augmented to ten, which continued ever after, without alteration. As the office of the tribunes was chiefly to redress the wrongs of the people, the election at first would necessarily be restricted to their own order. The great power which they afterwards enjoyed, induced Patricians to sue for the office. Previously to their becoming candidates, it was necessary they should be adopted by a Plebeian family, a degradation to which many of the nobles submitted. A law was passed, in 139 B. C., restricting the election of tribunes of the people to those of senatorian dignity, which seems to have regulated the election during the continuance of that magistracy. It was contrary to law, for a man to accept either the office of tribune of the people, or plebeian edile, during the lifetime of his father, if his father had sat on a curule chair (Liv. xxx. 19). The tribunes were at first chosen at the *Comitia Curiata*, and from 471 B. C. at the *Comitia Tributa*. A peculiarity in the election of these plebeian magistrates, is deserving of notice. None of the former tribunes, or of the magistrates then in office, presided, but he, who was first chosen of the ten new tribunes, placed himself at the head of the *Comitia*, until his nine colleagues were elected. The first tribune having been created on 10th December, custom or law fixed that day for their induction in future. No particular dress distinguished these magistrates from the other citizens; but their persons were sacred. When out of doors, a *Plator* preceded them, and every person rose, as a mark of respect, when they passed. In administering justice, they did not sit on a tribunal, but on benches. For a considerable time after the appointment of this office, it was so very humble, that tribunes were not even accounted magistrates, or permitted to enter the senate—honours which the increase of power afterwards secured them. Supported by the commons, and ambitious of great influence in the state, they aspired at authority incompatible with Roman privileges. They put a negative on the decrees of the senate, prevented the collection of the revenues, the creation of magistrates, and the proceedings of all the courts of law. Nor did their claims stop here. Their interference kept the consuls

from leaving *Rome* to take the command of their provinces, arrested the course of justice, and rendered the sentence of the other magistrates void. They sometimes forced a victorious general to descend from his triumphal car, and even ordered the consuls to be imprisoned. To make laws binding on their constituents might have been tolerated, since the remedy was in their hands; but they claimed the power of holding and dismissing the senate, of fixing the length of time any member, even the consuls, should speak, of commanding silence, and of hindering the censors to fill up the vacancies which occurred in that illustrious assembly. They had by law the power of apprehending, but not of summoning (Gel. xiii. 12). C. Licinius Stolo, and L. Sextius, tribunes of the people, prevented the election of the curule magistrates, for five successive years after, 375 B. C. (Liv. vi. 35). In these cases, unanimity was probably necessary. M. Porcius Cato, tribune of the people, prohibited L. Manlius Acidinus from entering *Rome* in an ovation, about 201 B. C., after it had been granted by the senate (Liv. xxxii. 7). This extravagant power of the tribunes could only be resisted two ways; either by procuring one of themselves to oppose the rest, or by investing the consuls with the authority of a dictator. From their number, the former mode would, in most cases, be easily accomplished, and therefore was more commonly resorted to. The other colleagues might bring the opposers to trial before the people, for interposing their negative; but matters were seldom carried to that height. The law restricted the jurisdiction of the tribunes to *Rome*, and one mile around. They could not be a single night out of the city, except at *Feria Latiua*: (a festival celebrated on the Alban Mount, by the Romans and Latins, in proof of their friendship), or when sent to any particular place by the senate or people. In that case, they enjoyed, wherever they went, the same authority as in *Rome*. It cannot be denied, that the turbulence of the tribunes greatly agitated and embroiled the state, and gave birth to more violent animosities and contentions between the nobility and the commons, than those they were created to allay. The love of power and aggrandizement, stimulated them to aspire at authority and dignity which the senate strenuously resisted. In most instances, the rights of the commons formed the ostensible plea, but on gratifying their own vanity, they consented readily, that the other should be withdrawn. To their exertions, however, the plebeians were indebted for admission into the senate, and all the offices of state. Luxury, which corrupted the morals of the Romans, and overturned the constitution, converted the tribunes from being guardians of the rights of the commons, to be the creatures of the wealthy, and the tools of the ambitious. Sulla greatly weakened the power of the tribunes, which Pompey restored (Ap. Bel. Civ. 445). C. Julius Caesar nearly annihilated the power of these magistrates, which they had most unlawfully prostituted to his aggrandizement. Augustus artfully procured that office for himself, and, from the date of his election, may almost be reckoned the abolition of the tribuneship. Still it continued, though a

nominal office, till the time of C. by whom it was finally suppressed. *tribunus*, *us*, *m.* the office of a tribuneship. *Adj. Tribunicius*, *icius*, *a*, *um*. *Tribuniciū tribus* or *gore* of the tribunes (Luc. Ph. *Robora* in this line, should begin ital letter, to mark the distinct *robora*, oak, and a place in the which a certain kind of male precipitated, which is the near term here. See *Tullianum*. *Trib* (Tac. Ann. i. 2).

Tribuni, *orum* (*Sing.* *Tribunum*, *Tribunes* of the soldiers; of Roman army, who had the command of a legion. To take works and camp, to communicate word to the guards, and to give certain cases, formed the duty of tribunes. Their office, in sure, corresponded to that of British army. *Romulus* first a tribunes, to whom he gave that their being only three in number, each tribe. But afterwards, each six tribunes. The right of nom longed first to the kings, then to or dictators, and, at a later people. To prevent dissension, and people agreed to share the right; hence those chosen by them; hence those chosen by were called *Ritili*, or, *Ritili*, for *Ritus*, who passed a law on power of election on the consuls chosen by the latter *Comitia*, appointment by the votes of the *Comitia*. They wore gold the common soldiers iron rings (Pun. 63). To mark their rank the epithets *Laticlavii*, or, *A* from the distinguishing badges of tors and knights. Some, not supposed that these epithets were not to those who were of senatorial rank; but to those made tribunes with the view of mitted into these orders. *Tribuni consulari potestate*, tribunes of with consular authority, were elected of the consuls in 444 B. C. number was three, and not regular for the Romans frequently retook old magistrates, the consuls. In 4 number of military tribunes was to four, and in several succeeding number varied, sometimes three, four; but in 404 B. C. six were 402 B. C. eight, next year six, tinued without variation till 366 the military tribunes were also continued (Liv.).

Tribus, *us*, *m.* a division of I zens, instituted by Servius Tullius he had divided the city into four cording to its situation, he called "I suppose" says Livius, "from with him originated the mode of paying his share of public burdens to the valuation of his property." This division of the people was merely local, and conveyed no than a certain space of ground and inhabitants. The arrangement referred to the origin of the people the meaning conveyed by the word

different under the first, and the sixth king of Rome. Afterwards, when the tribes increased, as they did at last, to thirty-five, the original idea was lost, and it then denoted not any particular district of the city, but a body of citizens connected by an equal participation of the rights of the tribe, and had not the slightest reference to their residence. From the business of agriculture being held in greater estimation by the Romans than that of the trades, the rustic were reckoned more honourable than the city tribes, on which account the poorest and lowest of the people were enrolled in the latter (Liv. i. 13 seq.).

Tricāstini, orum, *m.* a people of Gallia, France, on the east bank of Rhodanus, the Rhone. Augusta, St. Paul-Trois-châteaux, seems to have been their chief town, and the Scālauni their neighbours on the north. Hannibal marched through their country, on his route from Spain to Italy (Liv. xxi. 31), and, from an expression of Silius Italicus (*faciles campos*), it appears to have afforded an expeditious passage, interrupted neither by mountains nor rivers. Adj. Tricāstinus, *a, um*; Tricāstinī fines (Sil. Ital. iii. 466).

Tricca, *a, f.* Tricca, a town of Thessaly, to which Philip, king of Macedonia, hastily marched, in 200 B. C., after he had been defeated on Aōus, the Pollonia, by the Roman consul, T. Quinctius Flamininus. Amyndar, king of the Athamānes, took possession of Tricca, in 193 B. C.; but it was retaken the same year, by the combined army of the same monarch and M. Baebius Tamphilus (Liv. xxxii. 13 seq.).

Tricēsima, arum, *f.* Kellen, a town of Germany. It was otherwise called Cōlōnia Trōjana, the former name from the thirtieth legion being in garrison there. This town stood near the Rhine (Amm. Mar. xviii. 2).

Trichāces, um (Sing. Trichāx, icis), *m.* a Grecian people, in the opinion of some authors, found in Crete, Euboea and Peloponnesus. Commentators on Hōmērus are divided with respect to the meaning of this word, which occurs only in Od. xix. 177. In the best editions, Trichāces is not considered a proper name, a reading in some degree supported by Strābo (693).

Tricōrii, orum, *m.* a people of Gallia, France, through whose country Hannibal marched, on his route from Spain to Italy (Liv. xxi. 31). They appear to have lived near the junction of Rhodanus, the Rhone, and Isāra, the Isere. Adj. Tricōrius, *a, um*; Tricōrii saltus (Amm. Mar. xv. 10).

Tridentum, *i, n.* Trente, a town of Rhaetia, on Athēsis, the Adige, about a mile in circumference, surrounded by a wall, adorned with many princely palaces, and elegant churches. Here was held a famous council, which began in the year 1545, and ended in 1563. According to Justinus, it was built by the Gauls (xxi. 5). Inhab. Tridentini, orum, *m.* Adj. Tridentinus, *a, um*; Tridentina jūga (Flor. iii. 3).

Trīentius, *a, um*. Trīentius ager, land which the Roman citizens received, in 202 B. C., for the last third payment due to them for the gold, silver, and brass which they had contributed to the treasury, when exhausted, hence the name (Liv. xxxi. 18).

Trītērīcus, *a, um*. Trītērīca sēra, festivals in honour of Bācchus, celebrated chiefly by the Thracians, at the completion of every third year, from which the word is derived (Ov. Met. vi. 587).

Trifānum, *i, n.* a place in Lātium, between Sinūessa and Mintūrna, at which the Roman consul, T. Mānlius Tōrquātus, completely defeated the reinforcements collected by the Latins, soon after he had conquered them at Cāpua, in the year 339 B. C. This victory crushed the power of the Latins, and compelled them to submit to the power of the Romans (Liv. viii. 11).

Trifōlinus, *a, um*. Trifōlinus ager, probably a part of Cāmpānia, for it does not appear certain, that there was either a town or mountain of this name; the latter, some suppose, is now called Monte di St. Martino, not far from Naples (Juv. Sat. ix. 56). Trifōlina vīna, commended by several of the Roman writers, but a doubt remains as to the meaning of the word, Trifōlinum, whether denoting the herb trifol, produced in great quantities in that district, or, that the vines were not fit to be drunk before tērtius fultōrum exōrtus, the third breaking of the leaf, i. e. the third year (Plin. iii. 135).

Trigecini, orum, *m.* a people of Spain (Flor. iv. 12).

Trimērus, *i, f.* Tremiti, an island in the Gulf of Venice, near the Italian coast, anciently included in Insula Diōmēdē (Tac. Ann. iv. 71). It is sometimes written Tremitus.

Trinacris, idis, *et*, Trinacria, Triquetra, *e, f.* Triquetra, *a, f.* the island of Sicily, so named from its triangular form. Justinus makes it the original name of the island (iv. 2).

Trinobāntes, um, *m.* a nation of ancient Britain, inhabiting the counties now called Essex and Middlesex. Cassivellaunus was their king, at the time Caesar invaded this island (Cæs. B. G. v. 20 seq.).

Tricāla, *a, f.* Troccoli, an inland town of Sicily, Sicily, in the southwest part of that island, which Sālvius, or Tryphon, at the head of a body of fugitives, founded. According to Diōdorus Siculus, who mentions it as a fort, or castle, rather than a town, it had this name from possessing three beauties (*τρεῖς καλῆς*); first, it abounded with springs of uncommonly fine fresh water; secondly, the lands around it, planted with vines and olives, were remarkably adapted for cultivation; and, thirdly, it was a place of uncommon strength, standing on a steep and impregnable rock. That author makes its circumference eight stadia. Stephanus writes Tricālon, *i, n.* et, Tricāla, orum, *n.* It was destroyed during the Servile war (Sil. Ital. xiv. 270). Inhab. Tricālani, orum, *m.* (Plin. i. 348).

Triones, um, *m.* two constellations, near the N. pole, called also Ursa Major, the Greater Bear, and Ursa Minor, the Less Bear (Ov. Met. ii. 171).

Triōpa, *et*, Triōpes, *a, m.* the youngest son of Nēptūnus and Cānicē, daughter of Eōlus, and brother of Opīeus, Nereus, Epōpeus and Alōeus. He had one son, Erichthon, and one daughter, Iphimēdia. Apollōdorus calls him Triōps (i. 7). Triōpis, idis, *f.* a female descendant of Triōpa; Mēstra, daughter of Erichthon, and grand-

daughter of Triöpa (Ov. Met. viii. 872). *Adj.* Triöpēus, a, um. Triöpētus (älius), Erichthon (Ov. Met. viii. 751).

Triöpa, *w. f.* a town of Cäria. *Adj.* Triöpūs, *et.* Triöpūs, a, um. Triöpium promontorium, *Cape Krio*, the promontory upon which the town stood. Triöpūs Apölla, from that god being worshipped at Triöpa. Triöpium säcrum, the temple of Apölla at Triöpa (Herod. i. 144).

Triphýlia, *w. f.* a district of Arcädia, between Elis and Mëssënia, so called from the union of three nations, or from Triphýlus, a son of Arcas, restored by Philippus, king of Macëdönia, to the Achæi, in 209 B. C., to whom it appears to have both before and afterwards belonged (Liv. xxviii. 8 seq.).

Tripölis, *is, f.* Trinoli, a maritime district of Africa, between Sýrtis Minor, the Gulf of Kabes, and Sýrtis Major, the Gulf of Zudic. It began at Sýrtis Minor, and extended to the east of Léptis Magna, Lebida. From this town, Cæa, and Sabrâta, Sabart, it received the name of Tripölis (i. e. the three cities). *Adj.* Tripölitānus, a, um. Tripölitāna prövincia (Eutrop. viii. 18).—2. A district of Læcönicus ager, next to the frontiers of the Mëgälopölitæ (Liv. xxxv. 27).—3. Called by the natives Tripölis Scëa, probably from its being on the left bank of Pëncus, the *Salampra*; a district of Thëssälia. Here the Roman consul, P. Licinius Crässus, encamped in 173 B. C., as he advanced against Persëus, king of Macëdönia (Liv. xlii. 53 seq.). The readings vary, some making Tripölis a town. *Inh.* Tripölitāni, orum, m. (Amm. Mar. xxviii. 6).

Adj. Tripölitānus, a, um. Tripölitānus ager, desolated by Mënippus, a general of Antiöchus, king of Sýria, in the year 193 B. C., when that king invaded *Thessaly* (Liv. xxxvi. 10).—4. *Tarabolus*, a town of Phënicia (Curt. iv. 1).

Triptölëmus, i, m. was the son of Elëüsīnus, king of Elëüsis and Cöthonea. Cëres, in search of her daughter Prösërpina, came to the house of this monarch, and, assuming the appearance of a wet nurse, the queen gave to this goddess her son to suckle. Wishing to render her foster-child immortal, she fed him with the milk of a divinity, through the day, and secretly covered him over with fire during the night, in order to destroy every part that was human. The consequence was, that his growth greatly exceeded that of ordinary mortals. The goddess, enraged at the fear exhibited by the father, deprived him of life, and taught the son the art of sowing grain. Cælius wished to put Triptölëmus to death, because he instructed men how to cultivate the ground, but, understanding it was by the order of Cëres, he resigned to him his kingdom. The youth instituted the rites of Cëres, which the Greeks called Thësmöphöria; and he gave the kingdom the name of his father. This is the account of Hygīnus, who seems to make a distinction between Cælius and Elëüsis, *v.* Elëüsīnus, perhaps only two names for the same person. Apöllödörus makes his mother Mëtänira, and says, according to Panyasis, his father was Elëüsis, and Phërcydes maintains that he was the son of Ocëüsus and Tërra. He adds, that the boy Dëmöphon, whom Cëres nursed, was burned to death, in consequence of the fright

of the parents, and that the goddess taught the art of husbandry to Triptölëmus, who was his oldest son (i. 5).

Trítæn, *w. f.* Kastrítza, a town of the Achæi. Only the vestiges of a fortress are remain. *Inh.* Trítæncës, ium, m. (Herod. i. 145).

Trítëa, arum, *f.* a city of Phöcis (Herod. viii. 33).

Trítön, önis, m. one of the gods of the sea, who was trumpeter to Nëptünus, hence *Triton cänörus* (Ov. Met. ii. 8). From Ovidius, his trumpet appears to have had the power of calming the sea when agitated by a tempest. Virgilius describes him as having the human form to the middle, and the rest of the body that of a fish. This is the figure of him on the prow of the ship of Aulëstes (Virg. Æn. x. 209 seq.). According to Pausänias, Triton was in form wholly a fish, except in some part of the head, in which there was a slight resemblance to the human countenance (viii. 21). He is generally considered the son of Nëptünus by Amphitrinë; but there seem to have been more than one of this name. Trítönis, idos, *f.* of Triton, with relation to a female, or to a noun feminine. *Adj.* Trítönilus, *et.* Trítönilëus, a, um.

Trítön, önis, m. a ship belonging to the Carthaginians or Sicilians, which was taken by the Romans in a naval engagement, during the second Punic war (Sil. Ital. xiv. 578).

Trítön, önis, m. the *Cabes*, a large river of Libýa, which falls into an extensive lake named Trítönis, the *Lake of Farnasi* (Herod. iv. 178. Pin. Pyth. iv. 36).

Trítöna, *w. v.* Trítönis, idos, *f.* a name of Minërva, either from a Cretan word signifying the *head*, because she sprang from the brain of Jupiter, or from the lake Trítönis, in Libýa, where she was first seen, and where she spent the early part of her life. *Alma Trítönis Pallas* (Lucr. vi. 750). Trítönis, idos, *f.* of Minërva, with relation to a female, or to a noun feminine. *Adj.* Trítönilus, *et.* Trítönilëus, a, um. Trítönis, *v.* Trítöna pinus, the Argö, from Minërva giving the plan of that ship. Trítöna cirpa, Minërva (Virg. Æn. xi. 483). Trítönilet arundo, a musical instrument invented by Minërva (Ov. Met. vi. 384). Trítönilëa pälus, a lake in Thräcia, in which he who immersed himself nine times, was changed into a bird (Ov. Met. xv. 358).

Trítönon, i, *n. v.* Trítönus, i, *f.* an inconsiderable town of Döris, taken by Philippus, king of Macëdönia, in the year 209 B. C. (Liv. xxviii. 7).

Trívia, *w. f.* a name of Diäna, who presided over the places where *three ways* met, in which her statues were frequently erected with three faces, one looking along each of the roads. The word is, properly speaking, the feminine of the adjective Trívius, a, um.

Triümphus, i, m. a triumph, or military procession, in which the victorious general paraded the streets of Rome, in a splendid chariot drawn by four horses, generally white, preceded by musicians, behind whom were led oxen with gilded horns, and their heads ornamented with fillets, which were to be offered on the altar, next the spoils taken from the enemy; afterwards the name of the vanquished nations, with the representations of the conquered cities, behind which

were the captive commanders, with their children and attendants. The lieutenants followed, with their fasces surrounded with laurel, and behind them a great number of musicians and dancers, habited like satyrs, and wearing crowns of gold. In the midst of this group, was a person in female dress, who acted the part of a pantomime, insulting the conquered by looks and gestures. Behind them, but before the general, was a great crowd of people carrying perfumes. Besides a crown of laurel on his head, and a branch of that tree in his right hand, the general held in his left an ivory sceptre, with an eagle on the top, and a golden ball, suspended from his neck, hung on his breast. In resemblance of the statues of Jupiter on festival days, his face was covered with vermillion. In order to appear more majestic, he did not sit, but stood in the chariot, in which were frequently his children, and always behind him a slave holding a crown, whose duty it was to whisper often into his ear, "Remember that thou art a man." His relations and friends, as well as a vast concourse of citizens, attended him. Under the emperors, the consuls and senators followed the triumphal car on foot, previously to the age of Augustus they went before it. The troops whose valour had gained the victory, closed the procession. Besides the gifts which they had received for their bravery, they were ornamented with laurel, went singing sometimes the praises of their general, at other times throwing out against him the most bitter sarcasms, indulging in every kind of humour without restraint. As the procession advanced, the common exclamation was "Io triumphe," in which they were joined by the spectators. In general, this pompous exhibition of military success, began at Campus Martius, passed along Via triumphalis, afterwards along the most public streets of Rome, and terminated at the capitol. On leaving the Forum, at one period of the Roman state, the general ordered the kings and commanders whom he had made prisoners, to be led to prison, and to be put to death. This barbarous practice appears to have ceased, as the Romans became more civilized, for we find that after such persons had adorned the conqueror's procession, they were sent to Alba, as Siphax in 205 B. C. (Liv. xxx. 17). He was afterwards removed to Tibur (Liv. xxx. 45). Guntius, king of Illyricum, was kept in confinement at Igurivium (Liv. xlv. 43).

After the conqueror had ascended the capitol, and expressed his gratitude to Jupiter, for the victory which he had won, he commanded the victims, which were always white, to be sacrificed, and generally presented a golden crown to that god, to whom part of the spoils were dedicated. A sumptuous entertainment was then given to the relations and friends of the hero, besides a great number of the distinguished citizens. That the conqueror might be the chief man of the party, the consuls, although invited, were not expected to attend, and, after the feast, the general was conducted home in torch light, with music and a crowd of attendants. The gold and silver taken from the enemy, were sometimes wholly assigned to the treasury, at other times part was given to the troops.

Opulio, was an inferior triumph, in which the general was not crowned with laurel, but myrtle, and instead of oxen, sheep were sacrificed, hence the name. Victory only was necessary to obtain an ovation, the commander might have returned without his army, left the country unsubdued, and neither troops nor captives appeared at the procession. A victory at sea was sometimes honoured with a triumph, of which the first was decreed to C. Duilius, consul, for having defeated the Carthaginian fleet, in 262 B. C.

No commander was entitled to a triumph, unless he had killed five thousand of the enemy in battle, and he was bound by law to make oath before the city quaestors, that the numbers, both of the enemy killed, and of the Roman soldiers who had fallen in battle, were correct. The honour could only be claimed by a dictator, a consul, or a praetor. To L. Cornélius Lentulus, governor of Spain, for many years, a triumph was refused, in 202 B. C., because he was a pro-consul, although the senate allowed that his actions merited that honour, but they granted him an ovation. It was not enough that the enemy was defeated, they must have been subdued, and the country reduced to tranquillity, the commander brought off his troops, and he still in office. The success of L. Manlius Acidinus entitled him to a triumph, but, because the Celtiberi were not completely conquered, it was refused. The pages of Livius, however, prove that these regulations were not always observed. L. Furius Purpureo, praetor, had the honour of a triumph for his victory over the Gauls, after he had given the army over to C. Aurelius, in 201 B. C. Before his chariot, no prisoners were led, no spoils were carried, and no soldiers followed him. The tribunes of the people could prevent two from putting in a joint claim for a triumph, as was done by C. Atilius Labio, and C. Ursanius, in the case of C. Cornélius Cethegus, and L. Minucius Rufus, in 199 B. C.

Two commanders, by uniting their forces, might be permitted to triumph for the victory gained over the same people, in the same battle. C. Calpurnius Piso, praetor, in the south of Spain, and L. Quinctius Crispinus, praetor, in the north of Spain, united their forces, and conquered the Lusitani and Celtiberi, were both present in the engagement, and for that single battle, both had the honour of a triumph, in 186 B. C., but not on the same day.

M. Baebius Tamphilus, and P. Cornélius Cethegus, pro-consuls, to whom in the former year, when consuls, Liguria had been decreed their province, were the first who triumphed without defeating the enemy in battle. To them the Apulian Ligures surrendered, without striking a blow, and were settled in lands among the Samnites. In their procession, there were no spoils, no hostages, no prisoners, and they gave no money to the soldiers.

For some time after the establishment of the republic, the senate possessed the sole power of granting or refusing a triumph; but in 448 B. C., M. Horatius Barbatus, and L. Valerius Potitus triumphed by order of the people, without the authority of the senate. A stronger instance is that of L. Postumius Megellus, who triumphed not only in opposition to the senate, but also to

the protest of seven of the plebeian tribunes, being supported only by three of the latter, in 296 B. C. Many similar instances occur in Roman history.

Ancient authors have not recorded, with sufficient minuteness, the nature of the triumph on *Mōns Albānus*, whether it agreed in every particular with the just triumph, or in what circumstances it resembled or differed from it, so that the term communicates merely a general idea of a triumph. From *Vālerius Māximus*, it may be inferred, that in the processions on the Alban mount, myrtle and not laurel was used (iii. 6). That it was held inferior to the regular triumph, admits of no doubt, but it had one important advantage, in not requiring either a decree of the senate, or an order of the people. Personal and party feuds, to say nothing of the turbulence of the plebeian tribunes, too often intervened, and deprived, or attempted to deprive, a successful commander, of his merited honours, which sometimes rendered it necessary to show the proofs of his victory on the Alban mount. The first who triumphed on this mountain, was C. *Pāpius Māso*, consul, in 233 B. C. Others followed his example. Sometimes, when the conqueror was allowed only an ovation, he triumphed on the preceding day on this mount. On returning from *Sicily*, M. *Claudius Mārcellus*, triumphed on *Mōns Albānus*, and next day entered *Rome* in an ovation, in 213 B. C. For the conquest of *Sicily* he was refused a triumph, because he had not brought away his army.

For victory in civil wars, or for the recovery of territory which had belonged to the Romans, no triumph was granted; addition to the empire was requisite to entitle to that honour (*Val. Max.* ii. 8).

1. *Triūmviri capitāles*, v. *Triūmviri cārēris*, three Roman judges, who had the charge of punishments and prisons, hence their name. They were first appointed in 291 B. C. Like the *cōdiles*, they seem to have had a certain charge of the streets, to prevent any thing uncommon being done on them, and also to prohibit any kind of sacrifice in a new or foreign manner. The Roman religion and rites appear at this time to have been almost discontinued, and observances adopted previously unknown at *Rome* (*Liv.* xxv. 1).

2. *Triūmviri Essulōnes*, were first created at *Rome* in 198 B. C. It was their duty to regulate the *feasts* of the gods, and the law allowed them, as well as the pontiffs, to wear the *tōga pretēxtāta*, i. e. a purple-bordered gown. The idea of this office seems to have originated with C. *Licinius Lācillus*, a tribune who made the proposal for their creation. He had the honour of the first appointment (*Liv.* xxxiii. 42). 3. *Triūmviri noctūrni*, had the charge of the night watches.

Trōas, *adis*, f. a daughter of *Nēoptōlēmus*, king of the *Molossi*, who was married to *Arrūbas*, and her sister *Olympias*, to *Philippus*, king of *Macedōnia* (*Just.* vii. 6).

70. *Trōcmi*, *orum*, m. one of the three tribes of Gauls who emigrated to Asia, to whom the coast of *Hellēspōntus*, the *Dardanelles*, was allotted (*Liv.* xxxviii. 16). See *Tectō-*

ridges and *Tolistoboi*.

71. *Træzen*, *enis*, f. supposed to have been a tragedy which *Sābinus* had begun to write, but left unfinished at his death. The read-

ings in *Ovidius*, where *Træzen* occurs, differ much, and nothing certain, either respecting the word, or the idea intended to have been conveyed by it, has yet been ascertained (*Ep. Pont.* iv. 16. 15).

Træzen, *enis*, *et*, *Træzēnē*, *es*, f. *Damula*, a maritime city of *Argōlis*, a country of *Peloponēsus*, the *Morea*. *Pithēus* lived there; hence *Pithēia Træzen* (*Ov. Met.* vi. 418). The plain of *Damula* is only partly cultivated, from want of population, which renders the air unhealthy in the summer months. Both the wine and water of this city the ancients considered bad, and they retain the same character. The port was called *Pogon*, i. e. the beard, from the long tongue of land by which it is formed being narrow and beading like a scythe. It is about a mile and a half from the present village, is shallow, and admits only small boats. The town was called *Thēcia*, from its being the birthplace of *Thēseus*; hence *Stātius*, *Thēcia Træza* (*Th.* iv. 81). *Inh.* *Træzēni*, *orum*, m. They and the *Epidaurii* built *Hallēcōnium* (*Herod.* vii. 99). *Adj.* *Træzēnius*, a, um. *Træzēnius hēros*, *Lēlex* (*Ov. Met.* viii. 565).

Træzēnus, i, m. a Thracian prince, the father of *Euphēmus* (*Horn.* ii. li. 847).

Trōgilos, i, f. a small town on the east coast of *Sicilia*, *Sicily*, to the north of *Syracuse*, which appears to have been exposed to the south wind; hence, *Trōgila inquit Austris* (*Sil. Ital.* xiv. 259). *Inh.* *Trōgilli*, *orum*, m. *Portus Trōgillōrum* (*Liv.* xxv. 23).

Trōglōdytæ, *arum*, m. a tribe of *Ethiopi*ans, who lived near the *Arabian Gulf*, and whose name is said to signify "dwellers in caverns" (*Cart.* iv. 7). *Adj.* *Trōglōdytæ*, a, um.

Trōgus Pōmpēius, *Trōgi Pōmpēi*, a Gaul who traced his descent from the *Vōcōntii*. His grandfather received the privileges of *Rome*, through Cn. *Pōmpēius*, in which he assumed his name, and his father fought under C. *Julius Cæsar*. *Trōgus* wrote a general history of the world, in forty-four books, to which he gave the name of *Philippicæ*, from his having treated chiefly the *Macedonian empire*. *Justinus* abridged his writings. The age in which he lived is doubtful, and of his history the *Epitōmē* only remains (*Just.* xliii. 5).

Trōilium, i, n. a town of *Etrūria*, *Tuscany*, taken by Sp. *Cārvilius*, consul, in the year 295 B. C. (*Liv.* x. 46). As nothing of *Trōilium* is known, we think the reading should be *Trōssūlum* q. v.

Trōilus, i, m. a son of *Priāmus* and *Hēcuba*, who fell by the hand of *Achilles* in the *Trojan war*. *Virgilius* has celebrated his bravery, and described him as represented in the *Trojan battles*, pourtrayed on the doors of *Juno's temple* at *Carthage* (*Æn.* i. 474).

Trōja, *æ*, f. *Troy* (*Eng.*), one of the most celebrated cities of antiquity, founded at the foot of *Ida*, a lofty chain of mountains, of which the highest summit is said to have been called *Gārgārus*, *Kardighy*, in *Asia Minor*, *Natolia*, by *Dārdānius*, the son of *Jupiter* and *Elēctra*, from whom it was called *Dārdānia*, *æ*, f. and the inhabitants *Dārdāniæ*, *arum*, m. At the death of this prince, *Erichthōnius* mounted the throne, and was succeeded by *Tros*, in honour of whom the city received the name of *Trōja*, and

the natives were denominated Trōes. Ilus next assumed the reins of government, and Ilum became the common appellation of his capital. The sceptre afterwards passed into the hands of Lāomēdon, whose successor, Priāmus, was the last of the Trojan kings. Of the strength and resources of this city, some idea may be formed, from its baffling the united efforts of all Greece for ten years. That destructive war is celebrated in the Iliad of Hōmērus, and Æneid of Virgilius, two of the noblest productions of human genius. Cātullus has beautifully described the enormous carnage of that bloody siege, in a single line—"Iniquitous Troy, the common grave of Europe and Asia" (lxviii. 89). According to Dares it had six gates, Antēnōris, Dardāniē, Ilia, Catumbria, Trōjana, and Scæa. Lāomēdon tēta Trōja, Troy, of which Lāomēdon was king (Virg. Geor. i. 502). Nēptūnia Trōja, from the Trojan walls having been built by Nēptūnus and Apōllo (Virg. Æn. ii. 625), for a certain sum which they were to receive from Lāomēdon, but of which he defrauded them; hence *Perjūra Trōja* (Virg. Æn. v. 811). Trōjagēna, *w. c. g.* a descendant of the Trojans (Juv. Sat. i. 100). Trōas, ādis, *f. dat. plur.* Trōasin (Ov. Ep. Her. xiii. 137). *Viga*, the territory of Troy. *Ager Trōidis* (Cic. Nep. Paus. 3). Trōias, iādis, *f. Trojan*, with relation to a female, or to a noun feminine. Trōias hūmus (Ov. Ep. Her. xiii. 94). Pērsās calls the Romans, in contempt, Trōiādes (l. 4). *Iah.* Trōjāni, orum, *m. Trōes*, *un. (Sing.)* Trōs, ōis, *m. Adj.* Trōjānus, Trōicus, Trōius, *et.* Trōus, *a, um.* Trōjana tēpora, the Trojan times, *i. e.* the time of the Trojan war (Hor. Od. i. 28. 11). Trōjānus rex, the Trojan king, *i. e.* Ænēas (Virg. Æn. xi. 230). Trōica Vēsta, Trojan Vēsta, *i. e.* the statue of Vēsta, or the Pallādium, which Ænēas carried from Troy with the sacred fire and household gods (Ov. Met. xv. 730). *Non scripsit Trōica* (carmina), he did not write verses on the destruction of Troy (Juv. Sat. viii. 221). The poet means as Nēro did. Trōius hēros, Ænēas (Virg. Æn. vi. 451). Trōia pēcēdos, the Trojan priestess, *i. e.* Ilia, who was a vestal virgin, and of Trojan descent (Hor. Od. iii. 3. 32). Trōa agmina (Ov. Met. xii. 74).—2. A city on the coast of the Gulf of Venice, in the territory of the Eugānēi, built by Antēnor (Liv. i. 1).—3. A town in the Laurentian territory, founded by Ænēas, where he first landed on reaching the Italian coast (Liv. i. 1). Trōjānus pōgus, the district in which the city of Antēnor stood (Liv. i. 1). Trōphōnius, *i. m.* a distinguished architect of antiquity, who built the temple of Apōllo at Dēlphi, in which he had the assistance of his brother Agāmēdes. Instead of giving him a reward, for the time which he had spent in erecting that edifice, the priests advised him to live so many days in the greatest hilarity, before the end of which, both he and his brother were found dead in bed. It is not improbable, that the priests had accomplished their death. Spēcius Trōphōnū, a cave in Boētia, in which Trōphōnius was worshipped with great solemnity (Liv. xlv. 27). His responses were long held in high estimation. Of his cave, sacrifices, and of the manner in which he was consulted, Pausānias, from personal observation, gives a

detailed account (ix. 39). *Adj.* Trōphōnius, *a, um.* Trōphōnius Jūpiter.

Trōpēus, *a, um,* tropical; relating to the tropics. Trōpica (signa), Aries, Cancer, Libra, and Capricornus, so called by Mānilius, from the equinoxes and solstices occurring when the sun is in these signs (iii. 617). Trōpici cīrculī, the tropics of Cancer and Capricorn, which have this name from the sun turning back, as soon as he has reached either of them. These circles are at the distance of 23° 28' from the Equator, and the space between them, from having the sun vertical twice a-year, and consequently very hot, is called the Torrid Zone. See Zōna. Trōpica, orum, *n.* changes, alterations, conversions.

Tros, ōis, *m.* son of Erichthōnius, and father of Ilus, Assāricus, and Gānymēdes, was king of Trōja, and from him the city received that name (Hom. Il. xx. 230).

Trōmis, *is, f.* a city of Lower Mýsia, on the south bank of Ister, the Danube, not far from Pōntus Euxīnus, the Black Sea, which the Scythians took from the Romans, and Græcīnus recovered by force of arms (Ov. Ep. Pont. iv. 9. 79).

Trosobores, *is, m.* commanded the Cilices Clitæ, who revolted in the year 53. Antīochus, having gained the favour of the people, got into his hands Trosobores with his chief adherents, whom he put to death (Tac. Ann. xii. 55).

Trōssūlum, *i. n.* Monte Fiascore, a town of Etrūria. *Iah.* Trōssūlī, orum, *m. Adj.* Trōssūlus, *a, um.* Trōssūlī equites (Liv. x. 46).

Trūentum, *i. n.* the Tronto, a river of Picēnum, with a cognominal town (Plin. i. 361). Pōmpōnīus Mēla calls the town Trūentinum, and adds, that it is likewise the name of the river which flows past it (li. 4). According to some, the town is now called Porto d'Ascoli, or, Torre di Seguro. Strābo writes Trūentinus annis, subjoining, that the town is of the same name (345). *Adj.* Trūentīnus, *a, um.* Trūentīnæ turres (Sil. Ital. viii. 433).

Trūtūlensis pōrtus, in Tacitus (Agric. 38), ought to be Rūtūpēnsis, or, Rūtūpānus; portus, Sandwich, since no harbour of this name is known.

Trūphana, *w. f.* a daughter of Ptolēmæus Phýscon, and wife of Antīochus Grýpus. She killed her sister Clēopātra, wife of Antīochus Cýzicēnus, who in turn put her to death (Just. xxxix. 2 seq.).

Trūphērus, *i. m.* a man who publicly taught the art of carving meat, in the Sūbūrra. Stāpylton calls him "Master of the carving academy," and adds, that he had wooden figures of the birds and beasts, on which his scholars practised (Juv. Sat. xi. 137).

Trūpho, ōnis, *m.* a Syrian, who had prevailed on the people to appoint him tutor to Antīochus, whom Jūstinus erroneously calls the stepson of Dēmētrius, instead of the son of Alexander Bala, and, having killed his ward, usurped the crown, which he held for five years, whilst Dēmētrius was detained a kind of prisoner in Hýrcānia (Just. xxxvi. 1 seq.).

Trūphon, ōnis, *m.* a muleteer (Virg. Cat. viii. 6).—2. The name of a slave (Cic. Att. iii. 8).—3. A bookseller (bibliōpōia) (Mæc. iv. 72).

Týdrus, *i. m.* a Colchan, son of Caucásus, born on the river Phásis, the *Faoz*, hence Válerius Flaccus calls him *Phásiades*. He had been appointed priest of Phásis, and lost his life by the hand of Cólaxes, in the war of the Argonauts and Colchans against the Scythians. Like others intended for the priesthood, his hair had been allowed to grow (Val. Flacc. vi. 639).

Týndárium, *i. n.* v. **Týndáris**, *Idis*, *f.* *Tyndari*, a town of Sicília, *Sicily*, on the north coast of that island (Liv. xxxvi. 2).

Týndárus, *v.* **Týndárus**, *i. m.* the son of Cébárus and Bática, was king of Lacedæmon, and married Leda, daughter of Théstius. Júpiter, having assumed the form of a swan, had by Leda, Póllux and Héléna; Cæstor was the son of Týndárus, her husband. On Héléna being courted by so many of the Grecian princes, her father was alarmed, lest, on her preferring one, the rest should enter into a combination against him, and, therefore, by the advice of Ulysses, he bound them by an oath, to allow her a free choice, and afterwards to protect her against every act of violence. She preferred Ménélæus, to whom Týndárus soon after resigned the kingdom. Hyginus asserts, that Cæstor and Póllux were the sons of Júpiter and Leda (14); but in another place he says, that Clýtémnéstra and Héléna were the daughters of Týndárus and Leda, immediately after he had informed us, that Póllux and Héléna were the children of Júpiter, and Cæstor and Clýtémnéstra of Týndárus (78). In fiction, authors are apt to fall into contradiction and absurdity, of which the origin and parentage of the children of Leda, are a sufficient proof. **Týndáris**, *Idis*, *f.* a patronymic of Héléna, from Týndárus, the husband of her mother Leda (Ov. Met. xv. 233); of Clýtémnéstra (Juv. Sat. vi. 657). **Týndáridæ**, *arum*, *m.* Cæstor and Póllux (Ov. Met. viii. 301); also a name of their descendants. Hórátius may be supposed to use this masculine patronymic, to denote both the descendants of Týndárus, although it may be understood to have a particular reference to Clýtémnéstra; *fortissima Týndáridarum* (Sat. i. l. 100). *Adj.* **Týndárus**, *a. um.* **Týndárii fratres**, Cæstor and Póllux, *i. e.* the sign Gémíni (Val. Flacc. l. 571). **Týndárium Thérntum**, from that town being built by a colony from Lacedæmon (Sil. Ital. xv. 320).

Týphœus, *gös*, a son of Terra, the youngest, according to Hésiodus, who surpassed all her sons in magnitude and strength. He was a native of *Sicily*, and united the human form with that of a beast. In height, his limbs overtopped the summit of the mountains, and his head often touched the stars. He had one head, according to Ovidius (Met. v. 352); a hundred, according to Pindárus. The one hand reached the east, and the other the west, over which rose a hundred dragon heads. Serpents of enormous size entwined his limbs; rose above his heads, and hissed tremendously. His body was wholly covered over with feathers, fire blazed from his eyes, and his uncombed hair and beard hung floating in the wind. He is the same with Týphon *q. v.* (Manil. ii. 873). Júpiter deprived him of life by thunderbolts, and buried him in *Sicily*, his right hand

under Pélórus, *Cape Ferro*, his left under Páchýnus, *Cape Pasaro*, his feet under Libæum, *Cape Boeo*, and his head under Ætna, the most remarkable volcano in the world (Ov. Met. v. 348 seq.). Týphœus, *hák*, *f.* **Týphœus**, applied to females, or more feminine. **Týphœis Ætna** (Ov. Ep. l. xv. 11). *Adj.* **Týphœus**, *a.* **Týphœus**, *um.* **Tela Týphœa**, thunderbolt, from his being made in Ætna, which was on his head, or from his having been killed by them (Virg. Æn. i. 665). **Týphœus**, the neck of Týphœus (Claud. xxxv. 100).

Týphon, *v.* **Týpho**, *ónis*, *m.* the son of Týtárus and Terra, was in form a monster, being partly that of a man, and partly that of a wild beast. Sicília, *Sicily*, gave birth to Týphon, who, in size of body, and aspect of strength, surpassed all the other sons of Terra. The calf of his leg was at a great distance from the ground, than the top of the highest mountain; his head often touched the stars, the one hand extended to the east, and the other to the west at the same time. From his hands (Hyginus says from his shoulders, 152), issued a hundred heads of snakes, and his legs were entwined with huge rolls of vipers, which extended to his head, and emitted a tremendous noise. Feathers covered his whole body except his head, which produced hair; and he was allowed to remain filthy and unclean. Fire blazed from his eyes, and he drove the gods from their celestial mansions, by throwing burning stones into heaven. They fled to *Egypt*, whither he pursued them, and where Júpiter struck him with lightning, frightened him with an adamantine scepter, pursued him flying into *Sýria*, and knowing that he had been wounded, engaged him in close fight. Týphon surpassed the king of the gods in strength, cut the nerves of his feet and hands, carried him to Cíffia, and hid him in Córýceum Antrum, and appointed Dölphiné his keeper. Mécrochus and Égepan released Júpiter, who, having recovered his former strength, yoked winged horses to his chariot, mounted it, and drove by lightning Týphon to mount Nýsa. Observing Júpiter still pursuing him, he fled to Thracia, where he threw entire mountains against the sovereign of the skies, which were dispersed by strange lightning, and flowed with blood, whence its name (*Ætna*). He next attempted his escape into Sicília, when Júpiter laid Ætna, *Monte Gibbo*, upon him, by which it became a volcano. Some authors consider Týphon, the same with Týphœus. **Týphónides**, *um* (Soc. Týphónis, *Idis*), *f.* the Harpies, from their father Týphon (Val. Flacc. iv. 428).

Týra, *v.* **Týras**, *m.* the *Dniester*, called by the Turks the *Turlac*. This river was also called *Danister*; whence the common modern name, as that of the Turks, is perhaps from Týra, a river anciently of Sarmátia, which flows from a lake near *Leubory* in Poland, runs in a southeast direction, dividing Poland from Moldavia, and Russia from Turkey, and falls into Póntus Euxinus, the *Black Sea*, after a course of six hundred miles. On this river stood a town of the same name, which Ammíanus Márcellinus calls Týros, and adds, it was built by a colony of Phenicians, in opposition to ancient authors (xxii. 8. Plin. i. 467. Ov. Ep.

Tullius Tiro, **Tullii Tironis**, *m.* the freed-man of Cicero. He appears to have written a number of books on a variety of subjects. Incidents in his life are scattered over the pages of Cicero. See *Tiro*.

Tullius Valentinus, **Tullii Valentinii**, *m.* a native of *Treves*; a man of daring resolution, and possessing considerable powers of oratory, which rendered him a favourite with the vulgar. He excited his countrymen to revolt, when Cerealis marched against them, took Valentinus prisoner, who, on being told in his last moments, that his country was reduced to subjection, calmly replied, "Then death is my solace" (*Tac. Hist. iv. 68-85*).

M. Tullius, **M. Tullii**, *m.* a *dūm*vir, whom Tullius commanded to be sewed up in a bag, and thrown into the sea; because, for a bribe, he had given the book containing the secrets of the civil rites, to be copied by Petronius Sabinus (*Val. Max. i. 1*).—2. (Surname) Longus in *con. cal.*, held the office of consul, in 500 B. C. (*Liv. ii. 19*).

M. Tullius Cicero, **M. Tullii Ciceronis**, *m.* was born at Arpinum, *Arpino*, a town of the *Volsce*, in Latiū, on the 24 of January, in the year 107 B. C. His father, although of equestrian rank, had not obtained any curule magistracy, and, on that account, Cicero frequently calls himself a *new man*, an appellation which his enemies used in reproach. Plutarchus refers his surname to one of the family having a flat excrescence on the nose, resembling a *vetex* (cicer), and Plinius supposes that the name was first given to one remarkable for the culture of *vetices*. It is recorded by Plutarchus, that the Orator, when questor in *Sicily*, consecrated an offering, in one of the temples, of a silver vase, on which he caused M. Tullius to be engraved, and, in place of Cicero, the resemblance of a *vetex*. In early life, Cicero gave proofs of those talents which afterwards procured him the highest offices in the state, and conferred honour on the nation to which he belonged. Poetry formed his chief study, and his proficiency in that kind of composition, when only a boy, showed a strength of mind, and a precocity of genius of very rare occurrence. Not one of his poetical works has been transmitted. He wrote a poem called *Glancus*, translated *Aratus* into Latin verse at the age of seventeen, sung the praises of C. Marius, and, in the latter years of his life, he recorded in verse the history of his own consulship. These formed the whole of his poetical works, and, notwithstanding the sneers of Juvenal and others, that they have wholly perished, must be accounted a loss of considerable magnitude, since many important facts both with respect to the civil wars, and the conspiracy of *Catilina*, would have been transmitted, which must now remain for ever unknown. Cicero acquired his knowledge of oratory under Philo the academician, of law under *Mucius Scaevola*, and of military affairs under *Sulla*. Disgusted with the tendency of the civil wars, he retired into private life, spending his time in the study of philosophy, and in conversation with men of learning, chiefly natives of *Greece*. His defence of *Roscus* procured his first mark of distinction as an orator, and prudence dictated the propriety of his travelling immediately into *Greece*, under pretence of delicate health, in order to escape the resentment of *Sulla*, whose indig-

nation was roused by the acquittal of the man whom he had accused. Here he attended the lectures of *Antiochus* of *Asculum*, whose eloquence he admired. An unbounded desire of knowledge rendered his application indefatigable, and he attended the great masters both in *Greece* and in the islands. At the suggestion of *Apollonius* of *Rhodus*, he declaimed in Greek, and received high approbation from all present, except *Apollonius* himself, who remained for some time thoughtful and silent. At last, to remove the uneasy feeling of the young orator, excited by his conduct, he said, "Cicero, I admire and praise you, but I am concerned for the fate of *Greece*. She had nothing left her but the glory of eloquence, and you are carrying that likewise to *Rome*." On returning home, he applied himself to public affairs, and his eloquence soon raised him far above all the Roman orators. Justice, moderation, and attention to business, distinguished his questorship in *Sicily*, where he obtained information on which he formed the accusation against *Verres*. At thirty-one he obtained the questorship; at thirty-seven, the edileship; at forty, the praetorship; at forty-three, the consulship; and he informs us, that his appointment to each of these offices was in the very year in which he was eligible by law (*Agrar. ii. 2*). His wife, *Tereñtia*, brought him a considerable fortune, the only advantage resulting from that connexion. His society consisted chiefly of literary men, and he lived in a genteel, but frugal, manner. To a frame naturally slender, weakness of stomach added other disadvantages, which he overcame by regularity in study and exercise, and by moderation in eating and drinking. His house stood on *Mons Palatinus*, and he held a levee every day, which the greatest men in *Rome* attended, amongst whom was *Cn. Pompeius Magnus*. His integrity in the administration of justice during his praetorship, was rewarded by the approbation of his fellow-citizens, who united in raising him to the consulship, to crush the conspiracy of *Catilina* *q. v.* The ability with which he formed, and the vigour with which he executed, the measures of administration at that dangerous conjuncture, would have placed him high as a statesman, although no other action of his life had entitled him to distinction. Vanity, the inherent failing of this great man, now appeared in its most offensive form, and excited greater enmity than so trivial a weakness should have provoked. *P. Clodius* and others, amongst whom history mentions *C. Julius Caesar*, wished for his banishment, which they accomplished, chiefly by exciting odium against him, because he had put *Leutullius*, *Cethegus*, and other conspirators to death without a formal trial. To excite the commiseration of the public, he allowed his hair to grow, put on mourning, and in this manner went about supplicating the people. Although most of the equestrian order assumed the same dress, and twenty thousand young men of the first families attended him, bribery and powerful interest prevailed, and he was banished to a distance of five hundred miles from *Rome*. Even the senate proposed a law appointing the people to change their dress, as in cases of public mourning, but the consuls, secured by the artifice of *Clodius*, forbade it. He settled at *Dyrrachium*, *Dur-*

razzo, and the cities of Greece vied with each other in showing the exile the greatest civility. Here his fortitude deserted him, and his spirits sunk in deep depression. By the exertion of Cn. Pompeius Magnus, and a decree of the senate, that no business should be done until Cicero was recalled, it was proposed to the people that they should invite Cicero to return. The citizens, in some degree, effaced the stigma of their former decision by their unanimity in his recall. The senate decreed their thanks to all the cities which had treated with respect the illustrious exile, and ordered his town and country houses, which Clodius had destroyed, to be rebuilt at the public expense. Such multitudes accompanied him from his landing, that he says, *Italy* carried him on her shoulders to Rome, an expression which Plutarchus considers short of the truth. Soon after his return from banishment, Cicero, with numerous attendants, destroyed the tribunical tables, in order that no record of the administration of Clodius should remain. He next undertook the defence of T. Annius Milo, who had killed P. Clodius, in which he did not display his usual eloquence, being intimidated by the military who stood around. On the death of P. Licinius Crassus, son of the triumvir, Cicero succeeded to the appointment of augur, and afterwards obtained the province of Cilicia. Instead of making war, on purpose to obtain wealth, with the powerful armament assigned him, he effected all the objects of his commission by conciliation, treated every person with civility, refused all presents from the natives, supported himself at his own expense, and thereby relieved the province from furnishing him with a public table, caused all guilty of fraud to make restitution, but branded them with no mark of infamy, nor sentenced any one to be beaten with rods nor to have his clothes rent. The senate ordered a public thanksgiving for his routing a band of robbers who infested Mount Amanus, *Amanus*, and his army, for that victory, saluted him *Imperator*. On his way home from Cilicia, he visited Rhodus and Athens. The flames of civil war were ready to burst forth when he reached Rome, and the declaration which he made on the senate decreeing him a triumph, reflects honour on his patriotism. "I had rather," says he, "follow the chariot wheels of Caesar in his triumph, if that would bring about a reconciliation between him and Pompeius." Both these great men counted on his friendship, and he repented of having joined the republican army, for he would have benefited that cause more by remaining neutral at Rome. On the republican army being routed at Pharsalia, M. Porcius Cato wished him to take the command of the remaining forces, which he declined, and, on that account, the sons of Pompeius called him traitor, and would have put him to death had not Cato interfered. Cicero then withdrew from the war, waited at Brindisi until C. Julius Caesar returned from Egypt, and having defended Q. Ligurius, whom Caesar had marked out for destruction, he withdrew from public business, spent his time in teaching philosophy to the young men of the first families, and in translating from the Greek. For reasons mentioned in the life of Terentia, he now divorced her, and married a young woman of great

wealth. In the conspiracy against C. Julius Caesar, it does not appear that Cicero had any part. Dreading the power of M. Antonius, he would have gone into Syria with Dolabella, had not the consuls, A. Hirrius and C. Vibius Pansa, dissuaded him. After embarking for Athens, unfortunate circumstances prevented his sailing, and he returned to Rome in consequence of having heard a favourable account of the conduct of M. Antonius. Distrust on the part of Cicero, and hatred on the part of Antonius, proved an obstacle not only to reconciliation, but even to their meeting together. The Orator then took part with Octavius, afterwards called Augustus, and excited such indignation against Antonius, that the consuls marched against him at Mutina, Modena, where both fell in battle, after gaining the victory. Ambitious of honour, Cicero readily formed an intimacy with Octavius, and allowed himself to be duped by this artful youth, who had no more established himself in power, than he formed a confederacy with M. Emilius Lepidus and M. Antonius, in which the Orator was sacrificed to the resentment of the latter. Think one of the many indelible stains in the character of Augustus, which even the excellence of his government, in the latter years of his reign, can neither remove nor lessen. It must not be denied, that hatred of Antonius and love of glory, induced Cicero to espouse the cause of Augustus; still the guilt of ingratitude remains undiminished, and nothing can extenuate his criminality in giving up assassination one of the greatest men to whom Italy ever gave birth. Hearing of the proscription, Cicero and his brother Quintus solved to take shipping, and join Brutus in Macedonia. After being on board, he landed and many places having suggested themselves to his mind, but none fixed upon, his servants at last, to prevent his murder, partly by persuasion, and partly by force, got him into a litter, and were carrying him to the shore when Herennius, a centurion, and Popilius a tribune, whom Cicero had defended against for parricide, came up with the litter, in which the Orator stretched out his neck, as Herennius severed his head from his body. He likewise cut off both his hands, which Antonius fixed up over the rostrum, and the Romans gazing on these parts of the Orator's body, thought they did not so much see a face and hands of Cicero, as the soul of Antonius. Philologus, a freedman of Q. Tullius Cicero, whom the Orator had taught liberal arts, instead of exerting himself to preserve the life of his benefactor, pointed to the assassins the track by which they would overtake him before he reached the ship. For this act of treachery, Antonius gave him Pompeia, wife of Q. Tullius Cicero, who besides other horrible punishments, made him cut out his own flesh piece-meal, which, as he had roasted, she compelled him to eat. Augustus took the son of the Orator for a colleague in the consulship, and during that year conquered M. Antonius, on which the senate, by the direction of young Cicero, destroyed the statue of M. Antonius, effaced every vestige of his honour, and decreed that none of his family should in future bear the name of Marcus. Thus the divine justice, says Plutarchus, reserved the completion of the punishment of M. Antonius to the last

of M. Tullius Cicero. *Adj.* Cicéronianus, *et*, Tullianus; a, um. *Cicéroniana simplicitas* (Plin. l. 8). *Tulliana sententia* (Amm. Mar. xv. 5).

Q. Tullius Cicero, Q. Tullii Cicéronis, *m.* the brother of Marcus Tullius Cicero, the celebrated orator, was, after the expiry of his praetorship, proconsul of Asia for three years. He gained considerable reputation as one of Caesar's lieutenant-generals in Gallia. At the commencement of the civil war, he, in opposition to the advice of his brother, attached himself to Pompeius. After Caesar had defeated the republicans at Pharsalia, both Quintus and his son solicited the favour of the conqueror, by unjustly imputing their misconduct to the orator. So far was Cicero from resenting this injustice, that he used his utmost efforts for their safety and interest. Both perished in the proscription of the second triumvirate. The rack could not force the son, who was first discovered by Antony's assassins, to point out the spot where his father lay concealed. But his paternal affection set death at defiance, and, to alleviate the torture of his son, he made a voluntary surrender. Each then requested of their murderers to be put first to death. The assassins, in admiration of their fortitude and mutual affection, were willing to gratify both, and, therefore, despatched them at the same instant.

Sextius Tullius, Sextii Tullii, *m.* a brave Roman, who was the first centurion of a legion for the seventh time, in 357 B. C. From what Livius has recorded of him, he appears not to have possessed less prudence and discernment, than courage and military valour (Liv. vii. 13 seq.).

Tullus, *i.*, *m.* a man in the army of the Roman consul Scipio, killed by Cræxus in an engagement with Hannibal, at the foot of the Alps, on the latter invading Italy. He was born on the banks of Velinus, the Lake of Velino (Sil. Ital. iv. 189).—2. The brother of Lucianus, between whom there existed the strongest affection (Mart. i. 37). To the same brothers, Martialis alludes (iii. 20 seq.).

Tullus Hostilius, Tullii Hostilii, *m.* the grandson of that Hostilius who distinguished himself in the last engagement with the Sabines, succeeded Numa Pompilius in the government of Rome, receiving the crown as the reward of his merit. In disposition, he was more warlike than even Romulus, and the Alban first furnished him with a pretext for hostilities. Clastus, the Alban king, died in the camp, upon which they created Metus Fuffetius their dictator. This prince proposed to Tullus, that, in place of two nations connected by consanguinity and situation, engaging for their mutual destruction, they should adopt some plan which would save the blood of their fellow-citizens. They then agreed to refer the matter to three combatants on each side. Victory having declared for the Romans, Metus Fuffetius incurred the ill-will of the Albans, in consequence of the loss of their independence, and, therefore, took the earliest opportunity of joining with the enemies of their present masters. The Fidæates and Veientes, encouraged by the Albans, made war on Tullus, and although they were on the Roman side, they did not engage, but waited an opportunity to join the enemy, and to overwhelm the Romans. On

observing their treachery, and alarmed at the danger of his situation, Tullus vowed twelve Sali and temples to Paleness and Fear. The bravery and ingenuity of Tullus at last succeeded, and he showed the cruelty of his disposition, by the barbarous manner in which he put Metus to death. He removed the Albans to Rome, levelled their city with the ground, and thus annihilated their name as a nation. The Sabines, alarmed at this increase of strength on the part of the Romans, looked round for foreign aid; but although a number of the Veientes voluntarily entered their ranks, the state did not join them. Resolved on war, as considerable advantage would accrue to the first in arms, Tullus made an inroad on the Sabine territory. A furious battle ensued at the wood Malicosa, in which the Romans were victorious. Soon after this engagement, a shower of stones fell on the Alban mount, which not appearing credible, persons were sent to examine into the prodigy. In their sight, a number of stones like hail compacted into lumps, dropped from the sky, when they heard a voice, from the grove, ordering the Albans to perform religious rites, according to the custom of their native country, a practice which they had entirely neglected from the time of their removal to Rome. The Romans instituted a festival of nine days in obedience to that injunction, and the same observance was uniformly kept, whenever the same prodigy again occurred. The king afterwards fell into a lingering disorder, and the fierceness of his temper abating with the strength of his body, he, who considered nothing more unworthy of the attention of a king than matters of religion, became at once a slave to every kind of superstition. The people, too, during a pestilence, on comparing their present situation with their enjoyments during the reign of Numa, were of opinion, that their only hope of deliverance was from the pardon and favour of the gods. After a reign of thirty-two years, highly renowned for his military achievements, Tullus Hostilius, with his house, was reduced to ashes by lightning, in consequence of his having provoked the resentment of Jupiter, by attempting the performance of certain secret solemnities, not in the form prescribed by the commentaries of Numa (Liv. i. 22–31). Valerius Maximus states, that he spent his early life in herding cattle (iii. 4). *Pignæ Tullus* (Juv. Sat. v. 57). To him Claudianus alludes (iii. 114 &c.).

Tunes, *etis*, *m.* afterwards *Tunis*, now in ruins, a city of Africa, about fifteen miles from Carthage. It was a place of great strength both by nature and art, could be seen from Carthage, and had an extensive view of the surrounding sea. P. Cornélius Scipio Africanus took it, in 205 B. C. (Liv. xxx. 2–36).

Tünger, *gri*, *m.* a Moor in the army of Hannibal, remarkable for the blackness of his armour and chariot, killed by Cato; in the second Punic war (Sil. Ital. vii. 682 seq.).

Tüngri, *orum*, *m.* a German nation, who afterwards settled in Gallia Belgica. Adductuca, *Tongres*, was their chief city. In an engagement with Claudius Civilis, a cohort of the Tungrians acted treacherously, by going over to the enemy. In Britain, they

failed, in a single instance, to give to each its distinctive touches and shades. How greatly in ideas, arrangement, and language, does the speech of Ulysses not only differ from, but surpass, that of Ajax? The persuasive eloquence, and profound knowledge of the human heart, which distinguished the Grecian, appear with peculiar force and effect in the artful arrangement, appropriate sentiment, and elegant numbers of the Latin poet. The insinuating address and specious arguments of Ulysses gradually overcome the boisterous and indignant philippic of Ajax, interest and sway more and more the minds of the judges, until the orator had wound up their feelings to the highest pitch, when he made a well-timed and irresistible appeal at once to their eyes and judgments, and a universal burst of applause proclaimed him victorious.

P. Umbrēnus, P. Umbrēni, *m.* a freedman, who entered into the conspiracy of L. Sērgius Cātīlina, and endeavoured to prevail on the Allobrogian deputies to take part with that traitor, in order to procure from their state reinforcements to the rebel army. Cicero states, that Umbrēnus was the man who first brought the Allobrogian deputies to P. Gābīnīus Cāpito, an active conspirator. For his treasonable conduct, this enfranchised slave was committed to prison with the other traitors, and most probably suffered the same punishment (Cic. Cat. iii. 6).

Umbria, *ae, f.* a district of Italy, which anciently seems to have extended the whole breadth of the country on the north of the Tevere. The Etrūsci obtained possession of that part lying on Mārē Tŭr-rhēnum, and the Sēnōnes Gālli settled on that part of Umbria, which was washed by Mārē Hādriātīcum, the Gulf of Venice. Under the Roman government, Umbria had Etrūria on the west, Picēnum and the country of the Sēnōnes on the east, consequently lay chiefly on the Apennines. *Inh.* Umbri, orum (*Sing.* Umber, bri), *m.* the Umbrians, the most ancient people of Italy, according to Flōrus (i. 17). The Boii gained considerable advantages over them in 390 B. C. Besides engaging in frequent hostilities with the other neighbouring nations, they often took up arms against the Romans, and, although uniformly compelled to an unconditional surrender, yet, either from love of war, or inveterate hatred, they did not fail, on the first opportunity, to repeat their hostile attacks, until their means of resistance became so unavailing, that as a nation they sunk in the name of their conquerors. One act, on the part of the Romans, deserves to be mentioned for its atrocity. The Umbrians from a cave made inroads on the adjacent country, and the place of their retreat having been discovered, the Romans filled the two entrances with wood which they set on fire, when two thousand of the Umbrians were either burned, or suffocated to death, in 304 B. C. (Liv. v. 35 seq.). *Adj.* Umber, bra, brum, *et.* Umbricus, a, um. *Umber aper* (Hor. Sat. ii. 4. 40). *Vieldus Umber* (cānis), the keen Umbrian dog. From their country being woody, hunting necessarily formed a considerable part of their employment, and attention to the proper kind of dog for that purpose,

hence the Umbrian breed became celebrated (Virg. Aen. xii. 783). *Umbricus* (*colla*) (Plin. v. 259).—2. Cāmērtus Umbrī, Cāmērtium Umbrōrum, *m.* a tribe of the Umbri, with whom Q. Fabius, the Roman consul, sent a person to treat, in 310 B.C., offering friendship and alliance, which they embraced. This was the greatest disaster in that direction which the Romans had penetrated at that time (Liv. ix. 36).

Umbrīcius, *i, m.* an haruspex, who resided in a knowledge of that art. To him, sacrificing at the temple of Apōllo, he told dismal presages from the entrails, reasonable plots impending, and a foe within his own house. These predictions made such impression on the emperor, but their truth was soon established (Tac. Hist. i. 27). To him Jūvēnālīs addresses his third satire, in which the poet introduces him quitting Rome in disgust, at the prevalence of vice, and neglect of modest unassuming virtue. Pithicus was he was the most skilful of all the haruspices of that age (ii. 395).

Umbro, ōnis, *m.* a man of great power, who was the priest of Mārōbīum, *S. deo detto*, and commanded the Mīrā. He was skilled in incantation, could charm serpents to harmlessness, and cure their bite. Being the ally of Tūrnus, he opposed himself to Aenēas, and fell by the hand of that hero (Virg. Aen. vii. 752 seq.).

Umbro, ōnis, *m.* the *Umbro*, a river of Italy, which runs through the middle of Etrūria, *Tuscany*, and had its name from the Umbri, who anciently possessed the country on both its banks.

Ummīdīus, *i, m.* (written also Unīdīus, Nūmīdīus, Vinīdīus, Unīdīus and Unīdīus), a miser of prodigious wealth. In place of counting, he measured his money; and lived in constant terror of poverty. His slaves were not better than those worn by slaves, and he appears to have been hated by his servants; since his freedwoman cleft him in two with an axe. Nothing further respecting him is known (Hor. Sat. i. 1. 95).

T. Ummīdīus Quādrātus, T. Ummīdīus Quādrātī, *m.* a governor of Sŷria, in the year 52 (Tac. Ann. xii. 45).

Unchae, arum, *f.* a place in Sŷria, distant two days' march from Pŷlāe Sŷriae, supposed to be otherwise called Sochi (Curt. iv. 1).

Unēlli, orum, *m.* a people of Gāllia Bētica, on the N. W. of what is now called Normandy. Their country was bounded on three sides by the sea. Their chief town was Coriāllum, *Gouril*. Off the coast of the Unēlli, lay the islands of Cēsārēa, Jerny, Sārnia, *Guernsey*, and Redūna, *Alderney*, which have long been in possession of the British (Cæs. B. G. ii. 34 seq.).

M. Unīcus, M. Unīci, *m.* an elegiac poet to whom Mārīālīs writes an epigram (xi. 44).

Unīngis, *is, m.* the *Hunsing*, a river of Germany, which falls into the sea near Traingen (Tac. Ann. i. 70).

Ur, *n.* a city of the Chaldeans in ancient times, afterwards of Persia, which Ammianus Mārcellinus calls a fort (xxv. 8).

Urānla, *ae, et.* Urānīc, *es, f.* the muse who presided over Astronomy. Gēaus Urānīson of Urānla, *i. e.* Hŷmēneus (Cat. b. 2).

Urānīus, *i, m.* the father of Cūrētīus q.

on the stage, which delighted those on the first row, but particularly those who were at the greatest distance from him (de Senect. 14). Tacitus speaks of his acting as antiquated, and unsuited to the period in which he lived (Orat. 20).

C. Turranius, C. Turrani, *m.* praefect or comptroller of the public grain at Rome, in the year 14 (Tac. Ann. i. 7 seq.).

Turrilius, *i. m.* one of the conspirators against C. Julius Caesar, afterwards a quaestor in the army of Cassius. In the battle of Actium, he was in the army of M. Antonius, where he fell into the hands of Augustus, by whose order he was carried to the island Cos, and killed in the place where he had, at a former period, cut down a grove of Æsculapius to repair his fleet (Val. Max. i. 1).

Turullus Cerealis, Turulli Cerealis, *m.* a centurion of principal rank, who had served under Alienus Cæcina, and joined him, after he had raised the siege of Placentia, Placentia (Tac. Hist. ii. 22).

Tuscia, *v.* Tuscila, *m. f.* the name of Etruria *q. v.*, as written in later Latin authors, whence it is now called Tuscany. *Inh.* Tusci, *orum* (*Sing.* Tuscus, *i.*), *m.* the Tuscans, originally from Lydia. Having been expelled from a part of their territory by the Gauls, they formed a settlement in the Alps, and were known by the name of Rhaeti (Just. xx. 1 seq.). From them the Romans assumed most of the badges of authority (Sal. Cat. 51). *Adj.* Tuscus, Tuscianus, *et* Tuscianus, *a. um.* Tuscum mûrî (Liv. v. 33). Tuscus amnis, the Tevere (Sil. Ital. viii. 362). Tuscana columna, the Tuscan column (Vitruv.), which Plinius calls columna Tuscana (v. 338). Tuscana stâtua (Quint. xii. 10. 1). This is one of the five orders of architecture, and the only one not of Grecian origin, but invented by the Tuscans.

Tuscûlum, *i. n.* Frascati, a free town of the Latins, which has its name from Frache branches, with which the inhabitants covered their houses, on the destruction of their town by the Romans, in the year 1191. In the cathedral is an epitaph to the memory of CHARLES EDWARD STUART, by his brother JAMES, CARDINAL of York, and bishop of Tuscûlum, Frascati. *Inh.* Tuscûlani, *orum* (*Sing.* Tuscûlanus, *i.*), *m.* sent voluntary troops to aid the Romans, when the capitol had been seized by Appius Hærdonius, and in return, they received reinforcements from Rome, when the Æqui had, by surprise, taken their town during the night. They afterwards revolted, and excited the Privernates and Velliterni to make war on the Romans. The latter pardoned the state, but imputed the blame to a few individuals, who, M. Flavius, a tribune of the people, proposed, in 321 B. C., should be punished. As soon as they heard of this determination, the whole, including wives and children, put on mourning, went to Rome, and begged forgiveness, which they obtained, more from compassion than justice of their cause (Liv. iii. 18 seq.). *Adj.* Tuscûlus, *et* Tuscûlanus, *a. um.* Tuscûla umbra (Stat. Syl. iv. 4. 16). Tuscûla tellûs (Mart. ix. 61). Tuscûlanus ager (Plin. i. 242). Tuscûlani siccus (Mart. x. 30).

Tuscus, *i. m.* son of the woman who nursed the Emperor Néro. When governor of

Egypt, he had gone into a bath constructed for the Emperor, against the time he went to that country. For that act of presumption, Néro banished him (Suet. Ner. 35).

Tütia, *m. f.* a town of Spain (Flor. iii. 22).

Tütia, *m. m.* a small stream, one of the branches of Tiber, the Tevere. On the bank of this rivulet, Hannibal encamped, which gives some distinction to this inconsiderable rill, otherwise undeserving of notice (Sil. Ital. xiii. 5).

Tüticanus, *i. m.* a man to whom Ovidius addresses two of his epistles from Pöntus (iv. 12. 14).

Tÿäna, *orum, n. et*, Tÿäna, *m. f.* a town on the confines of Cilicia and Cappadocia, near Cilicæ portæ. According to Strabo, it was also called Euscbia, and had the honour of giving birth to Apollonius, the famous Pythagorean philosopher. Tÿänistis, *Idis, f.* the district or prefect, of which Tÿäna was the capital. *Inh.* Tÿänenses, *ium, m.* *Adj.* Tÿänicus, *a. um.* Tÿänicus incolæ, an inhabitant of Tÿäna (Ov. Met. viii. 719).

Tÿchn, *m. f.* a part of the city Syracûse (Liv. xxiv. 21).

Tÿchius, *i. m.* the fabricator of the shield of Ajax, which consisted of seven bulls' skins covered with brass (Hom. Il. vii. 220).

Tÿdæ, *es, f.* Tÿd, a town of Galicia, a province of Hispania, Spain, built, according to Silius Italicus, by Diomædes, who called it by his father's name. The poet seems to confound the king of Etolia with the king of Thracia (iii. 367 seq.).

Tÿdæus, *cos, m.* son of Cæneus, king of Calydonia, and Përibœa, a captive daughter of Hippönus, was a man of diminutive stature (Hom. Il. v. 801), but of great bravery, of which he gave many proofs in early life. Having killed his brother Ménalippus when hunting, he fled to Adrastus, king of Argos, where he arrived at the same time with Pölyñices; Tÿdæus covered with the skin of a bear, and Pölyñices, with that of a lion. Adrastus had been instructed by the oracle of Apollo, to marry his two daughters, Argia and Dëipylë, to a bear and a lion, which induced him to give Dëipylë, who was the younger, to Tÿdæus, and Argia to Pölyñices. This connexion induced Tÿdæus to engage in the Theban war, during which he had many opportunities of displaying his military prowess. At last, he fell by the hand of Ménalippus, a Theban. According to Valerius Flaccus, he was one of the Argonauts, and fought with great bravery against the Cÿziceni (iii. 103). By Dëipylë he had Diomædes, whose fortitude and military skill distinguished him as much at Troy, as the military actions of his father signalized him at Thëbæ, Thëbæ. Tÿdides, *m. m.* a patronymic of Diomædes, whom Virgilius calls Cræntus, from his having killed Rhæus, king of Thracia, asleep in his tent, and all the attendants of that monarch (Æn. i. 471); and Iapetus, because from that carnage he entered the temple of Minerva in Troy, and carried thence the Palladium, or statue of that goddess (Æn. ii. 164). Ulysses assisted him in both these actions. Hosta Tÿdida, the spear of Diomædes, with which he wounded Vënus (Ov. Met. xv. 700).

Týdrus, *i. m.* a Colchan; son of Caucæsus, born on the river Phāsīs, the *Phaz*, hence Valérius Flaccus calls him *Phāsiades*. He had been appointed priest of Phāsīs, and lost his life by the hand of Cōlāxes, in the war of the Argonauts and Colchans against the Scythians. Like others intended for the priesthood, his hair had been allowed to grow (Val. Flacc. vi. 639).

Týndārium, *i. n.* v. **Týndāris**, *idis, f.* *Tyndari*, a town of Sicily, Sicily, on the north coast of that island (Liv. xxxvi. 2).

Týndārus, *v.* **Týndārius**, *i. m.* the son of Cebālus and Bātia, was king of Lacedæmon, and married Lēda, daughter of Thēstius. Jūpiter, having assumed the form of a swan, had by Lēda, Pōllūx and Hēlēna; Cāstor was the son of Týndārus, her husband. On Hēlēna being courted by so many of the Grecian princes, her father was alarmed, lest, on her preferring one, the rest should enter into a combination against him, and, therefore, by the advice of Ulysses, he bound them by an oath, to allow her a free choice, and afterwards to protect her against every act of violence. She preferred Mēnēlaus, to whom Týndārus soon after resigned the kingdom. Hyginus asserts, that Cāstor and Pōllūx were the sons of Jūpiter and Lēda (14); but in another place he says, that Clýtēmnēstra and Hēlēna were the daughters of Týndārus and Lēda, immediately after he had informed us, that Pōllūx and Hēlēna were the children of Jūpiter, and Cāstor and Clýtēmnēstra of Týndārus (78). In fiction, authors are apt to fall into contradiction and absurdity, of which the origin and parentage of the children of Lēda, are a sufficient proof. Týndāris, *idis, f.* a patronymic of Hēlēna, from Týndārus, the husband of her mother Lēda (Ov. Met. xv. 233); of Clýtēmnēstra (Juv. Sat. vi. 657). Týndāridēs, *m. m.* a son of Týndārus. Týndāridēs, *arum, m.* Cāstor and Pōllūx (Ov. Met. viii. 301); also a name of their descendants. Hōrātius may be supposed to use this masculine patronymic, to denote both the descendants of Týndārus, although it may be understood to have a particular reference to Clýtēmnēstra; *fortissima Týndāridarum* (Sat. i. l. 100). *Adj.* Týndārius, *a, um.* Týndārii frātres, Cāstor and Pōllūx, *i. e.* the sign Gēmini (Val. Flacc. i. 571). *Týndārium, Tūrentum*, from that town being built by a colony from Lacedæmon (Sil. Ital. xv. 320).

Týphōeus, *ēs, s.* a son of Tērra, the youngest, according to Hēsiodus, who surpassed all her sons in magnitude and strength. He was a native of Sicily, and united the human form with that of a beast. In height, his limbs overtopped the summit of the mountains, and his head often touched the stars. He had one head, according to Ovidius (Met. v. 352); a hundred, according to Pindārus. The one hand reached the east, and the other the west, over which rose a hundred dragon heads. Serpents of enormous size entwined his limbs, rose above his heads, and hissed tremendously. His body was wholly covered over with feathers, fire blazed from his eyes, and his uncombed hair and beard hung floating in the wind. He is the same with Týphon *q. v.* (Manil. ii. 873). Jūpiter deprived him of life by thunderbolts, and buried him in Sicily, his right hand

under Pēlōrus, *Cape Farro*, his left under Pāchýnus, *Cape Pasaro*, his feet under Lībōnum, *Cape Boeo*, and his head under *Ætna*, the most remarkable volcano in the world (Ov. Met. v. 348 *seq.*). Týphōis, *idis, f.* Týphōeus, applied to females, or more feminine. Týphōis *Ætna* (Ov. Ep. lxxv. 11). *Adj.* Týphōeus, *et*, Týphōeus, *a, um.* Tēla Týphōea, thunderbolts, from their being made in *Ætna*, which was over his head, or from his having been killed by them (Virg. Æn. i. 665). Týphōis tēra, the neck of Týphōeus (Claud. xxxvi. 169).

Týphon, *v.* Týphō, *ōnis, m.* the son of Týtārus and Tērra, was in form a monster, being partly that of a man, and partly that of a wild beast. Sicily, Sicily, gave birth to Týphon, who, in size of body, and superlative of strength, surpassed all the other sons of Tērra. The calf of his leg was at a greater distance from the ground, than the top of the highest mountain, his head often touched the stars, the one hand extended to the east, and the other to the west at the same time. From his hands (Hyginus says from his shoulders, 152), issued a hundred heads of snakes, and his legs were entwined with huge rolls of vipers, which extended to his head and emitted a tremendous hissing. Feathers covered his whole body excepting his head, which produced hair; and it was allowed to remain filthy and undressed. Fire blazed from his eyes, and he drove the gods from their celestial mansions, by throwing burning stones into heaven. They fled to Egypt, whither he pursued them, and where Jūpiter struck him with lightning, frightened him with an adamantyne scythe, pursued him flying into Sýria, and knowing that he had been wounded, engaged him in close fight. Týphon surpassed the king of the gods in strength, cut the nerves of his feet and hands, carried him to Cilicia, placed him in Cōrycūm Antrum, and appointed Dēlphic his keeper. Mērcūrius and Egepan released Jūpiter, who, having recovered his former strength, yoked winged horses to his chariot, mounted it, and drove by lightning Týphon to mount Nýsa. Observing Jūpiter still pursuing him, he fled to Thracia, where he threw entire mountains against the sovereign of the skies, which were dispersed by strange lightning, and Hamus flowed with blood, whence its name (*Ætna*). He next attempted his escape into Sicily, when Jūpiter laid *Ætna, Monte Gibellu* upon him, by which it became a volcano. Some authors consider Týphon, the same with Týphōeus. Týphōnides, *um* (Sing. Týphōnis, *idis, f.* the Harpies, from their father Týphon (Val. Flacc. iv. 423).

Týra, *v.* Týras, *a, m.* the *Dniester*, called by the Turks the *Turlac*. This river was also called Danaster, whence the common modern name, as that of the Turks, is perhaps from Týra, a river anciently of Sarmatia, which flows from a lake near *Lemberg* in Poland, runs in a southeast direction dividing Poland from Moldavia, and Russia from Turkey, and falls into Pōntus Euxinū miles. On this river stood a town of the same name, which Ammianus Mārcellinus calls Týros, and adds, it was built by a colony of Phœnicians, in opposition to ancient authors (xxii. 8. Plin. l. 467. Ov. lxxv.

Pont. iv. 10. 50). *Týritæ*, arum, m. a people living on the river Týra (Herod. iv. 51). The Týragétæ, arum, also, are mentioned by Strabo.

Týres, æ, m. a native of Arcádia, brother of Leuthras, who fought in the army of Túrus (Virg. Æn. x. 403).—2. A Nasamonian, of whose death at the battle of Trásménus, the Lake of Perugia, Silius Itálicus gives a horrid description (vi. 44).—3. A Scythian commander in the war against the Argonauts and Colchans. In that contest, he appears to have lost his life by an unknown hand (Val. Flacc. vi. 201).

Týrieum (Týriarium, Strab.), i, n. *Kasan Hanah*, i, n. a town about six miles to the east of Philómellum, Iguu.

Týridates, is, m. the keeper of the royal treasures at Persépólis, at the time that city fell into the hands of Alexander the Great. Under that monarch he retained the rank he had held under Darius (Curt. v. 5 seq.).—2. A man of low birth, but great wealth, from whose property Alexander the Great gave Eurýlóchus fifty talents, as a reward for discovering to him the plot against his life, in 328 B. C. (Curt. viii. 6).

Týriotes, is, m. a eunuch under Darius, who was made prisoner with the queen, escaped secretly from his keepers, and told his sovereign of the queen's death (Curt. iv. 10).

Týrō, ðs, f. daughter of Sálmonéus and Alcídée, who formed a strong attachment to Eulpéus, which Néptúnus having understood, assumed the form of her lover, and destroyed her innocence. By that god, she had two sons, Pélías and Néleus, whom she deserted on purpose to preserve her reputation. These children, having been brought up by shepherds, on their attaining manhood, avenged the cruelty which their mother had received from her stepmother. She afterwards married her uncle Crétheus, who, from compassion, had taken her from her father's house, and by him she had Amýtháon, Æson, and Phères (Hom. Od. xi. 234 seq.). From her father she was called *Sálmonia* (Val. Flacc. v. 479).

Týros, e, us, i, f. *Tyre*, or, *Sor*, a large and populous city of Phœnicia, which, in ancient times, was a place of great trade, and celebrated for a shell which dyes a very fine purple colour. Of this name there were two cities, the first, built the year before the destruction of Troy (Just. xviii. 3), and destroyed by the Assyrian princes, stood on the continent, the last, upon an island. The former was called *Vetus*, and the latter *Nova* (Just. xi. 10). Bochartus says, that Týrus signifies rock. *Cadmēa Týros* (Mart. vi. 11). The inhabitants, *Týrii*, orum, were the inventors of navigation, and planted a number of colonies along the south coast of the Mediterranean, which added greatly to their power. They were active and enterprising, but faithless and dishonest. The Tyrians were the founders of Carthage (Liv. xxxiii. 49). Hércules was their favourite god (Curt. iv. 1). *Adj.* Týricus, et, Týrius, a,

um, Tyrian; Carthaginian. *Týriti rubres*, Tyrian reds, i. e. purple (Virg. G. iii. 307). *Týria urbs*, Carthage (Virg. Æn. i. 840).

Týrrhēnia, æ, f. the Greek name of Etrúria, Tuscany (Ov. Met. xiv. 452). *Inh.* Týrrhēni, orum (Sing. Týrrhēnus, i), m. A people of this name lived in Thrácia, near Creston (Herod. i. 57). *Adj.* Týrrhēnus, et, Týrrhēnicus, a, um. *Týrrhēna corpóra*, the Tuscan bodies, i. e. the bodies of the Tuscan sailors whom Bæchus, for their perfidy, turned into dolphins (Ov. Met. iv. 23). *Týrrhēnica Týrráco* (Auson. cccxvii. 88).

Týrrhēnus, i, m. was the son of Atys, king of Mæónia. His native country being overstocked with inhabitants, he left his brother Lýdus in the possession of the kingdom, put himself at the head of a body of emigrants, sailed to the western coast of Italy, and settled in the country to the north of Tiber, the *Tevere*, which from him was called Týrrhēnia, and the inhabitants Týrrhēni, whom he taught the use of the trumpet (Sil. Ital. v. 11).—2. A trumpeter in the Roman army, who was killed by Pélórus in the first engagement which the Romans fought with Hännibal in Italy. The name is probably fictitious, adopted by Silius Itálicus from the Týrrhēni being reckoned the first, who used the trumpet (iv. 167 seq.).

Týrrhēus, ðos, c. Týrrhus, i, m. the herdsman of king Látnus, to whom his daughter Lávinia fled after the death of Ænéas, and called his posthumous son, to whom she gave birth, Silvius, from his being born in a wood (Aur. Vic. Or. 16). A tame stag, brought up by Týrrhēus, and his children, was killed by Ascánlus, and this accident occasioned a war between the Trojans and Latins. *Týrrhida*, arum, m. the sons of Týrrhēus (Virg. Æn. vii. 484).

Týrteus, i, m. an Athenian schoolmaster, lame of a foot, whose merits as a poet, in the opinion of Quintiliánus, stood in a similar relation to those of Hómērus, as the bravery of Ajax or Diómēdes to that of Achilles. The Lacedæmonians, having engaged in war with the Messenians, after numerous defeats, consulted the oracle of Apóllo, who advised them to apply to the Athenians for a general. The latter, in derision, sent them Týrteus, whose ignorance of war afforded great advantages to the enemy, and had nearly proved the destruction of the Lacedæmonians. Dispirited by repeated defeats, the Spartans lost all hope of success, proposed to terminate hostilities by concluding a peace, which Týrteus opposed, and recited some of his own verses in praise of military fame, which animated the Spartans to another battle, in which they gained a decisive victory. To the effect produced by the poetry of Týrteus, Hórátius alludes (Art. Poet. 402).

Týrus. See Týros. *Týsca*, æ, f. a district or country claimed both by Máinissa, and the Carthaginians (Ap. Bel. Pun. 37).

Týscos, i, f. a village of Gállógræcia (Liv. xxxviii. 18).

elegant, and gives name to the electorate in which it is situated. Ara Ubiorum, now *Bonn*, was originally an altar, erected by the Ubians in honour of Augustus. It stood on the west side of the *Rhine* (Tac. Ann. i. 39). Adj. Ubius, a, um. *Ubia mulier* (Tac. Hist. v. 22).

Ucālēgon, ōntis, *m.* a noble Trojan, whose house was burned amongst the first, during the night Troy was taken by the Greeks (Virg. *Æn.* ii. 312).

Ufēns, ēntis, *m.* commander of the *Æqui* in the army of Turnus, whose name is probably derived from the river Ufēns, the *Aufente*. Neither as a soldier, nor as a general, did he, in the smallest degree, distinguish himself. His name is scarcely mentioned by Virgilius, from the time that he is introduced with Mēzēntius and Mēssāpus, until he falls by the hand of Gŷas (*Æn.* viii. 6 seq.).—2. A man in the Roman army, killed by Hännibal at the fort of the *Alps* (Sil. Ital. iv. 341).—3. A Roman, whose armour and body an elephant pierced with his teeth, and carried him bawling through the ranks, in the battle at Cānnæ (Sil. Ital. ix. 585).

Ufēns, tis, *m.* the *Aufente*, a river of Lātium, which joins Amāsēnus, the *Toppia*, to the south of Pōmptinæ pālūdes, the Pomptine marshes (Virg. *Æn.* vii. 802). From Claudŷanus its current appears to have been rendered slow by its windings, *Tardātusquē sūts errōribus Ufēns* (l. 257).

Uffūgum, i, *n.* *Tagnano*, a town of the Brūttili, which revolted from the Carthaginians to the Romans, in 205 B. C. (Liv. xxx. 19).

Ulcillis Hirrus, Ulcillis Hirri, *m.* one of Pompey's officers. Flying from Cāmērinum, *Camerino*, he fell into the hands of Vibūllius, who joined his troops to the army which he was then raising for Cæsar (Cæs. B. C. i. 15).

Uplānus, i, *m.* (Dōmltius), a native of Tŷrus, was a civilian of great distinction,

Trajāni Crin born at Italica the year 54. military reput banks of E Rhēnus, the diers he obtain ing on foot lik ity, and a thes sion. In the sulship at Ros the expiry of to his native, afterwards re mand of the a *Germany*, whe the same abilit on former occ anxiety for the duced, than Ne his son and suc tention he knes his appointmet Cōlōnia Agripp many, on the fe ferred did not a the power thus ble him to corre a great height of his adoption, of government, to *Rome* for near the death of Nē bore a greater re father to his fau ance of a soverei ness, moderation gained the esteen of his subjects, v his children, and he accepted the COUNTRY. Ele change in his de old friends, and

feet, over the *Danube*, a little above the town *Viminacium*, *Ram*, in *Hungary*. The piers were of hevn stone, two of the arches were constructed of the same materials, all the rest were of wood, strongly and boldly executed. For his success against the *Dacians*, he returned to *Rome* in triumph, after securing the province by wise regulations. During the interval between the *Dacian* and *Parthian* wars, he made a noble causeway across the *Pomptine* marshes, besides beginning the square which bears his name, containing the pillar on which are represented almost all his martial achievements in bas-relief. To him the *Italians* were indebted for the harbour *Centumcellæ*, *Civita Vecchia*, as well as that at *Ancona*, built in the year 114. From a desire to reform the abuses, *Trajānus* appointed *Plinius* governor of *Bithynia*, and his letters to the emperor, and likewise his answers, have been transmitted to modern times. The application of the governor to the monarch for advice, with respect to the *Christians*, is a document of great value. Many suffered martyrdom during this reign, of whom the most distinguished were *St. Ignātius* of *Antiochia*, and *St. Simeon* of *Jerusalem*. Ambitious of military fame, *Trajānus* resolved on the conquest of *Parthia*, quitted *Rome* to take the command of the army, of which he gained the esteem, by sharing in their fatigues and privations, marching always on foot, and subsisting on the simplest diet. *Armēnia* and *Iberia* soon yielded to the bravery of his troops, on which he advanced into *Parthia*, but history has transmitted nothing certain respecting the Roman exploits in that country. After overrunning *Assyria*, he returned to *Babylon*, took *Ctesiphon* and *Susa*, when the senate gave him the surname of *Parthicus*. Elated with his success, he sailed down *Tigris*, the *Dejlah*, to the *Persian Gulf*, lamented that his advanced age prevented him from rivaling the fame of *Alexander the Great*, returned to besiege *Atra*, which baffled his best efforts, and obliged him to quit the place. This was his most unsuccessful and last campaign. The provinces every where seemed ready to revolt, but were suppressed by the activity of the governors. After spending the winter in *Syria*, in spring he entered *Mēsopotāmia*, *Jezirah*, where he fell sick, and having left the command of the army to *Adriānus*, he took ship in order to go to *Rome* by sea, but died at *Selinuntium* in *Cilicia*, according to some, of a second apoplectic fit, and according to others, of diarrhoea, in the sixty-fourth year of his age, and twelfth of his reign. His wife *Plotina* attended him on his death-bed, when she planned every measure to accomplish her favourite object, the adoption of *Adriānus*, which, with the assistance of *Titianus*, the preceptor of *Adriānus*, she effected without opposition. As *Trajānus* never loved *Adriānus*, it is certain he had no intention of raising him to the imperial throne; besides, his attachment to the republican forms, the revival of ancient usages, such as prohibiting advocates from taking fees from their clients, and preventing candidates from suing for public offices, unless they had one-third of their property in houses or lands in *Italy*, &c., strengthen the conjecture, that it was his intention to leave to the senate the choice of his successor. Although

not without some vices, his talents and virtues commanded the esteem of his contemporaries, and justice must reckon him one of the best and greatest princes, that ever obtained the purple at *Rome* (*Eutrop.* viii. 2-6). *Ulpus bellipotens* (*Claud.* xxviii. 335). *Glōria Trājāni* (*Claud.* viii. 316). *Adj.* *Ulpus*, a, um. *Ulpia prōgenēs* (*Claud.* viii. 19).

Ulūbræ, arum, f. a small town of *Lātium*, on *Astūra* or *Stūra*, the *Astura*, or, *Stura*. From *Jūvenālis*, it appears to have been very thinly inhabited, if not altogether deserted (*Sat.* x. 102). *Inh.* *Ulūbrēnses*, ium, m. (*Plin.* i. 330). *Adj.* *Ulūbrānus*, a, um. *Ulūbrānus populus* (*Cic.* *Fam.* vii. 12).

Ulysses, v. *Ulyxes*, is, acc. en, voc. e, e, es, et, *Ulysses*, v. *Ulyxeus* (3 or 4 syl.), ei, m. a king of *Ithaca*, *Theaki*, and *Dulichium*, two islands to the west of *Greece*, between *Céphallēnia*, *Cephalonia*, and the continent. He was, according to some, the son of *Lāertes* and *Anticlea*, and, according to others, of *Sisyphus*, by whom *Anticlea* was pregnant at the time of her marriage with *Lāertes*. Whatever truth there might be in the latter assertion, it is certain that the behaviour of the *Ithacan* king towards *Ulysses* was that of a most dutiful and affectionate father, which was well repaid by the filial reverence and excellence of the youth. Having solicited the hand of *Hēlena*, but despaired of success, this prince advised *Tyndarus*, her father, to bind the lovers of that transcendent beauty by oath, to protect her against every insult, and obtained through him *Pēnelōpē*, the daughter of his brother *Icārius*. Unwilling to leave her and go to the *Trojan* war, *Ulysses* feigned madness, yoked a horse and a cow together, and sowed the ground with salt. *Pālāmedes* put his insanity to the test, by laying his infant son *Tēlēmāchus* before the cattle, on which he turned them aside, that they might not hurt the child. This detection he basely revenged at *Troy*, by accomplishing the death of that ingenious nobleman, as a traitor. To the qualities of a brave soldier, *Ulysses* joined the talents of a profound politician. His eloquence was forcible and persuasive, his address artful and winning, and his knowledge of the human heart accurate and extensive. To his bravery in the field, and to his wisdom in council, the *Greeks* were greatly indebted for their ultimate success. But it is not to be denied, that his wisdom was blended with cunning, and his oratory often employed for the basest and most dishonourable purposes. It was most probably from this insincerity, that *Virgilius* calls him *fictor fandi* (*Æn.* ix. 602), and *pellax* (*Æn.* ii. 90). His achievements during the *Trojan* war are neatly related in a very animated and masterly speech, which *Ovidius* has put into his mouth, in the thirteenth book of the *Metamorphoses*. The adventures of *Ulysses* after the taking of *Troy*, during his return to his native island, form the subject of an epic poem by *Hōmērus*, called, from its hero, the *Odyssey*. *Ovidius* excels not only in description, but also in the delineation of character. Of both these, the *Metamorphoses* furnish several remarkable and convincing proofs. Having first formed an accurate conception of the characters which he meant to portray, he has not perhaps

wound up their feelings to the highest pitch, when he made a well-timed and irresistible appeal at once to their eyes and judgments, and a universal burst of applause proclaimed him victorious.

P. Umbrēnus, P. Umbrēni, *m.* a freed-man, who entered into the conspiracy of L. Sērgius Cātillina, and endeavoured to prevail on the Allobrogian deputies to take part with that traitor, in order to procure from their state reinforcements to the rebel army. Cicero states, that Umbrēnus was the man who first brought the Allobrogian deputies to P. Gābiniūs Cāpito, an active conspirator. For his treasonable conduct, this enfranchised slave was committed to prison with the other traitors, and most probably suffered the same punishment (Cic. Cat. iii. 6).

Umbria, *æ, f.* a district of *Italy*, which anciently seems to have extended the whole breadth of the country on the north of the *Tevere*. The Etruscæ obtained possession of that part lying on Mārē Tŷrrhēnum, and the Sēnōnes Gāllo settled on that part of Umbria, which was washed by Mārē Hādriāticeum, the *Gulf of Venice*. Under the Roman government, Umbria had Etrūria on the west, Picēnum and the country of the Sēnōnes on the east, consequently lay chiefly on the *Apennines*. *Inh.* Umbri, orum (*Sing.* Umber, bri), *m.* the Umbrians, the most ancient people of *Italy*, according to Flōrus (i. 17). The Boii gained considerable advantages over them in 390 B. C. Besides engaging in frequent hostilities with the other neighbouring nations, they often took up arms against the Romans, and, although uniformly compelled to an unconditional surrender, yet, either from love of war, or inveterate hatred, they did not fail, on the first opportunity, to repeat their hostile attacks, until their means of resistance became so unavailing, that as a

own house. pression on th soon establish Jūvénālis add the poet intro disgust, at the of modest una he was the mo of that age (ii.

Umbro, ōnis who was the p detto, and com skilled in inca to harmlessness the ally of Tū Ænēas, and fe (Virg. Æn. vii

Umbro, ōnis Italy, which r Etrūria, Tusca the Umbri, w country on both

Ummidius, i, Nūmidius, Vinl a miser of prod counting, he me in constant terr were not better and he appears servants; since l two with an axe. ing him is know

T. Ummidius Quādrāt, *m.* a g 52 (Tac. Ann. x

Unchæ, arum, two days' march to be otherwise ca

Unelli, orum, tica, on the N. Normandy. The three sides by tl was Coriāllum, 6 Unelli, lay the i

Claudianus describes Urānūs as an astrologer (lxxv. 4).

Urbicua, *w. f.* a town of Hispania Tarracōnensis, which the Roman prætor Q. Fulvius Flaccus carried by storm, in 184 B. C. (Liv. xl. 16).

Urbicus, *i. m.* an actor of farces, who, from that species of composition abounding with mirth and humour, acquired a turn for sportive and ludicrous recitation, and, therefore, the Exōdīlārius of the Romans, corresponded, in some degree, with what we call a buffoon or mimic (Juv. Sat. vi. 71).—2. An indifferent poet (Mart. i. 42).—3. A man to whom Martialis addresses an epigram (vii. 50).—4. A child whose epitaph Martialis writes (vii. 95).

Urbīna, *w. f.* the mother of Clusinius Figulus. *Adj.* Urbīnīanus, *a. um.* Urbīnāna *lis*. The question was, whether Clusinius Figulus fled from battle, was made prisoner, and remained in captivity for a length of time, until he effected his escape into Italy: or, whether he had been a slave to two masters, medical practitioners at Pisaurus, and, having been manumitted, sold himself as a slave (Quint. vii. 2. 26. Tac. Orat. 38).

Urbīnum, *i. n.* Urbīno, a city of Italy, the birthplace of Raphael, the celebrated painter (Tac. Hist. iii. 62).

C. Urbīnus, C. Urbīni, *m.* a Roman questor under Mētellus in Spain (Sal. Frag. 2).

Urbs, Urbis, *m.* the Orba, a river of Ligūria. As Urbs was the common appellation of Rome among the Romans, Claudianus says, this river had a wonderful name (xxvi. 555).

Urgūlānia, *w. f.* a great favourite of Livia Augusta, whom L. Cālphurnius Piso prosecuted, and against whom he obtained sentence. Augusta paid the sum which Piso demanded. This haughty woman sent to her grandson Plautius Silvānus, a dagger, as her best present, on his being accused of the murder of his wife. This weapon was supposed to express the opinion of Tiberius, and the guilt of the arraigned should have induced him to make a proper use of it, but timidity prevented, and his veins were opened (Tac. Ann. ii. 34).

Urites, *ium, m.* a people in the south of Italy, either in Cālābria, or Brūtīus ager (Liv. xlii. 48).

Uritānus ager, appears to have been near Rāvēnna and Fāvēntia (Ap. Bel. Civ.).

C. Ursānīus, C. Ursāni, *m.* a tribune of the Roman people, who, with one of his colleagues, C. Atīnīus Lābēo, prevented the consuls, C. Cōrnēlius Cēthēgus and Q. Minūcius Rūfus, from putting in their claims together for a triumph in 199 B. C., for having defeated the Gauls in the north of Italy (Liv. xxxiii. 22).

Ursidīus Pōstūmus, Ursidī Pōstūmi, *m.* a man at whom Juvēnālīs laughs, for expecting chastity in his wife to be preserved by the Julian law, and advises him to prefer death to marriage (Sat. vi. 38).

Urus, *i. m.* a kind of wild ox, found in ancient times in Silva Hērēfīna *q. v.* Ac-

cording to Cæsar and Plīnius, the Urus was remarkable for strength and swiftness. The latter states, that this animal was called by the illiterate Būbālūs, a proof that it bore a considerable resemblance to an ox.

Uscāna, *w. f.* the greatest town on that part of Illyricum, called Pēnēstīana terra. It contained ten thousand inhabitants, and was garrisoned by Cretans, in 172 B. C. *Inh.* Uscānēses, *ium, m.* conquered by Pērsēs, king of Mācēdōnia, who sold them for slaves, in 171 B. C. (Liv. xlii. 10 seq.).

Uscūdāma, *w. f.* Statimaka, a town of the Bēssi, a people whose ferocity was said to surpass the rigour of their climate. It stood at some distance south of Philippōpōlis, and was the chief city of Bēssica (Eutrop. vi. 10). According to Ammānus Mārcēllīnus, it was afterwards Adriānōpōlis (xiv. 11 seq.).

Uslpētes, *um, e.* Uslpī, *orum, m.* the Usipians, a people of Gērmānia, Germany, on the right bank of Rhēnus, the Rhine (Cæs. B. G. iv. 1 seq.). Like the other people of that country, they had yellow hair (Mart. vi. 60).

Uspē, *es, f.* a town of the Sirāci. *Inh.* Uspēses, *ium, m.* (Tac. Ann. xii. 17).

Ūtēs, *ēntis, m.* the Montone, a river of Gallia Cisalpina, washes Rāvēnna on the north, and falls into the Gulf of Venice (Liv. v. 35).

Ūtīca, *w. f.* an ancient and celebrated city of Africa Prōpria, Tunis, near the mouth of the river Bāgrāda, the Mejerda, founded by a colony of Phenicians, about 287 years before Carthage (to which Silius Itālicus alludes, iii. 241), from which it was only about seven miles distant. In greatness and magnificence, Ūtīca was next to Carthage, and after the destruction of that city, was the capital of the country. It is famous for the death of Cāto (Cātōnis mōrtē nōbīlīe, Plin. i. 534), who, either on hearing of the defeat of Scīpio, or, on being shut up within its walls by Cæsar, put an end to his life there. Hence he was called Cāto Ūtīcēnsis, to distinguish him from Cāto the Censor. Aristōtēles dates the foundation of Ūtīca 287 years before that of Carthage, and the latter is generally supposed to be built at least fifty years before the Trojan war, others suppose much earlier. The site of it is much disputed, supposed by some to be Porto Fōrtis, and by others Bod-shatter, and Stewart places it on Bāgrāda, the Mejerda, about five miles from the coast. Clādes Ūtīcæ, alluding to the death of Cāto (Luc. Phar. vi. 306). *Inh.* Ūtīcēses, *ium, m.* who, after the third Punic war, were made citizens of Rome. *Adj.* Ūtīcēnsis, *is, e.* Ūtīcēnsis ager (Liv. xxvii. 5).

Ūtīi, *orum, m.* an Asiatic nation, joined, by Hērōdōtus, with the Paricāni and Myci, who inhabited part of Mēdia (vii. 68).

Ūxāma, *w. f.* Osuma, a town in Old Castile, a province of Spain (Plin. i. 306. Sil. Ital. iii. 384).

Ūxīi, *orum, m.* a people on the frontiers of Pērsia, conquered by Alexander the Great, in 331 B. C. (Curt. v. 3).

V

Vaccæi, orum, *m.* a people of *Spain*, on whom Hannibal made war. M. Fulvius defeated the combined army of the Vaccæi, Vettōnes, and Cētibēri, in a regular engagement near Tolētum, *Toledo*, in 195 B. C. In 152 B. C., they were conquered by the consul L. Licinius Lucullus, together with the Cāntābri and other nations of *Spain* previously unknown. Fourteen years after, the Vaccæi completely defeated the Roman proconsul M. Aemilius Lepidus; but being reduced to the greatest extremity in 135 B. C., they slew themselves, not however, until they had put their wives and children to death (Liv. xxi. 5 seq.).

Vaccēra, æ, *m.* a man who despised living, and extolled the works of dead, poets (Mart. viii. 69). Martialis introduces to his reader a detestable character of this name (xi. 67). Perhaps he is also the man at whose poverty that poet sneers (xii. 32).

Vada, æ, *f.* a town of the Batavians, on Vāhālis, the *Waal* (Tac. Hist. v. 20).

Vādāvēro, ōnis, *m.* according to some authors one of the branches of Sālo, the *Xalon*, a river of Cētibēria. The reading in Martialis is doubtful, and nothing certain can be obtained (i. 50).

Vādīmōnis, is, *f.* (Lacus), *Lago di Bassano*, a lake of Etrūria, at which the Etrūsci were defeated in 310 B. C., by the Roman dictator Papirius Cūrsor. They had never appeared in greater force or spirit, than in that engagement (Liv. ix. 39).

Vāga, æ, *f.* (sometimes but improperly written Vaccæ), *Vegga*, a town of Africa Prōpria, on Rūbricātus, *v.* Tūscā, the *Wad-el-Berber*. *Inh.* Vāgēnses, *lum, m.* treacherously massacred the Roman garrison under T. Turpillius Silānus, for which the consul Q. Cæcilius Mētellus Nūmīdicus marched against them, retook their town, and gave it up to pillage (Sal. Jug. 69).

Vāgābānta, orum, *n.* a town of Mēsōpōtāmla (Amm. Mar. xxix. 1).

Vāgēnni, *v.* Vāgīēnni, orum, *m.* a people who inhabited part of the *Alps* on the Italian side, and the district bears from them the modern name of *Viozenna* (Sil. Ital. viii. 605). Their chief town, Augūsta Vāgīēnōrum, is now called *Vico*, a very inconsiderable place (Plin. i. 319).

Vāgēsus. See *Bāgēsus*.

Vagises, is, *m.* a chief of the Parthian embassy sent to M. Licinius Crassus (Ap. Bel. Par. 137).

Vāhālis, is, *m.* the *Wahal*, or, *Waal*, the left branch of Rhēnus, the *Rhine*, which runs by *Nimeguen* and *Tiel*, and joins Mōsa, the *Meuse*, at the island of *Voorn*, and falls into the *German Sea* below the *Breil* (Cæs. B. G. iv. 10).

Vālēns, ōtis, *m.* brother of the Roman emperor Vālētīnīānus, who made him master of the horse (*Stabulo eum præfecit*), and afterwards saluted him with the title of Augūstus, sharing with him the honours of the empire, and assigning him the east as his government. He appears to have been a prince of little mental resource, or of personal

bravery. His brother's opinion regulated his conduct, and, to please him, he declared war on the Goths, not without just reason, since they had sent auxiliaries to Prōpria, exciting a civil war. He held his court at Byzāntium, *Constantinople*, from which he marched against that rebel, who had excited a great commotion, conquered him, and punished his adherents with severity. Vālēns then directed his arms against the nation just mentioned, crossed later, the *Danube*, by a bridge of boats, and found an enemy to attack, fear having compelled them to fly to the mountains. On learning their dispersion and timidity he returned to *Constantinople*. He discovered great severity of temper against pretenders to a knowledge of future events, and against inquirers respecting his successor in the government. Suspecting that his life might be endangered by these means, he naturally adopted plans of security, and can only be censured for indiscriminate condemnation. He made preparations for war against Sāpor, king of Armēnia and Ibēria, but a nearer enemy, the Goths, required his undivided attention, as they had invaded the Roman empire. He allowed them to settle in Thracia. They crossed the *Danube* on rafts, in ships, and in the hollow trunks of trees (*cavatis arborum alvīs*). He dreaded danger to the state from their immense multitudes, and, therefore, sent his generals against them to prevent them spreading, and these defeated them in battle; still the Goths continued equal, if not superior, to the Romans, by consequence of their numbers. Vālēns himself took the command of the army, for which purpose he had left Antīōchia, as he came to *Constantinople*, engaged the enemy in battle, and was never afterwards seen. Respecting his death different accounts have been given; nothing, however, is certainly known, except that his body was not found, and that he had not the honours of interment. According to Claudīānus, he was burnt to death (xxvi. 610). Ammīānus Mārcellinus draws a minute character of him, containing many excellent qualities blended with considerable vices (xxvi. 7 seq.).

C. Vālēns Hōstīlīānus Mēssīus Quintus C. Vālētīs Hōstīlīāni Mēssīi Quinti, was the second son of C. Mēssīus Quintus Trājānus Dēclūs, whose family name appears, from ancient coins, to have been Mīsius, and is likewise found on the medals of his sons. In history, the father is generally called Dēclūs, and his son, Hōstīlīānus. On the death of Dēclūs, which Gallus had accomplished, the latter assumed the purple and caused Hōstīlīānus, son of his predecessor, to be proclaimed Augūstus, with a view of securing the crown to himself, as of murdering the youth, to whom he pretended to act as guardian, only that he might have him more completely in his power. Gallus, dreading that the soldiery might contest the power, as well as the title of emperor, Hōstīlīānus, in consequence of his being the son of Dēclūs, resolved to destroy him.

a plague, at that time prevalent, concealed his guilt; hence we find one author maintaining, that he died by poison, and another, that he was cut off by the plague.

Välētia, *æ. f. Valencia*, a town of *Spain*, on *Turia*, the *Guadalaviar*, nearly opposite *Pitūsa*, *Ivica*. **Dēcius Jūnius Brūtus**, the Roman consul, gave it to the soldiers who had served under *Viriāthus*, in 140 B. C. (*Liv. Ep. 55. Sal. Frag. 2*).—2. *Valence*, a town of *France*, in *Viennēnsis* provincia.—3. A district of *Britoin*, between the walls of *Antōnius* and *Sēvēr*, possessed by the *Maīatæ*, Scottish tribes, five in number, *viz.*, the *Otadēni*, the *Gadēni*, the *Sēlgōvæ*, the *Nōvāntæ* and *Dānni* (*Amm. Mar. xxviii. 3*).

Välēria, *æ. f.* a district of *Pānnōnia*, so called in honour of *Välēria*, daughter of *Diōclētianus* (*Amm. Mar. xvi. 10 seq.*).

Välēria Mēssālina, *Välērie Mēssālina*, *f.* daughter of *Välērius Mēssāla Bārhatūs* and *Dōmītia Lēpida*, whom the Roman emperor *Claudius* married, and afterwards put to death, both on account of her enormous lewdness, and her having married *C. Silius*. To the emperor she bare a son, at first called *Gērmānicus*, afterwards *Britānnicus*, and a daughter, *Octāvia*, whom her father married to his stepson, *Nēro* (*Suet. Claud. 26 seq.*). She is, in general, simply called *Mēssālina*.

Välērius Aslāticus, *Välērii Aslātici*, *m.* a native of *Viēna*, *Vienna*, was a man of great interest, and had powerful connexions in his native country. He twice held the office of consul at *Rome*, possessed enormous wealth, and lived in princely magnificence. *Mēssālina* coveted the beautiful gardens, once the pride of *Lūcillus*, which the taste of *Aslāticus* had improved to the highest pitch, on their falling into his hands. The wicked *Mēssālina* suborned *Sūllius* to commence a prosecution against him, and *Sōsibius*, who had the ear of the emperor, under the guise of friendship, stated unfounded aspersions against the character of *Aslāticus*, which he well knew would gratify the wishes of *Mēssālina*. Pretorian soldiers seized the unfortunate victim at *Baie*, and brought him in chains to *Rome*. *Aslāticus* was not allowed to appear before the senate. The emperor heard the trial, in his own chamber, in the presence of *Mēssālina*, when *Aslāticus* conducted his defence with such poetic eloquence, that *Claudius* felt strongly agitated, and *Mēssālina* could not refrain from tears. As an act of distinguished kindness, *Claudius* allowed him to choose his mode of dying, and he opened his veins and expired. First, however, he bathed and supped with cheerfulness, caused the funeral pile to be erected, surveyed the flames, and ordered it to be removed to a distance, lest the fire should injure the branches of the trees. Such was the tranquillity and composure with which this great man met his unmerited fate (*Tac. Ann. xi. 1—3*).—2. The son-in-law of *Vitēllius*. He was governor of *Gāllia Belgica*, and consul elect in the year 70 (*Tac. Hist. i. 59 seq.*).

Välērius Cāpito, *Välērii Cāpitōnis*, *m.* a man of pretorian rank, banished by *Agrippina*, and recalled by her son *Nēro*, in the year 60 (*Tac. Ann. xiv. 12*).

Välērius Cāto, *Välērii Cātōnis*, *m.* a grammarian, said by some to have been born in slavery, an assertion which he indignantly

repels, maintains that he was freeborn, but left under tutorage, from his father dying when he was very young. In the usurpation of *Sūlla*, he lost his patrimony, and had recourse to teaching, as a mode of subsistence. Of his success and celebrity, sufficient evidence has been transmitted. His merits have been celebrated in verses which show that he excelled particularly in reading and illustrating the poets, as well as in training the youthful mind to poetic composition. This grammarian lived to a great age, involved in the miseries of extreme indigence. He was a native of *Gāllia*, *France* (*Suet. II. Gram. 11*).

Välērius Cātūllus, *Välērii Cātūlli*, *m.* a youth of consular family, who charged the emperor *Cālgūla* with violating his person (*Suet. Cal. 36*).

Välērius Fābiānus, *Välērii Fābiāni*, *m.* a man of high rank, who forged the will of his relation *Dōmītiūs Bālb*, and drew two Roman knights, *Vincius Rufinus*, and *Tērēntius Lēntinus* into the plot. These acted in concert with other two, *Antōnius Primus*, and *Asīnius Mārcellus*. The fraud having been proved before the Roman senate, *Välērius*, *Antōnius*, *Vincius*, and *Tērēntius*, were condemned to suffer the penalties of the Cornelian law, in the year 62 (*Tac. Ann. xiv. 40*).

Välērius Fēstus, *Välērii Fēsti*, *m.* a relation of *Vitēllius*, a young man of unbounded expense and immoderate ambition. He commanded a legion in *Africa*, under *L. Cālpurnius Piso*, whom he put to death, and obtained the government of that province. In the contest between *Vitēllius* and *Vēspāsianus*, *Välērius* publicly supported *Vitēllius*, and secretly favoured *Vēspāsianus*. By this duplicity, he expected to make his own terms with the conqueror (*Tac. Hist. ii. 98*).

Välērius Flāccus, *Välērii Flācci*, *m.* a military tribune of the third legion, who upbraided the Romans for allowing the honour of taking the camp of *Hanno* near *Bēndēvētum*, to a cohort of the *Pēlignī*, in the year 214 B. C. (*Liv. xxv. 14*).

Välērius Mārīnus, *Välērii Mārīni*, *m.* was put in nomination for the consulship by *Gālba*, but afterwards set aside on account of his mild temper, which disposed him to submit to injury without murmuring (*Tac. Hist. ii. 71*).

Välērius Mēssālīnus, *Välērii Mēssālīni*, *m.* son of the celebrated orator *Cōrvīnus Mēssālīna*, who, from his father, derived no inconsiderable powers of eloquence. In the senate he moved, that a golden statue of *Mārs* the avenger, might be erected, on the condemnation of *Cn. Cālpurnius Piso*, for the murder of *Gērmānicus*, in the year 20. *Tācitus* has recorded his speech against the motion of *Cæcina Sēvēr*, prohibiting the governors from taking their wives with them to their provinces (*Ann. iii. 18 seq.*).

Välērius Nāso, *Välērii Nāsōnis*, *m.* a man of pretorian rank, appointed coadjutor to *M. Lēpidus*, governor of *Smȳrna*, in the year 26 (*Tac. Ann. iv. 56*).

Välērius Paullīnus, *Välērii Paullīni*, *m.* an officer of distinguished merit in the Roman army, who declared for *Vēspāsianus*, in the year 69. He was a native of *Vōcōgūllus*, *Fregus*, and had then the command both of

that colony, and the adjacent cities. The hope of future advantages, added to his present elevation, excited his countrymen to second his efforts with their utmost zeal, and his services contributed to the overthrow of Vitellius, and the advancement of Vespasianus (Tac. Hist. iii. 42).

Valerius Ponticus, Valerius Pontici, *m.* was banished both from Italy, and his native country, because he attempted to elude the jurisdiction of the praefect of Rome, by commencing a legal prosecution against certain delinquents, and afterwards abandoning it (Tac. Ann. xiv. 41).

Valerius Potitus, Valerius Potiti, *m.* the colleague of Aemilius Mamercus *q. v.* in the quaestorship. According to Tacitus, these quaestors were the first elected by the people, and the appointment took place in the sixty-third year after the expulsion of Tarquinus (Tac. Ann. xi. 22).

C. Valerius, C. Valerii, *m.* a military tribune with consular power, in 369 B. C. (Liv. vi. 36).—2. Flamen Dialis in 186 B. C., afterwards praetor, to whose lot the foreign jurisdiction fell (Liv. xxxix. 39—45).—3. An ambassador sent from Rome, with other four, in 175 B. C., to learn the state of matters in Macedonia, and thence to proceed to Alexandria, to renew the treaty of friendship with Ptolemaeus. To him L. Rammius discovered the design of poisoning all the Roman ambassadors and commanders, who should lodge in his house (Liv. xlii. 6 *seq.*). See L. Rammius.

C. Valerius Cäburus, C. Valerii Cäburi, *m.* a chief man among the Gauls in Provincia, Languedoc, Provence, and Dauphiné, whose original name appears to have been Cäburus. On being made a Roman citizen by C. Valerius Flaccus, he, as was usual, took the name of his patron (Ces. B. G. i. 47).

C. Valerius Cätüllus, C. Valerii Cätüllii, *m.* was born at Sirmio, *Sermeone*, a peninsula on Læus Benæus, *Lago di Garda*, in the territory of Veröna, hence he is called *Verönensis*, which may have given rise to the opinion, that he was born at Veröna. His parents probably possessed a considerable fortune and rank, since his father exchanged the rights of hospitality with C. Julius Caesar. His countrymen extolled the poetic merits of Cätüllus, although his works have not been read with that attention and frequency, which their excellence claims. Of his numerous writings, only one hundred and fifteen pieces, unquestionably his, have been transmitted; some of them display great elegance and tenderness, but, like other writers on amorous subjects, a pure mind occasionally regrets deviations from correct taste and virtuous feeling. He wrote before Latin had attained its full beauty, its enchanting harmony, and grateful variety, which delight the reader of the works of Virgilius. Ovidius has expressed his high opinion of Cätüllus, and this not without justice, since to him he has been indebted for more than hints. The epigrams of Cätüllus excel those of Martialis, and in the charm of his poetry, the latter, although he lived at a period more favourable for purity of style, cannot be compared with the former. To him Martialis alludes in the following lines, *Veröna docet syllabas amat vatis* (l. 62).

Among the best editions of this author is that of Doering. *Adj.* Cätüllianus, *a. un.* Cätülliana (bäsa) (Mart. xi. 7).

C. Valerius Dönötaurus, C. Valerii Dönötauri, *m.* a nobleman of the Helvii, whose father Cäburus was at the head of the clan. The Helvii, having engaged in war with their neighbours, came to an engagement, in which they were defeated, and C. Valerius Dönötaurus was left among the slain (Ces. B. G. vii. 65).

C. Valerius Flaccus, C. Valerii Flacci, *m.* a noble Roman, compelled against his will by P. Licinius, pontifex maximus, to be inaugurated Flamen Dialis, in 211 B. C. After discharging the office for some time, he claimed a privilege which had been for many years neglected, on account of the worthlessness of the Flamines, a seat in the senate. The praetor objected, but, on his appealing to the tribunes of the people, he attained his object. He maintained that his office entitled him to the *Toga praetexta* and *Sella curulis*. He afterwards obtained the curule edileship (Liv. xxvii. 8 *seq.*).—2. A noble Roman who conferred the freedom of the city on C. Valerius Cäburus.

C. Valerius Lævinus, C. Valerii Lævi, *m.* son of Lævinus, who made the first treaty of alliance with the Ætolii, was the maternal brother of M. Fulvius Nobilior, consul, by whom he was sent along with the ambassadors of that nation to Rome, in 191 B. C., to ratify the treaty into which he had entered (Liv. xxxviii. 9, 10).—2. Appointed praetor in 181 B. C., when Sardinia became his province. Having been substituted consul in room of Cn. Cornélius Scipio Hispanus, a war in Liguria gratified his inclination, and he set out immediately for that district. Of his measures little is known, as a great part of the chapter of Livius, which probably contained his military operations in Liguria, is lost, but that he was ultimately successful does not admit of doubt, since he triumphed over the Ligurians. His colleague, too, had been elected in room of another, on which account those skilled in religious rites and public law maintained, that these substitutes could not hold the *Cömitia* for the election of the magistrates. On a war breaking out in Ætolia, Lævinus, with other four ambassadors, was sent to that country, and the deputies of both parties debated the business at Delphi. He was an unsuccessful competitor for the censorship, in 171 B. C. (Liv. xl. 44 *seq.*).

C. Valerius Potitus, C. Valerii Potiti, *m.* after being a military tribune with consular authority, was raised to the consulship in 409 B. C. The soldiers had a great aversion to Valerius, yet, under him they retook the citadel, Cärvēnta, when he ordered the quaestors to sell by auction the spoil, and to deposit the produce in the public treasury, which added to the resentment of the army. The senate allowed him an ovation, in which the soldiers, in doggerel verse, reflected with severity on his conduct, and extolled Mamilius, a tribune of the people, who had opposed the levy. He was afterwards twice re-elected to the office of a military tribune, with consular authority (Liv. iv. 49—61).—2. Elected consul in 331 B. C. This year is distinguished in Roman history, by the discovery of one of the most infamous practices

which ever disgraced a nation, cutting off the principal persons in the state by poison (Liv. viii. 18). Some make his surname Flaccus. See *Cornelia*.

C. Valerius Proculus, C. Valerius Proculus, m. the son of C. Valerius Căburs, was the chief man in Prövincia, *Languedoc, Provence, and Dauphiné*. Caesar, on account of his knowledge of the Gallic language, sent him and M. Metellus to hold an interview with Ariovistus, king of *Germany*. On the ambassadors arriving at the camp of that prince, he, in the hearing of his whole army, called out that they were spies, and, without allowing them to speak, put them both in chains. After the army of the German king was totally routed, in the pursuit, Caesar himself fell in with C. Valerius Proculus, who informed his general, that lots had been thrice drawn in his presence, whether he should be burned alive on the spot, or reserved for another time; and that he had been saved by the favour of the lots (Cæs. B. G. i. 19 seq.).

C. Valerius Tappus, C. Valerius Tappi, m. a tribune of the people, who obtained for the inhabitants of Förmia, Fündi, and Arpinum, the right of voting, in 190 B. C.; before that time, they had been members of the state without that privilege (Liv. xxxviii. 36).

L. Valerius, L. Valerius, m. a man left to guard the city *Rome*, in 464 B. C., during the campaign against the Æquans (Liv. iii. 5).—2. (Surnamed in con. cal. Publicola Pötitus) was questor in 485 B. C. In this office he joined Keso Făbius in prosecuting Sp. Căssius for treason. Two years after, he obtained the consulship, an honour which his countrymen again conferred on him, when he carried on war against the Æqui, who declined to give him battle, and a thunderstorm prevented him from taking their camp (Liv. ii. 41—62).—3. An intërrëx, in 396 B. C. Three years after, Valerius was sent with two other ambassadors to carry a golden bowl to Dëlpfi, *Castri*, as a gift to Apölo. See A. Măntius. A man of this name, probably the same, was master of the horse to M. Förlus Cămillus, in 389 B. C. (Liv. v. 17—48). Some historians, but without any good reason, attribute what is above stated, not to one person, but to three.—4. Was master of the horse to Cn. Quinctilius, in 330 B. C. (Liv. viii. 18).—5. A plebeian tribune, who carried a law for repealing Oppia lëx, in 197 B. C. Against the abrogation, M. Pörcius Căto made a powerful but unsuccessful speech (Liv. xxxiv. 1 seq.).

L. Valerius Antias, L. Valerius Antiatias, m. a Roman officer, who received five ships to convey to *Rome* the Macedonian and Carthaginian ambassadors, taken prisoners by P. Valerius Flaccus, in 217 B. C. (Liv. xxiii. 34).

L. Valerius Flaccus, L. Valerius Flacci, m. master of the horse to M. Æmilius Păpus, in 321 B. C. (Liv. ix. 7).—2. Obtained the office of curule edile with L. Quinctius Flămīnius, in 203 B. C., and exhibited the games in an elegant manner, during two successive days. Next year he was elected prætor, and obtained *Sicily*, as his province. In 197 B. C., he and M. Pörcius Căto were created consuls, and *Italy* became his province. He fought a pitched

battle with the Boii, and obtained a brilliant victory, killing eight thousand of the enemy, on which the remainder retired to their villages and lands. During the rest of the summer, he kept his army near Pădus, the *Po*, and repaired the buildings in Plăcëntia, *Placenza*, and Crēmōna, which had been destroyed in the war. In the following year, when procousul, a decisive victory over the Insübres Gălli and Boii, under the command of Dörülăcus, added to his military fame, when he left ten thousand slain on the field. Serving as a lieutenant-general under the consul M. Acilius Glăbrio, in *Greece*, he was present at Thërmöpyla, *Therma*, when Antiöchus received a complete defeat, which drove him out of *Greece*, in 193 B. C. By the interest of M. Pörcius Căto, who had been his colleague in the consulship, he obtained the office of censor, in 186 B. C., and, during his censorship, was made prince of the senate (Liv. xxxi. 4 seq.).—3. Chosen a pontiff in room of M. Cörnëlius Cëthëgus, in 198 B. C., and died in 182 B. C. (Liv. xxxii. 42 seq.).—4. Consul in 102 B. C., with C. Mărius, in his sixth consulate, and, on his death, in 88 B. C., was substituted consul in his place. This appointment rendered him the colleague of L. Cörnëlius Cinna, procured him the command of the army under Sölla, and exposed him to the ambitious cruelty of C. Flăvius Fimbria q. v., by whom he was killed. Avarice had rendered Valerius odious to the troops, and emboldened Flăvius to murder his superior officer (Liv. Ep. 82). He carried a law, by which creditors were obliged to receive a fourth, or 25 per cent., as full payment. Vëllëus Pătërcölus calls it *Türpissima lëx* (ii. 23).—5. A noble Roman, was an excellent soldier, and a man of great abilities. He traced his descent from P. Valerius Publicola, who was consul with M. Jünius Brütus. After holding the office of tribune of the soldiers in Cilicia, and being questor in Hispănia, *Spain*, he obtained the office of prætor, during the consulship of M. Tüllius Cicëro, and, at that memorable period, his activity and talents contributed greatly to the crushing of the conspiracy formed by L. Sërgius Cătılina. After the expiry of his prætorship, he succeeded to the government of *Asia*, and, on his return, was arraigned for extortion, but acquitted through the powerful eloquence of Cicëro, who, with Hörtënsius, pleaded his cause (Sal. Cat. 45). Adj. Valërianus, a, um. Valëriana tēgionës (Sal. Frag. 5).

L. Valerius Pötitus, L. Valerius Pötdi, m. a Roman patriot, who occasioned a great ferment in the senate, in 449 B. C., on that body being assembled by the dëcëmviri, when the Sabines and Æquans had commenced hostilities. He resolutely insisted, that he should be allowed to speak on the state of the commonwealth, which it was the wish, as well as the interest, of the dëcëmviri to prevent. At last, even Applius Claudius q. v., was obliged to permit him to say whatever he chose. His accurate statement had no effect in recovering Roman liberty, for the dëcëmviri carried their point, in consequence of many patricians hating the tribunician power, and wishing rather that the dëcëmviri should resign, from choice than from compulsion. With the assistance of M. Nē-

vinces. *Valerius*, he drove *Appius Claudius* from the forum, who had refused their arrears for L. *Julius*, the betrothed spouse of *Virginia* p. c., at the time that unprincipled dictator had ordered her to be given up to her fictitious claimant M. *Claudius*. The senate afterwards appointed *Valerius* and *Horatius* to treat with the commons, when the Roman armies revolted and retired, first to *Minus Idutinus*, and then to *Minus Siler*. On their obtaining the consulship, in 449 B. C., they enacted several laws, which increased the power of the commons; first, that whatever was ordered by the commons, collectively, should bind the whole nation; second, another regulation granted the right of appeal, with others of a similar tendency. The commons gained a decisive victory over the *Equi* and *Volsci*, took their camp, and obtained great booty. They were the first who triumphed by order of the people, without the approbation of the senate. They afterwards refused to be re-elected to the consulship, because they considered it contrary to law (*Liv. iii. 38-64*).

—2. A Roman commander, of very great ability, who held the office of a military tribune with consular authority, in 397 B. C., when he performed no memorable exploit, but carried off a vast quantity of spoil from *Falerii*, leaving nothing unharmed which sword or fire could destroy. This was the fifth time he had been chosen to the same appointment (*Liv. iv. 48 seq.*).—3. Consul with M. *Mincius Cipitōnius*, in 391 B. C. The consuls marched against the *Æqui*, and because *Valerius* continued the pursuit and slaughter with greater earnestness, the senate decreed to him a triumph, and to his colleague only an ovation (*Liv. v. 51*). In this chapter, an *intērrex* of this name is mentioned, probably the same person, although some are of a different opinion. Only four years after, *Livius* mentions another of this name, as *intērrex*, who has nothing to distinguish him from the person already mentioned (*Liv. vi. 5*).

L. *Valerius Præconinus*, L. *Valerius Præconini*, m. a Roman lieutenant-general, whose army was defeated and himself killed in *Aquitania*, before the invasion of *Gallia*, France, by *Cæsar* (*Cæs. B. G. iii. 20*).

L. *Valerius Publicola*, L. *Valerius Publicola*, m. chosen a military tribune with consular power, in 393 B. C., and was four times re-elected to the same office (*Liv. v. 26 seq.*).

L. *Valerius Tappo*, L. *Valerius Tappōis*, m. was elected praetor in 195 B. C., when *Sicilia*, *Sicily*, fell to his lot as his province, in which he performed nothing memorable (*Liv. xxxv. 10 seq.*).—2. Son of C. *Valerius Tappo*, appointed a triumvir, for settling six thousand families at *Placentia* and *Crēmōna* (*Liv. xxxvii. 46*).

Mānlius Valerius, *Mānli Valerius*, m. son of *Mārcus* and grandson of *Volsus*; according to some the first dictator, an opinion which *Livius* controverts (ii. 18).—2. The son of *Volsus*, created dictator in 494 B. C., triumphed over the *Sabines*, and resigned the dictatorship, because the senate refused to take the case of debtors into consideration (*Liv. ii. 30 seq.*).

Mānlius Valerius Māximus, *Mānli Valerius Māximi*, m. censor with P. *Semprontus Sōphus*, in 253 B. C., when they expelled

thirteen senators, led a *Latrocinium*, and the number of citizens to 62,571 (*Liv. xxv.*).

M. *Valerius*, M. *Valerius*, a m. (*Scipio*), who on the part of *Carthage* concluded a treaty with the *Romans*, the *Carthage* previously to the conclusion of the *Second* and *Third*, in the *Tiber*. *Valerius* (*Liv. v. 40-42*) brother of *Publius*, who was consul in 355 B. C., triumphed over the *Carthage* and was killed in the charge which he assumed against *Timarchus*, at *Alia* (*Liv. v. 46-47*).—3. A senator who was a presidential *Curia*, in the year 461 (*Liv. vi. 7*).—4. A pontif who died *Quintus* *Mincius* what was intended for the Roman legions, in 38 B. C. (*Liv. viii. 9*).—5. A lieutenant-general.

Quintus *Valerius* presented in 147 B. C. (*Liv. xl. 27*).

M. *Valerius*, M. *Valerius*, m. (son of *Quintus* *Valerius*, c. *Quintus*), which name of the soldiers, engaged in battle a *Gladius* of extraordinary size, in this was assisted by a *triumph*, pushing back even *Belmont*, and afterwards attacked its head and talons, the first *triumph* of antiquity, so that he killed his own difficulty. In this *Mānlius* distinguished

(i. 700). From this victory, *Quintus* surname of *Corvus*, and the *triumph* him with ten acres and a golden *triumph* senate appointed L. *Mānlius* *Tricipitator*, on purpose to hold the dictatorship named M. *Valerius* *Corvus*, though absent, and only twenty years of age, in 347 B. C. M. *Tricipitator* was his colleague. On his death that office for the third time with *Quintus* *Corvus*, in 345 B. C., he transferred the army into *Campania*, to the *Samnites*, whom he completely defeated and returned to *Rome* in triumph. Part of the Roman army, both male and female, were marching against the *Carthage*, *Valerius* appointed dictator, when *Livius* only to M. *Valerius* *Māximus*, and L. *Valerius* *Mānlicinus* master of the horse. By prudent conduct, the *triumph* was gained without bloodshed. He had the honor of being appointed consul a fourth time, in 339 B. C., and M. *Attilius* *Régulus* was elected his colleague. They took *Carthage*, *Carthage* carried off a great quantity of *plunder*, and the success of *Valerius* was rewarded with a triumph. From the beginning of the *triumph*, he was the fifteenth who held the office of *intērrex*, when A. *Cornellius* and *Calpurnius* were chosen consuls, in 332 B. C. which he had held eight years before. The high opinion of his merits which his countrymen entertained, may be inferred, from his again holding the office of *intērrex*, of dictator, and of consul for the fifth time. *Valerius* still followed his march, and the *Romans* again expressed their approbation, by giving him another triumph. He passed a law respecting a stricter observance of the law of appeal. This was the third time, from the expulsion of the kings, that the same family introduced this law. On the death of L. *Mānlius* *Torquātus*, *Valerius* obtained again the consulship, but performed nothing memorable (*Liv. vii. 26 seq.*). To him *Thales* refers, when speaking of the number of times

that Augustus had held the consulship (Ann. 1. 9). Augustus caused a statue of Cōrvinus to be set up in the forum, and, in allusion to his surname, the figure of a crow was placed on his head (Gel. ix. 11). *Adj.* Vālērĭus, a, um. *Vālērĭa lēx*, prohibited a person who had appealed, to be beaten with rods, and beheaded. It added, that whosoever acted contrary to it, should be deemed guilty of a wicked deed (Liv. x. 9).

M. Vālērĭus Fālto, M. Vālērĭi Fāltonis, m. a Roman of quæstorian rank, sent ambassador to Attālus, in 207 B. C., to bring the mother of the gods to Rome. Two years after, he was curule edile, and, on obtaining the prætorship, Brūtĭus ager fell to his lot. This office was continued to him next year, that he might cross over into Sardinia (Liv. xxix. 11 seq.).

M. Vālērĭus Lævĭnus, M. Vālērĭi Lævĭni, m. was elected prætor in 218 B. C., obtained the jurisdiction with respect to foreigners, and received the command of the army brought home from Sicilia, Sicily, with which he retook three towns from the Hirpini. The ambassadors of Philippus, king of Mæcēdōnia, to Hännibal, fell in with the out-posts of Vālērĭus, and on being brought before him, Xēnōphānes q. v., who was at the head of the embassy, overreached him, pretending that he had despatches for the senate and Roman people, with whom he had come to conclude a treaty of peace. The deception did not continue long, for the senate, suspecting the hostility of Philippus, sent Vālērĭus to command the seacoast near Brūndĭsĭum, Brindisi, and to watch the motions of that monarch. In this commission, he both prevented the towns of Itālia, Italy, from revolting to Hännibal, and retook some on the Grecian coast from Philippus. From the carelessness of the Macedonians during the night, Vālērĭus had nearly made the king prisoner, only failing from the ferocity of his men, who began the carnage, as soon as they entered the enemy's camp. For his activity and success against Philippus, his countrymen elected Vālērĭus consul in his absence in 212 B. C., with M. Claudĭus Mærcēllus (4), an office which he had held for part of the year 222 B. C. On the continent of Greece, Vālērĭus took several towns of great strength, and prevailed on some states, by his art and address, to join the Romans. In the command, he was succeeded by P. Sūlpĭcius, whom bad health prevented from returning home for some time, according to the order of the senate. The Cāmpāni, as he passed through Cāpŭa, begged permission to accompany him to Rome, on purpose to supplicate the senate to forbid Q. Fūlvĭus Flāccus to extirpate their race. Vālērĭus commanded them to follow him, and, having been met by some Siciliāns, who preferred charges of cruelty against his colleague, he entered Rome, with a train of accusers of two of the most celebrated men in the state, who had taken by storm Cāpŭa and Sŷrācŭse, during the preceding year. Vālērĭus obtained for his province Itāly, which he exchanged with his colleague for Sicilia, Sicily, because the natives of that island contemplated with horror the government of Mærcēllus. In order to man the fleet, the consuls published an edict ordering private persons, in proportion to

their wealth, to supply rowers, who appear to have been slaves, and this order having excited general discontent, they convened the senate, in which it was proposed, that the senators should next day lodge in the treasury all their gold, silver, and coined brass, retaining only a small quantity of each, either for use or ornament. This measure met with universal approbation, and for it the consuls had the thanks of the senate. On his arrival in Sicilia, Sicily, he first settled the affairs of Sŷrācŭse, then marched against Agrĭgēntum, Girgenti, which Mutĭnes betrayed into his hands, when he scourged and beheaded all who had any management in the affairs of the town, sold the rest for slaves, and remitted the money to Rome. This act of cruelty produced a revolution in favour of the Romans over the island. About four thousand exiles, bankrupts, and criminals, who had subsisted by robbery, he sent across the Strait of Messina, to ravage the territory of the Brūtĭi, judging it unsafe to leave them in Sicilia, Sicily, and then went to Rome to hold the elections. Before that business was finished, a report had reached Rome, that the Carthaginians were to make a powerful descent, with the view to recover Sicilia, Sicily, on which the senate ordered him to name a dictator, and immediately to return. M. Lŭcĕrĭus, a tribune of the people, instead of allowing the consul a free choice, proposed, that he should name the person recommended by the people, which he refused to do, and quitted the city privately for Sicilia, Sicily. The senate then applied to his colleague, who named Q. Fūlvĭus Flāccus, agreeably to the order of the people, and Fūlvĭus, in compliance with the same order, named P. Licĭnius Crāssus, pōntĭfex māxĭmus, master of the horse. At the head of a powerful army, he kept Sicilia, Sicily, in complete subjection, made descents on Africa, and came back to Lilybæum, loaded with booty. At sea he defeated the Carthaginian fleet, and, having been victorious over the enemy whenever he had an opportunity of giving battle, he returned to Rome in 209 B. C., with the character of a great warrior. He was one of the five ambassadors sent to Attālus, king of Asia, to procure the statue of Idæa mater. In fulfilment of his promise when consul, he demanded, that the senate should pay the money received from private persons. The justice of the claim having been acknowledged, the creditors immediately received an instalment, and the time was fixed, at which the remainder should be paid. He appears to have been an inveterate enemy of the Carthaginians, and to national prejudice some consideration must be allowed. His valour, by which he obtained numerous victories, added to the martial character of his countrymen, depressed the spirits of the enemies of Rome, both in Greece and Africa. At his death, which happened in 202 B. C., his sons, Pūblius and Mærcus, gave a show of gladiators, when twenty-five pairs of these unhappy beings fought, for the entertainment of the Roman people (Liv. xxiii. 24 seq.).

—2. Elected prætor in 184 B. C., when the foreign jurisdiction fell to him (Liv. xxxix. 56 seq.).

M. Vālērĭus Mārĭāllis, M. Vālērĭi Mārĭāllis, m. was a native of Bŷbŷllis, Baulia, a town in Cēlĭbēria, on Sālo, the Xalon, was

of the southern branches of *Ibērus*, the *Ebro*. Of his parents, ancient authors have left no account. Some have supposed, that *Mārtiālis* has given their names in v. 35, an idea which could never have been adopted, unless by the careless readers of that epigram. From his coming to *Rome*, to study law, at an early period of life, it may be inferred, that his parents were in easy, if not in affluent, circumstances. A degree of knowledge sufficient to qualify him for appearing with advantage at the bar, could not be obtained in a short time, or at little expense. In regard to the length of time during which he prosecuted this study, his writings supply no information, nor has any ancient author mentioned this circumstance. The bent of his inclination carried him to poetical composition, and he obeyed the dictates of nature rather than of prudence, or ambition. The sprightly humour and sportive gaiety which appear in his writings, he probably displayed in conversation, hence it can excite no surprise, to see *C. Silius Italicus*, *Stella*, and the younger *Plinius*, among his most intimate friends. For a period of thirty-five years, he continued at *Rome*, under the government of six successive emperors, *Gālba*, *Otho*, *Vitellius*, *Vespasianus*, *Titus*, and *Domitianus*. The last raised him to the tribuneship, and enrolled him among the knights, besides conferring on him all the privileges of a Roman citizen, who had three children. From his epigrams, as well as from the writings of contemporary authors, he appears to have been in good society, and to have been much esteemed. His success as an epigrammatist naturally excited against him a host of snarling critics, and malignant opponents, who fretted at his celebrity, and the honours bestowed on him by the noble and wealthy. In the pointed epigram he certainly excelled, and many of the moderns have copied from his pages without acknowledgment. Instances, however, of false wit, bad taste, and silly conceit, too often occur. His style is easy, simple, and elegant, and the force of his genius needed not the foreign aid of puns and quibbles, much less of obscenity; but the licentious age in which he lived, relished nothing that was simply pure, chaste, elegant, or sublime. That he pandered to the corrupted taste of the degenerate Romans, must ever be lamented by the lovers of splendid abilities, since the powers of *Mārtiālis*, unassisted by such meretricious aid, might have transmitted his name to the admiration of the latest ages. The frequency, and seeming eagerness, with which he introduces the grossest ideas in the grossest language, show that he indulged a lewdness of thought utterly repugnant to every principle of purity and virtue. His obscenity is so abominable, that much of his works ought not to be either read or known by the young, of which a great part should be held up to the detestation of all, who have any regard for mental purity, or common decency. At the age of fifty-five, *Mārtiālis* quitted *Rome*, and returned to his native place. Of this journey, of no great length, he had not funds sufficient to defray the expense, and must have encountered at *Rome* all the evils resulting from old age and poverty, had not the liberality of *Plinius* interposed. Some have supposed he was twice married, although the name of

his first wife has not been transmitted. His wife at *Bilbilis* had a considerable property which she transferred to him, and, in consequence of this union, he passed the remainder of his days in tranquillity and comfort. Here he wrote the twelfth book of his *Epigrams*, and the thirteenth and fourteen likewise, if they came from his pen, which has been much doubted, and died at the age of seventy-five.

M. Valerius Maximus, *M. Valerius Maximus*, *m. a noble Roman*, grandson of *Vallus* was appointed quaestor in 458 B. C., at two years after, was raised to the consulship (*Liv. iii. 25, 31*).—2. Elected a military tribune with consular authority, for the second time, in 394 B. C., when he and *Q. Servilius Fidenas* commanded against the *Campens* did not attack their town, but desolated the territory, carrying off every kind of produce besides destroying every fruit tree, and every sort of useful vegetable (*Liv. v. 14, 24*).—Chosen consul in 312 B. C. He spent some time in *Samnium*, carrying on war, until his colleague, *P. Decius Mus* *q. c.*, nominated dictator, to whom *Valerius* was a lieutenant general. After being four times praetor, obtained the censorship, in 307 B. C., when in conjunction with his colleague, he made roads through the fields, at the public expense (*Liv. ix. 28—43*).

M. Valerius Maximus Messala, *M. Valerius Maximus Messala*, *m. consul with M. Otacilius Crassus*, took *Messana*, *Messina*, a town in *Sicily*, in 265 B. C., for which he received the surname of *Messala*, which the vulgar by degrees changed to *Messala* (*Seneca de Vita. 13*). He likewise made himself master of *Catina*, *Catania*, another town of *Sicily*, from which he carried a sand to the first that was brought to *Rome*. In him descended the famous family of the *Messala* (*Plin. ii. 109*). To him *Persius* alludes (*Sat. ii. 72*). It appears from *Eutropius* that the success of the Roman arms in that island was uncommonly great, fifty islands submitted, and almost the whole of the island soon after acknowledged the dominion of the Romans. This author calls *Valerius* by mistake, *Valerius Marcus*. *Eutropius* frequently errs, both in the names of the consuls, and also in the years during which they were in office (*li. 19*). In some authors, the praenomen is *Manius*.

M. Valerius Messala, *M. Valerius Messala*, *m. with a fleet of fifty ships arrived on the coast of Africa*, in 212 B. C., made an expected descent on the lands of *Utica*, where he desolated to a great extent; and, on the thirteenth day after he had left *Libybum*, turned to it with many prisoners, and he of every kind. The consul, *M. Valerius Laevinus*, wished to nominate *M. Valerius Messala* dictator, but was prevented by the senate (*Liv. xxvii. 5*). See *Consul*.—2. Praetor in 195 B. C., when the foreign jurisdiction fell to his lot. Five years after, was created consul, and he obtained *Liguria* by lot, as his province, where he performed nothing deserving the notice of the historians. In 176 B. C., the senate sent him and *S. Titus Digittus* ambassadors to *Persius*, king of *Macedonia*. *Valerius* was afterwards chosen a decemvir of religious rites, in place of *L. Aemilius Paullus* (*Liv. xxxiv. 54 seq.*).—3. Held the office of consul with *M. d.*

rilius Cotta, in the year 20. These magistrates, the whole senate, and a numerous body of citizens, went out to meet Agrippina returning with the urn containing the ashes of her husband, Germanicus, in her hand (Tac. Ann. iii. 2).

M. Valerius Messala Corvinus, M. Valerius Messala Corvini, *m.* a noble Roman, who, to the bravery of a distinguished soldier, added the eloquence of an accomplished orator. Both Cicero and Tacitus highly extol his merits, and the latter prefers him, in some respects, to the former, as a speaker. Quintilianus, too, bears honourable testimony to his talents, but gives the preference to Cicero, assigning the second place to Corvinus, which the Romans would consider the highest possible commendation, with only one exception (*x. l. 113*). Messala espoused the cause of the republic, for which M. Antonius proscribed him; but he escaped to Brutus and Cassius, under whom he commanded a fleet, which, after the fall of these patriots, he surrendered, not however unconditionally, and to this circumstance, he most probably owed the preservation of his life. He was second in command under Brutus at Philippi. At the time the battle of Actium was fought, he held, with Augustus, the office of consul, in place of M. Antonius, whom the former had superseded, and thus enjoyed the situation of his enemy, who had set a price on his head. He appears to have lived on terms of intimacy not only with the nobles, but also with the learned, and, therefore, it is not surprising, that the poets have sung his praises, that Horatius has immortalized his name for eloquence, and a knowledge of law, and Tibullus, for his kindness and patronage. For his victory over the Aquitani, he had the honour of a triumph, and was the first praefect of Rome, under Augustus, an office which he, from incapacity, only held for a few days. On his proposal, the senate conferred on Augustus the title of "Father of his country." To him Martialis alludes (*viii. 3 seq.*). Tacitus calls him Messala Corvinus (*Ann. vi. 11 seq.*).

M. Valerius Messalinus, M. Valerius Messalini, *m.* son of M. Valerius Messala Corvinus. Having obtained the command of the troops in Pannonia and Dalmatia, he defeated the barbarians with prodigious slaughter, for which he obtained triumphal honours. His brother had the surname of Cotta (*Vel. Pat. ii. 112*).

M. Valerius Orca, M. Valerius Orca, *m.* a Roman, on whose appointment to the command of Sardinia, *Sardinia*, the Caralitani expelled from their city Cotta, the governor, who fled to Africa (*Ces. B. C. i. 30*). He was the person to whom Cicero addressed the thirteenth book of his Letters.

M. Valerius Probus, M. Valerius Probi, *m.* a Latin grammarian of great knowledge, born at Berytus, whose opinions with respect to the quantity of certain Carthaginian names, Gellius has recorded (*iv. 7*).

M. Valerius Publicola, M. Valerius Publicola, *m.* a noble Roman, who was master of the horse to C. Sulpicius Peticius, in 357 B. C., when he routed the left wing of the Gallic army, compelling them to flee to the mountains and woods, where a number was killed after the battle. Three years after,

he was elected consul, and entered on his office the same day. During his first consulship, for he was re-elected to that office, he and his colleague made war on the Tarquinenses and Tiburtes (*Liv. vii. 12—19*).

P. Valerius, P. Valerius, *m.* a lieutenant-general in the Roman army, in the year 216 B. C. (*Liv. xxiv. 40*).

P. Valerius Flaccus, P. Valerius Flaccus, *m.* an ambassador despatched by the Romans, with Q. Baebius Tamphilus, to Hannibal, in 220 B. C., in consequence of the complaint of the Saguntini, and, afterwards, they proceeded to Carthage (*Liv. xxi. 6*).—2. A lieutenant-general under M. Claudius Marcellus, in 218 B. C., at Nola, where he acted with great bravery, and Hannibal was repulsed, according to some historians, with great loss. Livius seems to have considered this action, one of the most important during the whole war, as it was the first check which Hannibal received after the battle of Cannae. Valerius displayed the same activity and courage in the command of the fleet off the coast of Calabria, when he took the ship which had on board the ambassadors of Philippos, king of Macedonia, to Hannibal, then in Italy, and the Carthaginian ambassadors to that monarch, Gisgo, Bostar, and Mago. After his fleet was increased to twenty-five ships, he cruized along the coast of Italia, Italy, which he protected, and exerted himself to procure intelligence of the hostile designs of the Macedonian king. In the motion which he made to the senate, at the time Hannibal failed to raise the siege of Capua, and began to march against Rome, he displayed his judgment. The senate adopted his plan, in preference to those of P. Cornélius Asina and Q. Fabius Maximus *q. v.* (*Liv. xxiii. 16 seq.*).

P. Valerius Laevinus, P. Valerius Laevini, *m.* was the colleague of T. Coruncanius in the consulship, in 282 B. C. The senate sent Valerius against Pyrrhus, king of Epirus, who had come to the aid of the Tarentini, and having taken his scouts, ordered them to be led round the camp, that they might see the whole army, and report to their master, whatever they had observed. The hostile armies soon came to an engagement, and, when Roman bravery had nearly obtained a decisive victory, Pyrrhus brought up his fifty elephants, furnished him by Ptolemaeus, king of Egypt, which struck terror into the legions, and turned the scale in favour of the combined army. Valerius escaped in the night. Pyrrhus treated with respect the eighteen hundred Romans, whom he had made prisoners; and buried their killed as well as his own. In going among the slain, and observing their determined look, and the wounds in the front, by which they had all fallen, Pyrrhus exclaimed with hands uplifted to heaven, "that with such soldiers he could conquer the whole world" (*Eutrop. ii. 11*).—2. Held the office of praetor in 179 B. C., when the one half of Gallia became his province (*Liv. xli. 8*).—3. A descendant of P. Valerius Publicola, who assisted in the expulsion of the Tarquins, but had so little of the merit of his ancestors, that he lost all the reputation and advantage derived from his birth. Horatius cites him as an example, proving that distinction and respectability proceed from

merit, and not from ancestry (Sat. i. 6. 42).

P. Valerius Potitus, P. Valerius Potitius, m. elected a tribune of the soldiers with consular authority, in 385 B. C., when M. Furius Camillus made him his associate both in command and counsel, marching with him at the head of the legions, against the enemy at Antium. He was five times re-elected to that office, in which he displayed his martial abilities to advantage, by routing the Volsci and Latini (Liv. vi. 6—42).

P. Valerius Publicola, P. Valerius Publicola, m. son of Volesus q. v., was of Sabine descent, and accompanied Sp. Lucretius Tricipitinus when he went from Rome to Collatia, whither he had been sent for by his daughter Lucretia, in consequence of her having been violated by Sextus Tarquinius. Valerius was chosen consul in 509 B. C., in place of L. Tarquinius Collatinus, the husband of Lucretia, after the Romans had banished from their state all who bore the name of Tarquinius. He celebrated the funeral of his colleague L. Junius Brutus, with great pomp, and passed several laws to render himself popular, on which account he received the surname of Publicola. The commons must have been delighted at the statute which made an appeal competent from a decision of the magistrates to the people. A more unjust, or injurious enactment can scarcely be imagined. The people thus became the law, which excited numerous disturbances in the state, and rendered, in many instances, the statute-book no better than blank paper. His house, which stood on the top of Velia, gave offence to the community, and, in consequence of the suspicion thereby excited, he erected with the materials of it another at the foot of the hill, where, says Livius, the temple of Vica Potia now stands, and carried a law devoting both the life and property of the man who should form a design of assuming regal power. After he had been four times consul, he died in 503 B. C., universally considered as excelling his countrymen both in the arts of war and peace; but in so great poverty, that he did not leave property sufficient to defray his funeral charges, on which account he was buried at the expense of the public. The matrons mourned for him a whole year, as they had done for his colleague L. Junius Brutus (Liv. i. 58 seq. Eutrop. i. 9—11).—2. Was raised to the consulship in 475 B. C. (Liv. ii. 52).—3. After being interrex, was elected consul in 460 B. C. Livius does not add his cognomen. In that year, violent contests between the plebeian tribunes and the senate, threw the state into great agitation, of which the enemies of Rome did not fail to take the advantage. Valerius displayed great spirit and activity, both against the turbulent tribunes, and the people who had taken possession of the capitol, against whom when leading on the attack at the head of his men, he was slain (Liv. iii. 15 seq.). See Appian *Hædönus*.—4. Elected consul in 351 B. C. His colleague was a plebeian. Both exerted themselves in behalf of debtors, a measure which they successfully accomplished, by the agency of five commissioners, whose merits, says Livius, entitled them to have their names recorded with honour, in every history of the times. Two years after, Valerius held the office of prætor, and at a

future period, that of dictator (Liv. vi. 23).—5. Master of the horse in 332 B. C. M. Papirius Crassus (Liv. viii. 17).

Q. Valerius Antias, Q. Valerius Antias, m. a Roman historian, of whom Livius speaks if not in contempt, at least in very qualified terms. In particular, he blames him for excessive exaggeration in numbers (Liv. xiii. 10). None of his writings now remain.

Q. Valerius Soranus, Q. Valerius Soranus, m. maintained that the ancient Latins use the word *favissa*, originally *flavissa*, in the sense of *thesauri* (Gel. ii. 10). See *Capitolium*.

Valerius, i. m. a man in the army of Titus who overthrew Agis (Virg. *Æn.* x. 722). Valerianus, i. m. a nobleman of the name of the *Ædii*, who, after having enjoyed the supreme magistracy among his countrymen, appointed his brother, Cötus, to succeed him in that office. But both the nomination and succession were contrary to the laws and practice of the state (Cæs. B. G. vii. 32 seq.). See *Cötus*.

T. Valgius Rufus, T. Valgius Rufus, m. poet of great merit, whom Horace mentions along with Virgil and Varius (Sat. i. 10. 82). To him that poet inscribed a ode, and expresses their intimacy by addressing him *Amicæ Valgi* (ii. 9). Valgius wrote epigrams, elegies, pastorals, and epic poetry. In the last, Tibullus considers him next to Homerus (iv. l. 180).

Vändäla, or, f. a country of Germany which appears to have been watered by the Oder. *Inh.* Vändäli, v. Vändäli, orum, the Vandals, a numerous, barbarous, and powerful nation, who, from similarity of language, appearance, manners, and religion seem to have been originally the same with the Goths. Plinius makes the Vändäli (which he writes *Vindili*) one of the five different kinds of people who inhabited Germany. With this author, Vändäli include the *Bürgündiones*, *Cärini*, and *Gütiön* v. *Göthi* (i. 477). Roman authors do not mention the Vändäli, until Germany had become the place of their residence, and, therefore, their origin cannot be accurately ascertained by any information which these writers convey. A doubt can scarcely be entertained, that the Goths anciently settled near the *Sea of Azoph*, whence, probably, necessity compelled them to migrate to the north of the *Baltic Sea*. Here they multiplied greatly, and want of territory, added a desire for a more fertile country, and more genial climate, would induce them to seek for new settlements to the south of the present country. Tradition and history unite in referring the Goths to Scandinavia, and the only doubt which remains is, whether the Vandals were a tribe of the same people, before their taking possession of the northeast part of Germany. From thence that they began to make incursions on the Romans, their history is more correctly recorded, and their conquests of *France*, *Spain*, *Italy*, &c., in conjunction with the Goths cannot be traced without the deepest regret. Desolation, cruelty, barbarity, and ignorance, who ruined many beautiful cities, destroyed many of the finest specimens of art, and almost annihilated the literature of the preceding ages. See *Göthi*.

Vānglo, ōnis, *m.* sister's son of Vānnius, who, with his brother Sido, received the kingdom of their uncle, on his being deposed (Tac. Ann. xii. 30).

Vānglōnes, um, *m.* a people of Gāllia Belgica, on the west bank of Rhēnus, the *Rhine*. They were originally from Gērmānia, *Germany*, and, at one time, had probably lands on both sides of that river. Their chief town was Borbetōmāgus, afterwards Vānglōnes, now *Worms* (Cæs. B. G. i. 51). Lūcānus mentions, that they imitated the Sārmātes in wearing wide breeches (Phar. i. 431).

Vānnius, i, *m.* one of the Quādi, whom the Roman emperor, Tiberius, made king of the colony settled between the rivers Mārus, the *Morava*, and Cusus, the *Vag*. At first, Vānnius governed with mildness, but pride, joined with arrogance, afterwards marked his deportment, the result of which was domestic faction, and the hostility of neighbouring nations. In a general engagement, his inferiority in numbers gave a decisive victory to his enemies, who could not withhold from him the praise of great personal valour. Covered with wounds, he escaped to his fleet, which lay in the *Danube*. Vānglo and Sido, his sister's sons, fought against him, and the kingdom, from which he had been expelled, was divided between them. Lands in Pānnōnia were then given to him and his adherents (Tac. Ann. xii. 29).

Vārdai, orum, *m.* a people of Illyricum, subdued by the Roman consul, Ser. Fulvius Flācus, in 137 B. C. (Liv. Ep. 56).

Vārdānes, is, *m.* son of Vōlōgēsēs, king of Pārthia, who aspired at the crown in opposition to his father, in the year 55 (Tac. Ann. xiii. 7).

Vārdānus, i, *m.* a river of the Sārmātes. In Ammianus Marcellinus, it is corruptly written Totōrdānes (xxii. 8).

Vārēnius, i, *m.* a native of Mēvānia, *Beagna*, killed by Hannibal in Italy, during the second Punic war (Sil. Ital. i. 543).

L. Vārēnus, L. Vārēni, *m.* a centurion in the legion, which was stationed among the *Edui*, commanded by Q. Cicero. He disputed pre-eminence in courage with T. Pūllio without the camp, when that legion was, at the instigation of Ariovistus, attacked by the Ebūrōnes, Atuatūci, Nerviī, and their allies and dependants. Both, in that combat, displayed uncommon intrepidity, slew a number of the enemy, and returned unhurt within the entrenchments. But the merit of the two rivals was so very equal, that it could not be decided to whom the palm of victory was due (Cæs. B. G. v. 44).

L. Vārgūntēus Sēnātor, L. Vārgūntēi Sēnātoris, *m.* a Roman of senatorian rank, one of the accomplices of L. Sērgius Cātullina. He and C. Cōrnēlius, a knight, undertook to murder the consul, M. Tullius Cicero, in his own house, on the 4th of November, 65 B. C. As both were in the habit of visiting Cicero, he would probably have fallen a victim to their cruelty, had not Q. Cūrius, through Fūlvīa, apprised him that his life was in danger, so that on their arrival they found his house guarded, and admittance denied (Sal. Cat. 17, 28). Cicero says, they were both knights, on which account Sēnātor must be a part of the name of Vārgūntēus, and although Sāllūstius makes him

of senatorian rank, the authority of the latter must not be set in opposition to that of the former. Perhaps he had been by birth a knight, which may reconcile the statements of the Orator and the Historian. In whatever rank he be regarded as a citizen of *Rome*, as a man he can only be classed with assassins.

Q. Vārgūntēus, Q. Vārgūntēi, *m.* a grammarian, mentioned by Suetōnius (Il. Gram. 2).

Vāria, e. Vālēria, æ, *f.* *Vico Varo*, a town on the right bank of Anio, the *Tevere*. Here are some ancient inscriptions, and the wall of huge square stones, which surrounded the town (Hor. Epist. i. 14. 3).

Varini, orum, *m.* the Varinians, a German nation, supposed to have been in possession of what is now called the *Duchy of Mecklenbourg* (Tac. Mor. Ger. 40).

P. Varinius Glāber, P. Varinī Glābri, *m.* a Roman prætor, who, with Appius Claudius Pūlcher, a lieutenant-general, was defeated by the gladiators under Crīxus and Spārtæus, in 75 B. C. (Liv. Ep. 95).

Vārius Crispinus, Vārii Crispini, *m.* a tribune of the prætorian bands, appointed to furnish the seventeenth cohort then at Ostia, which he attempted to do secretly, and this exciting suspicion occasioned an uproar, in which he lost his life, in the year 69 (Tac. Hist. i. 80).

Vārius Līgur, Vārii Līguris, *m.* for adultery with whom Aquilla was banished, in the year 24. He bribed Sērvilius and Cōrnēlius, who had commenced a prosecution against him, to fall from the accusation, and the crime having been proved, they were both banished to islands (Tac. Ann. iv. 42—vi. 30).

L. Vārius, L. Vārii, *m.* a Roman poet, of great celebrity among his countrymen, the contemporary and friend of Virgilius and Hōrātius, whose writings are all lost. Until the publication of the *Æneid*, he was considered the first epic poet of that age, which was the opinion of Hōrātius; *Acer Vārius dūcit fortē epos ut nemo*, spirited Vārius composes the manly epic, in a style that no one can equal (Sat. i. 10. 44). Even the titles of his works have perished, with the single exception of the tragedy of Thēstes, mentioned by Quintiliānus, which that critic considers equal to any tragedy in the Greek language (x. 1. 98). He was one of the learned party, whose journey to Brūndisium, Hōrātius has described with uncommon spirit and elegance (would, the truth allowed to add purity of idea and expression!), which have tempted many to imitate it, and their compositions have various degrees of merit, but all fall greatly short of the original. That poet regrets the departure of Vārius at Cānūgium, *Canosa* (Sat. i. 5. 93). Virgilius appointed him one of his heirs, and he was one of those intrusted with the correction and publication of the *Æneid*. Hōrātius calls him *Alex Mæoni carminis*, bird of Mæonian, *i. e.* Homeric song, by which the poet meant that his flight was as lofty as that of Hōmērus; that he equalled the grandeur and sublimity of the father of Epic poetry (Od. i. 6. 2). To him Mārtiālis refers (viii. 18), and Tācitus (Orat. 12).—2. A man of consular rank, who, after having been degraded for avarice,

had his seat in the senate restored, in the year 58 (Tac. Ann. xiii. 32).

Q. Vārius, Q. Vāri, m. a Spaniard, born at Sūcro, and called by Cicero, *hybridus*, from an uncertainty respecting his civil rights. In character and appearance he was an object of contempt, but excelled as an orator. His eminence in this art has obtained him considerable distinction in the pages of Cicero, whilst his vices have consigned his name to infamy (Cic. de Orat. i. 25 §c. Val. Max. iii. 7 seq.).

Vārōnilla, v. f. a vestal, who had violated her vow, to whom the emperor Dōmītiānus gave the liberty of choosing the mode of death, which she preferred, departing from the severity of the ancient law for that crime, because the offence had been committed during the reign of his father, or brother (Suet. Dom. 8).

Vārō, ōnis, m. a tragic and lyric poet, celebrated by Mārtiālls, who wishes him to read his epigrams (v. 31).

Vārōnīānus, i, m. son of the Roman emperor Jōvīānus, whom his father placed on the curule chair in his infancy, bestowed on him the title of Nōbīllissīmus, and invested him with the ensigns of the consulship. Jōvīānus only lived six weeks after this foolish decoration, and of the life of his son, history has only transmitted one particular, that sixteen years after, he was still in life (Eutrop. x. 18).

Vārus, i, m. a Hyrcanian prophet of great age, who commanded his countrymen, in the war between the Scythians and Colchians, who were joined by the Argonauts (Val. Flacc. vi. 115).—2. A Roman, whom Virgīllius celebrates in his sixth and ninth pastorals. He appears to have distinguished himself as a soldier, but nothing certain respecting him has been established. There were several families at Rome, who had this surname, hence the numerous conjectures and gratuitous assumptions respecting this person. It does not appear, that ancient history furnishes any criterion by which he can be certainly identified. It has been supposed, that he lost his life in Germany with three legions which he commanded, and that to him Mānīllius alludes; *Cum fēra dūctōrem rūpūt Gērmānia Vārum* (i. 897).—2. A man who entertained Mārtiālls. The poet complains that the table was loaded with gold not with food (lv. 78).

Vārus, i, m. the *Var*, a rapid river of Itālia, Italy, which takes its rise in the Alps, runs south, and falls into the Mediterranean, a little to the west of Nicea, Nice. It divided Ligūria from Prōvincia, afterwards Gāllia Nārbōnēnsis (Flor. iii. 2).

Vāsāces, is, m. commanded the cavalry of Vōlogēsēs, in the year 63 (Tac. Ann. xv. 14).

Vāsātē, arum, f. *Bazas*, a town of Nōvēm-pōpūli, the capital of Bazadois, about thirty miles south of Bourdeaux (Ann. Mar. xv. 11). *Lsh.* Vāsātē, arum, v. Vāsātes, ium. *Adj.* Vāsātēus, a, um. *Vāsātēa rhēda* (Auson. cccxcvi. 19).

Vāscōnia, v. f. a country in the north of Spain, at the foot of Mōntēs Pŷrēnēl, the Pyrenees, near the western extremity of these mountains. *Lsh.* Vāscōnēs, um (*Sing.* Vāscō, ōnis, m. Their chief town was Cālāgūrris, Calahorra, which, for having

taken part with Q. Sērtōrius, was besieged by Cn. Pōmpēius, and, during the famine, the inhabitants subsisted for some time, eating the flesh of those who had fallen by the sword, or died of hunger (Jur. Nat. xi. 8). Vālērius Māxīmus makes them eat the flesh of their wives and children, and seems to understand, that they killed them for that purpose, after they had devoured every kind of animal which was within their city (6. 6). The descendants of the Vāscōnēs had possession of part of Gāllia Aquitānia, called from them Vāscōnia, *non Gāmpē*. *Adj.* Vāscōnēus, a, um.

Vāstītānī, orum, m. a people of Spain, perhaps the same with the Bāstītānī, Bāstītānī from Bāsta, *Baza* (Liv. xiii. 46).

Vāticānus, a, um. *Vāticānus mōs, i. collis, Monte Vaticano*, a mountain on the west side of Tiber, the *Tenore*, included within the walls of Rome. Near the *Foro*, it is still inhabited to a considerable extent, but much of it is garden-ground. *Rome* derives the name from the ager of the prophets (Vātūm rēspōnsio), which induced the Roman people to take possession of it on expelling the Etruscī. Vāro gives a different derivation, that the god who presided over the human voice was called Vācānus, because the first sound uttered by children is the first syllable of this word, and hence vāgīrē, to cry like an infant, is expressive of the sound. The etymology of the word given by A. Gēllius is not materially different from that of Fēstus. He derives it from the predictions (*a vāticināte*) which were delivered on that ground by the god under whose protection that district (Vācānus ager) was (xvi. 17). *L. Pōstūlus Mēgēllus* had a standing camp in Vāticānus ager, in 297 B. C., to protect Rome, as danger was apprehended from the war in Etruria (Liv. x. 26). *Vāticinūm vīnum*, Vāticūm vine, which, according to Mārtiālls, was very bad (x. 45 seq.). *Vāticinā bībia, bībi vīnēnum* (Mart. vi. 92). *Vāticinā vāllis*, a valley at the foot of that mountain. Here Cālīgūla began a circus, which Nēro finished. On the site of it now stands the church of St. Peter. Stagnant water covered the land around it, which rendered the air unwholesome (Tac. Ann. xiv. 14).

Vātīnīus, i, m. a shoemaker, who obtained the favour of the emperor, Nēro, by excessive flattery, and, perhaps also, by his enormous wickedness. His personal deformity and gross wit appear first to have procured him admission to the imperial court, as a butt for the raillery and contempt of the monster, and his associates; but by his accusations of the virtuous, in interest, money and power of mischief, he surpassed the worthless who were in the intimacy of Nēro. From him, cups, with four ears or handles, were called *calices Vātīnīi*, either from the length of his nose, or in allusion to his sarcasms, or his notorious character, as an informer (Tac. Ann. xv. 34). To this Mārtiālls alludes (xiv. 96). Of all the detestable characters which disgraced the Roman court at that period, Vātīnīus was the most pernicious. He was native of Bēnēvēntum, hence Jūvēnālīs call him Bēnēvēntānus sātōr (Sat. v. 46). *Ad Vātīnīus, a, um.* *Vātīnīi (calices) frēs* (Mart. x. 8).

escaped, after their dastardly flight at Allia, *Rio di Miso*. To it Cincinnatus prevented an emigration, after Rome had been burned by the Gauls, and he had nearly annihilated the army of the invaders (Liv. iv. 61 seq.). *Inh.* Veientes, ium (Sing. Veiens, entis), seldom Veientani, orum, m. created a king in 403 B. C., when their city was blockaded by the Romans, which gave great offence to all the other states of Etruria. The Capenates and Falisci seem to have been their only allies in that memorable siege. They had previously been often defeated by the Romans, who had deprived them of part of their territory. A war against this nation was undertaken by the Fabii. See *Fabii gens*. *Adj.* Veiens, ens, ens; entis, Veientanus, et, Velus, a, um. *Veiens, et, Veientanus ager*, the territory of the Veientes (Liv. v. 30), which Statius calls *Veiens solum* (Syl. iv. 5. 55). *Veientana praeda*, the plunder of Veii, of which Cincinnatus vowed the tenth part to Apollo, a gift which the commons strongly opposed, and which gave rise to the prosecution that ended in the banishment of this illustrious commander (Liv. v. 25). *Veientanum* (vinum), bad, vapid wine (Hor. Sat. ii. 3. 143), which Persius calls *ribellum* (Sat. v. 147). *Vetus dux*, Tullius (Prop. iv. 10. 31).

Velabrum, i, n. a ward, or region of Rome (Tac. Hist. i. 27). *Adj.* Velabrensis, is, e. *Velabrensis caseus* (Mart. xiii. 32), cheese which appears to have been smoked at Velabrum, and to have been held in high esteem by the Romans.

Q. Velantius, *Q. Velantius*, m. sent by Caesar with Silius to procure corn from the Veneti, who detained them, in order to recover the hostages whom they had given to that general (Cæs. B. G. iii. 7).

Velanti, e. *Velanti*, orum, m. a small tribe in Gallia Celtica, on the sources of Ligoris, the Loire (Cæs. B. G. vii. 75). Their chief city was Revessio, afterwards Velavi, *Saint Paulien*. They were neighbours to the Gabali q. v.

Velada, e, f. a German woman, one of the Bructeri, of great distinction, whom Tacitus describes as young, of extensive dominion, and believed by her countrymen to possess the gift of prophecy. This conviction of her foreknowledge, not only secured a ready compliance with all her measures, while she lived, but also divine honours after her death. From Statius, she appears to have been made prisoner by the Romans (Syl. i. 4. 90), which may perhaps be a poetical exaggeration, since Tacitus, in whose pages her name frequently occurs, has not recorded it, and he would scarcely have altogether passed by such an important fact (Hist. iv. 61 seq.: Mor. Ger. 8).

Velia, e, f. (anciently called Hyela), *Pisciotta*, a maritime town of Lucania, built by a colony of Phocians, according to Servius, upwards of six hundred years after the arrival of Aeneas in Italy. The founders of this town called it Hyela, Ellä, and afterwards Eläa. Authors give other variations of these Greek names, which the Latins changed into Sellä, and afterwards into Velia. *Inh.* Velientes, ium (Sing. Velientis, is), m. *Adj.* Velinus, a, um. *Velinus lacus*, the Lake of Velino (called also *Lago di Pis di Luco*, from a town of that name on its banks), a

lake in the territory of states, that the rain lake every day, and that it is covered with stones on the outside. Fro appear to have been by which probably he mentioned, and *Reata St. Susanna*, which victory of the Sabini (P. Curius turned the wa new channel, to prev the vallies. By cuttin he opened an outlet is before the current join over a precipice of six English feet in height, though artificial, (Virg. Æn. vi. 366). i. 15). *Velina tribus*, of the Romans (Liv. or elevated region of mons, and overhang temple of the Di P hill, and was struck v B. C. (Liv. ii. 7 seq.)

Veliternus, i, m. a lens, during the war (Sil. Ital. xiii. 229).

Velites, um, m. the of the Roman legions, men who were disting the vigour and light Their arms were seven feet long, pointed with bent, and, therefore, back by the enemy, effect. They wore sword, formed either Their heads were prot their bodies by a round feet in diameter. Th the horsemen, and we and dismount with grea the cavalry came wit from the enemy, the V ed quickly, and advanc enemy's horse, discharg great fury, by which them into confusion, an this new expedient the I in 213 B. C., and, from came an established re legion should have Vel the invention has bee Nævius, a centurion (I

Velitæ, arum, f. *Ve Volsi*, taken by the R when a general massacre the senate sent a colo long after, increased th (Liv. ii. 30—34). *Inh.* revolted in 339 B. C., done, desolated part of t and joined in the gene against the Romans. I suffered severely, for, nations, because the V citizens, their enraged ce walls, drove the senate i ordered them to dwell Tiber, the *Tevere*, unde sand asses, if found on t son who seized the off keep him in chains till I viii. 3—14). *Adj.* Vel

ninus, a. um. *Velliternus ager* (Liv. xxx. 39), which Plinius likewise calls *Velliternum rus* (iii. 6). *Velliterna* (vita) (Plin. iii. 132).

Vellandodunum, i. n. *Beaune*, a town of the *Sénonés*, about 55 miles south of *Lutetia*, *Paris* (Caes. B. G. vii. 11).

C. *Vellēus*, C. *Vellēi*, m. chosen by Cn. *Pompeius*, among the three hundred and sixty judges, was prefect of the artists under *Tiberius Nēro*, at whose departure from *Naples* he killed himself, because he was unable to accompany him (Vel. Pat. ii. 76).

P. *Vellēus*, P. *Vellēi*, m. a Roman commander, who, by his activity, suppressed the insurgents at *Philippopolis*, in the year 21 (Tac. Ann. iii. 39).

Vellōcasses. See *Bellōcassi*.

Vellōcātus, i. m. the armourbearer of *Venūtius*, husband of *Cārtismāndia*, queen of the *Brigāntes*. She banished *Venūtius*, and raised *Vellōcātus* to her throne and bed. The honours which *Vellōcātus* acquired by this criminal act, he did not long enjoy, for the sceptre was soon wrested from her hands by her discarded husband (Tac. Hist. iii. 45).

Vellus (*Aurēum*), *Aurēi Vellēris*, n. the Golden Fleece, the fleece of the ram which *Mercūrius*, at the command of *Jūpter*, brought to *Phryxus q. v.*, to carry him and his sister, *Hellē*, from *Greece* to *Colchis*. The gods, pitying the unmerited suffering of these children of *Athamas* and *Nephelē*, to which they had been subjected by the cruelty of their stepmother, *Inō*, and having resolved to protect them against their father's murderous intention, had recourse to this expedient, by which they accomplished the deliverance of *Phryxus* and *Hellē*. The commencement of their flight on the back of the ram promised ultimate success; but *Hellē*, both from the great height to which the ram ascended in the atmosphere, and from the rapidity of its motion, fell from behind her brother, into the strait, which, from her, was called *Hellēspōntus*, the *Dardanelles*. *Phryxus* continued his journey, and reached *Colchis* in safety. *Æetes*, king of that country, received him kindly, and gave him in marriage his daughter *Chalciope*. Afterwards the ram was sacrificed, and the fleece hung up on a tree, in the grove of *Mars*, where it was guarded by two bulls, which had brazen horns and hoofs, and by a serpent which never slept. At a future period, *Iason*, for the reason given in his life, resolved to attempt the recovery of the golden fleece. With that view, he built the *Argō*, which poets make the first ship, and, having announced the intended voyage, he soon found himself joined by a sufficient number of distinguished Greeks, who had voluntarily offered to accompany the intrepid hero. After a long and perilous voyage, these brave warriors reached *Colchis*, and, by great address, as well as personal intrepidity, obtained the object of the expedition, on which they immediately set sail for *Greece*. These resolute adventurers were, from the ship and expedition, called *Argonauts q. v.*, that is, the sailors of the *Argō*. That the story of the golden fleece is fiction, need scarcely be remarked. Modern ingenuity has been frequently exerted to discover

a satisfactory solution of this part of fabulous history. Hitherto, however, no explanation approaching to certainty, has yet been communicated to the public. Some have maintained that the *Argō* had the figure of a golden ram on the prow, and this they consider sufficient to account for the fiction, although the conjecture is by no means very probable. Others maintain that the *Colchians* collected the gold dust which the rivers descending from *Mount Caucasus* brought down, by spreading fleeces at the bottom of the rivers near their mouths, in which the particles of gold remained, and thus they acquired great quantities of that precious metal. Granting that this was a practice of the *Colchians*, it does not solve the difficulty; besides, that manner of collecting gold was not confined to *Asia*, but also practised in *Europe*. In the region of fiction, the investigation of truth seldom attains any satisfactory result. There is often no certain fact to guide the inquirer, or to ascertain in what way he can distinguish truth from fiction. With respect to the legend of the golden fleece, it may perhaps be inferred from the character and customs of the Greeks, that in the expedition to *Colchis*, *Iason* and his companions undertook the perilous voyage, more with a view to trade and colonization, than to romantic enterprise, or extensive conquests. The many Grecian settlements on the shores of the *Black Sea* at least favour, if not confirm, this supposition. *Adj.* *Argonauticus*, a. um. *Argonautica*, orum, n. poems written on the *Argonautic* expedition, of which three have been transmitted to modern times: two in Greek, and one in Latin. That which bears the name of *Orpheus*, who was one of the *Argonauts*, may be considered the first in point of time. It is by no means a work of great merit, and this may perhaps be referred to the imperfect state in which the manuscript has been preserved. *Vallērius Flaccus* has copied the Greek, in many parts so closely, that his verses may be considered rather as translation, than original composition. Still it must not be inferred, that these remarks apply to the whole poem, since he has greatly excelled his prototype, and produced a very interesting narrative of the *Argonautic* expedition. This author is less read, consequently less known and valued, than his excellence as a poet deserves. *Vallērius* writes in Latin hexameters. *Apollōnius Rhōdius*, the other writer on that chivalrous adventure, like *Orpheus*, writes in Greek, and, for minuteness of detail, completeness of information, is more satisfactory than either of the other two, certainly greatly before his countryman *Orpheus*. It cannot be denied, that the pleasure arising from the perusal of these poems is greatly diminished, by their differing so widely from each other, and from the inaccuracy of the authors with respect to geographical statements.

Vēlōx, ōcis, m. a man, who complained, that *Martialis* wrote long epigrams (l. 111).

Vēnāfrum, i. n. *Venafro*, a town of *Campania*, towards the source of *Vulturnus*, the *Volturno*, near the confines of *Saturnium*. The district round this town produced excellent oil. *Adj.* *Vēnāfrānus*, a. um. *Vēnāfrānus* (ager), the territory of *Venafro* (Vulturn. iv. 779). *Pērfundit piscem Vēnāfrano* (Ovid. 8).

he pours Venafrian oil upon his fish (Juv. Sat. v. 86).

Vēndōbōna, *m. f.* a town of Pannonia, at which the emperor Antoninus Pius died (Aur. Vic. Cas. 16). See *Vindobona*.

Vēnēdi, *orum, m.* the Venedians, a people whom Tacitus appears doubtful whether to rank among Germans or Venetians. They led a wandering life, supporting themselves by robberies amidst the woods and mountains which separate the Peucinians and Fennians (Tac. Mor. Ger. 46). At a later period, when the German nations overran France, Spain and Italy, the Vēnēdi, called also Wēnēdi, took possession of unoccupied lands between the *Elbe* and *Vistula*, and, soon after, migrating southward, they settled near *Alpes Noricum*, speaking the Slavonian language which still subsists in that district.

Vēnētia, *m. f.* a tract of land at the top of *Mare Adriaticum*, the *Gulf of Venice*. *Ital.* Vēnēti, *orum* (*Sing.* Vēnētus, *i, m.* the Venetians, whom some have supposed to have been of Paphlagonian descent, originally called Hēnēti, and, having settled in Italy with some Trojans under Antenor, took the general name of Vēnēti. This is the opinion of Livius (i. 1), Q. Curtius (iii. 1), and Cornēlius Nepos, as mentioned by Plinius (i. 650). In this case, Antenor showed the same political sagacity with *Ænēas*, by causing the Trojans and Henetians who accompanied him, to take the name of the natives with whom they incorporated. Others maintain that the Vēnēti possessed that district before the arrival of the Hēnēti and Trōjāni, and that they were originally descended from the Vēnēti in *Gallia, France*; perhaps a more plausible conjecture, which receives considerable support from Strābo (299), and Pōlybius, who mentions that their manners and dress bore a very close resemblance to those of the Gauls, but that they spoke a different language. Some modern antiquarians of considerable note, have adopted this opinion, which they have attempted to establish at least with probable, if not with conclusive, arguments.

Adj. Vēnētus, *et* Vēnēticus, *a, um*. Vēnētus *Eridānus* (Prop. i. 12. 4). Vēnētus *cucullus*, a Venetian hood or cowl, which was made of coarse wool, hence Juvēnalis calls it *dūrus* (Sat. iii. 170).

Vēnēti, *orum* (*Sing.* Vēnētus, *i, m.* Luc. Phar. iv. 134), *m.* a nation in the west part of *Gallia Cēltica*, whose chief town was Vēnētia, *m. f.* Their country was bounded on the W. by that of the Corisōpiti; by the sea on the S.; on the E. by the river Erius, the *Vilaine*, which separated them from the Nānnētes; and on the N. by the territories of the Rhēdōnes, and Cūriōsōlites. C. Jūlius Cæsar defeated them in a naval engagement, in 58 B. C. (Liv. Ep. 104). *Adj.* Vēnēticus, *a, um*.

Vēnētus Paullus, Vēnēti Paulli, *m.* a centurion in the Roman army, who entered into the conspiracy against Nēro, in the year 66 (Tac. Ann. xv. 56).

Vēnētia, *m. f.* daughter of Pilumnus, was the wife of Daunus, king of the Rūtūli, and mother of Turnus and Jūtūrna. Her only sister, Amātū, was married to Lātīnus, king of Lātīnum, by whom she had Lāvīniā, to whom Turnus was betrothed before *Ænēas*

landed on the coast (Æn. vi. 76).

Vēntidius, *Cm m.* had a command in the year 53, ready to lend his however nefarious

P. Vēntidius, *m.* a man of low e ritory of Picēnum carried in his ma umphal chariot

He was afterwar muleteer. Havin

of C. Jūlius Cæsar Antonius, he, by to the offices of tri pōntifex and con tōnius sent him a

whom he first triu Pācōrus to death, the friendship of enemies of the rep quently mentions

Gellius relates the his life (xv. 4), nearly the same fa ments in Asia are To him Tacitus

Flōrus (iv. 9). E tidius Bāsius, in other writers, who (vii. 5).

Vēntus, *i, m.* the The winds were, a the sons of Urānus by Astræus. To t

(Met. xiv. 545). V to the velocity of the Equi, and Alūtē eq Zēphyrus ales equ brother of Ethiopi

the children of Au ing to poetic fictio the *Æolian* islands

Æolus, who was th their residence hall and the moon, and generated in caves,

although he defines (i. 1 seq.). Vēnēticus, *i, m.* the Civil war betw and C. Mārius. (Fl

to whom Mārtiālis mend his epigrams

Vēnūlus, *i, m.* a who was sent amb solicit his aid again jans. This prince d

a second time agai bravery he extolled tunes he expressed a

of Vēnūlus to Diōm an account, in wh mythological fiction

(Met. xiv. 457 seq. embassy Lātīnus u against his countryn sisting in war agains

out success. He w by Tārchon (Virg. 2 Roman wounded by gagement with Hām iv. 181).

Vēnus, *ēris, f.* the g

ty, was the mother of Cupid, and mistress of the Graces. Her origin is variously related. She is said to have sprung from the foam of the sea near Cýthēra, *Cerigo*, an island on the coast of Lácōnia (Hes. Th. 195 seq.), hence called Cýthēra, and Pōntōgēnē; to have been the daughter of Jūpiter and Dīonē, and of Cōlus and Dīs, according to others. She was represented as a very beautiful girl, naked, swimming in the sea, and holding a sea-shell in her right hand. On her head she wore a chaplet of white and red roses, and was attended by pigeons which flew around her. The three Graces stood before her naked, two with their faces towards her, and the third with her back. Near her was her son Cupid, blind and winged, holding a bow and arrows. This goddess was known under a variety of names taken chiefly from the places where she had temples; but her character forbids giving a detailed account of her history. By the Assyrians she was called Mylitta, by the Arabians Alitta, by the Persians Mitra, and by the Scythians Artimpasa (Herod. ii. 131 seq.). *Adj.* Vēnēreus, *a.* Vēnēreus, *a.* um.

Vēnūsia, *a.* *f.* *Venosa*, a city of Apūlia, ennobled by being the birthplace of Q. Hōrātius Flāccus. It stood on the confines of Lūcānia and Apūlia, hence Hōrātius says he is doubtful whether he is a Lucanian or Apulian (Sat. ii. 1:34). To it M. Tērentius Vāro, consul, fled, after the battle of Cānna, in 218 B. C., and about four thousand horse and foot, who had scatteredly escaped from that battle, joined him there (Liv. xxii. 49 seq.). The modern town is small and nearly deserted. *Sub.* Vēnūsini, *orum* (*Sing.* Vēnūsinus, *i.*), *m.* praised by Livius for their fidelity to the Romans, and for their kindness to the troops who took shelter in their town, on their defeat at Cānna (xxvii. 10). *Adj.* Vēnūsinus, *a.* um. *Vēnūsina silva plectantur*, may the woods of *Venosa* suffer; *a.* may the storm spend its force on the woods of *Venosa*, not on the sea (Hor. Od. i. 28:27). *Vēnūsina lūcēna*, the Venusian lamp, *i. e.* the satire of Hōrātius (Juv. Sat. i. 51). *Vēnūsina* (*uxorem*), a Venusian wife, *i. e.* a poor country girl of mean birth (Juv. Sat. vi. 166). The quantity of the *a* in this line ought not to be imitated.

Vēnūtius, *v.* Vēnūsus, *i.* *m.* husband of Cārtismāndū, queen of the Brigāntes. He was born in the city of the Jugāntes; from the death of Cārtiācūs, had the character of being the first in celebrity for military knowledge. After the queen had driven him from the throne, he became the avowed enemy of the Romans, to whom he had long maintained the most inviolate fidelity. Cārtismāndū contrived to secure, by stratagem, the brother of Vēnūtius, with the rest of his relations, and this act of treachery fired the British youth with indignation, who flew to arms, despising a female government, and resolving to attack her on her own territories. Vēnūtius headed the discontents, and soon found himself possessed of a powerful army, with which he wrested the sceptre from the hands of Cārtismāndū, although she had the protection of the Romans. Her allies saved her from impending danger, but could not prevent the discarded husband from seizing her kingdom (Tac. Ann. xii. 40 seq.).

Ver Slerum, a sacred spring, denoted amongst the Romans a vow, that they would sacrifice all the animals which would be born next spring, *i. e.* from the kalends of March to the kalends of May. The sacrifice of innocent children appeared cruel, and, on that account, they brought them up to maturity secretly, and then expelled them from their territories. It need scarcely be stated, that it was only in terrible exigencies, that recourse was had to such a sacrifice. This is the definition of Fēstus, which differs considerably from that of Livius, who mentions only the young of swine, goats, sheep, and cattle. This vow could not be made without consulting the people (Liv. xxii. 9, 10). Hence, when parents, from an overgrown population, were obliged to send their children to form a new colony, it was called *ver slerum*.

Vērāgri, *orum*, *m.* a people who lived in that part of Prōvīncia, now called *Dauphiné*, on the south bank of Rhōdānus, the *Rhône*, and Lacus Lēmānus, the *Lake of Geneva* (Ces. B. G. iii. 1).

Vērānia, *a.* *f.* the wife of Piso Licinīanus (Tac. Hist. i. 47. Plin. Epis. ii. 20).

Vērānius, *i.* *m.* an officer in the Roman army, who succeeded A. Didius, as governor of Britain, in the year 61 (Tac. Ann. xiv. 29). Vērānius *v.* Vērrius Flāccus, Vērānil Flāccus, *m.* a grammarian, whose style was commended by Augustus (Suet. Aug. 86). His name also occurs in the writings of Macrobius (iii. 2).

Q. Vērānius, Q. Vērānil, was appointed governor of Cāppadōciā, on its being reduced into the form of a province, in the year 18. His first act of legislation gave the Cappadocians a favourable idea of Roman moderation, from his remitting part of the taxes, which they had formerly paid to their kings. The part which he acted with regard to Piso, shows his character in a less amiable point of view. The senate, on the motion of Tibērius, granted the priesthood to Vērānius, in the year 20, and at the distance of twenty-nine years, he obtained the consulship with C. Pōmpōnius Lōnginus Gāllus. He was appointed to the government of Britain, in which he made no extension of territory, only a few inroads into the country of the Silūres, and died before the completion of the year. His last will undecieved the public, with respect to his real character, showing him to have been a servile flatterer of Nēro, even in the end of life boasting, that, in two years, he would make the whole island obedient to the authority of the emperor (Tac. Ann. ii. 56).

Vērānniōlus, *i.* *m.* a man whose name occurs in the writings of the poet Cātullus (xlvii. 3).

Vērāmius, *i.* *m.* a friend of Cātullus, to whom he addresses two of his poems (ix: xxviii).

Vērāx, *acis*, *m.* a sister's son of Claudius Civilis *q. v.* (Tac. Hist. v. 20).

Vērbigēnus, *i.* (*sc. pāgus*), *v.* Urbigēnus, *i.* *m.* one of the four divisions of Hēlvētiā, Switzerland, including the cantons of *Fribourg* and *Bern*, with the districts of *Neuchâtel* and *Vallengin*. It was so called from the principal city, *Urba*, *Orbe*, which stood on a river of the same name, which falls into the *Lake of Yverdon*, or, *Neuchâtel* (Ces. B. G. i. 27).

Vercellæ, arum, *f.* *Vercellæ*, a town of Gallia Cisalpina, on Sessites, the *Sesia*, a northern branch of Pâdas, the *Po* (Sil. Ital. viii. 597).

Vercellus, *i. m.* an Italian, who, along with *Vercellius* and *Sicellius* *q. v.*, excited the Hirpini to revolt from the Romans, and, on the taking of three of their towns by M. Valerius, prator, they were beheaded, in 217 B. C. (Liv. xxiii. 37).

Vercingetorix, *igis, m.* the son of Celtillus, chief among the Arverni, was an inveterate enemy of the Romans. To expel the invaders and to secure the independence of his country, he formed a number of the states of Gallia, *France*, into a confederacy, in 54 B. C., although, in that patriotic measure, his father's brother Gobanitis, and the other nobles of the Arverni, opposed him. His valour and generous disregard of personal safety and advantages, demand approbation; but after a very brave and vigorous resistance at Alésia, *Alise*, he was obliged to submit to Caesar, who, according to Dio, led him in triumph through the streets of Rome, and then barbarously caused him to be put to death.

Vergis, arum, *f.* a town of the Bruttii, which revolted from the Carthaginians to the Romans, in 205 B. C. (Liv. xxx. 19).

Vergasillanus, *i. m.* one of the Arverni, and a relation of Vercingetorix. He was one of the four generals chosen by the Gauls, at the time they entered into a confederacy to maintain their independence, and free themselves from the slavery of the Romans; but was made prisoner in the flight of his countrymen after the taking of Alésia, *Alise*, by Caesar's troops (Ces. B. G. vii. 76 seq.).

Vergellus, *i. m.* a torrent in the neighbourhood of Cænne, over which Hannibal made a bridge with the bodies of the slain (Flor. ii. 6).

Vergillus. See *Plutarch*.

Verginius Capito; *Verginii Capitonis*, *m.* a man mentioned by Tacitus, merely on account of the treachery of his slave (Hist. iii. 77).

Verginius Flaccus, *Verginii Flacci*, *m.* a rhetorician, and the preceptor of the Satirist Persius, banished from the celebrity of his name. He trained, says Tacitus, the Roman youth to eloquence (Ann. xv. 71). The common reading is *Verginius Rufus*.

Vergilum, *i. m.* a castle in Hispania Tarraconensis, which had become a nest of robbers, and which M. Porcius Cato, the Roman consul, took, putting the robbers to death, granting to them who had taken the fort at his suggestion, both their liberty and property, and selling the rest. *Inh.* *Vergestani*, arum (Sing. *Vergestanus*, *i. m.*) (Liv. xxxiv. 21). *Adj.* *Vergestanus*, *a, um* (ib.).

Vergobretus, *i. m.* the title of the supreme magistrate among the Aedui, who was created yearly, and had the power of life and death over his countrymen. During his office, he could not go beyond the boundaries of the state (Ces. B. G. i. 16).

Vermina, *a, m.* a son of Syphax *q. v.*, who held a command in his father's army, in the battle against Masinissa, and his valour contributed to the defeat of that able soldier. The activity and ingenuity of Masinissa baffled every effort of Vermina to overtake him. After the battle of Zama, a detachment of

the Roman army met him advancing to the assistance of the Carthaginians, killed fifteen thousand of his men, made fourteen hundred prisoners, with fifteen hundred Numidian horse, and took seventy-two military standards. He effected his escape, accompanied only a few attendants. In 202 B. C., he sent ambassadors to Rome, soliciting an alliance to which a haughty answer was returned, charging him with having acted deceitfully, and ordering him to sue for peace, otherwise he could not be acknowledged as king, ally, and friend, as he had requested. Besides, he was ordered to present a petition to the ambassadors, who would soon be in Africa to settle the terms of peace. In token of his submission, he met them at the very extremity of his kingdom, and readily acquiesced in the terms which they dictated (Liv. iii. 40 seq.).

Vermändii, arum, *m.* a people of Gallia Belgica, between the Nervii and Segni. Their chief town was Augusta Vermandiorum, *St. Quentin*, on the right bank of the Somme. Like most of the other nations of Gallia Belgica, they were originally from Germania, *Germany* (Ces. B. G. ii. 4). C. Julius Caesar conquered them in 59 B. C. (Liv. Ep. 104).

Vérona, *a, f.* a town in the north of Italy, beautifully situated on the Adige, by which it is divided into two unequal parts. The site of it is partly on the skirts of an immense plain, extending from the Alps to the Apennines; and partly on the first swell of the former, on the southern side. The Adige broad and rapid, sweeps through it in a bold curve, forming a peninsula, on which all the old town and the greater part of the new stands. The modern is much larger than the ancient town, about five miles in circumference, the amphitheatre contained twenty-two thousand spectators, and has long been deprived of almost all its ornaments. The situation of Veróna exposed it to the northern invaders, being placed at the opening of the defile which formed the most ancient and regular communication between Italy and Germany. In the mountainous parts of the territory of Veróna, Scotch fir grows; it has four bridges over the Adige, and one of the arches of Ponte del Castel Vecchio, is a hundred and fifty-seven English feet in span. Veróna was said to have been built by the Gauls under Brennus, from whom it was at first called Brennonia. The emperor Gallienus called it Gallieniana. *Vérona Athēsi circumflua* (Sil. Ital. viii. 58). *Inh.* *Véronenses*, ium (Sing. *Véronensis*, *is, a.* *Adj.* *Véronensis*, *is, a.* *Véronensis poeta*, the poet of Veróna, *i. e.* Catullus (Auson. cccclxxi. 2). *Véronensis ager*, the territory of Veróna (Plin. ii. 313).

Vërres, *is, m.* a surname of the Corneli *q. v.*

Vërritus, *i. m.* a chief, or rather sovereign prince, of the Frisians, who, with Mallorix headed the emigration, which took possession of a tract of land on the Rhine, in the year 58. These chiefs went to Rome, on purpose to obtain the emperor's permission to retain the lands, which they then occupied. Nér refused their request, but made themselves Roman citizens. Tacitus has given a graphic description of their conduct at Rome (Ann. xiii. 54).

Vērius Flācus, Vērii Flāci, m. a freedman, who attained to great eminence as a teacher of grammar. To excite the youth to emulation, he prescribed a subject, and offered a reward which the conqueror should receive. Augustus chose him for the instructor of his grandsons, and received his whole school into the palace, on condition, that he should not admit another new scholar. He died of old age, in the reign of Tiberius, when a statue was erected to his memory (Suet. 11. Gram. 17 seq.).

Verrūgo, inis, f. a town of the Volsi, on the confines of the Equi, which the Romans fortified, notwithstanding of which, it afterwards revolted, and was retaken, in 408 B. C. From that period, it appears to have been subject to Rome (Liv. iv. 1 seq.).

Versus, i, m. a clerk of Q. Sertorius (Sal. Frag. 3).

Vērtē, arum, m. an eastern nation, who assisted the Persians in besieging Amida (Ann. Mar. xix. 2 seq.).

Vērtio, ōnis, m. a nobleman of the Nervi, who was in Cicero's camp, when attacked by the Eburones, and prevailed on a slave to carry a letter to Caesar, communicating information of that event (Cæs. B. G. v. 45).

Vērtūmnus, i, m. the god of the seasons, who had this name, according to some authors, from their change (*vērtēdo*), and, according to others, from his turning himself into any shape. Near his temple at Rome, were book-sellers' shops, on which account various allusions respecting authors and their works have a reference to this deity, and he is frequently mentioned, when it is insinuated that any one is inconstant or envious; hence Horatius, *Vērtūmnis, quotquot iuris, nātus iniquis* (Sat. ii. 7. 14). According to Ovidius, he married Pomona (Met. xiv. 642 seq.).

Vērūdoctus, i, m. one of the Helvetii. He and Namēus were at the head of the embassy sent to Caesar, requesting permission to march through Provincia, afterwards called Narbonensis, *Languedoc, Provence*, and *Dauphiné* (Cæs. B. G. i. 7).

Vērūlā, arum, f. *Veroli*, a town of the Hernici, in Lātium. *Inh.* Vērūlāni, orum, m. did not join their countrymen against the Romans, in 307 B. C., on which account, after the defeat of the Hernici, their own laws were restored to them, which they preferred to being made citizens of Rome. Of all the Hernici, only the Vērūlāni, Alatriātes and Ferentinātes were allowed to intermarry with each other (Liv. ix. 43). *Adj.* Vērūlānus, a, um (ib.).

Vērūlānium, i, n. *Verulam*, in Hertfordshire. Tacitus calls it a free town (Ann. xiv. 33).

Vērūlāna Græcilla, e. Grātilla, Vērūlāne Græcilla, f. a woman of great courage, who shut herself up in the capitol of Rome, with Flāvius Sabinus, a small party of soldiers, and some Roman senators and knights, who had taken refuge there, after being worsted by the Vitellians, in the year 70. This retreat proved the destruction of that noble building (Tac. Hist. iii. 69).

Vērūlānus Sēverus, Vērūlāni Sēvēri, m. sent by Cōrbūlo against Tiridātes, who retreated from Armēnia. In this commission, Vērūlānus proceeded with great severity against the disaffected, and then took upon

himself the government of the country. Two years after, we find the same commander ordering Vērūlānus and Vētus Bōlānus with two legions to support Tiridātes (Tac. Ann. xiv. 26 seq.).

Vescella, e, f. a town of Spain, taken by M. Fulvius Nobilior, the Roman proconsul, in 194 B. C. (Liv. xxxv. 22).

Vescellus, i, m. who, with Vercellus and Sicilius, excited the Hirpini to revolt from the Romans, and on the taking of three of their towns by M. Vallerius, prætor, they were beheaded, in 217 B. C. (Liv. xxiii. 37).

Vescia, e, f. a city of Lātium, where the scattered forces of the Latins assembled, after they had been defeated at Cápua by T. Manlius Torquātus, in 339 B. C. (Liv. viii. 11). *Inh.* Vescini, orum, m. whom the Romans put to the sword, on the town being betrayed into their hands, in 314 B. C. (Liv. ix. 25 seq.). *Adj.* Vescinus, a, um. *Vescinus saltus*, the forest of Vescia, in which a colony was settled in 298 B. C., as a barrier against the Sāmmites. *Vescinus ager* (Liv. x. 21).

Vesculārius Flāccus, Vesculārii Flāci, m. a Roman knight in the confidence of Tiberius, a mere tool of power, who dishonoured by his dishonourable station, until his master became weary of him, or had no further need of his services, and then ordered him to be put to death. He had attended Tiberius in the island Rhodus, and remained with him in Cápree, *Capri* (Tac. Ann. ii. 28).

Vesēris, is, m. a river of Cāmpānia, according to Aurélius Victor. Although Vesēris occurs in Livius, Cicero, and Valerius Maximus, it is introduced in such a manner, that it is impossible precisely to determine what idea was conveyed by this appellation. Cluverius maintains, that there never was a river in Italy of this name, and concludes, that it was either a fort, or town at the bottom of Mount Vesuvius (Liv. viii. 8. Cic. de Fin. i. 7. Val. Max. vi. 4).

Vesēvus, et, Vesblus, i, m. See *Vesūlvus*. **Vesūntio, ōnis, f.** *Besancón*, the chief town of the Sequani, on the east bank of the river Dūbis, the *Doue*, which Cesar says, "nearly surrounds the whole town, as if described by a pair of compasses; a mountain of great height occupies the remaining space, which is not more than 600 feet, where the river ceases, so that the foot of the mountain on each side reaches the river. A wall draws round this forms the citadel, and joins it to the town" (B. G. i. 37). *Besancón* is divided by the *Doue*, or, *Doubs*, into the Upper and Lower town. Of the former little remains but the castle. Population said to be about 2,500.

Vespāsia Pōlla, Vespātie Pōllæ, f. daughter of Vespāsianus Pōllio, was born at Nursia. To her husband T. Flāvius Petro, she had two sons, the elder, Sabinus, became præfect of the city, and her younger son, T. Flāvius Vespāsianus, obtained the purple (Suet. Vesp. 1).

Vespāsianus. See *Flāvus*. **Vespāsianus Pōllio, Vespāsii Pōllionis, m.** a man of good family, was thrice a tribune of the soldiers, and afterwards a præfect of the camp. His son enjoyed the office of senator of prætorian dignity, and his daughter

Vesta, *w. f.* the wife of Urānus, and mother of Sātūrnus, Titan, &c. But the term is frequently used so very indefinitely by the poets, that it is difficult to determine which goddess they meant to denote. Hence she is confounded not only with Tellūs and Cēlēstē, but also with Cēres and Prōsērpina, or, Hecātē. Strictly speaking, Vesta, among the Romans, was the daughter of Sātūrnus and Rhēa, and worshipped as the goddess of fire. Her temple was round, and the sacred fire kept perpetually burning on the altar, which showed that they blended the worship of the goddess of the earth, and the goddess of fire. Enēas introduced her sacred rites into Italy, and Nūma Pōmilius, the second king of Rome, built her a temple, into which males were not allowed to enter. A sudden and dreadful calamity was supposed to threaten the state, if the sacred fire were allowed to go out, and the negligence of the offender was severely punished. It was not rekindled by common fire, but by the rays of the sun, which might be done in different ways. When her temple was on fire, in 243 B. C., Caeilius Mētellus saved the sacred utensils (Liv. Ep. 19). Vesta was most commonly represented in a long flowing robe, with a veil over her face, holding in one hand a *palladium*, sometimes a javelin, and in the other a lamp. On a few ancient medals, a drum appears in one hand, and a small figure of victory in the other. *Cum sacērdōtē Vestae*, with a priestess of Vesta (Sal. Cat. 15). See *Fābia Tērentia*. *Adj.* *Vestālis*, is, e, of, or belonging to, the priestesses of Vesta, who were bound by a vow to chastity; hence denominated *Virgines vestāles*, vestal virgins. The number appointed by Nūma Pōmilius was four, to which Tārquinius Priscus, the fifth Roman king, or his successor, Sērvius Tullius, added two. The kings at first nominated the vestal virgins, and, after the establishment of the commonwealth, the Pōntifex Māximus. The monarchs probably acted arbitrarily in the choice of a vestal, but the procedure of the high priest was regulated by the Papian law. He selected twenty girls without deformity or blemish in any part of their body, whose father and mother were free-born and both alive, and she, on whom the lot fell, was compelled to take the oath, and become a priestess. But recourse was only had to this method of election, when none offered voluntarily, which was not often the case. They continued in office thirty years. During the first ten, they learned the sacred rites; the second ten were employed in performing them; and the last ten were spent in teaching them to those who had lately entered. Their employment was to keep the sacred fire continually burning, to take care of the secret pledges of the empire, supposed to be the *Palladium* brought from Troy by Enēas, and concealed in the inmost part of the temple, and to perform the rites of the goddess. The punishment, for allowing the sacred fire to be extinguished, was scourging, and, for violation of vow, burying alive. This does not appear to have been the ancient punishment, for Rhēa Silvia was thrown into prison, loaded with chains, and their weight occasioned her death (Liv. i. 4.

order, awful fore The latter years, respect privi A lie abroad chario allowe only t out of they p and t scourg they parent though to exce and wa the m Docum have be tus con 8). T purple orname ed at living In the tables d extrava vestal leges, t forty, i Cāmpu vi. 7). priesthe sacred honour belongi vestal u the ves earthen Vestl of Atēl siege of the tak stored d had dai success that if the sen xxvi. 3. Sēxtu of prae Drusus account him an the em cause of lius fre doubtfu of it, on age, op bound i being re to death Vēstū who inh fourth

coast of the Gulf of Venice, to the east of the district possessed by the Sabines. They associated themselves with the Sannites in 324 B. C., on which account the Roman senate declared war against them. The Marsi, Peligni, and Marrucini were their allies, if not their relations. Junius Brutus Scaeva, the consul, marched an army against them, wasted their lands, burned their houses and grain, compelled them against their will to fight, and, in one battle, so reduced their strength, that they durst not trust to their camp, but sought security in their cities. He took by scalade Citina and Cingilia, and rewarded the bravery of his soldiers by the plunder of both. A treaty was granted to them, in 303 B. C., after which their name scarcely occurs in Roman history (Liv. viii. 29 seq.). *Adj.* Vēstinus, a, um. *Vēstina cōhōrs* (Liv. xlv. 40). *Vēstina aqua* (Luc. Phar. ii. 423).

Vēstinus, i, m., a man whose liberality towards his friends Mārtialis praises (iv. 78). *Li.* Vēstinus, *Li.* Vēstini, *m.* a native of Vēstne, who, in dignity of character, equalled the first men in Rome, although of no higher than equestrian rank. He collected the soothsayers respecting the rebuilding of the capitol, in the year 70, and the care of seeing the edifice erected was intrusted to him (Tac. Hist. iv. 53).

M. Vēstinus Atticus, M. Vēstini Attici, *m.* obtained the consulship with P. Silius Nerva, in the year 65. His genius and ardent spirit commanded respect, and rendered him an object of suspicion to the conspirators against Nēro, whose cruelty had excited universal abhorrence. Vēstinus took no part in that plot, yet Nēro doomed him to death, as an accomplice. The freedom with which he spoke his mind to the emperor, the sarcastic raillery with which he had treated him, and his marrying Stātilia Mēssalina, admired by the emperor, rendered him hateful to that monster, and he put him suddenly to death, in circumstances of sportive cruelty, without the shadow of a trial (Tac. Ann. xv. 48 seq.).

Vēstricius Spūrinna, Vēstricii Spūrinne, *m.* an officer who commanded a considerable force in the interest of Otho, marched from Rome to Placentia, of which town he obtained possession, and afterwards left a moderate garrison at it, and joined the main body with the troops under his command (Tac. Hist. ii. 11—30). Sēneca, in some of his epistles, speaks in terms of high commendation of Vēstricius.

Vēsūlus, i, m. a native of Tāder, who, with his father, Crista, and four brothers, fell by the hand of Hannibal, at the battle of Cānna (Sil. Ital. x. 145).

Vēsūlus, i, m. *Viso*, a very high mountain in Alpes Mārtimæ, which contains the sources of Pādus, the Po. *Pinifer Vēsūlus* (Virg. Æn. x. 708).

Vēsūvius, v. Vēsēvus, et, Vēsblus, i, m. *Vesuvio*, a volcano, about eight miles east of Nēapōlis, Naples. It has two summits, and its altitude may be taken at 3,908 feet. The scenery from its top surpasses that displayed, perhaps, from the summit of any other mountain. Its base is covered with towns on all sides, the second part with villages and villas, so that the lowest parts of this mountain are fertile, beautiful, and popul-

ous, and the highest part is a tract of perfect desolation, furrowed on all sides with rivers of lava, extending in wide black lines over the surface. Vines flourish round its base, and an excellent wine is produced from a particular kind of grape, known among the natives by a name which is at least impious, if not blasphemous, and therefore omitted. Virgilius has celebrated the rich soil in the vicinity of this mountain, in which he probably intended the lower region of the mountain to be included. *Dānna insāni Vēsēvi* (Stat. Syl. iv. 8. 5). *Vēsblus egērit fractas iras* (Stat. Syl. iv. 4. 79). *Adj.* Vēsūvius, Vēsūvius, et, Vēsēvus, a, um. *Vēsūviana incēndia*, the burnings of Vēsūvius (Stat. Syl. ii. 6. 62). *Vēsūvianus āpex* (Stat. Syl. iii. 5. 72). *Vēsūvina jūga* (Sil. Ital. xii. 152). *Vēsūvian jūgum* (Virg. G. ii. 224). *Vētēra*, um (Castrā), n. *Santen*, a fortified station in the duchy of Clèves. From Tacitus it appears to have been a place of some note (Hist. iv. 18 seq.).

M. Vētilius, M. Vētilii, *m.* a Roman prætor, taken prisoner by Viriāthus, in Spain, and his army routed, in 147 B. C. (Liv. Ep. 52). Flōrus calls him Claudius Unimānus (ii. 17), where there are other errors, with respect to names, against which the reader should be on his guard.

Vētōnissa, a, f. a small town of Cētibēria (Mart. iv. 55).

Vētrānio, ōnis, *m.* a native of Mēssia, was born of obscure parents, from whom he did not even receive the rudiments of education; for, after he had assumed the purple, he began to study the alphabet, although then of a very advanced age. His merits as a soldier had raised him to the highest command in the army, and he had long held the government of the countries to the north of Greece, before the death of Cōnstantinus. To the only surviving son of his benefactor, he promised inflexible fidelity; but when the princess Cōnstantina, to whom her father had given the title of Augusta, had placed the crown on his head, he showed a want either of resolution or sincerity, and entered into an alliance with Magnēntius, the usurper, in Gallia. Although respected for his military talents, and beloved for the gentleness of his manners, Vētrānio possessed none of those bold and intrepid qualities, requisite to successful usurpation, whilst his frankness and simplicity exposed him to the more artful schemes of Cōnstantius, who bribed his troops, and, with their concurrence, forced him to resign. The humanity of Cōnstantius deserves commendation, for, instead of putting to death his rival, who, taking the diadem from his head, prostrated himself at the feet of the conqueror, assigned the city of Prusa for his residence, where the abdicated monarch lived in security and affluence for six years, and as an expression of his gratitude, with his natural and guileless simplicity, advised the emperor to resign the sceptre, that he might enjoy comfort and tranquillity, where pleasure only could be found, in private life. Vētrānio died in the year 359 (Eutrop. x. 11). Aurēlius Viētr gives a much more unfavourable character of Vētrānio, with respect to mental abilities than Eutrōpius (de Cas. 41 seq.).

Vēttili, orui, *m.* a warlike Macedonian (Liv. xiv. 389).

C. Vettienus, C. Vettieni, *m.* a Roman, who cut off the fingers of his left hand, that he might not serve in the Italian war. For this act of cowardice, the senate confiscated his property, and condemned him to perpetual imprisonment (Val. Max. vi. 3).

Vettius Bolanus, Vettii Bolani, *m.* a noble Roman, whom Tacitus mentions as holding commissions, or invested with high authority, in different wars. He succeeded Trebellius Maximus, as governor of Britain. The historian considers him as too lenient in the government of his province, an offence which may be easily excused, since it was not the common error of his countrymen (Hist. ii. 65 seq.).

L. Vettius, L. Vettii, *m.* a despicable character mentioned by Cæcilius (liv. 2).—2. An informer, who charged C. Julius Caesar, with being one of the conspirators along with Cætilina (Suet. Jul. Cæs. 17). Some editions read not *index*, but *Judex*, making the name L. Vettius Jūdēx, which changes the meaning.

T. Vettius, T. Vettii, *m.* one of the four generals of the Picentes and Marsi, who took up arms against the Romans, in 91 B. C., when L. Porcius Cato, and Cn. Pompeius Strabo, father of Cn. Pompeius Magnus, were consuls. The narrative of Eutropius, from inaccuracy, may induce the reader to suppose, that L. Porcius Cato was the colleague of P. Rutilius, who was consul in the preceding year with L. Julius Caesar (v. 3).

Vettiones, v. Vectones, *um, m.* a nation of Hispania, Spain. The Lusitani were between them and Mare Atlanticum, the Atlantic Ocean. Their country included Estremadura and part of Leon (Cæs. B. C. i. 38). They were routed by M. Fulvius, a Roman prætor, in 195 B. C. (Liv. xxxv. 7). They had a famous breed of mares, which the ancients believed to be impregnated by the west wind. This fiction is beautifully sung by Virgilius, and Silius Italicus (iii. 378 seq.). According to the latter poet, their age seldom exceeded seven years. Justinus explains the fiction, by their swiftness and fecundity (xlv. 3). *Lives Vettiones*, swift Vettiones (Luc. Phæ. iv. 9).

Vetulonia, v. f. v. Vetulonii, *orum, m.* Vetulia, according to some authors, but others say, that its site is unknown, a town of Etruria, Tuscany, now in ruins (Sil. Ital. viii. 483). *Inh. Vetulonienſes, ium, m.* In the judgment of Silius Italicus, the Romans adopted from the Vetulonienſes, the lictors with the fasces and secures, the sella curulis, and the toga prætexta (viii. 484 seq.).

Veturia, v. f. the mother of C. Marcus Coriolanus, who, at the request of the Roman matrons, went with her daughter-in-law Volturnia, to intercede with her son, then encamped with the army of the Volsci, at Fossæ Cluiliæ, that he would not destroy his native city. Her speech, which was indignant and authoritative, rather than mild and conciliatory, aided by the bitter lamentations of the women who accompanied her, had a powerful effect on the mind of Coriolanus, and induced him to withdraw his troops from the territory of his fellow-citizens, in 488 B. C. The Roman men, whose arms were unable to protect the

city, acknowledged their obligations to the women, by erecting and dedicating a temple to female fortune, *Fortuna mulierum*, since, by their tears and entreaties, they had prevented the destruction of the city (Liv. ii. 40).

Veturius, v. *um.* Veturia, *prænitens*, was divided into two centuries, the elder and the younger (Liv. xxvi. 22).

Veturius, i. *m.* (Veturius, Greek), the assistant, or Optio, of Barbilius Philo (Tac. Hist. i. 25).

C. Veturius, C. Veturii, *m.* (sursum in con. cal. Cicurius), enjoyed the consulship in 455 B. C. From the emptiness of the treasury, the consuls sold the vast booty which they had obtained from the defeat of the Æqui, and for this act of patriotism, the plebeian tribunes brought them to trial, because no part of it had been given to the soldiers, when Veturius was fined fifteen thousand asses. He was chosen augur in room of C. Horatius Pulvillus, by the college of these priests, who had satisfaction in raising him to that honour, because he had been condemned by the people (Liv. iii. 39 seq.).—2. A military tribune with consular authority, elected first in 376 B. C., and a second time eight years after (Liv. vi. 25 seq.).

L. Veturius, L. Veturii, *m.* one of the decemviri elected in 451 B. C., for framing a new code of laws, or, in other words, giving a new constitution to the Romans (Liv. ii. 33).—2. A tribune of the soldiers with consular authority, in 367 B. C. (Liv. ii. 38).

L. Veturius Philo, L. Veturii Philensis, *m.* created dictator on purpose to hold the comitia, but an informality obliged him to abdicate his office in fourteen days. In 212 B. C., Veturius was elected censor; soon after, he died, on which his colleague resigned, before they had either chosen a *sumus*, or transacted any public business (Liv. xxii. 33 seq.).—2. A lieutenant-general under Q. Fulvius Flaccus, at the time he besieged and took Capua (Liv. xxvi. 33).—3. After holding the office of curule edile, he was elected prætor peregrinus, with the government of the north of Italy, in 212 B. C., and the senate continued him another year in office, assigning him the command of two legions. To the ability with which he discharged the duty of a lieutenant-general, and the high approbation of his countrymen, may be attributed the honour of the consulship, to which he was raised, in 208 B. C. The territory of the Bruttii, and the conduct of the war against Hannibal, were decreed to both consuls, but nothing memorable occurred under their consulship. In Africa, he served under Scipio Africanus, who deputed him to carry the account of the victory at Zama, to Rome (Liv. xxvii. 6 seq.). Eutropius by mistake calls him L. Valerius (iii. 19).

M. Veturius, M. Veturii, *m.* a tribune of the soldiers with consular authority in 328 B. C., and the only patrician who obtained the honour that year, the other five being plebeians (Liv. v. 13).

T. Veturius Barrus, T. Veturii Barri, *m.* a young man vain of his beauty, of extravagant habits, much addicted to raillery and sarcasm. He violated a vestal virgin, for which he suffered punishment. His name

occurs frequently in the writings of *Hōrātius* (*Sat.* i. 4. 110 *seq.*).

T. Vētūrius Cālvinus, T. Vētūrii Cālvini, m. was elected consul in 333 B. C., with *Sp. Pōstūmius Albinus q. v.*, and afterwards with the same colleague, in 321 B. C. (*Liv.* viii. 16 *seq.*).—2. Son of the former, who, on account of his father's debt, was given up bound to *C. Plōdus*, by whom he was severely beaten, because he would not submit to personal abuse (*Val. Max.* vi. 1).

T. Vētūrius (c. Vētūsius) Gēmīnus, T. Vētūrii Gēmīni, m. held the consulship in 462 B. C., with *L. Lūcētius Triclitipitius*. *Vētūrius* was sent against the *Vōlsci*, whom he routed and put to flight in the first engagement, for which he had the honour of an ovation; but was unattended by the troops (*Liv.* iii. 8—10).

T. Vētūrius Grāchus Sēmprōniānus, T. Vētūrii Grāchī Sēmprōniāni, m. appointed augur, in 176 B. C. (*Liv.* xli. 21).

Tib. Vētūrius Philo, Tib. Vētūrii Philōnis, m. elected *Flāmen* of *Mars*, in room of *M. Aemilius Rēgillus*, in 206 B. C. (*Liv.* xxix. 38).

C. Vētūsius Gēmīnus, C. Vētūsi Gēmīni, m. elected consul in 499 B. C., with *T. Aebūtius*, surnamed *Elva*. The war with the *Latins* induced the *Romans* to have recourse to a dictator, when *A. Pōstūmius* was created (*Liv.* ii. 19).

T. Vētūsius, T. Vētūsi, m. (surnamed *Gēmīnus Cīcūrius* in con. cal.), was raised to the consulship in 494 B. C., when he marched an army against the *Aequi*, because they had invaded the territories of the *Latins* (*Liv.* ii. 28—30).

Vēxoris, is, m. rectius Sesostris q. v.

Via Lāctea, the milky way, or galaxy, is that long, white, luminous track, which appears to encompass the heavens like a girdle. It was formed, according to the ancients, by the milk which fell on that part of the sky, when *Jūpiter* applied *Hercules* to *Juno's* breast whilst asleep. It is now found, that the brightness is occasioned by an infinite number of stars, so very small that they are not visible to the naked eye. *Ovidius* makes it the path along which the celestial gods went to the palace of *Jūpiter*.

Vibēnūius, l, m. a man whom *Cātūllus* holds up to ridicule as a thief, and his son as guilty of a more horrible crime (xxxiii).

Vibidia, m, f. a vestal virgin, who petitioned the emperor *Claudius* in behalf of *Messalina*, after she had married *C. Silius* (*Tac. Ann.* xi. 32—34).

Vibidius, l, m. a man mentioned by *Hōrātius*, of whose history nothing is known. He and *Servilius Bāllātro*, seem to have been taken to the feast of *Nāsidiēnus* by *Maccenas*, on which account they are called *Umbra*, the common appellation of one who is uninvited, but went along with one of the guests. Both of these men displayed great activity and keenness in ridiculing their entertainer, and it is probable *Maccenas*, since he did not check them, enjoyed their humour and sarcasm played off at the expense of the host (*Sat.* ii. 8. 22).

Vibidius Vāro, Vibidii Vārrōnis, m. a spendthrift, ruined by his own extravagance, who was either expelled from the Roman senate, or allowed to vacate his seat, in the year 17 (*Tac. Ann.* ii. 48).

Vibilius, c. Vibillius, l, m. the first centurion of a legion under *Cn. Dōmītius Cālvinus*. For having shamefully fled from the field of battle, his commander caused him to be beaten to death with rods (*Vel. Pat.* ii. 78).—2. The chief, or king, of the *Herman-durians*, who expelled *Cātūlda* from his throne, in the year 19. He joined *Vānglōt* and *Sido* (*Tac. Ann.* ii. 63 *seq.*).

Vibius, l, m. a distinguished *Bruttian*, the brother of *Pāctius q. v.*, whom he accompanied at the time he went to solicit terms of capitulation for his countrymen (*Liv.* xxvii. 15).

Vibius Accūaeus, Vibii Accūei, m. a native of *Accūa*, and prefect of a cohort of the *Peligni*, who, after *Q. Fūlvius Flācū* had ordered a retreat from the camp of *Hannō*, three miles from *Bēnēvēntum*, snatched the standard, and threw it within the enemy's rampart, wishing curses on himself and his cohort, if they left it in the hands of the enemy. *Vibius* was the first, who forced himself into the camp across the ditch and rampart. After the camp was taken, he received an honorary reward, in 213 B. C. (*Liv.* xxv. 14).

Vibius Crispus, Vibii Crispi, m. a celebrated orator, frequently mentioned by *Quintiliānus*. To his eloquence he added much pleasantry, and appears to have been a cheerful, humorous, and lively man. *Jūcūda sēnētus Crispi*, the pleasant old age of *Vibius Crispus, i. e.* pleasant old *Vibius Crispus* (*Juv. Sat.* iv. 81). *Suetōnius* has recorded a humorous remark of his against the emperor *Dōmītiānus* (*Dom.* 3). *Martialis* has written an epigram on a vow of his, for the safe return of *Dōmītiānus*, from his expedition against the *Sarmatians* (*ix.* 32).—2. A man of great wealth, power, and talents, reckoned among the eminent, rather than among the virtuous. Stimulated by revenge, he exerted all his influence to ruin *Annulus Faustus*, a notorious informer, who had persecuted the brother of *Vibius Crispus*. See *Vibius Sēcūndus*. Violence of procedure thwarted, in some measure, the design of *Vibius*, and his own conduct, in receiving the profits of prosecution, contributed to his mortification. *Tācītus* has recorded other traits of his character, which hold him up to the contempt of posterity (*Hist.* ii. 10 *seq.*).

Vibius Frōnto, Vibii Frōntōnis, m. a prefect of the cavalry, who seized *Vōnōne q. v.*, in the year 19 (*Tac. Ann.* ii. 68).

Vibius Mārsus, Vibii Mārsi, m. a noble birth, and of great literary accomplishments, who contested the government *Syria* with *Cn. Sēntius*, but, after a struggle, yielded to *Sēntius*, who was an officer. He was arraigned as a gallant of *Albūcilla*, in the year 17, when governor of checked *Bārdānes*, who intended *Armēnia* (*Tac. Ann.* vi. 47 *seq.*).

Vibius Pōstūmus, Vibii Pōstūmi, m. a Roman of consular rank, on whom honours were conferred, for which he had governed *Dalmātia* (*ii.* 116).

Vibius Sēcūndus, Vibii Sēcūni, m. a man knight, whom the *Moet* extortion, for which he was banished *Italy*, and would have been executed.

populace, who threatened the penalties of parricide against this unnatural youth, so intimidated him, that he fled from *Rome*, and would have effected his escape, had not the hatred of Tiberius at his father, obliged him to return to finish the prosecution. The majority voted for a capital punishment, which the emperor, to mitigate popular prejudice, at that period alarming, opposed, as he did also his banishment to Gyarus, *Joura*, and Donusa, *Donussa*, on which account, the old man was remanded to Amorgus. This trial proved, that the emperor had been meditating revenge for eight years; because Vibius had complained by letter, framed in a strain of free and bold remonstrance, that his services in the condemnation of Libo Drusus had not been duly rewarded, written immediately after these iniquitous proceedings. To gratify his malignant cruelty, Vibius was now dragged from his retreat, deformed with filth and loaded with irons, a striking contrast to the elegant dress, easy mean, and cheerful countenance of his nefarious son, his accuser (Tac. Ann. iv. 13—36).

Vibius Virrius, Vibii Virrii, *m.* one of the ambassadors of the Campāni, sent to C. Terentius Varro, after the battle of Cannæ, who, on hearing the consul's speech, proposed to the rest, that they should now join Hannibal, which would not only free them from the power of the Romans, but, after Hannibal had conquered the whole of the country, and returned to Carthage, that they would be left in possession of the sovereignty of all *Italy*. His opinion was generally adopted, and the same ambassadors who had been with Terentius, were sent to Hannibal. On the affairs of Cápua becoming desperate, he advised the senators to accomplish their own death, which he and twenty-seven of them carried into effect, by swallowing poison

Goths, agreeing to give him a share of the booty, a great number of the Goths, besides promising him a tribute in gold, the second son of D. Augustus, altho' he was the murderer of his own son to the same fate were killed, in the year 107, at Terni, in Umbria, a reign of near 50 years.

Vibo, ðnis, *f.* a city of the Locrians, who the Romans took it the name of Vibo, *Bivona*. It is a beautiful meadow, the poet says, Prætorius Vibonenses, ium, built by Agathæ, Sinus Vibonensis, *Vibonensis ager*, (Tac. Ann. xxi. 51).

Vibulenus, i, *m.* a noble Roman family. See *Fabius*.

Vibulenus, i, *m.* in the revolt of 121, was an active and eloquent orator, and a great speaker. On the 12th of August, Drusus called him to account, and censured with severity. Vibulenus was ordered to be put to death, almost as soon as he was taken (Tac. Ann. xxi. 29).

Vibulenus Agrinensis, *m.* a noble Roman

ing twice granted him his liberty, thought that, in consequence of these acts of kindness, and of his standing high in Pompey's esteem, he was a proper person to negotiate between them. It is probable that neither party was sincere in desiring peace, and the result corresponded with the wishes of these ambitious rivals, who were anxious to decide the contest by the sword (*Cæs. B. C. i. 15 seq.*).

Vica pōta, *Vicē pōta*, *f.* a name of victory, *a vincendo et potundo*. A temple to this goddess was built on the site of the house of P. Valērius, at the foot of Vēlla (*Liv. ii. 7*).

Vicēsīmus, *v. Vicēsīmārius*, *a. um.* *Vicēsīma pārs*, and *Vicēsīmārium aurum*, have the same meaning, denoting the twentieth part of the price which a slave would bring at the time of his manumission, or at which he was bought (Roman authors do not say which of these two was the rule), was always paid in gold into the treasury, called *Sānetius arārium q. v.* In 211 B. C., there was drawn out of this fund, four thousand pounds' weight of that metal (*Liv. xxvii. 10*).

Vicētia, *rar.* *Vicētia*, *æ. f.* *Vicenza*, a town of Gallia Cisalpina, of little consequence in itself; but, from being the birthplace of Cæcina, esteemed an acquisition by the opposite party (*Tac. Hist. iii. 8*). According to Jūstinus, it was built by the Gauls (*xx. 5*).

Victōāli, *orum, m.* a people who, with the Thaisphāli and Thērūngi, inhabited the new province on the north of the Danube, and Mæsia Superior (*Eutrop. viii. 2*).

Victōria, *æ. f.* the goddess of victory, to whom L. Pōstūmus Mægellus, consul, dedicated a temple, in 296 B. C. Hiēro, king of Syracūse, sent, in a present, a golden statue of victory to Rome, in 218 B. C., which the Romans accepted, and placed in the temple of Jūpiter (*Liv. x. 33 seq.*). M. Pōrcius Cato vowed a temple to Victōria virgo, in 197 B. C., and two years after dedicated it (*Liv. xxxv. 9*).

Victōrius. See *Aurēlius*.

Q. Victōrius, Q. Victōrii, *m.* the first centurion of the second legion, who snatched the standard from the bearer of it, and threw it in amongst the Gauls, rushing forward, in such numbers, as prevented the Romans from going out of the camp. By a powerful effort to recover the standard, the second legion first forced a passage out of the gate, in 196 B. C. (*Liv. xxxiv. 46*).

Victūmūle, *arum, f.* a place at which Hānibal had his camp, in 220 B. C., when P. Cōrnēlius Scīpio, consul, crossed the Po, with an intention to give him battle (*Liv. xxi. 45*). This name is variously written; *Victūmvlæ*, &c.

Victūmvlæ, *arum, f.* a city in the north of Italy, fortified for a magazine by the Romans, in the time of the Gallic war, taken by Hānibal, and every cruelty was exercised on the surrendered (*Liv. xxi. 57*).

Viēna, *æ. f.* *Vienne* in Dauphiné, the capital of the Allōbrōges, on the east bank of Rhodānus, the *Rhone*, and *Jere*, about thirteen miles south of Lūgdūnum, *Lyons*. It was in ancient times a seat of learning, and called by Mārtiālis *Pulchra Viēna* (*vil. 87*). The wine of Viēna probably wanted strength, as Mārtiālis calls it *pitchy*, which would give it a very unpleasant flavour (*xlii. 107*). The walls of *Vienne* are said to be

four English miles in extent. *Inh.* Viēnēnses, *ium* (*Sing.* Viēnēnsis, *is*), *m.* (*Tac. Hist. i. 65*). *Adj.* Viēnēnsis, *is, e.* (*Amm. Mar. xv. 9*).

Vīgīlia, *æ. f.* a watch, the time a Roman soldier remained on guard during the night. The first watch (*prima vigilia*) commenced with the setting of the sun, and continued till half the time between sunset and midnight had elapsed; the second watch (*secunda vigilia*), till midnight; the third watch (*tertia vigilia*), from that period till half the time to sunrise had passed; and the fourth watch (*quarta vigilia*), till the sun began to appear above the horizon. The watches were announced by a centurion, and each contained three Roman hours; but these corresponded with British hours only at the two Equinoxes. See *Hōra*. Minuter portions of the night were *Vespēra*, the evening, *i. e.* from sunset to *Crēpusculum*, twilight; *prima tēnēbra*, *v. prima fax*, the beginning, or commencement of darkness; *Concūbitum, v. Concūbia nox*, bedtime; *Intēpēsta nox*, late at night, or far on in the night; the dead of night; *Ad mēdiam noctem*, towards midnight; *Mēdia nox*, midnight; *De mēdiā nocte*, after midnight; the turn of the night; *Sub galli cantum, v. galli cantu*, at cock-crowing; *Gāllicinium*, does not occur in any classical author; *Cānticinium*, end of cock-crowing; and *Diluculum*, the dawn. Other words and phrases, nearly synonymous with some of these, are frequently met with: *Sub noctem*, at, or, near night; *primā nocte*, at the beginning of night; *multā nocte*, or, *de multā nocte*, when much of the night is past; *ad, v. in multam noctem*, till late at night; until night was far advanced, &c.

Vīgintivirātus, *ūs, m.* a magistracy at Rome, consisting of twenty men, who superintended the police of the city. Three sat in judgment, three directed the coinage, four inspected the public ways, and ten presided in such cases as were tried by the *cēntūviri*. It became a previous step to the higher magistracies. The senate, by a decree, established it, after the conquest of Augustus, before his return to Rome, and it continued under his reign (*Tac. Ann. iii. 29*).

Villa pūblica, *Villæ pūblicæ, f.* the court house in Cāmpus Mārtius at Rome, finished on the first cēnsus performed there, in 434 B. C., by the censors C. Fōrtius Pācillus, and M. Gēgānius Mācērius (*Liv. iv. 22*).

L. Villius, L. Villi, *m.* a tribune of the Roman people, proposed a law for ascertaining the ages at which men might sue for, and hold, the different offices of the state, whence his family were surnamed *Annāles*, 181 B. C. This was the first time that a law to that purpose was proposed. He afterwards obtained the office of foreign prætor (*Liv. xl. 44 seq.*).

L. Villius Annālis, L. Villi Annālis, *m.* a noble Roman, who learned, as he was going to attend the Cōmītia, to vote for the election of his son as *questor*, that he was proscribed. By the direction of his son, the soldiers followed his footsteps as he fled for protection to a client, and he stood to see his assassination (*Val. Max. ix. 11*). Valērius Māximus calls the conduct of the son a double parricide, first by his counsel having advised, and then witnessed, the assassination (*ix. 11*).

L. Villius Tāppulus, L. Villi Tāppuli, *m.*

was elected plebeian edile in 215 B. C., when he accused a number of matrons of incontinency, several of whom were convicted and banished (Liv. xxv. 2).—2. A praetor, to whose lot Sardinia fell, in 201 B. C. (Liv. xxxii. 1).

P. Villius, P. Villii, *m.* a plebeian tribune in 448 B. C.; elected, says Livius, rather from hope of his future conduct, than from his previous deserts (iii. 54).

P. Villius Tappulus, P. Villii Tappuli, *m.* a Roman, who, after being a plebeian tribune, and holding the government of Sicily, as a praetor, was chosen consul, in 202 B. C., when he obtained Macedonia for his province, where he performed nothing of any consequence. A violent mutiny had broken out in the army, which he checked, by promising to write the senate, in order to procure redress of the grievances, of which they complained. Two thousand claimed their discharge, from having completed their period of service; if their statement was true, they had cause of complaint, but not of insubordination. Afterwards he served as a lieutenant-general under T. Quinctius Flamininus, and as an ambassador, had different interviews with Antiochus, king of Syria, and this gave him an opportunity of meeting with Hannibal, with whom he had frequent conversations, on purpose to learn his plans. These meetings exposed Hannibal to the suspicion of Antiochus. Failing in the objects of his mission, as well as in his attempt to secure the alliance of the Magnètes, he and the other ambassadors returned to Rome. It is probable, that Hannibal surpassed the Roman ambassadors in political intrigue, and that the plans of Antiochus were too firmly settled, to be changed by any thing, which the Roman deputies could propose (Liv. xxix. 38 seq.).

Viminālis, *is, e, of,* or belonging to, *Vimen*, an osier. *Viminālis collis*, one of the seven hills on which Rome stood, added to the city by Servius Tullius (Liv. i. 44), and had this name, according to Festus, from being covered with osiers. Varro states, that it was so called from altars on it dedicated to Jupiter Viminēus, or from Viminēum, an osier. This derivation does not materially differ from that of Festus.

Vimināsium, *i, n.* a city of Moesia Superior, which was the metropolis of one of the provinces. It stood on the southern bank of Ister, the Danube, near Margus, Kastolatz. The editors of Eutropius spell this word differently (ix. 20). The orthography of Ptolémæus is here adopted.

Vincius Rūfius, Vincii Rūfii, *m.* a Roman knight, drawn into a dishonourable plot by Valerius Fabianus *q. v.* (Tac. Ann. xiv. 40).

Vindāhum, *i, n.* a town of Gallia Narbonensis, at which Cn. Domitius Ahenobarbus, the Roman proconsul, defeated the Allobroges, in 123 B. C. This was the first engagement fought with that nation, mentioned by Livius (Ep. 61).

Vindēlicia, *ae, f.* a considerable extent of country in Europe, bounded on the north by Danubius, the Danube, on the west by Helvetia, Switzerland, on the south by Rhetia, and on the east by Noricum. *Ind. Vindēlici, orum, m.* were a brave and warlike people (Hor. Od. iv. 4. 18). *Adj.* Vindēlicus,

a, um. Vindēlici silvā, the forests of Vindēlicia (Claud. xxvi. 385). *Vindēlica* *is, the country of the Vindēlici* (Mart. ix. 85).

Vindēlicus, *i, m.* a river of Gallia Narbonensis (Flor. iii. 2). Other writers call his fountain, not a river.

Vindēx, *icis, m.* the surname of a Roman clan (Stat. Syl. iv. 6. 4).

Vindēcius, *i, m.* a slave, who discovered the conspiracy into which the sons of Brutus, and other young noblemen, had entered, to restore the Tarquins, for which he was rewarded with a sum of money, his freedom, and the privileges of the state. To his name some refer the word *vindicta*. From the privileges conferred on him, it became a rule at Rome, that whosoever became free in this manner, should be accounted a citizen (Liv. ii. 4, 5).

Vindōbōna, *ae, f.* Vienna, a town of Pannonia, on the south bank of Danubius, the Danube, at the junction of two small rivers, the Wien and the Alser. It was a place of little consequence before the twelfth century, during which it became the residence of the Dukes of Austria, and was enclosed by a wall, according to the manner of fortification peculiar to that period. For many years past, it has been the metropolis of the Austrian empire, and is considered one of the most beautiful cities in Europe. Here the Danube is of great breadth, and beautified with several woody islands, which enliven and diversify the scenery. In modern times, the population of Vienna is about 254,000.

Vindonissa, *ae, f.* Windisch, a town of Switzerland, in the canton of Bern, on the Aar (Tac. Hist. iv. 61).

Vinēae, *arum, f.* a mantelet or shed, used by the Romans for protecting the soldiers besieging towns. It consisted of four upright posts, upon which was fixed a row of hurdle or wickerwork. Above the hurdles were spread raw hides, a little earth, &c., to protect it from fire. It is probable that strong beams would support the roof, otherwise stones and other heavy materials thrust from the walls would have destroyed the hurdles, and rendered it no protection to the soldiers at work under its cover. The size of the Vinēae would differ according to circumstances. In general, they were 16 feet long, 8 feet broad, and 7 feet high. The whole rested upon wheels, so that it might be easily moved. Plutarch did not materially differ in form from Vinēae, and was used for the same purpose.

Viniolus Rūfius. See Vincius Rūfius.

Viniolus. See Ummidius.

L. Viniolus, L. Vinioli, *m.* a young man of elegant appearance, and good family, whom Augustus reproved by letter for visiting his daughter at Baiae (Suet. Aug. 64).

M. Viniolus, M. Vinioli, *m.* a native of Cales, Calvi, whose father and grandfather were of consular rank. They were the first of the family who had risen above the equestrian order. To him the Roman emperor, Tiberius, gave his grand-daughter, Julia, in marriage, in the year 32 (Tac. Ann. vi. 13).

Adj. Viniolānus, *a, um.* Viniolānus cōspicūm (Suet. Ner. 36).

T. Viniolus, T. Vinioli, *m.* one of the five chosen by Cn. Calpurnius Piso, to defend his cause, in the year 20. Like the rest, he declined (Tac. Ann. iii. 11).

T. Vitiſus Philſopemen, T. Vinli Philſopemēnis, *m.* a freedman who concealed his patron from the fury of the proſcription. For this generous act, Auguſtus advanced him to the equeſtrian rank (Suet. Aug. 27).

T. Vinli Rufinus, T. Vinli Rufini, *m.* obtained the conſulſhip with Sērvius Sulpicius Gālba, in the year 69. Tācitus makes him one of the moſt profligate of men, and has recorded ſome of the actions of his life, which juſtify his opinion. He was killed at the ſame time with the emperor Gālba, and his enormous wealth, which he obtained by plunder, rendered his laſt will null and void (Hiſt. i. 1—48).

Vinnius, *i. m.* Santillanos, a mountain, or rather a range of mountains, in the north of Spain (Flor. iv. 12).

Viſolantilla, *æ. f.* a widow of Nēpōlis, Naples, whoſe marriage with Stēlla, Stātilius has ſung in an Epithālāmum (Syl. i. 2).

Vipſānia Agrippina, Vipſāniæ Agrippinæ, *f.* daughter of Vipſānius Agrippa and Pōmponia, was the firſt wife of the Roman emperor, Tiberius, who divorced her when pregnant, that he might marry Jūlia, the daughter of Auguſtus. After the divorce, ſhe became the wife of Aſinius Gāllus, and had, by her firſt husband, Drūſus Cæſar. Tācitus calls her ſimply Vipſānia (Ann. i. 12).

Vipſānius Gāllus, Vipſāni Gālli, *m.* died during his prætorſhip, and Hātērius Agrippa ſucceeded to his office, in the year 17 (Tac. Ann. ii. 51).

Vipſānius Lænas, Vipſāni Lænātis, *m.* a Roman governor, convicted of rapacity, in the iſland of Sardinia, in the year 56 (Tac. Ann. xlii. 30).

L. Vipſānius Pōplicōla, L. Vipſāni Pōplicōlæ, *m.* obtained the conſulſhip at Rome, with A. Vitēllius, afterwards emperor, in the year 48 (Tac. Ann. xi. 23).

M. Vipſānius Agrippa, M. Vipſāni Agrippæ, *m.* a man of low deſcent, but of uncommon talents and perſonal worth. To his military accompliſhments, Auguſtus owed his victory over Sēxtus Pōmpeius, and afterwards over M. Antōnius. Both Virgilius and Hōrātius have celebrated his merits, and Auguſtus lamented his death, although he cenſured with ſeverity, the overthrow of the republic, and the eſtabliſhment of monarchy. The emperor beſtowed upon him a naval crown, an honour not before conferred on any one, for his victory over Sēxtus Pōmpeius, in 37 B. C. He married firſt Pōmpōnia, daughter of T. Pōmpōnius Aticus, next Mārcella, daughter of Octāvia, and afterwards Jūlia, the daughter of Auguſtus. He obtained many proofs of the emperor's regard and confidence, and diſtinguiſhed himſelf by numerous victories. The Parthenon of Rome ſtill remains a ſtriking proof of his great wealth, and taſte for embellishing the capital of the empire. At his death, in 12 B. C., he left three ſons, Caius, Lūcius, and Agrippa. Pōſtūmus; and two daughters, Vipſānia Agrippina, and Jūlia. Their grandfather, Auguſtus, adopted Caius and Lūcius, hence Suetonius calls them his ſons. They both died young, the former in Lycia, and the latter in Marseilles (Suet. Aug. 26 ſeq.). His name frequently occurs in the writings of Tācitus, generally written M. Agrippa, or ſimply Agrippa. Gēllius makes

Agrippa a compound of *agritudo* and *pes*, as *agre parti*, *i. e.* born with the feet firſt. Adj. Vipſānus, *a. um.* Vipſāne laurus (Mart. i. 109).

Vipſānus Mēſſala, Vipſāni Mēſſalæ, *m.* a young man of illuſtrious birth and great merit, deſcribed by Tācitus as pious and eloquent. He diſtinguiſhed himſelf by his hiſtorical writings, and on his authority this hiſtorian narrates the death of Jūlius Mānuſuetus, killed by his own ſon, unconſcious of their relationship. Tācitus relates the incident with great feeling and tenderness. Vipſānus had the command of a legion, at the head of which he joined the party in favour of Vēſpāſianus, and againſt Vitēllius. The hiſtorian makes him the only man who engaged in that war, from virtuous motives. What other honourable appointments he may have obtained, hiſtory does not record. In the dialogue on oratory, he expreſſed a very decided opinion in favour of the ancients. His eloquence in the cauſe of his worthleſs brother, Rēgūlus, an infamous informer, gained him great diſtinction, and gives the converſation a new turn, after he becomes one of the ſpeakers (Tac. Hiſt. iii. 9 ſeq.; Orat. 14 ſeq.).

C. Vipſānus Aprōnīanus, C. Vipſāni Aprōnīani, *m.* was præconſul, or governor, of Africa, in the year 70, ten years after he had held the conſulſhip with L. Fōntēius Cāpito (Tac. Hiſt. i. 76).

Virbius, *i. m.* (*i. e.* Vir bis), a name of Hippolytus *q. v.*—2. A ſon of Hippolytus by Aricia, who was brought up in the grove of Egēria, and joined Tūrnus in the war with Jēnās (Virg. Æn. vii. 762 ſeq.).

Virbius, *i. m.* a ſtreet in Rome (Liv. i. 48).

Virgilius Gēmīnus, Virgili Gēmīni, *m.* an officer of great experience, appointed by Vēſpāſianus to attack the pirates, who infeſted the Black Sea, whom he completely ſubdued, and put an end to the war, in the year 69 (Tac. Hiſt. iii. 48).

Viridomārus, *v.* Viridomārus, *i. m.* a king of the Gauls, who, according to Prōpērtius, hoſted that he was the ſon of Rhēnus, the Rhine. M. Claudius Mārcellus, the Roman general, ſlew him with his own hand, and conſequently obtained the third *Spōlia Optima*, in 224 B. C. If the poet juſt mentioned be correct, the Gauls, at that time, fought from chariots, which were robed, or covered above.—2. One of the *Ædūi*, more diſtinguiſhed by political influence, than by noble birth. Cæſar, at the requeſt of Divitiācus, raiſed him to the higheſt dignity in the ſtate. He and Epōrēdōrix were rivals for the ſupreme authority, and on that account the one ſupported the intereſt of Cōtus, the other of Convictōlitānis (Cæſ. B. G. vii. 39).

Virgāntia, *æ. f.* Briançon, rather Brīgāntium *q. v.* (Amm. Mar. xv. 10).

Virgilius, *i. m.* a man in the army of Scipio Africānus, who killed Caudinus, in the battle at Zāma (Sil. Ital. xvii. 441).

P. Virgilius Māro, P. Virgili Mārōnis, *m.* was a native of Andes, a village in the vicinity of Māntua, and born in October, 68 B. C. It is probable, that his parents were in the loweſt rank of ſociety, but neither their names nor condition in life have been recorded. The early years of the poet ſeem

the ferocity of the soldier. The authority on which this statement depends, does not seem entitled to implicit credit, and it stands opposed to the cautious prudence, and solid judgment of the poet. When Augustus, in fulfilment of his promise, had allotted the lands on the north of the *Po*, to his veteran troops, Virgilius could not fail to see, that resistance would have been vain, even although the whole peasantry had united to oppose the iniquitous mandate of the emperor. Besides, history affords no grounds for believing, that the unfortunate natives, either as individuals or a body, made the slightest resistance. Soon after this expulsion, Virgilius went to *Rome*, where he was introduced to Augustus, but by whom is uncertain. It has been stated, that Mæcenas recommended him to the emperor, which appears questionable, since he does not mention that patron of literature in any of his pastorals, and we have sufficient evidence that they were not all written, when he was compelled to quit his native place. The emperor restored him his lands, most probably from the excellence of his poetry, and it has been alleged, that he has shown his gratitude in the first eclogue, where part of his own history is recorded under the character of *Tityrus*. The refined excellence of the pastorals of Virgilius, proves that they were not his first attempts at poetic composition. Both the language and the ideas rise greatly above the ordinary strain of pastoral, and may be considered as a foretaste of the more laboured and finished strains of the *Georgics*, the most perfect didactic poem, which the world has ever seen. Antiquity presented no model which Virgilius could adopt, and modern genius has produced no poem which can bear to be set in opposition to that of Virgilius. A general report prevails in modern, as it did also in ancient times, that he spent seven years in the composition and

very perfect model. This advantage in this advantage is he has availed himself of the *Iliad* or *Hômêrus* sings in the latter, the conception of the and national into traces the descent Trojan hero, and trious families from him to *It* the Fates conducted him the founder future ages, was t At this height the when Virgilius a poem. Of the nation Virgilius makes the weaves, with this traditional, and f commanded the at favour of his fellow the choice of his subject he was equally happy the numbers of Virgi assumes, in some manner for the grandeur and we shall search the It has been alleged covered little invention want variety, and t which one man is distinguished Addison has advanced rests, in some degree *fortemque Clôanthum* a man of Addison could have passed the grounds. In the in poet enumerates a few his hero, who, like led on the African coast are not characters

rank. The characters of the *Æneid*, or the persons who form, as it were, the machinery of the poem, are *Æneas*, *Turnus*, *Dido*, *Anna*, *Ascanius*, *Lavinia*, *Amata*, *Juturna*, *Camilla*, *Evander*, *Pallas*, *Mecænatius*, *Ufens*, *Messapus*, and some others of less consequence. Nor should *Simon*, the perjured Greek, be omitted. Of the celestial, *Venus* and *Juno* are the two, who take the greatest interest in the success of the two heroes. The agency of these goddesses gives great interest to the narrative, and upon it turn many of the principal occurrences, by which the poem is diversified and embellished. Both appeal to *Jupiter*, and nowhere does the sovereign of *Olympus* appear in such majesty, as in the *Æneid*. He wields the sceptre of the universe, subject to the decrees of Fate, with exalted dignity, taking no part with either of these rival goddesses. To delineate these characters, and to point out the particular features by which they are characterized, would far exceed our limits. We must therefore refer to the brief notice taken of each under their own names. During the time that *Virgilius* wrote this astonishing poem, he is said to have lived chiefly at *Naples*. He went to *Greece*, with an intention of putting his last hand to this immortal work at *Athens*, but, falling into bad health, he changed his design, and meeting with *Augustus*, returning from his eastern conquests, he accompanied him to *Italy*, and died at *Brundisium*, *Brindisi*, in the fifty-second year of his age. He ordered the *Æneid* to be burned, because he had not put his last hand to it, and the world must acknowledge obligations to the emperor, for not complying with this request. That patron of literature intrusted the revision of it to *Varius* and *Plotius Tucca*, with instructions not to add a single line, but to cancel whatever they thought defective. This accounts for the number of broken lines in the *Æneid*. *Martialis* insinuates, that the Romans preferred the writings of *Ennius* to those of *Virgilius* during his lifetime; *Ennius est lectus sileo tibi Roma Mārōnē* (v. 10). *Altissimus Māro*, lofty, or sublime *Virgilius* (*Juv. Sat. xi. 178*). *Adj. Mārōnēus*, *Mārōnēanus*, et. *Virgiliānus*, a. um. *Mārōnēum templum*, i. e. *sepulchrum*, the tomb of *Virgilius* (*Stat. Syl. iv. 4. 54*). *Mārōnēanus culex* (*Stat. Syl. ii. 7. 74*). *Virgiliānus cōraus* (*Eutrop. ix. 13*). *Virgiliāna strūs* (*Plin. i. 8*).

Virgīnia, *æ. f.* a daughter of *L. Virgīnius* and *Nūmītōria*, possessed uncommon beauty, and was in the bloom of youth when *Applius Claudius*, one of the *dēcēmvīri*, attempted to effect her ruin. Finding he could neither overcome the fidelity of her nurse, nor her own modesty, he instructed *M. Claudius*, one of his dependents, to claim her as his slave, and to bring the case before him as judge. After various proceedings, it appeared manifest to *Virgīnia* herself, to her father, and to the crowd, which the injustice of the case had collected round the tribunal of *Applius*, that the innocent victim would be sacrificed to the brutal lust of her judge; but her father prevented the violation, by depriving her of life, and, according to *Aurēlius Victor*, carried her dead body on his shoulders to the army, whom he easily prevailed upon to enter into a conspiracy

against the *dēcēmvīri* (*Vir. Il. 21*). This act of atrocity on the part of *Applius*, eventually freed the state from the tyranny of the *dēcēmvīri*, who were forthwith compelled to resign (*Liv. iii. 44—58*).—2. Daughter of *A. Virgīnius*, a patrician, but married to *L. Völūmnus*, consul, a plebeian, on which account the patrician matrons excluded her from the temple and sacred rites of patrician chastity. Of this act of injustice, as she considered it, she complained in the language of a high minded woman, conscious of her own purity, and proud of her husband's respectability and military fame. Part of her own house she enclosed for a chapel, in which she erected an altar, and in the presence of plebeian matrons, dedicated it, to plebeian chastity, in 298 B. C. It was requisite, that every worshipper should be of approved chastity, and only the wife of one husband. This institution, afterwards polluted by the admission of vicious characters, at last sunk into oblivion (*Liv. x. 23*).

A. Virgīnius, *A. Virgīnī*, *m.* (surnamed in con. cal. *Tricostus Cælimōntānus*), held the office of consul with *T. Vētūlus*, in 494 B. C., the year in which tribunes of the people were first appointed. He commanded against the *Völsci*, whom he defeated (*Liv. ii. 28—30*).—2. (Surnamed in con. cal. *Tricostus Rūtilus*), enjoyed the honour of the consulship, in 476 B. C., and had for his colleague *Sp. Sērvilius*. By an act of temerity, fortunate for the Romans, but injurious to themselves, the *Vēientes* were overpowered, and the war with that nation terminated (*Liv. ii. 51*).—3. Held the consulship in 469 B. C. On marching against the *Æqui*, the soldiers owed their escape from an ambuscade, not to the activity of the consul, but to their own bravery (*Liv. ii. 63*).—4. A *trībūm vir* for distributing lands among the colonists, who were to be established at *Antium*, in 467 B. C. (*Liv. iii. 1*).—5. A tribune of the people, who brought a criminal prosecution against *Kæso Quinctius q. v.*, a procedure which excited excessive contention and violence, to which *Virgīnius* contributed greatly by his abuse of the accused (*Liv. iii. 11—13*).—6. A tribune of the people, who supported the patricians, in which he was joined by *Q. Pōmpōnius*, but opposed by all the rest of his colleagues. They held the office for two years, and at the end of that time were prosecuted, for protesting against the law proposed by the other tribunes, without being charged with any other offence, either with respect to office, or private life, and, convicted of no crime, they were condemned to pay a fine of ten thousand asses; a sentence, says *Livius*, of most pernicious example (v. 29).

L. Virgīnius, *L. Virgīnī*, *m.* a man of good conduct, both as a citizen and as a soldier; held an honourable rank among the centurions in the army at *Algidum*, *Aglio*, in 449 B. C. The behaviour of his wife *Nūmītōria*, and the education of his children, had been regulated by the same virtuous principles. To accomplish the ruin of his daughter *Virgīnia*, *Applius Claudius*, a *dēcēmvir*, having formed a plan of which *Virgīnius* obtained information, quitted the camp and went to Rome. Finding it beyond his power to rescue his daughter from

tive remained but death or violation, he stabbed her to the heart, near the tribunal of that infamous Roman. Having raised a commotion in the city, Virgilius then returned to the camp, and excited the soldiers to revolt, who instantly marched to *Rome*, and posted themselves on *Monte Aventino*. As the military were without a head, Virgilius advised them to elect ten persons, with the title of tribunes of the soldiers, to manage their affairs. The soldiers approved of his suggestion, and named himself one of the tribunes, an office which he prudently declined. The commons afterwards elected him one of their tribunes, when he fixed a day for the trial of Appius Claudius, and committed him to prison; but the latter, precluded from all hope, escaped the disgrace both of the trial and of a public execution, by a voluntary death. To M. Claudius, who had claimed Virgilia as his slave, for which he had been brought to trial and condemned, Virgilius remitted the punishment of death, in 449 B. C. (Liv. iii. 44—58).—2. (Surnamed in con. cal. Tricostus), held the consulship, in 435 B. C., and was continued in office the following year. Livius questions the accuracy of the latter statement, as some ancient authors mention other consuls for the second year, and others maintain that there were military tribunes. The consular calendar supports their re-election (Liv. iv. 21—23).—3. Elected a military tribune, in 401 B. C. With one of his colleagues, M. Sergus Fidēnas, he was at variance, and their hatred appears to have been mutual. To Sergus he did not offer the assistance which he did not ask, and the consequence was the defeat of the army at Veii. For this failure in duty, they were compelled to resign their office before the usual time, *i. e.* the Ides of December. Against both Virgilius and Sergus, the tribunes of the people raised a prosecution, and they were condemned to pay ten thousand asses (Liv. v. 8—12).—4. A tribune of the soldiers with consular authority, in 388 B. C. In consequence of the Volsi taking up arms, and the defection of the Lātini and Hērūci, M. Furius Cāmillus was created dictator (Liv. vi. 1).—5. A military tribune, who was sent with four Gallic horsemen, and two Numidians, the bearers of a letter from Hāsdrūbal to Hānnibal, to the consul C. Claudius Nēro, in 209 B. C. (Liv. xxvii. 43).

Opiter Virgilius, Opiteris Virgili, *m.* was elected consul in 502 B. C. He and his colleague Sp. Cāssius carried, by storm, Pōmētia, which they destroyed, set the lands to sale, and executed the chiefs of the Aurūnci. The common people were sold for slaves. This cruelty, to the disgrace of the Romans, could be attributed to nothing, but the bravery of the enemy, who had repulsed their first assault with great loss. For this revenge, by which the people's resentment was gratified, not for finishing so inconsiderable a war, the consuls had the honour of a triumph (Liv. ii. 17).—2. Elected consul in 479 B. C. Livius says, that instead of Virgilius some annals make Vopiscus Jūlius consul, and the uncertainty is not removed by the consular calendar. The most remarkable circumstance, this year, was the

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with Viriāthus on equal terms. This brave Spaniard, after repelling the valour of the Roman armies for fourteen years, fell by the hand of a traitor employed by Sērvilius Cāpio. The army of Viriāthus lamented his death, and honoured his memory by a splendid funeral (Liv. Ep. 52—54). This act reflects disgrace on the Roman character and principles, by condescending to employ a ruffian to assassinate an eminent man and an excellent general, whom their arms could not subdue. *Adj.* Viriāthicus, *et*, Viriāthicus, *a*, *um*. *Viriāthicum bellum*. *Viriāthium bellum* (Suet. Galb. 3).

Viridāsius, *i*, *m*, a skilful warrior both on sea and land. He commanded a thousand men in the battle at Trāsimēnus, the *Lake of Perugia*, and fell by the hand of Hānnibal (Sil. Ital. v. 551 *seq.*).

Viridōvix, *icis*, *m*, the leading man among the Unelli, who headed a powerful army in an attack on Sābinus, one of Cæsar's lieutenant-generals then stationed among them; who defeated Viridōvix by an artful stratagem (Cæs. B. G. iii. 17).

Viriplāca, *æ*, *f*, a goddess, who had a temple on Pālātium, one of the hills on which Rome stood, to which, when a husband and wife happened to disagree, they went together, and the parties stated their own account of the matter, after which the difference ceased, and they returned home in good humour. From the name of the goddess it appears, that the blame lay most frequently with the husband (Val. Max. ii. 1).

Viriū, *i*, *m*, the chief of the embassy sent by Pācūvius from Cāpua to the Roman senate. He was a man of great bravery. Having joined Hānnibal against the Romans, he said, that he had occasioned the destruction of his native city, on which account he erected a funeral pile, stretched himself upon it, and was reduced to ashes (Sil. Ital. xi. 65 *seq.*).

Virro, *ōnis*, *m*, a man held up by Cātūllus to the disgust of the reader (lxxi).—2. The fictitious name of a rich entertainer, mentioned by Juvēnalis, whom he censures for vanity, folly, and extravagance (Sat. v. 39).

Virta, *æ*, *f*, *Tekrit*, called by Ptolēmaeus Bīrtha, a town of Mēsōpōtāmīa, said to have been built by Alexander the Great (Amm. Mar. xx. 7).

C. Visēllius Vārro, C. Visēllii Vārrōnis, *m*, a Roman of great wealth, who left a sum to Otācilla, with whom he had lived in impurity, but C. Aquillius, being appointed judge, decided against her (Val. Max. viii. 2).

L. Visēllius Vārro, L. Visēllii Vārrōnis, *m*, a lieutenant-general in Lower Germany, who quelled an insurrection in the territory of *Tours*, in the year 21. Three years after, he obtained the consulship with Ser. Cōrnēlius Cēthēgus. During the time he held that high office, he undertook the despicable part of a public prosecutor, and arraigned C. Silius *q. r.* (Tac. Ann. iii. 41 *seq.*).

Vistilia, *æ*, *f*, the wife of Titūlius Lābēo, a woman of the most profligate manners, and of avowed debauchery. Although descended from a family of prætorian rank, she presented herself before the ediles in form, made a public profession of lewdness according to ancient usage, when women registered in

this manner before the magistrates had the privilege of leading a life of gross licentiousness. For this scandalous behaviour, she was banished to the island Sēriplius, *Serpho*, and the senate passed a decree, that in future no woman whose grandfather, father, or husband, was a Roman knight, should be permitted to live by prostitution (Tac. Ann. ii. 85).

Visūrgis, *is*, *m*, the *Weser*, a river of Gērmānia, Germany, which rises in *Hesse*, and running northward passes *Snul-cald*, enters the duchy of *Broweswick*, afterwards runs between the circles of *Westphalia*, and *Lower Saxony*, receives the *Aller*, and, after a course of 400 miles, falls into the *German Sea* below *Carlstadt*, opposite to *Actānia*, *Heligoland* (Flor. iv. 12).

Vitēllia, *æ*, *f*, the mother-in-law of P. Pētrōnius, in whose house the poet, C. Lūtōrius Prīscus, read an elegy written on Drūsus during an illness. For this poem Lūtōrius was brought to trial, and all present admitted the fact except Vitēllia, who declared that she had heard nothing (Tac. Ann. iii. 49).

Vitēllia, *æ*, *f*, a town of the *Æqui*, taken by Cōrōlōnus, when he commanded the *Volscian* army, in 491 B. C. In 392 B. C., it was retaken by the *Æqui* (Liv. ii. 39 *seq.*).

Vitēlli, *orum*, *m*, the brothers of the wife of L. Jūnius Brūtus, suffered the punishment of traitors, for having been engaged in a conspiracy for the restoration of the Tārqūnii to the throne of Rome, in 509 B. C. (Liv. ii. 4).

Vitēllus Sātūrnīnus, Vitēllii Sātūrnīni, *m*, a præfect of the legion, who, with Jūlius Mārtiālis, attempted to check the fury of the soldiers, at the time they broke out in open rebellion, demanding a sight of the emperor Otho. By his eloquence he reduced the troops to subordination, and only punished two of the mutineers. In this fray, neither of these two officers escaped without wounds (Tac. Hist. i. 82).

A. Vitēllius, A. Vitēllii, *m*, the paternal uncle of A. Vitēllius, the Roman emperor, carried on a successful war against the *Gēte*. At the time of his death, he was consul with Dōmītiūs, the father of Nēro (Suet. Vit. 2). According to some authors, he is the person mentioned by Ovidius (Ep. Pont. iv. 7. 27).

—2. Son of L. Vitēllius, a Roman knight, was born on the 23d of September, in the year 15. Among the worthless attendants of Tiberius at Cāpræ, *Capri*, he spent his youth in crime, and continued, through life, conspicuous for licentiousness and depravity. The agreeableness of his manners, liveliness of conversation, and disregard of moral principle, appear to have procured him distinguished favour at court. This interest raised him to the great offices of the state, and to the highest order of the priesthood. In the procuratorship of Africa, he governed with integrity, but, in the superintendence of public works, he pillaged the temples. By his wife Petrōnia, whose father was of consular rank, he had a son, Petrōniānus, whom he murdered, pretending that he had drunk the poison which he had prepared for his father. Soon after this event, he married Gālēria Fūndāna, by whom he had both sons and daughters. When Gālba sent him

to Lower Germany, his poverty obliged him to leave his wife and children at Rome, in a garret, and the price of a pearl, which he got from his mother, defrayed the expenses of the journey. Here the army soon saluted him emperor, on which he assumed the surname *Germānicus*. The death of Otho, at whose instigation Gālbā had been killed, left him without a rival, and, after punishing some of the murderers of the late emperor, he proceeded to Rome, where he violated all laws, human and divine. The offerings which he presented to the shade of Nēro, were considered by the citizens, an alarming presage of his future cruelty, in which he gratified his savage disposition to such a degree, that the recital would only shock the reader. In the eighth month of his reign, the armies in Mesia, Pānnōnia, Jūdēa, and Syria, revolted, and he soon found it necessary to agree with Flāvius Sābīnus, brother of Vespāsianus, to abdicate, on condition of having his life and a certain sum of money. Prevailed on by the soldiers near him, who remonstrated against these conditions, he retained the government, until his enemies dragged him from his concealment, half naked, into the Fōrum, with his hands tied behind him, and a rope round his neck. To prolong his suffering, they put him to death by gentle strokes, at Gemoniæ, in the fifty-seventh year of his age. Instead of burial, they dragged, with a hook, his body into Tiber, the *Tevere*. His son and brother perished at the same time. *Adj.* Vitēllianus, a. um. *Vitēllianum bellum* (Suet. Dom. 1). *Vitēllianus miles* (Tac. Hist. iii. 78).

L. Vitēllius, *L.* Vitēllii, *m.* son of *P.* Vitēllius, of which name he had also a brother, and father of the emperor *A.* Vitēllius. Tibērius appointed him governor of Syria, and he threatened to invade Mēsōpōtāmia, *Jezirah*, and place Tiridātes on the throne of Pērsia. With Artābānus, king of Pārthia, he had an interview, on which occasion a bridge was built over Euphrātes, the *El-Frat*, and the haughty prince, besides burning incense before the Roman eagles, and the statues of Augustus and Cālgūla, gave one of his sons, a child, named Dārius, as a hostage. Vitēllius deposed Pōntius Pilātus, at the request of the Jews and Samaritans, in the year 37. The favour of Cālgūla he procured by the meanest flattery, and he degraded himself by the same adulation, not only of Mēssālina, but also of her freedmen. His servility, added to some knowledge of business, obtained for him the consulship three times, and the administration of the empire, during the absence of Claudius in Britain. His conduct to Valērius Asiaticus has been recorded by Tacitus, and his treachery exposed to merited abhorrence. In the case of Mēssālina, Agrippina, and in other instances, he acted the part of a subtle courtier, giving ambiguous answers, susceptible of any meaning, which the event of things might require, and others followed his artful dissimulation. In the end of life, enjoying the highest favour, Jūlius Lūpus accused him of high treason, to which Claudius would willingly have lent an ear, but Agrippina forced him to banish Jūlius, which not only saved Vitēllius, but gratified his revenge. Suetonius states, that his morals were as depraved as his flattery was abject,

yet the senate decreed him a public funeral, and a statue with this inscription, "*Pietis immobilis erga principem*" (Tac. Ann. vi. 56 seq.). — 2. Son of the former, who, on his brother, *A.* Vitēllius, being appointed emperor, attended the meeting of the senate, and willingly received the flattering address of the fathers. After a speech of studied eloquence, in which he enlarged on the prosperous state of affairs, he moved, that the senate should pronounce sentence against Aliēnus Cæcina, and the fathers, in a strain of flattery unbecoming their dignity, complied with his request. He likewise managed the accusation against Jūnius Blaesus &c. The party of Vespāsianus overthrew the army of Vitēllius at Crēmōna, which roused him from his stupor, and, having made preparations for opposing the enemy, he put the cohorts for the defence of the city, under the command of his brother, *L.* Vitēllius, who afterwards marched into Cāmpānia, to check the revolters in that district. By the treachery of a slave, he obtained possession of Terrācina, and Trālaria, his wife, and said to have rejoiced at the carnage which laid waste the city. *L.* Vitēllius sent a laurelled letter to his brother, the emperor, desiring to know whether he should advance to Rome, or complete the subjection of Cāmpānia. This delay not only benefited the cause of Vespāsianus, but perhaps saved the very state. Had his ferocious troops, in the moment of victory, entered the city, a fearful slaughter, and, perhaps, the destruction of Rome, had been the consequence. Altho' infamous, *L.* Vitēllius did not want activity, and he accomplished, by his vices, what good men obtained by their virtues. Soon after, he and his cohorts tamely surrendered at discretion, and entered Rome, not as conquerors, but as prisoners, guarded on each side by the victorious troops, retaining however the same ferocity of appearance, and, in silent contempt, heard the taunts of the vulgar. *L.* Vitēllius was put to death, and the soldiers secured in prison. In vict, *sen* Tacitus, he was equal to his brother; in the administration, of greater activity; having little share in his prosperity, yet falling in his ruin (Hist. i. 88 seq.).

P. Vitēllius, *P.* Vitēllii, *m.* was born at Nūcēria, held the office of a procurator to Augustus, and had the honour of being a Roman knight. At his death, he left four sons, Aulus, Lūcius, Pūblius and Quintus. — 2. Son of *P.* Vitēllius, and uncle of *A.* Vitēllius, the emperor, was an officer under Germānicus, and in great danger of being drowned, in the year 15, with two legions under his command, as he marched along the coast of Germany, near the mouth of the river Ussingis, the *Hunsing*, from being unacquainted with the tide on that shore. Germānicus sent him and *C.* Aufus to receive the taxes of the Gallic states, at the time he meditated a termination of the war by some decisive blow. He, Vērāulus, and others, collected materials for commencing a prosecution against *Cn.* Cālpurnius Piso &c. as the supposed murderer of Germānicus, in consequence of their having attended that noble Roman into Asia, and were to appear as witnesses rather than accusers. At a future period, he and Pōmpōnius Sēcundus, having been intrusted with the public treasury,

and the military chest, were charged with the design of giving up both to the conspirators, who intended to overturn the government. Worn out by delay, and weary of alternate hopes and fears, Vitellius opened his veins, but so slightly, that he continued to live for some time, but at last died of a broken heart, in the year 31 (Tac. Ann. i. 70 seq.).

Q. Vitellius, Q. Vitellii, m. son of P. Vitellius, and uncle of A. Vitellius, the emperor. On account of his extravagance and prodigality, he was either expelled the senate, or allowed to vacate his seat, in the year 17 (Tac. Ann. ii. 48). To him Q. Eulogius inscribed his book, on the origin of the Vitellian family.

Vitia, a, f. the mother of Fufius Gennius, put to death, because she bewailed the fate of her son, in the year 32 (Tac. Ann. vi. 10).

Vitrūvius Vācus, Vitrūvii Vāci, m. a native of Fündi, a man of considerable distinction, who commanded the inhabitants of that town against the Romans, in 329 B. C. L. Papirius Crassus, consul, easily compelled him to flee, since he had incautiously engaged an army superior in strength, without either discovering judgment in the formation, or courage in the execution, of his plan. Livius mentions, that he came into the hands of the Romans, according to some historians, by being made prisoner, according to others, was delivered up by his countrymen. After being beaten with rods, he was put to death by order of the senate; his house, on Mons Palatinus, was razed to the ground, and was afterwards called *Vāci prāta*, his effects consecrated to Semo, or Sancus, and two brazen globes were formed from the money produced by the sale, and placed in the chapel of that god (viii. 19 seq.).

Vivianus Annulus, Viviani Annuli, m. the son-in-law of Domitius Corbulo, who was given as a hostage to Tiridates, both to remove suspicion from the mind of that monarch, and to do him honour before his interview with Domitius Corbulo, in the year 64 (Tac. Ann. xv. 28).

Vöbēta, v. Vöbēna, v. f. a town of Celtiberia (Mart. i. 50).

Vöcānus, a, um. Vöcānus ager, a tract of land in Africa, which appears to have been not far from Thāpsus, of which little is certainly known (Liv. xxxiii. 48).

Vöcātes, lum, m. a people of Aquitania, supposed, by some, to be the same with Vasātes, whose territories lay on the south bank of Gärūmna, the Garonne, about ninety miles from the mouth of that river (Ces. B. G. iii. 23 seq.).

Vöcētus, i, m. Basberg, or, Batzberg, a mountain of the Helvetii, the most rugged part of mount Jura. The word is differently written, and considerable uncertainty prevails respecting this mountain (Tac. Hist. i. 68).

Vöclo, ōnis, m. a king of the Nörici, whose sister Ariövisus had married (Ces. B. G. i. 53).

Q. Vöcōntus Sāxa, Q. Vöcōnti Sāxus, m. a tribune of the people, who passed a law, regulating the sum to be left to a daughter, about 100 B. C. Adj. Vöcōntus, a, um. Vöcōntia lex (Gel. vii. 13).

Vöcōntii, orum, m. the Vocontians, a na-

tion of Gālha, France, on the banks of a small stream called Drūna, the Drome, which falls into Rhödānus, the Rhone, about a hundred miles from the mouth of that river (Ces. B. G. i. 10). Trögus Pömpēius, whose history Jüstinus has abridged, was a Vocontian, whose grandfather received the privileges of Rome from Cn. Pömpēius, whose name he assumed. Dia, Die, appears to have been their chief town, which is not very great, but the See of a bishop, under the archbishop of Vienna, Vienne, and contains 3,000 inhabitants. Others make Vāso, v. Vāso, Vāsson, their capital. It was destroyed by the Saracens, in the sixth century. The present town stands on a hill, is watered by the Quene, and overlooks the plain, on which the ruins of the old city are still visible. Adj. Vöcōntius, a, um. Vöcōntia rūra (Sil. Ital. iii. 467).

Vögēsus, i, m. a Gaul, who cut off the head of Quirinius, in the first battle fought between the Romans and Hannibal in Italy (Sil. Ital. iv. 213).

Vögēsus (also written Vöcēsus, Vöcēsus, v. Vögētus), i, m. Vange, or, Vanges, is a branch of mount Jura, stretching in a northern direction, in which are the sources of Arar, the Saone, Mösa, the Meuse, and Möscella, the Moselle. Its greatest height, Donnou, is about 400 toises above the level of the sea, and its length 50 leagues (Ces. B. G. iv. 10). Curva rūpes Vögēti (Luc. Phars. i. 397).

Völāe. See Böla.

Völāginus, i, m. a common soldier, who murdered M. Furius Camillus Scribonianus q. v., for which he received the highest post in the army (Tac. Hist. ii. 75).

Völāndum, i, n. a castle in Armēnia, and the strongest fort in that country (Tac. Ann. xlii. 39).

Völānērius, i, m. a buffoon and a gambler, who, from his excessive and continued vices, seems to have obtained complete mental tranquillity. So near, in this respect, does consummate profligacy, in its effect upon the mind, approach to moral excellence (Hor. Sat. ii. 7. 15). This extreme degree of wickedness is the most hopeless and alarming. When vice has once destroyed all mental sensibility, there is nothing but an awful looking for of judgment.

Völēia, arum, m. a numerous and powerful nation of Gālha, between Gärūmna, the Garonne, and Rhödānus, the Rhone, divided into the Arēcōmici and Tectōsāges q. v. (Ces. B. G. vi. 24 seq.).

Völātērre, arum, f. Volterra, a town of Etruria, at which a doubtful battle was fought with the Etrusci, by L. Cornēlius Scipio, the Roman consul, in 300 B. C. This town was besieged and taken by L. Cornēlius Sūlla, in 81 B. C. (Liv. x. 12; Ep. 89). In. Völātērri, arum, m. promised grain and tackling for the ships, to P. Cornēlius Scipio Africānus, when he was allowed to enlist volunteers, in 207 B. C. (Liv. xxviii. 45).

Völēntius Tūllus, Völēnti Tūlli, m. an officer, who, according to Caesar, sustained, at Dyrrachium, Durazzo, with three cohorts, the charge of a whole legion (Ces. B. C. iii. 52).

C. Völēntius Tūllus, C. Völēnti Tūlli, m. an officer in Caesar's army, in the Gallic

believed that his appointment would have been
 the subversion of the constitution. Cicero
 frequently mentions him in his writings
 (Sal. Cat. 18).
 Völcentēs, ium, *m.* a people of Lūcānia,
 who, with the Lūcāni and Hirpīni, revolted
 from Hānūbal, and surrendered themselves,
 together with the garrisons in their towns,
 to Q. Fūlvius Flācūs, the Roman consul,
 in 211 B. C. He treated them kindly, and
 only gave them a gentle verbal reproof for
 their past errors (Liv. xxvii. 15).
 Völclāni, orum, *m.* a people of *Spain*, whom
 the Roman ambassadors, after they had de-
 clared war at Carthage, endeavoured to gain
 over to their interest, and whose celebrated
 answer deterred the other states from be-
 coming the allies of *Rome* (Liv. xxi. 19).
 Völēsus, i, *m.* a man of Spartan descent,
 but settled in *Italy*, whose name, among his
 descendants, the Romans changed first into
 Völēsū, and afterwards into Völērū, which
 continued without alteration, during
 the existence of the Roman state (Sil. Ital.
 ii. 8).
 A man in the Roman army, who
 killed Asclnū, after he had joined Hānū-
 bal in *Italy* (Sil. Ital. xlii. 244).
 Völēsus Mēssāla, Völēsī Mēssālē, *m.* held
 the office of proconsul of *Asia*, in the reign
 of Augustus, and exercised it with great
 cruelty, three hundred men having been be-
 headed by his order in one day. He strutted
 with haughty countenance amidst the dead
 bodies, as if he had done something splendid,
 and remarkable; exclaiming, in Greek, "O
 king! rest" (Sen. Ir. ii. 5). The senate
 passed sentence against him, but Tacitus has
 not recorded the punishment to which he
 was subjected (Ann. iii. 68).
 Vōla, ōnis, *m.* a slave who voluntarily en-
 listed into the Roman army, and who had
 this name from each individual in the first
 body of that kind, which was raised in 218
 B. C. immediately after the battle of Cēnē.

Roman command.
 The ambassadors
 with Nēro, return
 mission had been
 count, the Parthian
 to distinguish his
 invaded Armēnia,
 ed to meet him, a
 general to surren-
 he chose to offer.
 the Parthian king
 Rome, where, in a
 of the city, the tr
 declared for war, in
 after, Völögēsēs, b
 ed to assist Vēs
 with forty thousar
 luntary proposal, V
 lögēsēs, desiring a
 would send ambass
 peace of the empi
 Alans, a Seythian
 all Mēdia and Ara
 thians, against wh
 succours, agreeably
 the two states. Th
 giving as his excus
 terfere with other p
 monarch, nothing f
 (Tac. Ann. xii. 14).
 name, kings of Pē
 of Dio Cāssius.
 Völögēsēsērtā (*i.*
 e. Völögēsēs), *ar. f.* a
 Völögēsēs, a Parthian
 (Amm. Mar. xxviii.
 Völscēs, tis, *m.*
 who joined Tūrnus
 cavalry, which were
 ber. Eurýalus fell
 that of Nisus, who b
 of his friend. Virg
 lian, but his son
 He was made the

nearly extirpated the Volsi, by killing thirteen thousand four hundred and seventy, making fourteen hundred and fifty prisoners, and taking twenty-seven military standards. Notwithstanding repeated defeats and great losses, they continued steady, obstinate, and determined enemies of the Romans, who successfully repelled their incursions, and treated them, on being vanquished, with great severity, until repeated overthrows taught them the vanity of further resistance. Camillus brought them to submission in 388 B. C., and in 340 B. C., they yielded to the superiority of the Romans, from which period they may be considered as forming part of the Roman state (Liv. i. 53 seq.). *Volsi* *volsi*, the Volsi, armed with darts (Virg. G. ii. 168). The iron of the *volsi* was round, and that of the *pilum* flat, like a modern spear. *Adj.* *Volsens*, *a. um.* *Volsens* *ager*, the territory of the Volsi (Liv. x. 1). *Volsicum nomen*, the Volscan name, i. e. the whole nation of the Volsi (Liv. iii. 8).

M. Volscius Fictor, *M. Volsii Fictoris*, *m.* a tribune of the people, who was arraigned for giving false evidence against *Kæso Quinctius*, condemned and sentenced to banishment, in 458 B. C. (Liv. iii. 13—29).

Volsinium, *i. n. v. Volsini*, *orum*, *m.* *Bolsena*, or, *Bolsina*, a municipal town of *Etruria*, *Tuscany*, anciently reckoned the capital, situated among woody hills (Juv. Sat. iii. 191).

Ælius Scipianus, the favourite of the emperor *Tiberius*, was a native of this town (Tac. Ann. vi. 8). *Inh.* *Volsinenses*, *ium* (*Sing.* *Volsinensis*, *is*), *v. Volsini*, *orum* (*Sing.* *Volsinus*, *i*), *m.*

Supported by the *Sāpnates*, they first made incursions on the Roman territory, in 391 B. C., when war was declared against them, upon which *L. Læcælius Flāvus* and *C. Æmilius* marched next year against these new enemies, and, having routed them with great slaughter at the first onset, they afterwards met with no opposition, in plundering their whole country. Conscious of their inferiority, they sued for peace, which was granted them, on condition that they made restitution to the Roman people, and paid the army for that year. *Q. Fabius Māximus Gurgēs*, in his third consulship, conquered the *Volsini*, in 267 B. C., to which *Florus* alludes (i. 21).

This historian calls them the richest of all the *Etrurians*. The Tuscan goddess *Nōrtia*, had a temple in their town, into which they drove a nail annually, to mark the number of the year (Liv. v. 31—73).

Adj. *Volsinensis*, *is*, *e*, *et*, *Volsinus*, *a. um.* *Volsinensis lacus*, the Lake of *Bolsena* (Plin. v. 334).

Volsini foci (Prop. iv. 2. 4). The reading here is doubtful.

Volsi, *ōis*, *m.* one of the six sons of *Crisus*, killed by *Hannibal* at the battle of *Cānne* (Sil. Ital. x. 143).

Voltūma, *a. f.* a town, or place, supposed to have been near the modern *Fiterbo*, where there was a temple, at which the twelve states of *Etruria* frequently met, to deliberate on matters connected with their general interest and safety (Liv. iv. 23 seq.).

Some think that *Voltūma* was a Tuscan goddess, and that her temple was in *Viterbium*, *Fiterbo*.

Voltūrcius, *T. Voltūrcii*, *m.* a native of *Crōto*, *Cotrone*, and one of the conspirators with *L. Sērgius Cātīlina*, whom *P. Cōrnēlius Lēntulus Sūra* intrusted with a

letter to *Cātīlina*, to procure an interview between the *Allobrogian* deputies and that traitor, before they quitted *Italy*. The consul, *M. Tullius Cicerō*, seized these deputies, and their attendants, among whom was *T. Voltūrcius*, who, on being brought before the senate, pleaded entire ignorance of the conspiracy; but, on being assured of his safety, he made a full discovery of all that he knew. His information proved the guilt of the other conspirators, who were seized at the same time, and the disclosure of their plans showed the greatness of the danger, from which the activity, vigilance, and judgment of the consul had delivered the state. The *Allobrogian* deputies corroborated his evidence, and convicted the traitors, with whom they were confronted in presence of the senate (Sal. Cat. 44—48).

Voltūmnia, *a. f.* the wife of *C. Mārcius Cōrōlānus*, who, with her children, formed a prominent part in the company of Roman matrons, that went to the camp of *Cōrōlānus*, and, by their tears and supplications, prevailed on him to withdraw his troops from the territory of *Rome*. His affection for his mother, his wife and children, overcame his resentment at the conduct of the plebeians, and his granting their request, is said to have cost him his life (Liv. ii. 40).

L. Voltūmnius, *L. Voltūmii*, *m.* (surnamed in con. cal. *Flāmnia Violensis*), was one of the Roman consuls, in 308 B. C. This year, he commanded with success against the *Sālentinī*, and ten years after, he was re-elected to the same office. After defeating the *Sāmnites*, and quelling an insurrection among the *Lūcāni*, he joined his colleague, *Appius Claudius*, in *Etruria*, *Tuscany*, in consequence of a letter from him, requesting his assistance. On his arrival, *Appius* pretended ignorance of the letter, appeared offended at his coming to his province, and acted towards him with insolence. In the altercation which ensued, from *Livius*, who leaves the subject of the letter undetermined, *Voltūmnius*, both in strength of argument and propriety of conduct, surpassed *Claudius*, and had not the officers of the two armies interfered, and effected a partial reconciliation, he would immediately have returned to *Sāmnium*. *Voltūmnius* having remained, the two consular armies defeated the combined forces of the *Etrusci* and *Sāmnites*, and took their camp. In his absence, the latter had plundered *Cāmpānia*, but on his return he crushed them, retook the spoil, and gave whatever part was not claimed by the owners to his troops. He presided at the next elections, enlarged on the importance of the war in *Etruria*, and recommended the choice of able commanders. A decree of the senate, and also an order of the people, continued him in command next year, and the same success in arms enfeebled the enemy, and added to his military reputation (Liv. ix. 42 seq.).

He was the husband of *Virgīnia* *q. v.* *Adj.* *Voltūmnius*, *a. um.* *Voltūmnius exercitus* (Liv. x. 21).

P. Voltūmnius, *P. Voltūmii*, *m.* (surnamed in con. cal. *Amintinus Gallus*), was raised to the consulship, in 461 B. C., a year of great turbulence, during which the consuls acted with prudence, on purpose to avoid exposing both themselves and their office to insult. *Voltūmnius* was one of the three

ambassadors sent to Græchus Clællus, the commander of the Equi, who treated them with contempt (Liv. iii. 10, 25).

P. Völümilius Euträpeli, P. Völümili Euträpeli, *m.* who had that surname from the keenness of his wit and raillery, conjoined with politeness of manner. He enjoyed the friendship of M. Antönius, under whom he was *præfectus fabrurum*, and seems also to have been intimate with Cicero, to whom the orator addresses two letters (Fam. vii. 32, 33), and with whom he seems to have been on visiting terms (Fam. ix. 26). Like other wits, he indulged in severity and sarcasm; his knowledge of mankind was more to be commended than the purity of his motives, or propriety of his conduct (Hor. Epis. i. 18. 31). According to Cornélius Nepos, he owed great obligations to T. Pömpönus Atticus during the civil wars. This writer calls him simply P. Völümilius (Cor. Nep. Att. 9).

T. Völümilius, T. Völümili, *m.* the intimate friend of M. Licinius Lucillus, whom M. Antönius put to death, because he had joined the republican army. From grief at the loss of his friend, he employed his sword against his own life, in 43 B. C. (Val. Max. iv. 7).

Völünx, Völünx, *m.* a Moor, possessed of a great extent of land, and also of rich treasures, killed by Rüllus in the battle at Träsmönus, the *Lake of Perugia* (Sil. Ital. v. 261).

C. Völüsönus, C. Völüsön, *m.* an officer whom Caesar sent with a galley to survey the coast of Britain, opposite Gallia, and to acquire as correct information as he could, respecting the harbours and landing places, previously to his sailing against that island (Cæs. B. G. iii. 5 seq.).

Völüsänus, I. *m.* son of the Roman emperor Gallus, who lost his life with his father. See C. Vibius Trëbönianus Gallus.

Völüsüs, I. *m.* a bad poet, whose annals Cätüllus ridicules (xxxvi).—2. A native of Bithynia, and friend of Jüvenälis, to whom he addresses his 15th Satire.

Völüsüs Pröcülus, Völüsii Pröcili, *m.* an officer who commanded a thousand marines, and who had been employed to destroy Nero's mother. His reward bore no proportion, in his opinion, to the enormity of his crime; and his other atrocities in the service of the prince had, he considered, been ill requited, on which account he meditated revenge, whenever an opportunity offered. The secrets of his heart he disclosed to Epichäris, who plotted the destruction of the emperor; and, in place of executing her schemes, he became informer, and betrayed the whole to Nero, in the year 66. On his evidence, the emperor caused this magnanimous woman not only to be imprisoned, but to be examined by torture; but the rack did not extort a single word from her (Tac. Ann. xv. 51—57).

C. Völüsüs, C. Völüsii, *m.* a common soldier of the third Roman legion, was the first who gained the summit of the rampart, and, being followed by the legion, took the camp of the Vitellians at Crémöna, in the year 70 (Tac. Hist. iii. 29).

L. Völüsüs, L. Völüsii, *m.* a Roman of ancient family, but only of pretorian rank. He was the first of his house who rose to

the consulship, and, afterwards, he attained the dignity of censor, having been appointed to the latter office, on purpose to regulate the classes of the equestrian order. He died in the year 20. (Tac. Ann. iii. 20).—2. A man of great wealth, which he acquired under a succession of despotic emperors, by liberal arts, yet unexposed to danger. He died in the consulship of his son, Q. Völüsüs Sätürninus, in the year 57. From Tacitus it appears, that he raised his immense fortune by a long life of parsimony (Ann. xiii. 46 seq.). Plinius calls him L. Völüsüs Sätürninus (ii. 29).

Q. Völüsüs Sätürninus, Q. Völüsii Sätürnini, *m.* obtained the office of consul with P. Cornélius Scipio, in the year 57. Proud of his family, he endeavoured to thwart Sextus Africanus, with whom he continued for the pre-eminence, when they and Tribüllius Mäximus were appointed to hold the census in Gallie, in the year 62. Their mutual animosities disgraced themselves, and gave the superiority to Tribüllius; to whom they both looked down with contempt (Tac. Ann. xiii. 25 seq.).

Völüstäna, orum, *n.* the ridge of Cimälii möntes, Volatza (Liv. xlv. 2).

Völüsüs, I. *m.* an officer in the army of Tärnus, whom he instructed to command the Völsci to arm (Virg. Æn. ix. 468).

Völüs, Völüs, *m.* son of Böechus, king of Mauritänia, Morocco and Fez, sent by his father at the head of a thousand horse to meet L. Cornélius Sülla, quaestor under C. Marius, to show him the way to the royal residence, and to act as a guard to his person. Jügürtha, king of Nümidiä, with whom the Romans were then at war, gained intelligence of Sülla's journey, watched his movements, and approached so near as to convince the quaestor that Völüs, acting treacherously, intended to draw him into an ambush. A short time, however, vindicated his innocence, and Sülla, after passing through the very camp of Jügürtha, arrived at the court of Böechus, without meeting either accident or danger (Sal. Jug. 105—107).

Vömänu, I. *m.* the *Vomano*, a river in the south of Picënum, a district of Itälia, Italy, on Adria, the *Gulf of Venice* (Sil. Ital. viii. 437).

Vönönes, is, *m.* I., son of Phräates IV., sent by his father as a hostage, to the Roman emperor Augustus. After the death of Phräates, and the expulsion of Phräates' and Orödes II., at the request of the Parthians, Augustus sent Vönönes to assume the reins of government, about the year 13. But they soon repented of their choice, considered him an alien, and regretted the disgrace brought on their country, by receiving a prince from a foreigner. His manners inflamed their indignation; he departed from the customs of his countrymen, and kept a train of Greek attendants around him. His subjects offered the crown to Artäbänus, who drove him from his kingdom, and he fled to Armënia, of which the throne was then vacant, and he was appointed sovereign of that country, in the year 16. Two years after, the Armenians expelled him, and, in consequence of an agreement between Gërmänicus and Artäbänus, he was removed to Pömpöipölis, Meath. Requested with this confinement, he bribed the guards, Volatuz

that he might penetrate into Syria, and obtain protection from the reigning monarch, who was his near relation. With this intention, he went out on a hunting party, watched his opportunity, and endeavoured, by flight, to effect his escape. On the alarm being given, he was soon apprehended, wandering on the banks of Pyramus, the *Gihon*, and again put under confinement. He did not long survive, for Rémus, a resumed veteran, who had the charge of his person, in a fit of passion, ran him through with his sword, in the year 19 (Tac. Ann. ii. 1-68). In Suetonius, Tiberius seems charged with the murder of this monarch (Tib. 49).—2. Governor of Média, who ascended the throne of Parthia, on the death of Götirzes. Nothing respecting this prince, says Tacitus, merits a place in history. After a short inglorious reign, he died, leaving his kingdom to his son Völögēsēs, in the year 30 (Tac. Ann. xii. 14).

Vöräptus, *i. m.* the father of Gēsāder, a Seythian commander, in the war between that nation and the combined forces of the Argonauts and Colchians (Val. Flacc. vi. 288).

Vörtūmus. See *Vértūmus*.

Vörtēnus Mōntānus, Vörtēni Mōntāni, *m.* a distinguished orator, and also a poet, mentioned by Ovidius. In oratory, copiousness and redundancy constituted his principal defects. Not satisfied with a thought well expressed, he repeated and retouched the same thing, till he injured the whole. On this account, Scævus called him the Ovidius of orators. Tiberius brought him to trial, for using words injurious to the emperor, and the senate banished him, according to Eusebius, to the Bālāres Insula, in the year 25. This author makes Vörtēnus a native of Gallia Nārbōnēnsis, as does also Martialis (viii. 72. Tac. Ann. iv. 42). Sēneca mentions him as a man of a very uncommon, but not of a very cultivated, genius (Sen. Cont. iv. 38).

Vulcānus, *i. m.* the god of fire, and the patron of all artists who wrought in iron and metals. Of this name, several occur in ancient authors. Cicerō mentions four; the first was the son of Colus, who had by Minerva that Apōllo whom historians make the Protector of *Athens*; the second, the son of the Nile, whom the Egyptians called Opas, and considered as their tutelary god; the third, the son of the third Jupiter and of Jūno; and the fourth, the son of Mēnālius, who possessed Insula Vulcānia, the *Lipari*, or the *Liparean islands*, which lie between Sicily and Italy. The third appears to have been the Vulcan worshipped by the Romans, whom some asserted to be the son of Jūno only; hence called Jūnōngēna. He was uncommonly deformed, on which account his father (Pausanias says, Jūno) threw him down from heaven (Val. Flacc. ii. 87 seq.). The injury which he received from his fall on the island Lēmnos, *Lemno*, an island in Mārē Ægēum, the *Archipelago*, sacred to him, is said to have rendered him lame ever after. The portion of ground which he first touched, is remarkable, according to popular belief, for producing a particular kind of earth, *Lēmnia Terra*, or, *Terra sigillata*, which was supposed to cure the bite of serpents, and poisoned wounds. On this island

he had a cave, of which Vālerius Flaccus has given a description (ii. 335 seq.). The Cyclopes were his workmen, whose forges were in Mount Ætna, where they made thunderbolts for Jūpiter, and arms for the other gods. Apōllōdōrus calls the Cyclopes Hārpes, Brōntes, and Stērōpes; Hōmērus and Hēsiodus, Arges, Brōntes, and Stērōpes; and Virgilius, Brōntes, Stērōpes, and Pýracmon. Vulcānus is often used by the poets as synonymous with *ignis*. His appearance, as depicted by the ancients, was generally that of a blacksmith when working at the anvil. From Mount Ætna, this god is called *Ætneus*; from Lēmnos, *Lēmnus*, or, *Lēmnus pater*; from being lame, *Tardipes*; and from presiding over fires and metals, *Hephaistos*, *Chrysor*, *Callipodion*, and, *Mulciber*, or, *Mulcifer*. Dōmus Vulcāni, the house of Vulcānus, *i. e.* Ætna (Virg. Æn. viii. 422), which Jūvenālis calls *antrum Vulcāni* (Sat. i. 8). Vulcānia, *i. m.* festivals in honour of Vulcan. *Adj.* Vulcānius, *a, um, et*, Vulcānialis, *is, e.* Vulcānia tellūs, the land of Vulcānus, *i. e.* Sicily (Virg. Æn. viii. 422). Vulcānius annis, a torrent of flame or fire (Claud. xxxiii. 170). Vulcānia munera, the gift of Vulcānus, *i. e.* the chariot of the sun, which was his workmanship (Ov. Met. ii. 166).

Vulcānius Arāricus, Vulcāni Arārici, *m.* a Roman knight, who entered into the conspiracy against Nēro, in the year 66 (Tac. Ann. xv. 50).

Vulcānius Mōschus, Vulcāni Mōschi, *m.* a man banished by the laws of Rome, and admitted into the freedom of the state by the inhabitants of *Marsilles*. To their state he bequeathed the whole of his property, as to his native country. The senators confirmed his will on a petition from the *Massilians*, in the year 25 (Tac. Ann. iv. 43).

Vulcānius Tērtullinus, Vulcāni Tērtullini, *m.* a tribune of the Roman people, who interposed his authority, and prevented the senate from making a new law in the absence of the emperor, in the year 70 (Tac. Hist. iv. 9).

Vulcānius Tūllinus, Vulcāni Tūllini, *m.* a Roman of senatorian rank, involved with others in a prosecution against Lēpida; but they prevented a final sentence, by appealing to the emperor, in the year 66. They ultimately escaped from this trial without injury (Tac. Ann. xvi. 8).

Vulfennius, *i. m.* a centurion of great size, whom Pērsius introduces laughing at the Grecian philosophers (Sat. v. 190).

Vultēus, *i. m.* an officer of C. Jūlius Cæsar, and zealously attached to the interest of his general. C. Antōnius, who commanded for Cæsar at Sālōne, having been shut up by Octāvius, who adopted the interest of Cn. Pōmpēius, and, distressed for want of provisions, attempted to send some vessels through the fleet of the latter, two of which effected their escape, but a boom below water intercepted the third, commanded by Vultēus, on which he encouraged his crew, consisting of a thousand *Optatēni*, to put an end to their lives, rather than fall into the hands of the enemy. He set them the example, which they, despairing of escape, followed, and died by their own act (Luc. Phar. iv. 465).

Vultēus Mēns, Vultēi Mēns, *m.* a com-

mon crier, of a small property and respectable parentage, whom L. Mucius Philippus, in a frolic, prevailed on, with some difficulty, to accept of an invitation from him, to whom he gave a considerable sum of money, and promised to lend more. By his advice, he bought a farm. From that period, he spoke of nothing but furrows, vines, and trees. To his new employment he applied with uncommon keenness, but his sheep were stolen, his goats died, his crops failed, and his oxen were killed by ploughing, on which he requested his patron to restore him to his former estate. Hörätius probably meant this narrative to apply to himself. Fatigued with the splendour and company he met in the house of Mæcenas, as well as from his delicate state of health and advanced age, he wished to enjoy the undisturbed tranquillity of a country life (Epis. i. 7. 55 seq.).

Völtur, *fris, m.* a mountain of Apulia, on the confines of Lucania, part of which extended into the latter district, which explains the passage in Hörätius, where the poet says he fell asleep on Völtur, an Apulian mountain, where he was beyond the boundary of

Xanthias Phœceus, *Xanthia Phœceus, m.* a man to whom Hörätius addresses one of his odes. He had fallen in love with a slave, which the Romans considered a great disgrace in a man of family. The poet encourages him in that attachment, by examples from antiquity (Od. ii. 4).

Xanthippus, *es, or Xanthippa, w, f.* the wife of Socrates, represented as exceedingly peevish, fretful, and discontented. Her name has become a common appellation for a scold (Gel. i. 17).

Xanthippus, *i, m.* a native of Thèræpne, a brave soldier and an able general. He went to the assistance of the Carthaginians against the Romans, during the first Punic war, took the command of their forces, defeated the enemy in a pitched battle, and made their general, M. Atilius Regulus, prisoner (Liv. Ep. 18). Respecting his return to his native country, and the conduct of the Carthaginians towards him after that signal victory, different accounts have been transmitted. Some maintain, that the jealousy of the Carthaginians obliged him to quit Africa, and go back to Greece; others, that the Carthaginians murdered him on his passage home, and threw his lifeless body into the sea. It has likewise been asserted, that they put him on board a ship leaky and unfit for service, with the intention of his perishing in the Mediterranean, a stratagem which, some maintain, he artfully eluded. According to Silius Italicus, he had, by Bæcæ, three sons, Eumachus, Critias, and Xanthippus, all men of great bravery (iv. 357 seq.).—2. Son of the former, killed by Virbius in Italy (Sil. Ital. iv. 392).—3. Son of Arifbron, and father of Pèricle. He preferred an accusation against Miltiades, for his returning from Páros without having taken the island, alleging that he had acted treasonably. At Mýcæ, Xanthippus commanded the Athenian forces, afterwards he besieged Sestos,

his native Apulia, i. e. on that part of mountain which was in Lucania (Od. ii. 9 seq.).

Völturum, *i, n.* Castello di Voltur town and fort at the mouth of Völtur the Volturino.—2. The ancient name of pua g. v.

Völturnus, *v. Völturnus, i, m.* the turno, anciently called Athurnus, a river Cämpāna, considerably to the south Liris, the Garigliano. Virgilius calls annis vādōsus (Æn. vii. 728), which shews that he considered it shallow, and it is also to have been the idea of Stālus, *tūmus impeditus* (quondā) *crucem militum* (Syl. iv. 3. 68); whereas Ovidius represents it as rapid, and of considerable depth (i. xv. 715). Claudianus agrees with Ovid (i. 256). Adj. Völturnus, a, um. *Fa na vāda* (Sil. Ital. xii. 521).

Völturnus, *i, m.* the southwest wind, contributed greatly to defeat the Romans the battle of Cannæ, in 218 B. C., blowing violently in their faces (Syl. ix. 514. Liv. xxii. 46). From Lavin name seems to have been provincial.

Xanthus, *i, m.* a river of Ionia, in the province of Lydia, in Asia Minor, which flows into the sea near the city of Smyrna. It was called Xanthus, because it was said to have been the blood of the Cyclops Polyphemus, who was killed by Ulysses.

and nailed Artayetes, the governor of town, to a cross (Herod. vi. 131 seq.). Xanthō, *ūs, f.* a sea nymph, one of the train of Cyrenæ (Virg. G. iv. 336).

Xanthus, *i, m.* a son of Phenops, twin-brother of Thōas, killed by Diōa (Hom. Il. v. 152).

Xanthus, *i, m.* the Mender, a large rapid river of the Troad, which has its source in almost the highest range of mount Hōmērus says, it was called Scāmānde men, and Xanthus by the gods. Ptolemy copying Aristotēles, mentions that this had the name of Xanthus, because it red the wool of the sheep which drank red, and that it was navigable (i. 610). The plain of Troy lay between the rivers Scāmānde, and Scāmānder, the Meander, but there are great uncertainty and respecting these streams. The Scāmānde was burned during the Trojan war; Ovidius has *Arasque iterum Xan* and Xanthus about the Trojan war; a time, viz., when Phæthōn was setting world on fire (Met. ii. 245). The names, subjoined to these classical rivers, been taken from a late traveller, to whose ment considerable deference is due, would, however, be rash to assert, that thing approaching to certainty respecting the locality of the scenery of the Iliad been yet laid before the public. Nor is it wonderful; for, upwards of 1700 years no person pretended to know the site ancient Troy. Of late, chiefly since Ch. Herberichs fancied that he had discovered the site of that city, much has been written on an interesting subject. Almost every traveller who has, for these twenty years past, visited the eastern shore of the Archipelago and Dardanelles, has advanced a new theory, though his own may have failed to prove conviction, has had the merit of proving that those of his predecessors were wrong.

and at variance with the truth of geography and history, or with the *Iliad*, or with both. Of the two rivers, *Simöis* and *Schmänder*, which occur so frequently in the poems of Homer, it is but justice to both to state, that they have been no bar to any conjecture or hypothesis. Since Chevalier's publication appeared, these streams have shown a ductility truly surprising, have changed from right to left, or from left to right, run into each other on either bank, of course flowed in different directions, or crept along an artificial canal, as best suited to the idea of the author! If Homer's two promontories were *Sigeum* and *Rhetium*, Agamemnon's skill in encampment could not claim high commendation; since the extremities of the Grecian camp would, in that case, have been three miles distant, with the additional disadvantage of being separated in the middle by a considerable river and morass, almost, if not wholly, impassable. Every slight inequality in the surface of the adjoining plain has been imagined the tomb of some "mighty chief untimely slain," and every stone, once used in a building, has been supposed a fragment of Troy. The site of that city itself has been discovered near the sea, on the plain, and so close to the foot of *Ida*, that the rocks of this precipitous range of mountains formed its northern wall. According to the last supposition, Troy must have stood ten miles from the coast, and consequently ten miles from the Grecian camp. Nay further, the ruins of the city, Troy, which Homer seems to place on a plain, have travelled up the hill, an assumption which may be allowed to stagger a mind not immediately addicted to scepticism! These remarks respecting the site of Troy, &c., have been added, that the young scholar may be prepared, when maturer years have strengthened his mind, and longer study familiarized him with the elegant writings of the Greeks and Romans, not to expect uniformity of opinion on this subject; and not to think the less favourably of that most admirable poem, the *Iliad*, if it shall, at last, be found, that for the scenery, as well as for the machinery, of that unrivalled epic, we are indebted solely to the imagination of the poet. *Adj.* *Schmänderius*, a, um. *Schmänderia civitas*, a small town of the *Troad* (Plin. i. 610).—2. A river of *Lycia*, on which was a cognominal town. *Inh.* *Xanthii*, orum, *m.* opposed *Brutus*, who carried their town, not, however, without much opposition (Ap. Bel. Civ. 635). *Adj.* *Xanthius*, a, um. *Xanthius cāmpus* (Herod. i. 176).

Xanthus, i, *m.* one of Hector's horses. The other three were *Pödärgus*, *Æthon*, and *Lämpus*. *Andrömächē* fed them with sweet wheat, and mixed wine with their drink (Hom. II. viii. 185).—2. A horse of Achilles, which had the gift of prophecy, at least uttered a prediction (Hom. II. xvi. 149 seq.).

Xenarchus, i, *m.* prætor of the Achaë, in 176 B. C., who wished to ingratiate himself with *Pérsēs*, king of *Macedonia*, in which all who had recovered lost slaves seem to have agreed with him; but *Cállierēs* and the Roman party opposed them (Liv. xli. 23).

Xenippa, orum, *a.* place in *Sogdiana* (Curt. viii. 2).

Xéno, ónis, *m.* a Grecian in the family of

the Roman emperor *Tibérius*, by whom he was banished to the island *Cinária*, for giving an answer which his master considered uncivil (Suet. Tib. 56).

Xénoclides, is, *m.* a nobleman of *Chalcis*, *Egripi*, who, with *Mictio*, governed the city, after *Euthymidas* had been driven out, in 194 B. C. They were both in the interest of the Romans (Liv. xxxv. 38 seq.).

Xénócrates, is, *m.* a native of *Chalcodon*, and scholar of *Plato*, under whom he made great progress in philosophy. His talents and merits procured him the friendship of his instructor, and the distinction which that honour necessarily conferred. To his school none were admitted without a knowledge of mathematics, which he called the key of philosophy. To the purity and integrity of his own life, may be attributed the correct morals of his students, rather than to the sternness of his precepts. Such was his regard for truth, that when others were one day required before the judges to make oath, on *Xénócrates* presenting himself as ready to comply with the custom, the whole bench rose up, declared his oath to be unnecessary, as his word was enough. Neither *Philippus*, nor his son *Alexander*, could prevail on him to accept of a bribe. Through life he enjoyed the highest respect of the Athenians, but disregarding money he died poor, after he had taught many years in the *Academia*, in which he succeeded *Speusippus*. His notions were particular, as he considered the sun and seven planets as the only divinity. Of the numerous treatises, which he wrote on a variety of topics, not one has been transmitted (Val. Max. ii. 10).

Xénophānes, is, *m.* one of the ambassadors sent by *Philippus*, king of *Macedonia*, in 217 B. C., to *Hannibal*, after the battle of *Cænna*, with the view of forming an alliance with the Carthaginians, that, by their united efforts, they might crush the power of *Rome*. By art and dissimulation, he overreached the Romans, into whose hands he had fallen, he was allowed to proceed to *Rome* unguarded; but, in place of approaching that city, he went straight to *Hannibal*, with whom he concluded a treaty, on conditions which *Livius* has recorded. The whole transaction became minutely known to the Romans, as both the treaty and the despatches for *Philippus* came into their possession, when they took both the ambassadors of the *Macedonian* king, and those sent to him by *Hannibal*. On their being seized, the deception of *Xénophānes* did not benefit him a second time; for he was sent to *Rome* by order of the consul, and the whole letters, after being read and sealed up, were forwarded to the senate, who commanded the ambassadors to be kept in close confinement, and their attendants exposed to public sale (Liv. xxiii. 30—38).

Xénophilus, i, *m.* a native of *Chalcis*, *Egripi*, adopted the opinions of *Pýthagoras*, was a man of great knowledge, and lived a hundred and five years. He died about 227 B. C. (Val. Max. viii. 13).—2. An officer of *Alexander the Great*, to whom that conqueror gave the command of the fort, or citadel of *Susa* (Curt. v. 2).

Xénophon, óntis, *m.* an Athenian, son of *Grillus*. The year of his birth is uncertain, but *Diogenes Laërtius* says, that he lived

ished chiefly about 396 B. C. At what period of life he became the scholar of Socrates, and how long he continued under the tuition of that eminent philosopher, history gives no certain information. Of the advantages which the powers of his mind received from their early culture, his own writings furnish abundant evidence. Considering him as a historian, philosopher, and general, we must allow he surpassed all the scholars, who listened to the instructions of Socrates. Proxenus, a Boeotian, who resided with Cyrus at Sardes, *Sart*, introduced him to that prince, of whose favour he soon acquired as great a share as the friend by whom he became known at court. He was one of the commanders in the army of ten thousand Greeks, who marched with Cyrus into Persia against his brother Artaxerxes, and his bravery, added to the prudence of his conduct and his skill of military affairs, raised him to the highest distinction among his countrymen. After the death of Cyrus, and the fall of his superior officers, he became the sole commander of the Greeks, whose retreat he conducted, through mountainous countries, and barbarous nations, in safety to Asia Minor. This is one of the most famous expeditions recorded in history, and generally known by the name of the *Retreat of the ten thousand Greeks*. Their route has lately been traced with great geographical ability in a memoir written by Major Rennel, and accompanied with a valuable map. Xenophon himself has given an interesting account of the corps of mercenary Greeks, from their joining Cyrus at Sardes, till their arrival in Pontus, in his expedition of Cyrus. Although their number at first consisted of ten thousand, it must not be supposed that, after fighting so many battles, traversing such a rugged country of so great extent, that they reached the shores of the Black Sea with undiminished numbers. Their conduct, after attaining a place of safety, tarnishes their military reputation, and exposes their commander to censure, although, perhaps, he had not power sufficient to enforce more soldierlike behaviour. Circumstances compelled him to court the favour of Agésilæus, king of Sparta, and this act excited the odium of the Athenians, who banished him from Attica, but it secured him the protection of the Lacedæmonian monarch. After accompanying Agésilæus to Thèbe, *Theba*, he retired, with Philistia and his two sons Gryllus and Diôdorus, to Sallus, a town of Elis, where he passed the remainder of his days in writing, and in hunting. Some affirm, that the inhabitants of that province compelled him to quit the country, and he went to Corinthus, where he continued to live, and died in old age. In the life of Xenophon, written by Diôgènes Laërtius, we find that Socrates met him in a narrow lane, across which he stretched his staff to prevent his passing, and asked him, "What was necessary for human life?" On Xenophon's answering, Socrates asked, "Where good and virtuous men resided?" and Xenophon having hesitated, the philosopher said, "Follow and learn." From that period, he became the scholar of that great man. From the same author, it appears, that Xenophon was the first philosopher who wrote history, and that Philistia,

the mother of his sons Gryllus and Diôdorus, did not stand to him in the honourable relation of a wife. When the Athenians had resolved to support the Lacedæmonians, he sent his sons, who had been educated among the Spartans, to war, from which Diôdorus returned, without being distinguished by any act of remarkable bravery; and Gryllus fell in the battle in Mantineæ, *Milias*, fighting with great bravery among the cavalry. Some relate, that Xenophon was then sacrificing with a crown on his head, and that, hearing of his son's death, he laid it aside, but on being informed that he had died with honour, he resumed it. Others state, that he did not even shed a tear, and unconcernedly remarked, "I know that I begot him a mortal." Socrates, among others, celebrated the virtues and excellences of this youth. 2. A nobleman of the Achæi, who, with Aristonius, attended the interview at Nicæa, held between T. Quinctius Flamininus, attended by the Roman allies, and Philippus, king of Maccœdonia, in 199 B. C. (Liv. xxxii. 32). 3. The physician of the Roman emperor Claudius, seduced by Agrippina to her interest. This wretch cut off the emperor by poison (Tac. Ann. xii. 61-67). 4. Xerxes is, a second son of Darius, king of Persia, who succeeded to the crown, in prejudice of his elder brother, Artabanus, because the latter was born when Darius was in a private station, and Xerxes afterwards had obtained the monarchy. His father had formed a design of invading Greece, which he carried into execution, to the destruction of his army, and of his own reputation as a soldier. Dêmāratus, king of Lacedæmon, who, being banished from his country, lived at the Persian court, and neither the ingratitude of his fellow-citizens, nor the favours of the Persian monarch, diminishing his patriotism, sent notice of the formidable preparations making for the invasion of Greece. Ancient authors differ respecting the number of the army under Xerxes; Justinus makes it consist of seven hundred thousand native troops, and three hundred thousand auxiliaries, adding, that it had not been improperly recorded, that rivers had been drunk up by his armies, and that his fleet consisted of fourteen hundred ships. That historian says, "His army wanted a commander, that in considering the king, you may praise his wealth, but not him as a general, that he was first in flight, last in war, timid in perils, and puffed up when not in personal danger. Before he made trial of the war, from confidence of his strength he seemed the lord of nature itself, levelled mountains; filled up valleys; covered certain seas with bridges; and contributed to the advantage of navigation by the invention of shorter methods." His entrance into Greece was as terrible as his retreat was dishonourable. He crossed Helliopontus, the *Dardanelles*, by a bridge of boats, to which Propercius alludes, *Xerxis et imperio linae coisse rivas*, and by the order of Xerxes two shores met (Il. i. 22), traversed Thræcia, and cut a canal across the isthmus of Athos, *Monte Siveo*, which Mânilius calls a sea (v. 49). He afterwards came down upon Greece, when Léônidas, with four thousand men, guarded the Straits of Thermopylæ, for three days.

against his whole army, and would probably have successfully repelled the invaders, had not the enemy, by the treachery of a Grecian, been conducted to the top of a hill which overhangs the pass. The obstinate bravery of Leōgidas and his men, had nearly proved fatal to the king himself, who, after their fall, advanced into Attica, burned Athens, which was deserted, and listening to the artful insinuations of Themistocles, was entirely defeated in a naval engagement at Salamis, *Colonus*. The cowardly monarch then retraced his steps, found his bridge of boats over Hēllēspōntus, the *Dardanelles*, destroyed, crossed that strait in a fishing boat, and returned to Persia, traversing a space in thirty days, over which he took six months to march with his army. Such mortality prevailed among the troops who accompanied him, that the birds of prey marked his track, and feasted on the bodies of the Persians. To his disaster Mānilius alludes (iv. 65). In Greece, he left Mārdōnius, whose success did not exceed that of his royal master, and he escaped only with a few troops. Before the naval engagement, Xērxes sent four thousand armed men to plunder Dēlphi, who fell by showers and lightning. After his return to his own country, Pausānias entered into a treasonable transaction with him, on which he made war a second time, on Greece, and was defeated by Cimon, son of Miltiades, who compelled him, after gaining victories both by land and sea, to retreat into his own kingdom. These unsuccessful attacks on Greece rendered him contemptible in the eyes of his own subjects; and Artabānus, his prefect, put him to death, in order to procure the crown for himself (Just. ii. 10 seq.).

Zōllā, m. f. a town of Africa, mentioned in several old authors. **Zōllus, i. m.** See *Hyllus*.

Zabatus, i. m. the *Greater Zab*, one of the eastern branches of the Tigris. **Zābdiēni, orum, m.** a people who lived on both banks of Tigris, the *Dejiluh*, around the town Bēzābde q. r. (Amm. Mar. xx. 7). **Zābdiēna, m. f.** the district inhabited by the Zābdiēni (Amm. Mar. xx. 7 seq.).

Zācōrus, i. m. a Scythian, who held a command in the war between his countrymen and the Colchians, supported by the Argonauts. Argus deprived him of life (Val. Flacc. vi. 554).

Zācra, n. f. a mountain in Mēdia (Amm. Mar. xxiii. 6).

Zācynthus, i. f. *Zante*, or, *Zakintho*, an island in the Ionian Sea, about seventy (according to Dodwell only forty) miles in circumference. Its greatest length is twenty-one miles, and its greatest breadth eighteen. The soil is not unfertile, and the climate not unhealthy. **Zēh. Zācynthū, orum, m.** may be estimated, in modern times, at forty

by Apollonius, between Lēptis and Utica (Bel. Pan. 56).

Xōrus, i. m. a Phœnician, who, with Cārchedon, founded Carthage, according to Apollonius (Bel. Pan. 1).

Xūthus, i. m. father of Ion, from whom the Iōnes, in the judgment of some ancient authors, derived their name. Herodotus states this derivation of Iōnes as an indubitable fact, consequently it was the generally received opinion among his countrymen, at the time he wrote (Herod. vii. 94).

Xēchus, i. m. one of the conspirators against Dēmētrius, son of Philippos, whom dread of torture induced to declare the whole stratagem, and the iniquitous measures which had been adopted, to procure the death of that excellent prince. The discovery made by Xēchus, added greatly to the grief of Philippos, and he sought for the means of revenge, by putting Pērseus to death; because, at his instigation, he had deprived the innocent Dēmētrius of life (Liv. xl. 55).

Xēlinē Cōmē, Xēlines Cōmes, f. (i. e. wood-town), a village of Pisidia, at which the consul, Cn. Mānilius Vūlso, encamped, in 191 B. C., when he was going against the Gallōgræci (Liv. xxxviii. 15).

Xēnē, arum, f. *Daouli*, a town of Thessaly, deserted by the inhabitants from fear, in 200 B. C., and plundered by the Aetoli. Philippos maintained, in 187 B. C., that it unquestionably belonged to the Aetoli, and that it had been seized on by the Thessali and Perrhebi (Liv. xxxii. 18 seq.). **Xēnias, ādis, f.** *Xison*.

Xēstus, i. m. (i. e. shaved, cleared) a place from which Hērēcles removed the thorns that grew on it, that he might, by daily exercise, strengthen and habituate himself to the endurance of labour (Paus. vi. 23).

Z thousand, of whom at least seventeen thousand live in the capital, and the remainder are scattered through forty-eight villages. **Zācynthus, a, um.** *Zācynthium hiēmum* (Plin. v. 252).

Zaitha, m. f. a town in Mēsopotāmia, at which a tomb was erected to the memory of the emperor Gōrdiānus (Amm. Mar. xxiii. 5). **Zālātes, n. Zēlātes, is, m.** an Armenian youth, who appears to have been at Rome, as a hostage (Juv. Sat. ii. 164).

Zālēicus, i. m. a fellow-student with L. Jēirgus, under the philosopher Thales. To the Locrēuses, under the name of Minērvā, he is said to have framed a body of laws. This fiction he probably invented, to give the greater weight to his opinions, nor did his project fail of success. The crime of adultery was to be punished with the loss of both eyes. On his own son being condemned for that crime, he put out one of his own eyes and one of his son's, thus exhibiting strong parental

affection, whilst he maintained inviolate, the authority of his enactment, by holding out no hope of forgiveness to any subsequent offender. From his great knowledge, that people may have called him Minerva (Val. Max. i. 2. vii. 5. Cic. Leg. i. 22 gr.).

Zāma, *ae. f. Zamora*, or *Zowaren*, a town of Numidia, Algiers, five days' journey south of Carthage, near which P. Cornēlius Scipio Africanus obtained a decisive victory over the Carthaginian army, under the command of Hannibal, in 204 B. C. (Liv. xxx. 29—35). After the death of Juba, the Romans levelled it with the ground. Plinius mentions a fountain at Zāma, which emitted melodious sounds (iv. 782). *Inh. Zāmēnses, ium, m. Adj. Zāmēnsis, is, e. Zāmēnsē oppidum* (Plin. i. 540).—2. An island doubtful, or unknown, which appears to have been not far from Cōrēyra (Liv. xxxii. 16). Perhaps the true reading is *Sāmē q. v.*, which occurs in xxxvi. 42.

Zāncle, *es, f. Messina*, in modern times the chief town of Sicily, situated on Frētum Siculum, the Strait of Messina. Of the date and founders of this city, we have various and contradictory accounts in ancient authors. The most probable opinion seems to be, that the Siculi built it, and gave it that name from the *curved* nature of the coast. The derivations from Zānclos, its first king, and a native of the soil; from Zāncle, a fountain; and from Zāpānē, a scythe, with which Sātūrnus mutilated his father, require only to be mentioned. Pirates from Cūma expelled the original inhabitants, and, in turn, Chalcidenses from Euboea, Negropont, expelled them, and took possession of the town. These afterwards yielded to the Messinians, whom the Lacedaemonians had conquered in war, and, on their obtaining possession in conjunction with Anaxilaus from Sīmos, they called the town Mēssēnē, which the Latins afterwards wrote Mēssāna. Hērōdotus states, but without good authority, that it was afterwards called Māmērtina, from the Māmērtini having been admitted into an equal participation, both of the city and lands. After that period, the inhabitants were frequently called Māmērtini *q. v. Inh. Zāncleis, orum* (Strab. Zāncleus, i), *m. Adj. Zāncleus, et, Zāncleus, a, um. Zānclea ōrēna*, the bay of Messina (Ov. Met. xiii. 729). *Zāncleia silva* (Ov. Met. xiv. 47).

Zāpāōrtēnōn, *i, n.* a mountain in Hērēnāia (Just. xli. 5). Its district was called Zāpāōrtēnē, *es, f.*

Zārāspēs, *is, m.* a Persian nobleman, who, with Ozānēs, attempted a revolt from Alexander the Great, in 326 B. C. Crātērus crushed the attempt, and put both in chains (Curt. ix. 10).

Zārāspēs, *is, m.* a river of Bactria (Amm. Mar. xxii. 6).

Zātēs, *is, m.* a Colchian, killed by Dārās, in the war between the Scythians and his countrymen, who were joined by the Argonauts (Val. Flacc. vi. 572).

Zēbōim, *ae. m.* son of Prōtārchus, a merchant, an Egyptian youth whom Ptolēmaeus Phycōn prevailed on to assume that character, and to oppose Dēmētrius. After obtaining the throne of Syria, Ptolēmaeus compelled him to flee, on which his men deserted him, and he lost his life, in 122 B. C. To him Justinus refers (xxxix. 1, 2).

Zelastūm, *i, n.* a promontory of Isthia beyond Dēmētrias. L. Apollonius and Alus, king of Asia, sent a fleet to cruise this promontory, whilst they attacked On to keep in check Heracles, who commanded the fleet of Philippos, king of Macedonia 202 B. C. (Liv. xxxi. 46).

Zelēia, *ae. f.* a city of Lycia, governed Pandāros, a vassal of Prīamus (Hom. iv. 121).

Zēlys, *is, m.* a native of Cēricus, who left half-dead by Iāson, on the Argos being driven back by a storm to that place from which they had lately sailed. A contest was in consequence of neither recognising each other (Val. Flacc. iii. 1).

Zēno, *ōnis, m.* a native of Elea, a town of Eōlis, whence, to distinguish him from others of this name, he is frequently called Zēno Eleātis, and the philosophers who adopted his opinions were called the Eleatic. To him some ascribe the invention of logic, which others deny; but all agree, his ingenuity and shrewdness displayed the art of reasoning, improved, and extended by his followers, furnished the matter which Aristōtēles and others reduced to a system and formed into a system. None of his writings have been transmitted, and, therefore, his opinions are only found in the works of other philosophers, and expressed in such terms as they understood them. Hence it is difficult to form a precise idea of the doctrines of Zēno. When we have the very words of an author, we can be certain we have his ideas, because many instances different writers affix different meanings to the same expressions, each records not the precise notions of the author, but what he himself supposed to be the author's meaning. In how unlike to do Plāto and Xenōphōn make Sōcrates speak? The character of Zēno, as a citizen and friend of liberty, it is impossible to de-
 cate, with precision, from the vague accents of the several authors, who have mentioned him. He was put to death by torture at his native city (Cic. Nat. D. iii. 23).—2. A founder of the sect of Stoic philosophers, born at Citium, Larnac, or, Larnaca, a town of Cēprus, about 300 B. C. His parents being of Phœnician descent, some have called him a Phœnician. In early life, he assisted his father as a merchant, and to the purchase at Athens by his parents, he traded to that city, Zēno most probably indebted for his love of knowledge, and mental improvement. Some say, that was wrecked off the coast of Attica, with valuable cargo, which he had intended to dispose of in the port at Athens. Hence that may be, we have undoubted information, that he settled in Athens, attended schools of the different philosophers, having selected from each what he considered best, founded the sect called from the port where they met, the Stoics. He lived to an advanced age of ninety-eight, and having broken one of his fingers in a fall, put end to his life, considering that mark of weakness a proof he was no longer fit for life (Juv. Sat. xv. 107). The account Ammianus Marcellinus, is different from what is above stated.—3. An Epicurean philosopher of great distinction, under whose name, and his friend Pōmpilius

Actus

studied. He wrote against mathematics. Philo called him the chief of the Epicureans (*Cic. Nat. D.* i. 21).—4. Son of Pölēmon, king of Pontus, and Pŷthōdōris, whom Germānicus made king of Armēnia, in the year 18. From earliest youth, he preferred the Armenian manners, delighted in the chase, and rejoiced in all the amusements of savage life. From being crowned at Artāxāta, the Armenians called him *Artāxias* (*Tac. Ann.* ii. 56).—5. A chief man amongst the Māgnētes, who, by the propriety of his conduct, and respectability of his character, prevailed on T. Quinctius, to pardon the misconduct of his countrymen, and not to punish the state for the crime of an individual (*Liv.* xxxv. 31). See *Eurghōchus*.—6. A governor of Sārdes, *Sart*, under Antiochus, in 192 B. C. (*Liv.* xxxvii. 44).—7. A commander under Philippos, king of Mācēdōnia, whom the Athamanians defeated, in 191 B. C. (*Liv.* xxxviii. 1 seq.).

Zēnōbia, *zē*, *f.* wife of Odēnāthus, king of Pālmyra, whom she succeeded in the throne, and not only retained the territories, of which her husband had left her in possession at his death; but, by her conquests, extended the limits of her kingdom, and assumed the title of *Queen of the East*. She first put to death the murderers of her husband, formed plans for the education of her sons, and then trusting to her powerful resources, and the direction of a vigorous mind, she concerted measures for establishing an independent government, subject neither to the Persians nor the Romans. The Roman emperor, Claudius, perceiving the prudence of her administration, and the success of her arms, allowed her to enjoy the dignity of the empire in the East. The neighbouring states, from dread of her vengeance, solicited her alliance. To the popularity of Roman manners, she added the stately pomp of Asiatic sovereigns, and received from her subjects the adoration paid to crowned heads in Asia. Pālmyra, from its situation, naturally gave birth to ideas of independence, and the confidence, which Zēnōbia entertained at home, did not desert her abroad. When the emperor Aurēlianus passed into Asia, to recover the cities and countries which had submitted on the approach of Zēnōbia, the undaunted princess quitted her capital, joined the army, and animated the troops by her presence. In two successive engagements, which were long and obstinately contended, the Palmyrians at last yielded to the bravery of the Roman legions, and Zēnōbia, finding it impossible to collect a third army, retired within the walls of Pālmyra, made every preparation for a determined resistance, and declared that the last moment of her reign, should also be that of her life. The hope that famine would compel the Roman army to raise the siege, supported the firmness of the queen, who refused with disdain, the proposals of an honourable retreat, which Aurēlianus offered to her, and both parties exerted themselves with increased vigour, the one to take, and the other to defend, the city. The princes of the neighbouring kingdoms, in place of aiding the queen, whose alliance they had most humbly solicited, deserted her, and attached themselves to her enemy. Even the Persians, whose duty and interest it was

to support their natural ally, in opposition to foreign aggression, did not lift a single weapon in her defence, and the death of Sāpor, at this time, proved advantageous to Aurēlianus. The feeble auxiliaries advancing to support the Queen of the East, Aurēlianus easily overcame, either by arms or bribery, whilst Prōbus sent regular supplies from every part of Sŷria to the camp. Perceiving that dependence on famine was now vain, and that the perseverance of the emperor would ultimately prevail, timidity overpowered her resolution, and Zēnōbia mounted one of her swiftest dromedaries and attempted to escape to the Parthians; but was overtaken by the Roman light horse, who brought her back to the emperor. To his asking with sternness, how she had the audacity to lift up arms against the emperor of Rome, she replied with respect and firmness, that she acknowledged him as her conqueror and sovereign, but disdained submission to such men as Aurēlius and Gāllienus. At this period, her resolution entirely failed her, and instead of that magnanimity which she had formerly displayed, she timorously and ungratefully ascribed the obstinacy of her resistance to the counsel of her friends. This declaration sentenced to death, Lōnginus, one of the best critics of antiquity, who yielded to his fate without one single complaint, and followed the executioner with a calmness and serenity which astonished the spectators. He spent his last moments in expressions of pity for his unfortunate queen, and in comforting his afflicted friends. Her other ministers shared the same fate. Aurēlianus spared her life, according to some historians, because she had preserved the provinces of the East from being attacked by the Persians, and, according to others, that he might gratify his vanity, by leading this illustrious queen in triumph. Her son Vaballath had likewise his life granted him; as to her other two sons, Hērēmiānus, and Timōlianus, it is uncertain whether they died a natural death, or lost their lives by order of Aurēlianus. After the triumphal procession, the emperor assigned Zēnōbia, a pleasant residence in the territory of Tibur, *Tivoli*, where she spent the rest of her days. The emperor married her daughters to illustrious citizens of Rome. The ancients have commended her literary acquirements, as not inferior to her military talents. In this agreeable retreat, she composed a history of the eastern nations, and of Egypt, which appears to have been the place of her birth, and she traced her descent from the kings of that country. Amongst other qualities for which she has been praised, her personal purity and constancy entitle her to high respect, on this account she stands in direct opposition to Clēopātra, to whom several traits in her character bear a strong resemblance. The resolution of the Egyptian queen greatly surpasses that of Zēnōbia, for she preferred a voluntary death to the disgrace of being led captive through the streets of Rome.

Zēnōbius, *i*, *m.* an officer under Mithridātes, not of the strictest moral principles, first thrust into prison, and afterwards killed by the Ephesians (*Ap. Bel. Mith.* 200 seq.).

Zēnōdōtia, *zē*, *f.* a town of Sŷria, taken by M. Licinius Crassus, who plundered it, and

sold the inhabitants for slaves (Ap. Bel. Par. 136).

¹⁰ Zephyrium, i. n. Cape *Lissan el Kahpeh*, a promontory of Cilicia, on which stood a town of the same name, taken by Antiochus, in 199 B. C. (Liv. xxxiii. 20).—2. Zeffre, a cape in Pontus.—3. Cape *Brassano*, in Reggio, the most southern district of Italy.

Zephyrus, i. m. the west wind, the same with Favonius, was the son of Astræus and Aurōra. *Pennatus Zephyrus* (Lucret. v. 737).

Zephyrus, i. m. the husband of Arsinoë, from whom she was called Zephyritis, Idis, f. Others derive the name from Zephyrium promontorium, on which she had a temple, and was worshipped under the name of Chloris by the Egyptians (Catul. lxi. 57). In ancient history, two promontories of this name occur, now Cape *Brassano*, in the south of Italy, and Cape *Lissan* in Cilicia, near the mouth of the river *Calycadnus*, the *Glaük*.

Zerynthus, i. f. a town and cave in Thræcia, sacred to Hecate, in which dogs were offered to her. The scholiast on Aristophanes, places both in Samothracia, *Samothraki*. From Ovidius, it is evident, that these places were either on the island or continent, and this having been left doubtful, made some fix on the one position, and others on the other, and to reconcile these different statements, probably induced some commentator to suppose there were two towns of this name, situated, one on the island, and the other on the continent. Adj. Zerynthius, a. um. ¹¹ *Zerynthia litorea* (Ov. Trist. i. 9, 19). ¹² *Zerynthium templum*, the temple of Apollo at Zerynthus, which Livius certainly understood, was in Thræcia, not in Samothracia (xxxviii. 41).

Zetes, v. Zethes, is, m. a son of Boreas and Orithyia. Zetes and his brother Calais accompanied the Argonauts to Colchis, in quest of the golden fleece. They delivered Phineus, king of Thræcia, from the Harpies, which Jupiter or Juno had sent to torment him (Ov. Met. vi. 716).

Zethus, i. m. son of Jupiter and Antiope, assisted his brother Amphion in building Thebes (Hom. Od. xi. 261).

Zeugma, ætis, n. *Zegmé*, or, *Bir*, a city of Syria, on Euphrates, the *El-Frat*, at which was an iron bridge, constructed by Alexander the Great, which gave celebrity to the road, hence Lucanus, *Pellæum Zeugma* (Phar. viii. 237). Part of this remained when Plinius wrote, who mentions that the original rings which formed the bridge, were not injured by rust, but that those which had been put in the place of the broken, were corroded by oxidation (i. 582 seq.).

Zeusis, is, m. a descendant of Lacedæmonian Phalantus, killed by Cærmelus, in Italy, during the second Punic war. His mother was a Phœnician (Sil. Ital. vii. 665).

Zeuxidas, æ, m. a pretor of the Acarnanians, in 199 B. C. (Liv. xxxiii. 16).

Zeuxippus, i. m. a Bœotian prince, who recommended a treaty with the Romans, on which account his countrymen did not appoint him Bœotarcha, or chief magistrate. From being accessory to the death of Brachyllas, he fled first to Tanagra, and afterwards to Athens, on purpose to escape being brought to trial for that crime, in 193 B. C. (Liv. xxxiii. 27).

Zëuxis, Idis, m. a commander under Anti-

ochus, king of Syria. In the engagement with the Romans at Thapsus, he commanded the centre. After the defeat of the Syrians, his sovereign sent him to L. Cælius Scipio, and Livius has recorded in speech for peace, in 192 B. C. (xxxvii. 4-45).

Ziata, æ, f. a fort in Mesopotamia, taken in the year 359 (Amm. Mar. xix. 6).

Zioberis, is, m. a river of Hyrcania, which Curtius gives a remarkable description, but it does not occur in any other author (vi. 4).

Zodiacus, i. m. the Zodiac, called by Apollonius *Balæus* (i. 677). The Zodiac is space in the heavens, extending 8° on each side of the Ecliptic, in which the orbits of the planets are contained. The Ecliptic, that great circle in the heavens, which the sun appears to describe in the course of year, and which astronomers have divided into twelve equal parts, called signs, are Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricornus ♑, Aquarius ♒, and Pisces ♓. The sun enters Aries at the vernal equinox, Cancer at the summer solstice, Libra at the autumnal equinox, and Capricornus at the winter solstice. The first six signs are called *northern*, because they lie on the north side of the Equator; and the last six signs are called *southern*, because they lie to the south of the Equator. The signs ♈, ♉, ♊, ♋, ♌, ♍, are called *ascending* signs, because when the sun passes through them, it is approaching our (i. e. the North) pole; and ♎, ♏, ♐, ♑, ♒, ♓, are called *descending* signs, because whilst the sun passes through them it recedes from our pole.

Zöllus, i. m. a commander under Alexander the Great, who brought five hundred horse to Greece to that warrior, after he has been some time in Asia (Curt. vi. 6).—A man ridiculed by Martialis for feigning sickness, in order to show the splendour of his bed (ii. 16). That poet, in other epigrams, derides the vanity of Zöllus, who he displayed in an ostentatious parade of his wealth and grandeur.

Zoippus, i. m. son-in-law of Hiero, king of Syracuse, and tutor of Hieronymus, who sent him ambassador to Ptolæmus, and remained in voluntary exile. The Syracusans put his wife Hieraclea and his daughter to death, in 216 B. C. (Liv. xxiv. 4-26).

Zombis, is, f. a town of Media (Amm. Mar. xxiii. 6).

Zona, æ, f. a girdle or belt, is a name given to those natural divisions of the earth's surface, with respect to the different degrees of heat, and of the length of days, occasioned by the obliquity of the Ecliptic. The Zone are five in number, one TORRID, two TEMPERATE, and two FRIGID or FROZEN. The first, which is in the middle, has its name from being very hot. The ancients erroneously supposed that it could not be inhabited from the violence of its heat; "*Quarum quæ media est, non est habitabilis æstu.*" It extends from the Equator on each side to the Tropics, a distance of 23° 28', consequently the TORRID ZONE is 3,282 miles in breadth. Here the sun is vertical twice a year, the days and nights nearly equal, and the twilight very short. The two TEMPERATE

Arz Zones are situated on each side of the *Torrid Zone*, which Ovid has accurately and minutely described; "*Temperiemque dedit mistâ cum frigore flammâ.*" They lie between the *Tropics* and the *Polar Circles*, viz., between 36°, 28', and 66°, 32', so that each is 2,982 miles broad. To the inhabitants of the *Northern Temperate Zone*, the sun is always south at noon, and to those in the *Southern Temperate Zone*, he is always north at that time. In both, the twilight increases, and the day varies in length, in proportion to the distance from the Equator. The two *Frozen Zones* lie beyond the *Temperate*, round the *poles*, at which there is only one day and one night in the year. The idea which the ancients formed respecting them, was not much more correct than that which they conceived respecting the *Torrid Zone*. They supposed these zones were perpetually covered with snow (*Nix tegit alla duas*, Ov. Met. l. 50), and therefore uninhabitable. But modern discoveries have proved the fallacy of that opinion. It must, however, be acknowledged, that from the long absence of the sun, and from the severity of the cold, added to the sterility of these countries lying within the Northern, or, Arctic Polar Circle, they are rendered a very dreary and uncomfortable place of residence. No land has yet been discovered within the Southern, or, Antarctic Polar Circle.

Zōna, *z*, *f*. a town of *Sāmōthrācia* (Herod. vii. 59).

Zōpýrio, *v*. *Zōpýrion*, *ōnis*, *m*. a general of Alexander the Great, killed, and his whole army cut in pieces, by the Scythians (Just.

ii. 5). *Cūrtyus* makes him governor of *Thracia*, and attributes the destruction of his army to a violent tempest (x. 1).

Zōpýrus, *i*, *m*. one of the conspirators against *Orōpasta*, who artfully formed and executed a plan by which he placed *Bābylon* under the power of *Dārius* (Just. i. 10).—*3*. A grandson of the former, who deserted from the Persians to the Athenians (Herod. iii. 160).

Zōrōāstres, *is*, *m*. an ancient king of the *Bactriāni*, said to have been the inventor of magic, to have examined into the first principles of things, and the motions of the stars. *Ninus* made war on this prince, whom he conquered and killed, about 2148 B. C. (Just. i. 1). *Adj*. *Zōrōāstrēus*, *a*, *um*.

Zōrāines, *is*, *m*. a king of the *Sīrāci* *g*. *9*. He commenced hostilities which alarmed *Cōtya* and *Jūlius Aquila*, in the year 48; *Mithridātes*, at that time, seized the dominion of the king of the *Dāndārīdes* (Tac. Ann. xii. 15).

Zōster, *ēris*, *m*. a promontory of *Attica*, (Herod. viii. 107).

Zybēta, *z*, *m*. held possession of part of *Bithynia*, against *Nicōmēdes*, who called to his assistance the Gauls, defeated his opponent, and the whole of *Bithynia* then fell under his dominion, in 191 B. C. (Liv. xxxviii. 16).

Zygāctes, *z*, *m*. a river of *Thracia*, near which *Prōserpina* was carried off by *Plūtō*, according to *Apollonius*. In crossing the stream, he broke the yoke of his chariot, hence the name (Bel. Civ. 650).

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